

Insights on the Mangupa Tradition in Anthropology Studies In the Angkola Community

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Abstract— The purpose of this study was to examine the insight of the mangupa tradition in anthropological studies in the Angkola community. The research method used in this research is qualitative research. Furthermore, collecting data to be inventoried, selected, grouped, analyzed, interpreted and then concluded. This data collection was done by conducting structured interviews in a structured list of questions, and structured observations. The data analysis technique was carried out with the steps of transcription of research data, after the recorded data was transcribed into text form, the research data was then translated into Indonesian. Then the data in this study are classified based on the needs of analysis and research work steps. The results of this study found that the Angkola traditional mangupa tradition is a traditional ceremony believed by the Angkola community by asking for blessings from Allah SWT to avoid danger, success in education, get a position, win, go to or return from the holy land of Mecca (according to the belief of the followers of Mecca). Islam). Sentences of advice were delivered in turns by Suhut Sapangadongan, traditional leaders of Dalihan Natolu (Suhut and Kahanggi, Anak Boru, and Mora), Hatobangon, Harajaon, alim ulama, ending by Raja Panusunan Bulung as a conclusion by reading the Mangupa material called the Simumbaga Book. holing. The context of the mangupa tradition is adjusted to the language function between the speakers, social activities, and the process of determination, so the context of the Angkola traditional mangupa ceremony is combined in the cultural, social, situation, and ideological contexts.

Keywords— Tradition, Mangupa, Anthropology, Angkola Society

I. INTRODUCTION

The traditional Angkola wedding ceremony, has its peak tradition, namely mangupa, now the ceremony uses the Angkola traditional language which has decreased in use due to the decline of customary knowledge, now the Angkola traditional language has mixed its use with Indonesian. Therefore, the mangupa ceremony used by indigenous communities has begun to shrink, which is feared that it will continue to shift and the intensity of its use may decrease.

Luhak Angkola as a Batak culture that has differences with other Batak, although Luhak Angkola are generally religious Muslims who have a fairly high religious tolerance. However, the indigenous people of Angkola are still sensitive to the customs that govern their daily lives from the start. The Angkola traditional tradition is still used even though the intensity of use is rarely used, because there are many inhibiting factors, Islamic and Christian dogmas that oppose tradition, Angkola customs, b) limited financial factors, c) limited traditional actors, even though customs are still used (Amri, 2017).

Other factors that challenge the Angkola traditional tradition are: a) time-consuming, b) redundant (traditional language swirls/repeated), c) religious dogma should not be mixed with custom, d) simplification of the implementation of traditional ceremonies Angkola (the traditional ceremony was previously seven days, three days, now it is more often just one day), e) economic factors, high costs, and time effectiveness, it has an impact on the simplification of traditional traditions (Amri, 2011:212).

The kinship system in the Angkola community is better known as *dalihan na tolu* which consists of: *mora*, *kahanggi*, *anak boru*, plus *mora ni mora* and *banana rake* are important figures who become traditional actors at the wedding ceremony without them the ceremony would not be possible. The strong responsibility of the *dalihan na tolu* elements is always involved in every community affair, including those who will carry out marriage ceremonies (*siriaon*) and death ceremonies (*siluluton*). According to (Harahap, 1993) the stages of the Angkola traditional marriage ceremony consist of: 1) *manganaekkon gondang*; 2.) *Pajongjong Mandera*; 3) *mangupa* 4) *mar flock*; 5) *maralok*; 6) *supervisor*; 7) *mambaen goar*; 8) *extend ipon*; 9) *patuaekkon*; 10) *mangupa*; 11) and others.

The *mangupa* ceremony for the Angkola traditional community is believed to be the main ceremony or the culmination of the marriage ceremony, because the wedding ceremony will not be complete without the *mangupa* ceremony. The substance contained in the *mangupa* tradition is advice on living in a household as a guide and giving customary titles to the bride and groom only on *horja godang* while in *horja manonga* and *horja menek* no customary titles are given, because the sign of *horja hodang* and *horja manonga* and *horja menek* is the use of *happu* (king's head covering) and *bulang* (queen's head covering).

The *mangupa* ceremony at the traditional marriage ceremony is used as a traditional language to convey meaning in accordance with applicable customary rules. In socializing, *mangupa* speech is a customary process of speaking to convey traditional messages from *Suhut Sihabolonan*, *Harajaon*, *Natobang Natoras*, and *Anak Boru* as a sender to the bride (two *Simanjujung*) as recipients of messages by using *Mangupa* speech.

Mangupa ceremony as a form of expression of the results of a culture of the Angkola people which contains elements of the beauty of traditional language (aesthetics), but also contains various information about the joints of traditional life. The *mangupa* ceremony which is spoken, listened to, and lived with certain aims and objectives is also related to the rotation of life, namely providing advice as a provision for a new life in running the household ark. The *mangupa* incident essentially contains traditional values and wisdom that can be used as role models. This is called local wisdom.

II. RESEARCH METHODS

Mangupa tradition research uses qualitative descriptive methods, this is done to collect data, then the collected data will be inventoried, selected, grouped, analyzed, interpreted and then concluded. This is in accordance with what (Surahmad, 1982) said. The descriptive qualitative method is this research method where data collection is carried out then the collected data will be inventoried, selected, grouped, analyzed, interpreted and concluded.

This study carried out procedures and methods to obtain information emic and ethically from informants by conducting interviews and observations. In addition, poetry data collection was also carried out. This approach views that social reality that appears as a phenomenon is considered to be something double (plural). The data collection technique was carried out by using the *Mangupa* tradition research carried out by library and field research (field research). The data collection method is carried out by means of work related to what and how to do to achieve research objectives with the first stage conducting field research with data collection techniques, namely: a) emic and ethical observations by getting involved and participating with the community, b) information obtained by in-depth interviews, c) study of documents and literature.

While library research by collecting sources or theoretical references, traditional books, journals, newspapers sourced in the library, so that relevant theories are found for the steps of field research work. Literature research was conducted to obtain various information related to the oral tradition of *mangupa*. The data obtained from the field was then collected by observing, observing, interviewing, recording audio-visuals with video and picture taking to get the *mangupa* tradition in the field. The results of this study are presented using informal and formal techniques. Informally, the results of this study are analyzed and presented in narrative form because the meaning of the text is verbal and has a narrative structure by following the rules of scientific writing. Formally, the results of this study are presented through pictures, photos, maps and so on. The presentation of the results of data analysis is poured into several data in the form of tables, maps, and photos of the social activities studied regarding the oral tradition of *mangupa* at the traditional wedding ceremony which is placed at the end as an appendix. The results of the research are arranged in a systematic and structured manner to show the relationship between the focus and aspects that are the target of the study, research objectives, theoretical perspectives, and methods used.

III. RESULTS AND DISCUSSION

Angkola Traditional Mangupa Tradition

The mangupa or upa-upa tradition is one of the traditional traditions originating from Angkola-Sipirok, South Tapanuli, and Mandailing in North Sumatra. The mangupa tradition aims to return the tondi to the body and ask for blessings from Allah SWT, God Almighty so that you are always safe, healthy, and cheap sustenance in life. Efforts to summon Antondi to the body are carried out by presenting a set of pangupa materials (the tools needed for mangupa) in the mangupa tradition and giving words of advice (hata pangupa; hata wages) which are systematically arranged by various elements of Natolu's pretext and traditional leaders, parents, kings, -customary kings, and other customary parties. The Mangupa tradition is believed by the Angkola people and is often carried out in the Mangupa tradition when there is a celebration apart from a disaster, or the birth of a child (hasosorang ni daganak), a son's marriage ceremony and a daughter's marriage (patobang daganak or haroan boru), and entering a new house (marikut bagas). na imbaru or marbongkot bagas), escape from danger, get a promotion, or leave or return from the holy land.

The Angkola mangupaada tradition can be carried out if the ceremonial requirements have been met, namely pangupa ingredients, namely: chicken eggs, salt, chicken, goat, and buffalo) in front of the bride and groom, then the mangupa traditional court is opened by rich people by completing the customary requirements or traditional pangupa materials such as: the traditional ingredients of betel, tobacco, areca nut, gambier, soda, and tobacco, and a knife are then shown to all participants of the mangupa tradition present, after receiving betel as a symbol of the opening of the adat session.

The mangupa tradition has existed since ancient times, although people's beliefs have decreased in intensity of use caused by the paradigm of people who have received formal education, the entry of Islamic teachings, and the existence of other factors, so that the mangupa tradition has begun to experience decadence in its implementation in the Angkola community. Customary traditions serve as a means of providing words of advice, guidance for social life and married life.

In the implementation of the mangupa tradition, there is a difference in carrying out the tradition between the pangupa material of a buffalo and a goat. The use of the pangupa of a buffalo means doing horja godang, it means that all sequences of the marriage ceremony must be carried out, whereas if the pangupa of a goat is the highlight of the event, it is only the mangupa.

As a comparison of a series of ceremonies using a buffalo pangupa material means having a big party or horja godang event at Boru na ni oli's house, it means that all sequences of marriage ceremonies must be carried out, namely: 1) manyapai boru, 2) mangaririt boru, 3) Padamos hata , 4) patobang hata. b. Sere Manulak; c. Mangalehen manganese pamunan; d. weddings. e. Horja Haroan Boru such as: 1) Marpokat Haroan Boru, 2) Mangalo-Alo Boru, 3) Pataon Raja-raja and Koum Sisolkot, 4) Panaek Gondang. Ceremonial traditional ceremonies such as: 1) bringing the bride and groom to the building, 2) mangalehen gorar (make a custom title), and 3) mangupa.

While using the pangupa of a goat means doing a marriage ceremony at a moderate level (horja manonga) at the house of Boru na ni oli, it means that not all sequences of marriage ceremonies must be carried out, 1) marpokat haroan boru, 2) pataon kings and koum sisolkot , and 3) mangupa. Significant differences in the order of the execution of the mangupa ceremony on na land, namely big things are not carried out, such as: 1) mangalo-alo boru, 2) panaek gondang. 3) bring the bride and groom to the building ketapian raya, 4) mangalehen gorar (make a custom title). The similarity between the two pangupa ingredients at the level of the Angkola traditional mangupaat both serves as a way of conveying hata sipaingotlangka matobang words of advice to the bride and groom. The mangupaturan speech tradition as an object of study is contextualized by highlighting the traditional atmosphere which is colored by the love of parents, relatives, traditional leaders, and indigenous peoples. The oral tradition of Angkola traditional mangupa uses the theory of the 'mangupa' tradition which is proposed to be divided into four components, namely: a) The place of the ceremony, b) the time of the ceremony, c) the traditional tools, d) the leaders and participants of the tradition.



Gambar 1. *Suhut* Giving Burangir to the Bride

At the Angkola mangupaadat tradition, technical preparations are being carried out such as: preparing pangupa materials, requirements for the implementation of upa-upa, the turn for delivering hatasipaingot advice and so on. Preparation for the implementation of the mangupa tradition after all those invited are present at the implementation of the mangupa tradition, namely setting the place according to the traditional position of dalihan na tolu. The arrangement of the traditional pangupa materials needed for the mangupa ceremony, among others: a) Tampi, b) banana leaves, c) jung fish, d) white rice, e) water, f) boiled eggs, d) salt, e) ulos/ black cloth, f) shrimp, g) carp, h). goat's head, i) burangir (betel leaf) and equipment, soda (betel lime), gambier and others. If everything is arranged according to customary rules, the mangupa tradition can begin immediately.



Figure 2. Pangupa Material Placed in Front of the Bride

The place of this research was carried out in the Jonggol Julu neighborhood, Arse Nauli Village, Arse District, South Tapanuli Regency, North Sumatra Province, where one of the agenda items was the Angkola mangupa traditional ceremony which was held on May 4, 2014 at the Angkola traditional wedding ceremony between Hendri Junaidi Ritonga (27 January 1977) with Afrida Susanti Nasution, SH (13 April 1981). The traditional king who leads the Porang Pane mangupa ceremony has the title of Sultan Amansyah Pane. The Angkola traditional mangupa tradition is carried out before noon after the Ijab Kabul (marriage contract) is carried out in the house or the place where the traditional wedding ceremony (horja) is held.

The traditional mangupa tradition of Angkola is led by the king of panusunan bulung, the traditional king who leads the traditional ceremony of mangusaha, Porang Pane has the title of Sultan Amansyah Pane. Porang Pane has the title of Sultan Amansyah Pane as a traditional figure in Arse, Sipirok District, he was appointed as a traditional leader in the Arse neighborhood because the village (huta) was opened. by a descendant of the surname Pane, so the harajaon is also surnamed Pane. The king of panusunan Bulung, who holds the reins of adat in traditional customs, is of course held by a person surnamed Pane. The king of

panusunan bulung is a traditional king who is considered an expert on customs who acts as a leader who summarizes all the hata pangupa and reads the tumbaga holing letter. The letter tumbaga holingbila uses horja godang. Raja panusunan bulung translates all the pangupa tools and the essence of the advice, hopes, and prayers from various parties who have given hata pangupa based on the values in the tumbaga holing letter.

The main participants in the mangupa haroan boru tradition are the bride and groom. In addition to the bride and groom, the mangupa haroan boru tradition must be attended by the Angkola-Saipirok traditional structure in South Tapanuli, namely Dalihan na Tolu (Three Furnaces). Without the presence of dalihan na tolu, the Mangupa Tradition cannot be carried out because the customary structure is not fulfilled. The three elements of Dalihan Na Tolu are kahanggi, anak boru, and mora. Kahanggi Suhut Sihabolan, which is a family group with the surname. Pane. Anak Boru in the mangupa tradition is a group that takes a wife from the first party, who is surnamed siregar. Mora, namely the party who gave his wife to the first party, surnamed Ritonga.

Other participants in the mangupa tradition are other traditional elements which include banana rahut, hatobangon, king of pamusuk, king of tording beam, king of panusunan bulung and ulama (religious leaders). Banana rahutter belongs to the group of boru children, namely boru children from boru Suhut. Hatobangon, which represents each clan living in Huta Sipirok (Sipirok Village), the king of Pamusuk is like the village chief, while the king of Tording Beam is the kings of the villages adjacent to the village. the village where horja. The king of tording beam can also be the king of panusunan bulung in every horja.

So, the participants in the mangupa tradition were all present at the Angkola traditional wedding ceremony, namely: the two brides, dalihan na tolu (kahanggi, anak boru, and mora), banana rahut, hatobangon, king pamusuk, king tording beam, king panusunan bulung, clever, ulama (religious leaders), and those who represent the elements of government.

Local wisdom is often associated with local communities in an effort to overcome the extinction of a cultural tradition, so the government is now focusing more on a movement called local wisdom of an area. This is because there are many outside influences that cause a culture to be lost and even ignored. Local wisdom 'local wisdom' is the result of a fairly long process of a community originating from life experiences that are communicated and improved upon from generation to generation. This makes the local wisdom of an area a local knowledge that the community uses to survive in an environment, which is integrated with a belief system, norms and culture. All of this is embodied/expressed in traditions and myths that have been held for a long time. One of the regeneration processes of local wisdom at the wedding ceremony whose core activity is to give advice to the bride and groom and remind all elements of the Angkola traditional mangupa ceremony.

Oral tradition is a tradition that is born, lives, and adapts in society which is passed down from generation to generation by word of mouth since the time of the ancestors until now. Oral traditions are part of the nation's cultural heritage as stipulated in the UNESCO Convention dated September 17, 2003. Efforts to explore local wisdom in the study of oral traditions mean not only showing regional characteristics, but also tracing elements of regional culture that need to be carried out, especially as oral tradition is an indispensable source. never dry for the integrity of national culture. In the "Oral VI" Maritime Oral Tradition Seminar and Festival in Wakatobi district, Southeast Sulawesi, early December 2008, it is believed that oral tradition can be a cultural force and one of the main sources that are important in shaping identity and building civilization. As said (Mukhlis PaEni, 2008), an expert staff of the Ministry of Culture and Tourism who delivered his presentation as one of the keynote speakers, that oral tradition is one of the nation's wealth deposits to be able to excel in the creative economy. Thus the oral tradition can be used as an awareness of the younger generation. For this reason, socialization of local wisdom to the community needs to be carried out, so that cultural transformation can be made into a national movement.

Oral Tradition, with the traditions and customs of the people, can be seen as an important and valuable cultural asset that deserves to be studied and preserved. This agrees with (Sibarani, 2012) that oral tradition can be a cultural force and one of the main ones that are important in forming identity and building civilization. Research on the treasures of oral traditions in Indonesia was initially encouraged after awareness emerged of the increasing number of missing speakers and audiences.

The development of modern times also supports more or less starting to eliminate and eliminate oral traditions. One of the kinds of oral traditions that is feared to lose speakers is because there are fewer and fewer speakers who understand the Angkola traditional mangupa oral tradition. As one of the ceremonies believed by the Angkola community in South Tapanuli which is very important to study and preserve.

The belief in the supernatural and *tondi* for the Angkola indigenous people in Sipirok is quite strong. The belief in the Angkola culture has an attachment to the ancestors called *tondi* (spirit) which can be traced in the form of traditional ceremonies performed by the Angkola indigenous people. The term *adat* has its roots in Arabic and is often interpreted as the law of the social tradition of the community. Lothar Scheiner (in Hodges, 2006) defines "*adat* is more than custom and usage, it is a traditional social law *supra partes*, sanctioned by the ancestors, who in the tribal religion determine the destiny of the community" ("*adat* is more than habit" and usage, *adat* is a comprehensive traditional social law, *adat* is passed by the ancestors who determine and determine the future of society through the implementation of religion").

The current reality is that it is quite sad that speakers (*harajaon*) in the mangupa tradition are rarely as good at "saying *hata pangupa*" (expressing the letter of *situmbaga holing*) as in the past. Because at this time it is possible to describe the letter of *situmbaga holing* in a general part and does not explain all traditional objects clearly what the meaning of these traditional objects is, so what is described is only a shadow of the "mangupa" in the past. As a result, the mangupa tradition is decreasing in number of speakers, and there are also fewer indigenous supporting communities as a result of mobility and globalization. What is more concerning is now that the Angkola indigenous community is starting to show an alarming phenomenon of change, namely the community's indifference to the custom and tradition of traditional mangupa which is considered an ancient and antiquated tradition for young people/young generation today.

The mangupa tradition at the Angkola traditional wedding ceremony began to be rarely carried out, this happened after the entry of Islam to Angkola Sipirok because it was considered heresy, as a result the Angkola traditional mangupa tradition began to be shifted little by little with a wedding ceremony called *walimah* or *walimatul ursy*. The mangupa tradition, which was the core of the activity of giving words of advice by *hatobangon ni huta*, has now been replaced with religious lectures by religious leaders or clerics containing life guidance in accordance with Islamic teachings.

Traditional marriage ceremonies actually unwittingly form a kinship system in the form of *dalihan na tolu* which consists of: *mora*, *kahanggi*, *anak boru*, plus *mora ni mora* and *bananas*. The *dalihan na tolu* kinship system is always involved in every community affair, including those who will carry out the marriage ceremony. The Angkola traditional wedding ceremony consists of the following stages: a) *manganaekkon gondang*; b.) *Pajongjong Mandera*; c) *mangupa*4) *mar flock*; e) *maralok*; f) supervisors; g) *mambaen goar*; h) extend *ipon*; i) *patuaekkon*; j) eat; k) and others. (Parsadaan Marga Harahap, 1993).

Based on the facts in Luhak Angkola, this traditional mangupa ceremony is rarely carried out for various reasons, as a result the younger generation does not understand the activities of this mangupa ceremony. In addition, the results of interviews with key informants said that in many wedding ceremonies, the mangupa speech ceremony is rarely performed, so this is a concern, this is replaced with *walimatul ursy* (Islamic religious lectures to the bride and groom guests and invited guests).

The youth community as traditional heirs is currently moving away from custom, this is because the group of traditional leaders who are reluctant to inherit *adat* because on the one hand as a livelihood on the other hand they feel as an exclusive group who understands *adat* which is still considered as *harajaon*. This fact has an impact that traditional leaders with the younger generation are increasingly tenuous, plus foreign cultures that enter without being filtered by the younger generation, which are not infrequently westernized, Korean-Korean, Japanese-Japanese, or like their idol figures who change the style and culture of generations. young Angkola or Indonesia in general. This impact causes the number of speakers and communities who understand the mangupa ceremony to continue to shrink, as a result of which customary knowledge continues to move further away from the younger generation. The virality of foreign cultures from time to time is unstoppable and cannot be filtered, customs and oral traditions are considered ancient, the customary inheritance system is not programmed properly by the regional and central government, so the Angkola customary inheritance system needs to be considered.

The importance of this inheritance is based on the noble values of local culture in the mangupa tradition at the Angkola traditional wedding ceremony. As a cultural product, cultural traditions contain various matters relating to the life and philosophy of life of indigenous peoples that are starting to disappear from the owner's community, for example the kinship system, value system, mutual assistance, mutual assistance, social rules, work ethic, and even the dynamics. social life takes place (Pudentia, 2003). In other words, the Angkola traditional mangupa ceremony contains traditional values that can provide role models for cultural values that need to be used as intangible heritage for the Angkola indigenous people.

IV. CONCLUSION

The Angkola traditional mangupa tradition is a traditional ceremony that is believed by the Angkola community by asking for blessings from Allah SWT to avoid danger, success in education, get a position, win, go to or return from the holy land of Mecca (according to the belief of followers of Islam). The mangupa tradition has existed since ancient times which is influenced by sahala or ancestral spirits called digora naso tarida (rebuked by invisible ancestral spirits). The mangupa tradition at the manonga (mid) level begins by serving a set of pangupa ingredients such as: goat, chicken eggs, chicken, goldfish, shrimp, salt, aek na lan (water), betel, gambier, soda, banana leaves, anduri, and ulos. After all the ingredients for the pangupa are complete, the Angkola traditional mangupa tradition will immediately begin, which is guided by the rich, which is attended by traditional leaders, hatobangon, harajaon, pious ulama, raja panusunan bulung. The procession of the mangupa tradition is carried out by giving burangir sambil-sampe (betel) to the bride by Suhut Sihabolonan then giving sentences of advice for the Mangupa (Hata Pangupa).

Sentences of advice were delivered in turns by Suhut Sapangadongan, traditional leaders of Dalihan Natolu (Suhut and Kahanggi, Anak Boru, and Mora), Hatobangon, Harajaon, alim ulama, ending by Raja Panusunan Bulung as a conclusion by reading the Pangupa material called the Simumbaga Book. holing. The context of the mangupa tradition is adjusted to the language function between the speakers, social activities, and the determination process, so the context of the Angkola traditional mangupa ceremony is combined in: a) The cultural context, the cultural context of meaning through the mangupa tradition is associated with the culture of the Angkola community in the mangupa tradition as a form of belief that attached as the identity of the Angkola community. b) Social context, the social context functions to establish social relations to cooperate with a high sense of solidarity between indigenous communities. c) The context of the situation (time, place and tools), the time of the implementation of the traditional mangupa tradition on May 4, 2014 at the Jonggol Julu neighborhood, Arse Nauli Village, Arse District, South Tapanuli Regency, North Sumatra Province, and Angkola traditional pangupa materials consisting of 12 types classified into three categories, namely those from nature, plants, and animals. d) The ideological context. The ideological context of the Angkola traditional mangupa as a belief system of the Angkola indigenous people views the Angkola customs as a belief that must be fulfilled. Parents have the responsibility and obligation to give the best for their children to perform traditional ceremonies in every wedding ceremony, the culmination of which is the Angkola traditional ceremony.

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