



Review of Islamic Law on The Mangdati Event in The Traditional Wedding of Toba Batak

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Abstract - The main problem in this research is related to the existence of customs or traditions in Batak Toba traditional marriages which have been implemented for a long time and have been passed down from generation to generation, but there is no review of Islamic law regarding this custom. This research aims to examine the implementation of Mangadati and will be reviewed through Islamic law. This type of research is empirical using qualitative methods. From this research it can be seen that the Toba Batak people still carry out Mangadati in marriage, There are three research results in this article, namely: [1] Mangadati is a custom that is carried out at weddings to pay customary debt based on Dalihan Na Tolu, [2] According to Batak Toba Mangadati custom, it is something that must be carried out, and has sanctions, [3] Mangadati reviewing Islamic law is valid and permissible and It is not mandatory to carry it out because according to Islamic law, marriages that are in line with community customs are permissible and legal to carry out as long as they do not conflict with the Shari'ah, smell of immorality, and are from unlawful assets.

Keywords: Mangadati, Marriage, Islamic law.

I. INTRODUCTION

Humans are living creatures that cannot live alone. Humans are also said to be social creatures because they have the urge to interact with other humans. One of the interactions between humans as social creatures is marriage, because humans as social creatures have a need for intimate relationships, emotional security, and the formation of new families. According to law, marriage is a physical and spiritual bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family or household based on the belief in the Almighty God according to their respective beliefs, whereas according to Islamic law, marriage is a contract that is lawful. sexual intercourse between husband and wife is called jima'. (Malisi, (2022))

In the Qur'an, Allah says about marriage:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

“And among His signs is that He created mates for you of your own kind, so that you may be inclined and feel at peace with him, and He makes among you a sense of love and affection. Indeed, in such a thing there are indeed signs (of Allah's greatness) for those who think.” (Q.S Ar-rum,21)

In Indonesia, marriage itself is inseparable from the important role of religion and customs/traditions that underlie a marriage, religion and customs/traditions are easy to distinguish but difficult to separate. Although customs or culture can change from time to time or from place to place, it cannot be used as the basis of religion because religion has absolute value and will not change and is not based on culture (Ahmad Ibrizul Izz. 2021). In Indonesia

itself, customary marriages are recognized and respected, as stipulated in law number 1 of 1974 concerning marriages carried out based on customary law, as long as they do not conflict with national law. The local community's view of the validity of marriage is by carrying out traditional ceremonies. The validity in question is that after there is legal recognition from religion and the state, then traditional ceremonies that apply in the area should be carried out. According to Law No. 1 of 1974 which has been amended to Law No. 16 of 2019 concerning marriage, which in Article 2 (1) states that a marriage is valid if it is carried out according to the laws of each religion and belief (Sirait, 2021).

Indonesia has many different cultural patterns, languages, traditions, and other varieties, one of which is the Batak tribe which is one of the most numerous tribes, especially in the island area of Sumatra (North Sumatra). In the Batak tribe, the clan is always juxtaposed behind a small name as a sign of where the family and ancestors come from (Siahaan, 2016). Batak has several sub-tribes, including Karo batak, Toba batak, Simalungun batak, Pak-Pak batak, Mandailing batak, and Angkola batak. All of these sub-tribes have different customs but have the same goal, namely to foster a sense of social and mutual respect, the Batak customs that have been passed down from generation to generation have deep meanings and lessons so it is not surprising that the Batak tribe is proud to carry out their customs.

This study focuses on examining a custom/tradition in marriage that is still preserved and carried out by the Toba Batak tribe in the Manduams sub-district of P.O Manduamas district, Central Tapanuli district, the tradition is the Mangadati event in traditional weddings. This custom has been going on for a long time and the implementation is partly for those who are Muslims, from that it can be drawn several problems, namely about the implementation of Mangadati and the review of Islamic law on Mangadati itself. Therefore, it is clear that the purpose of this research is to examine the implementation of Mangadati and a direct review of this custom from the perspective of Islamic Law.

Researchers also found that there were several previous studies, including:

1. The research conducted by Vera Heriati Siahaan and Harli Yasin entitled "A Perspective Review of the Christian Faith on Mangadati in the Marriage of the Batak Toba Community" The conclusion of this study is that the custom of mangadati marriage is viewed from the perspective of the Christian faith is not something that is contradictory, because the custom is carried out with love, the value of respect and the value of brotherhood as well as the value of togetherness in accordance with Matthew 22: 37-40.
2. The research conducted by Erwin Johannes Simanjuntak entitled "Mangadati as the Legality of Mangalua Marriage in the Toba Batak Ethnic Group in Pahea Jae District, North Tapanuli Regency" The conclusion of this study is that Mangadati is an absolute thing in every customary process carried out, especially in Mangalua marriage. Because if the couple does not do Mangadati as soon as possible, then in the future if they have children, then their children cannot make their children's customs if their parents have not done Mangadati.
3. Research conducted by Rafika Br. Turnip entitled "Directive Speech Acts in the Mangadati Process in the Traditional Marriage of the Toba Batak Tribe in Jambi City" The conclusion of this study is that directive speech acts are most widely used by male and female parties. In the act of directing the male and female partatas, the act of instructing the two partaries for others to achieve a goal or desire desired by the speaker.

From previous research, it can be seen that Mangadati which is reviewed from the perspective of Islamic law has not been discussed, so the researcher is interested in discussing this with the theme Review Of Islamic Law On Mangadati Events In Toba Batak Traditional Weddings.

II. METHOD

This type of research is empirical research, which aims to gain a deep understanding of social problems in the Manduamas sub-district, Central Tapanuli Tengah, more precisely how the Mangadati event is depicted and how Islamic law reviews the Manadati event in marriage.

The data sources used come from primary data, namely observations and interviews with traditional elders or Batak Toba scholars (Hatobangon), and the Head of the Central Tapanuli MUI, while secondary data comes from primary legal materials, namely Batak customary law and Islamic law and secondary legal materials come from the study of data obtained from literature studies including books and journals. The test data for this study were taken from materials that assisted from secondary and primary legal materials. The data analysis technique used is qualitative, which is expressed in a descriptive form that aims to explain the phenomenon in depth and is applied by collecting information in order to obtain the actual state of the law as a social reality in society.

III. RESULT AND DISCUSSION

1. Definition of Mangadati according to Toba Batak customs

There are many versions of the meaning of Mangadati, both in books, articles, written works and printed media. However, it is better to find out and find the meaning of Mangadati itself from traditional scholars or those called Hatobangon (traditional elders, traditional leaders). According to traditional elders, Mangadati is to settle debts, or it can also be called settling customary debts to the woman (hula-hula parboru) as the highest form of appreciation. In Batak customs, the meaning of settling debts is to have a marriage with Batak customs so that their marriage is recognized by custom, for those who have not been able to carry out Mangadati, it will be counted as a debt to custom. The Mangadati event in a wedding is something that must be carried out, but this event cannot be carried out before the marriage is recognized by religious and state law (Tumanggor, 2024)

In essence, the purpose of the Mangadati event is to respect both parties, both men and women, good for men, or women (very in baen tu paranak, very in baen tu parboru). Good communication between the two parties will determine the running of the Mangadati procession itself, marriage in Batak customs is not only binding between men and women but also binding male relatives (paranak) and female relatives (parboru) (Situmorang, 2024)

The mangadati is based on the Batak philosophy, which represents the underworld, middle and upper world or called hula-hula, boru, and dongan sabutuha, there is also the sound of the philosophy "Somba marhula, Elek marboru, Manat mardongantubu" (respect for in-laws, good for women, maintain attitude to brothers and sisters). This philosophy is based on the Batak people like a three-legged furnace, so the name of the philosophy is called Dalihan Na Tolu, each family will be in these three positions depending on who performs the custom (Yasin, 2022).

If we examine it more deeply, then Dalihan Na Tolu which is in Batak philosophy and is the basis of the Mangadati event and we can draw it into the understanding of Islam, the study of Batak philosophy Dalihan Na Tolu in Islam, namely:

1. About somba marhula-hula

Somba marhula teaches the Batak Toba community to always respect our hula-hula (uncle, wife's parents,) the word respect here means

- a) Behave well and politely
- b) Speak well and politely
- c) Do good and polite deeds

In the Mangadati tradition, the Hula-hula (uncle) part is one of the respected ones, because only uncles can and have the right to replace in marriage or akad if the father and grandfather are not there, in Islam itself this is also taught that the one who has the right to marry a woman if the father and grandfather are not there, then the uncle is the most entitled person. Respecting uncles was also taught by the Prophet Muhammad SAW, that the Prophet greatly respected and loved his uncle named Abu Thalib, even the Prophet once asked Allah SWT to forgive the sins of his uncle who died in a state of infidelity, and Allah rebuked the prayer of the Prophet Muhammad SAW which is contained which reads:

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْبَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

Meaning: "It is not appropriate for the Prophet and the believers to ask forgiveness for the polytheists even though they are close relatives after it has become clear to them that they are the dwellers of the fire of hell."(Q.S. At-taubah, 133)

2. About Elek Marboru

Elek Marboru teaches the Batak Toba community to be gentle towards their daughters, because according to the Batak Toba community, a daughter can make her parents become hamoraon if the child is treated gently both in terms of actions and words, quoting or taking lessons, namely about a gentle attitude towards children, as taught by our religion, as the Prophet Muhammad SAW explained in the hadith:

"Rasulullah SAW said, "Ya Aisha, indeed Allah is Most Gentle. He loves a gentle attitude. Allah will give to a gentle attitude something that He does not give to a harsh attitude, and will also give things that are not given to other attitudes." (HR Muslim)

3. About manat mardongan tubu

Mardongan tubu/butua teaches the Batak Toba community to be careful in their words (guarding their speech or guarding their tongue) towards dongan samarga, meaning brothers of the same clan, because according to the Batak Toba community, the relationship between brothers is very close, however, sometimes there are certain reasons that can cause the relationship to become strained, and can even cause blood to grow, that is why the Batak Toba community is ordered to manat mardongan tubu/sabutua, which means, to respect and be careful with their brothers of the same clan so as not to hurt their feelings. And in Islam, this has also been taught, namely to be careful in words, or guarding the tongue as the Prophet Muhammad SAW explained in the hadith:

سلامة الإنسان في حفظ اللسان

"Human safety depends on his ability to guard his tongue." (Narrated by al-Bukhari)

Mangadati event is different in each region but still with the same purpose, the arrangement of the Mangadati event in Manduamas District, Central Tapanuli Regency is as follows:

Marriage process:

- 1) Marsitandaan is a proposal.
- 2) Martuppol is the testimony of the two brides that they got married without any coercion.
- 3) Tar-pasu-vasu is a marriage contract and a blessing prayer.

After the legal marriage process, then followed the traditional tradition of Batak Toba, namely the Mangadati process. The process includes:

- 1) Marhusip or Marhori-hori Dinding is a process in which an agreement is made between the two parties, namely the Paranak (groom) and the parboru (bride) about how many rupiahs will be given by the Paranak sinamot.
- 2) Mangalap Ari is a process in which it informs traditional elders, traditional kings, local governments, and relatives how much rupiah the paranak will give to the parboru sinamot. Furthermore, make an agreement on the traditional Batak customs itself, including how many rupiahs upa Tulang (uncle of the bride), how many rupiahs upa Pariban (sister of the bride) or can be called Rambu Pinungu, and agree on how many ulos the parboru gives to the paranak party as well as with Dekke Upa (fish upa-upa) and what is used as Tudu-tudu Sipanganon/juhut ni adopan (food served) given by the party to the party such as animals that the gagat duhut na martanduk (eat grass and horns) be it buffaloes, cows, goats and so on. And then talked about when the Mangadati event will be held.
- 3) The paranak side also has a process, namely facing the arrival of Hula-hula from parboru, including: Martonggo raja (inviting traditional kings, Hatobangon, dongan tubu, boru/bere, and local communities/parhobas (System please help) to inform when the Mangadati event has been agreed upon at the time of the Mangalap Ari process.
- 4) Mangan Maradat is to hand over Juhut ni adopan by the paranak and hand over Dekke Upa by the parboru and then eat together.

- 5) Mangulosi, namely the parboru party pinned ulos that had been agreed upon at the time of Mangalap Ari.
- 6) Marolop-olop, namely the customary elder or king from both parties, stated that the customary debt of the paranak to the parboru had been fully fulfilled and declared valid according to custom, saying "Horas" three times (Siregar, 2024)

As the closing ceremony of the traditional ceremony, all invited guests said "Horas" three times. So the series of wedding parties as well as traditional ceremonies was completed. The traditional ceremony has been completed, meaning that the marriage is considered valid in the eyes of customary law. The end of the event was closed with a joint prayer and singing with the tor-tor "manortor".

Marriage in a review of Islamic law

Meanwhile, according to the term nikah, we can see the opinion of Shaykh Zakariyya al-Anshori in his book Fathul Wahhab, namely:

نَحْوُ أَوْ إِنْكَاحٍ بِلُفْظٍ وَطَيْءٍ بِإِبَاحَةٍ يَتَضَمَّنُ عَقْدٌ وَشَرَعًا الْوَطْءُ وَالضَّمُّ لُغَةً هُوَ النِّكَاحُ كِتَابٌ

Kitab nikah, Nikah in the language of dhommu (gathering) and wath'u (sexual intercourse) and in sharia', Nikah is a contract which contains the meaning of allowing sexual intercourse with the lafadz of nikah or something similar.

Literally an-nikah means (الوطء) al-wath'u, (الضم) ad-dhommu and (الجمع) al-jam'u. al-wath'u means to climb, enter, have sex, have intercourse and have sexual intercourse. Meanwhile, according to the term marriage, it means entering into an agreement (akad) with a nikah lafadz and the like to bind a man and a woman so that they can have sexual relations (Rofiq, 2021).

Islam has regulated matters related to marriage, the rules are based on the Qur'an and al-hadith. These rules include:

1. Khitbah (Proposal)

According to Wahbah Zuhaili, a proposal or proposal (Khitbah) is a statement from a man to a woman that there is an intention to marry him, either directly or to his guardian. According to Sayyid Sabiq, a proposal or proposal (khitbah) is a request to hold a marriage with a clear intermediary, this proposal is an recommendation from Allah SWT that must be carried out before the marriage so that the parties involved, both the prospective bride, guardian and relatives know each other.

The basis or basis of the proposal (Khitbah) is contained in the nash al-Qur'an, namely Q.S Al-baqarah verse 235:

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْتَمْتُمْ فِي أَنْفُسِكُمْ

"And there is no sin for you if you propose to them insinuatingly or if you hide it in your heart." The basis or basis of accommodation (Khitbah) is contained in the nash al-hadith, namely:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ أَحَدُكُمْ الْمَرْأَةَ فَإِنْ اسْتَطَاعَ أَنْ يَنْظُرَ إِلَى مَا يَدْعُوهُ إِلَى نِكَاحِهَا فَلْيَفْعَلْ

"From Jabir bin Abdullah, he said, "Rasulullah SAW said, 'If one of you proposes to a woman, if he can see something that can make him marry her, then look at it'" (Kholipah, 2022)

2. Akad (Ijab-Kabul)

In Islamic law, the contract is a pillar of marriage consisting of ijab and qobul between the woman and the party who performs ijab and qobul, and the marriage is valid if the marriage uses the sentence zawajtuka (I marry you) or ankahtuka (I marry you) from the woman's side or the one who represents it and the marriage qobul is valid if it uses the sentence qobiltu (I accept) or roditu (I agree/please) from the man's side (Kalimantan, 2021)

According to mazhab Shafi'iyah, there are several things that are worth paying attention to in the matter of ijab and qobul in marriage, namely as follows:

a) First: the position of *ijab* and *qobul* in marriage.

The marriage contract is based on mutual consent or willingness to do so, therefore *ijab* and *qobul* are fundamental elements for the validity of the marriage contract. *Ijab* is pronounced by the guardian, as a statement of willingness to hand over his daughter to his future husband, and *qobul* is pronounced by the prospective husband as a statement of willingness to marry his future wife.

b) requirements for uniting *majlis* in *ijab* and *qobul*.

Abdurrahman Al-Jaziri in his book "Al-fiqhu 'ala madhabi arba'ah" takes from the agreement of the *mujtahid* that it is required that *ijab* and *qobul* are one *majlis*, therefore it is not valid to perform *ijab* and *qobul* in the marriage contract if there is not one *majlis*.

c) the presence of witnesses

The testimony is invalid if they both do not see what happened in the contract, if the witnesses do not see the marriage contract and only listen to it, then the marriage contract is invalid on the grounds that it is not seen (*Al-mu'ayyanah*) and this is the opinion of Imam Nawawi in his book *Al-majmu'* (Asraf, 2024).

3. Walimatul Ursy (Wedding)

Islam recommends that after the marriage is performed, a wedding party is held as an expression of gratitude to Allah and an expression of sharing happiness, the concept of *walimah* in Islam, namely so that family, neighbors, and those present can witness and pray for the two brides. *Walimah* can be carried out after the contract or afterwards depending on the customs that apply in the community, and the customs of each region can be carried out as long as they do not contradict the teachings of Islam, if it violates the law in Islam, it must be abandoned.

Walimah in the Islamic religion is the law of the *Sunnah* and attending the invitation is *fardhu a'in*, and it is recommended in a form that is not exaggerated in all respects, in *walimah* it is recommended to those who wish to serve food to be served to guests who attend *walimah*. And all of that must be adjusted to the ability of both parties so that Islam prohibits if the *walimah* brings in the bride and groom and the life of the community. According to the opinion of *Shafi'iyah*, the implementation of *walimah* can be carried out as long as it does not contradict religious *shari'ah*, smells of immorality and from *haram* property (Mulyani, 2023).

A. review of Islamic law on the Mangadati event in the traditional Batak Toba wedding

In Islamic law, marriage has been regulated in accordance with *sharia*, at starting with the marriage (*khitbah*) to the wedding party (*walimatul ursy*), in the Batak Toba customary law the marriage is regulated according to the custom starting from the proposal (*Marsitandaan*) to the traditional party, only in the implementation it is different. It should be noted that Islamic law's view of the customs of a particular tribe or society may vary based on the interpretation of scholars or *madhhabs* in Islam. It is important to conduct an in-depth study and consult with Islamic scholars or jurists to gain a more comprehensive understanding of this matter.

Based on the results of the researcher's interview with Mr. Zuhri Barasa as a religious figure and member of the Central Tapanuli MUI, he stated that the *Mangadati* event in a wedding is permissible and legal to be carried out, considering that this custom can only be carried out if the marriage has been recognized by religious and state law, then it is clear that the *Mangadati* event wants to be in line with religion, the *Mangadati* event is carried out as an expression of gratitude and sharing happiness, in the implementation of the *Mangadati* event it can be seen that there is nothing that conflicts with Islamic law, although there is no evidence that shows this, but in Islamic law itself, customs have legal standing as long as they are in line with Islam itself (Barasa, 2024).

The results of an interview with Mr. H Ngadiman as the chairman of the Central Tapanuli MUI, he stated that the *Mangadati* event is an original custom originating from the Toba Batak tribe, the *Mangadati* event is also held in several areas inhabited by the Toba Batak tribe in Central Tapanuli Regency. According to him, in Islamic law, customs are actually tolerated by religion as long as they do not conflict with Islamic law, let alone those that are sinful and polytheistic, in the *Mangadati* event in marriage, if viewed from the perspective of Islamic law,

its implementation is not at all contradictory to the Islamic religion because in essence the Mangdati event is only a marriage that is juxtaposed with customs, so it is okay and permissible to carry it out, but it is not obligatory to carry it out according to Islamic law (KS, 2024)

So if viewed from the opinions of religious leaders, that the Mangdati event from an Islamic legal perspective is valid and may be carried out, but there is no obligation to carry out this custom, the same as the statement of the opinion of the Syafi'iyah group that marriages that are juxtaposed with customs and culture of the community are permissible and valid implemented as long as it does not conflict with Islamic teachings, or smack of sin, let alone smack of polytheism

IV. CONCLUSION

Based on the presentation of the results and discussion of the Islamic Law Review of the Mangdati event in the Batak Toba traditional wedding, the results of the study show that the data shows that the Batak Toba community is still carrying out mangdati in its marriage because there is an obligation in its implementation. The Mangdati event is a Batak Toba traditional wedding event based on Dalihan Na Tolu and it should be remembered that this event can only be carried out if it has passed the stages of a valid marriage in the eyes of religion and the State. The Mangdati event in marriage according to Islamic law is permissible and valid because in its implementation there is nothing that conflicts with Islamic law or smells of sin, the alignment of Mangdati with Islamic law is necessary, especially considering that the implementers of Mangdati are some of those who are Muslim

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