

Changing Mangalehen Tuor Tradition in Mandailing Weddings: A Case Study from Damuli Pekan Village for Sociology Learning

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Article Info

Article history:

Received 2025-06-11

Revised 2025-07-22

Accepted 2025-07-24

Keywords:

Manglehen Tuor
Marriage
Sociology

ABSTRACT

This study investigates the evolving practice of the *Manglehen Tuor* tradition in Mandailing wedding ceremonies, particularly in Damuli Pekan Village, and its potential as a source of contextual sociology learning. Employing a qualitative case study approach, data were collected through interviews, observations, and document analysis involving traditional leaders and indigenous Mandailing community members. Data were analyzed through reduction stages, presentation, verification, and conclusion. The findings reveal significant transformations in the tradition, particularly in the quantity and types of *tuor* offered, and in the dynamics of the negotiation process. Historically grounded in customary values and kinship relations, the *Manglehen Tuor* tradition has shifted toward more pragmatic considerations influenced by economic factors and modern lifestyles. These shifts reflect broader processes of social change, modernization, and the influence of globalization on local cultural practices. This transformation offers valuable insights for sociological inquiry, particularly regarding adapting traditions in response to contemporary societal pressures. As such, the case of *Manglehen Tuor* provides a relevant and culturally rich resource for sociology education, enabling students to examine the interplay between tradition and modernity critically. This case study contributes to a deeper understanding of socio-cultural transformation and its pedagogical implications for contextualizing sociology education. It also underscores the importance of preserving local wisdom amid global influences, offering a pathway for younger generations to engage with and learn from their cultural heritage.

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1. INTRODUCTION

Marriage in the traditions of various ethnic groups in Indonesia is meaningful as a legal bond between two individuals and is rich in symbolic, religious, social, and cultural

values [1]. In its implementation, almost every region has its own system and rituals that reflect its people's social structure and life philosophy. One important element of marriage customs is giving dowry, which has a symbolic function as a form of respect, commitment, and a unifying factor between the extended families of both brides and grooms [2].

According to the Great Dictionary of the Indonesian Language (KBBI), a dowry is a mandatory gift in the form of money or goods from the groom to the bride at the time of the marriage contract. This definition aligns with Al-Munjid, which describes dowry as a symbol of a sacred bond and an expression of sincerity from a husband to his wife [3]. In the context of Mandailing culture, the term *tuor* refers to a form of giving with deep customary dimensions and historical value, different from *sinamot* in Batak customs in general [4].

The Mangalehen *Tuor* tradition is one of the important processes in the Mandailing customary marriage that depicts the handing over of *tuor* by the male side to the female side. This process is not only ceremonial but also rich in values of family, sincerity, and respect for the customary structure inherited from ancestors. Items given in the *tuor* often have symbolic value, such as *ulos* cloth, gold, or heirlooms, which are believed to bring blessings and prayers for the couple getting married [5].

Nevertheless, in recent decades, the implementation of the Mangalehen *Tuor* has experienced a shift in meaning and practice. This phenomenon is particularly evident in migrant Mandailing communities like Damuli Pekan Village. The tradition of *tuor*, which used to emphasize cultural values and customs, now tends to shift towards being a symbol of economic status or the level of education of the prospective bride. For example, the higher a woman's education, the larger the amount of *tuor* requested. This shift reflects the strong influence of modernization, changes in social values, and the economic pressures the community faces.

This change certainly raises concerns about the erosion of the original meaning of Mangalehen *Tuor* as part of Mandailing's cultural identity. If not managed wisely, this shift could lead to an identity crisis and the loss of local wisdom deeply rooted in the community. Therefore, efforts for the preservation and revitalization of the meaning of this tradition are necessary, particularly through educational approaches and the strengthening of cultural values.

The Mangalehen *Tuor* tradition in Mandailing customary weddings is one of the cultural legacies rich in symbolic, spiritual, and social values. However, in recent decades, this traditional practice has undergone significant transformation due to various factors such as modernization, urbanization, and changes in the socio-economic structure. Although previous research by Siregar et al. [6] discusses the customs of marriage in Batak and Mandailing communities in general, the study that specifically analyzes the dynamics of the changing meaning and practice of Mangalehen *Tuor* in a contemporary context, particularly in migrant Mandailing communities such as Damuli Pekan Village, is still very limited.

Most of the previous research by Sari [7] focuses more on the descriptive aspects of culture or making the *tuor* practice a small part of the overall structure of traditional marriage, without linking it to social change and its relevance in education. Additionally, the lack of integration between local cultural studies and pedagogical approaches, especially in sociology learning, leaves a significant academic gap. Changes in cultural practices, such as

Mangalehen Tuor, can serve as a very contextual and applicable case study for understanding key concepts in sociology, such as globalization, value change, intergenerational conflict, and the construction of cultural identity.

Based on this gap, this research offers novelty in two main aspects. First, this study examines Mangalehen Tuor not just as a cultural practice, but also as a social phenomenon that experiences a transformation of values and meanings due to the interaction between tradition and modernity. Second, this research positions the results of this local cultural study as a source of contextual sociological learning, which can enrich teaching materials with a local wisdom-based approach.

Using a case study approach in Damuli Pekan Village, this research delves deeply into how the Mandailing community responds to changes in the implementation of Mangalehen Tuor, what factors drive these transformations, and how these changes can be used as reflective material in the educational process, particularly in teaching sociology at the school and university levels. Thus, this study aims to analyze the transformation of the Mangalehen Tuor tradition in Mandailing customary marriages in Damuli Pekan Village and to evaluate its relevance as a source of sociological learning based on local culture. This research is expected to enrich the literature on cultural sociology while contributing significantly to preserving tradition through an educational approach.

2. METHOD

This research uses a qualitative approach with a descriptive study type, aiming to deeply describe the transformation of the Mangalehen Tuor tradition in the wedding ceremony of the Mandailing community in Damuli Pekan Village and to examine its relevance as a source of sociological learning based on local wisdom. The qualitative approach was chosen because it can capture the subjective, symbolic, and contextual meanings of a cultural phenomenon, as explained by Moleong [8], which qualitative research aims to understand social phenomena from participants' perspectives through direct observation of words and actions.

This research was conducted in Damuli Pekan Village, Kualuh Selatan District, North Labuhanbatu Regency, North Sumatra, from February to April 2025. This village was chosen because it has a Mandailing ethnic community that still maintains some traditional marriage cultural practices, but also shows strong indications of value changes due to modernization and economic influence.

The research subjects were purposively selected: individuals considered to understand, experience, or have authority in the Mangalehen Tuor tradition. Nine informants were involved, consisting of six customary elders, two local cultural figures, and one village official with historical and cultural knowledge related to the tuor practice. This selection refers to the purposive sampling technique, which, according to Sugiyono [9], allows researchers to select the most relevant and informative informants according to the research objectives.

Data was collected through three main techniques: participatory observation, in-depth interviews, and documentation. Observation was used to directly observe the implementation of traditions, social interactions, and cultural expressions that arise during

the wedding procession. This technique is essential for understanding the implicit and contextual meanings of culture. Interviews were conducted in a semi-structured format to allow for flexibility in exploring in-depth data, according to the opinions of Creswell [10] emphasizing the importance of depth of meaning in qualitative interviews. Meanwhile, documentation is used to obtain visual and textual data such as photos of the procession, customary archives, village decrees, and relevant cultural activity records.

The data obtained was analyzed using thematic analysis techniques, including data reduction, presentation, and conclusion drawing [11]. Data reduction is performed by selecting relevant information based on the research focus, then systematically organizing it in thematic form for meaning analysis. The verification process is carried out repeatedly to ensure the consistency and reliability of the findings.

The validity of the data is tested through four validity criteria in qualitative research, namely credibility, by conducting triangulation of methods and data sources. Transferability is ensured through detailed and in-depth context descriptions so that findings can be applied in similar contexts. Dependability is maintained by maintaining consistency in data collection and analysis. Confirmability, through comprehensive documentation that allows for retracing the research process. With this approach, the research is expected to provide a holistic picture of the changes in the Mangalehen Tuor tradition and open new discussions concerning integrating local culture into contextually and transformational sociology education.

3. RESULTS AND DISCUSSION

This research found that although the people living in this village are of the Mandailing tribe, this does not allow them to use Mandailing customary traditions in the wedding process, because every community that migrates to this village and settles will be influenced by the customs and traditions present in this village.

3.1. RESULTS

3.1.1. Overview of the Changes in the Mangalehen Tuor Tradition

Field observations conducted in Damuli Pekan Village, Kualuh Selatan District, reveal that the Mangalehen Tuor tradition, which was once deeply rooted in customary, familial, and symbolic nuances, is now experiencing significant shifts in its execution and meaning. This tradition, which essentially involves giving tuor (customary dowry) from the groom's family to the bride's family, was originally intended as a symbol of respect, sincerity, and a binding of relations between the two extended families within the Mandailing customary structure.

Based on observations of the implementation of several wedding processes and supporting interviews, it was found that the practice of Mangalehen Tuor no longer emphasizes cultural and spiritual value aspects as it used to. Instead of being a symbol of collectivism and respect for kinship lines (*dalihan na tolu*), tuor is now largely determined by external factors, such as the educational level of the bride, family economic status, and even social prestige.

This change is reflected in the negotiation process of the 'tuor' value, which used to prioritize the principles of sincerity and discussions among families, now shifts to a form of 'social transaction' that is competitive. The community, especially the younger generation, begins to view 'tuor' as a measure of status or economic achievement, rather than as a symbol of family ties. In one of the observed customary processes, the value of 'tuor' was publicly announced and became a topic of conversation among guests, indicating a shift in meaning orientation towards a more pragmatic and materialistic view.

In addition, there is also a tendency towards simplifying forms and rituals in the implementation of Mangalehen Tuor. Some families only carry out symbolic processes without the traditional completeness, such as handing over heirlooms or delivering advice by customary elders. This indicates symbolic efficiency that may be influenced by time, costs, and adaptation to a modern lifestyle that is all about practicality.

This transformation is not entirely negative, as in some cases, the easing of the tuor value allows couples from lower-middle economic backgrounds to proceed with their marriages without excessive social burdens. Nevertheless, the loss of cultural essence and local values in the practice of Mangalehen Tuor indicates that the Mandailing community is at a crossroads between preserving tradition and the demands of modernity.

Thus, the changes occurring in the Mangalehen Tuor tradition in Damuli Pekan reflect a broader social and cultural dynamic. These changes illustrate how local value systems are being renegotiated in the context of a society that is increasingly connected economically and informationally. This finding emphasizes the importance of revitalizing customary values to remain relevant without losing substance, while also opening opportunities for integrating local knowledge into culturally-based sociology learning processes. The observation results are also consistent with the findings from interviews. Regarding the interviews with the customary leader of Damuli Pekan, he stated that

“In the past, the dowry was not just money or goods. It was a form of respect for the woman's family and a symbol of the man's readiness to bear responsibility. Now, I see the dowry has become a display of who can give the most. There are even some who announce their value in public, whereas in our culture, it is something that should be discussed calmly and thoughtfully. This tradition has begun to shift towards materialism.”

The perspective of this traditional leader highlights the degradation of the symbolic value of the tuor, which was once highly esteemed in Mandailing culture, now transformed into a social transaction laden with prestige and competition. The same sentiment was also expressed in an interview with the Groom's Parents and Indigenous Community Activists, who stated that;

“My child got married last year. We agreed with the in-laws to hold a simple traditional ceremony. Not all stages were carried out due to the high costs. We only took the essential elements, such as the handing over of the dowry, but without heirlooms and without a complete traditional ceremony. It's not that we don't appreciate tradition, but we have to be realistic. Life is more practical now, so traditions must also be flexible.”

This opinion reflects a form of simplification of tradition due to economic pressures and the demands of modern lifestyles. Although traditional values are still important, their

implementation is adjusted to financial capabilities and time efficiency. This result is also supported by interviews with the Young Mandailing Generation, who stated that;

“I personally appreciate the tradition of Mangalehen Tuor, but I also understand why many people now see it as a burden. There is an unwritten standard that if the tuor value is low, then the dignity of the woman's family is also considered low. This is what makes many people turn tuor into a social proving ground. In fact, the true value is respect and family ties. I believe there needs to be cultural education that can adapt to the times but does not lose its meaning.”

The younger generation's perspective shows a critical awareness of the shift in the meaning of tuor. They tend to be open to change but want cultural values to be understood substantively, not just formally. The Mangalehen Tuor tradition in Damuli Pekan Village has undergone a shift in meaning and execution due to the influences of modernization, the economy, and changes in the perspectives of the younger generation. Previously rich in symbolic meaning and familial bonds, tuor is now more often understood as an opportunity for prestige and social transactions. Traditional ceremonies have also been simplified for cost and time efficiency. Although the practices have changed, there is still an awareness of upholding core values such as respect and responsibility, with the hope that this tradition remains relevant amidst the demands of the times.

3.1.2. Factors Causing Change

Field observation results reveal that the Mangalehen Tuor tradition, an important part of the wedding process in the Batak Mandailing community, is now experiencing a significant transformation. This tradition, which historically served as a symbol of respect and a bond between families through giving tuor (customary dowry), has undergone changes in form and meaning due to evolving social and cultural dynamics.

Migration and urbanization are among the main factors influencing this change. When the Mandailing community moves to urban areas or regions with different ethnic diversity and local traditions, an adaptation process occurs, resulting in a shift in customary values. Individuals or Mandailing families residing outside their original communities tend to experience acculturation with the local culture, leading to the practice of Mangalehen Tuor being adjusted to the new, more heterogeneous social context.

Economic factors also serve as a dominant trigger in the changes to Mangalehen Tuor practices. The high value of the tuor, which is often determined by the social status, level of education, or lineage of the bride, makes it difficult for most families from lower-middle economic backgrounds to carry out the customary process in full. This situation drives the simplification of traditional stages or even the omission of several important elements for cost efficiency.

Furthermore, education and modernization also play a significant role in shaping a new perspective on tradition. The more educated Mandailing community tends to have an open attitude toward cultural changes while maintaining the core values of relevant customs. The development of technology and social media also influences the patterns of introduction and the process of finding life partners, ultimately impacting the negotiation of values and the organization of weddings.

Overall, this observation shows that changes in the Mangalehen Tuor tradition result from broader social processes, including population mobility, economic pressures, and modernization. Although this tradition has not completely disappeared, its meaning and practices are increasingly reduced and adjusted to the realities of contemporary society. Therefore, it is important to consider efforts to revitalize local cultural values so that this tradition can be contextually passed on to future generations through formal and non-formal education. The observation results are also consistent with the findings of the interviews. In the interview with the customary leader of Damuli Pekan, he stated that.

“In the past, the Mangalehen Tuor tradition was very sacred and could not be negotiated. Tuor is a form of respect for the female family, a symbol of male responsibility. But now, many aspects have been reduced. Some only give a nominal amount of money, no longer in accordance with traditional values. In my opinion, this is because many of our young people have migrated, so they are influenced by customs from outside. In the city, such traditions are considered burdensome.”

The perspective of community leaders shows that migration and urbanization have led to cultural acculturation that weakens traditional ties, such as those of Mangalehen Tuor. The same thing was also conveyed from the interviews with the Parents of the Bride and Community Activists, stating that;

“We just married off our daughter. To be honest, we have to adjust the dowry value. The son-in-law comes from an ordinary family, so we don't want to burden them. If forced to adhere to the old customs, they might not end up getting married. Nowadays, life is quite tough, so we prioritize the essence of family over the amount of the dowry.”

This perspective reflects the economic reality of today's society, which encourages a compromise between traditions and the financial capabilities of the prospective bride and groom's family. This finding is also supported by interviews with the Mandailing Youth Generation, who stated that;

“I agree with the preservation of customs, including Mangalehen Tuor, but it must be flexible. We live in a modern era, where many people meet through social media, even partners from different ethnic groups. So not everyone can fully adhere to customs. However, the fundamental values, such as respect and the responsibilities of men, can still be maintained in a way that is more suited to the times.”

The younger generation's perspective shows that although there is a shift in practices, the core values of tradition are still considered important, though they need to be adjusted to the development of the times and new social contexts. The Mangalehen Tuor tradition in the Mandailing Batak society is now experiencing significant changes in form and meaning. The influences of urbanization, economic pressure, modernization, and changes in the younger generation's mindset have made this tradition more flexible and less strict than in the past. Although traditional values such as respect and responsibility are still valued, many traditional elements have been simplified to adapt to current social and economic conditions. These changes reflect an ongoing cultural adaptation, highlighting the importance of contextually preserving the core values of tradition.

3.1.3. Implications as a Source of Learning Sociology

Observations in the field indicate that the Mangalehen Tuor tradition, which involves the giving of customary dowry in the marriage process of the Mandailing Batak community, has significant sociological implications. This tradition not only reflects a culturally inherited practice but also reflects social structure, economic values, and customary legal norms that govern inter-community relations. In the context of sociology education, this tradition can be a rich learning resource for understanding social dynamics and cultural transformations occurring within the Mandailing society.

As an object of sociological study, Mangalehen Tuor reflects the complex interactions between cultural values, social stratification, and family systems. This tradition is not merely a material gift from the groom's side to the bride's side, but also symbolizes the relationships among clans and represents social position within the kinship structure. The tuor value given is usually determined based on social status, family background, and lineage of the bride. In practice, the higher the social status or if one comes from noble lineage (royalty), the higher the tuor value given as a form of respect.

This tradition also illustrates how social mechanisms maintain harmony between families through negotiation and customary deliberation. In addition to being a symbol of appreciation from the male side to the female side, the giving of tuor also strengthens the relationship between two extended families and reinforces social bonds within the *dalihan na tolu* system. Therefore, Mangalehen Tuor can be used as a relevant case study to examine social structure, customary law, and the processes of social change in the Mandailing community, especially in the context of globalization and modernization that increasingly influence local values.

By making this tradition a learning subject, students can concretely understand how culture and social systems influence each other. The sociological implications of this tradition open up analytical space for issues such as social stratification, cultural integration, and the negotiation of customary values in a constantly changing society.

To strengthen the findings of the observations, the researchers conducted in-depth interviews with three informants from different backgrounds, namely a traditional leader, the parents of the bride, and Mandailing youth who have married in the last five years. These three sources provided perspectives that enriched the understanding of the transformation of the Mangalehen Tuor tradition from the viewpoints of customs, economics, and the younger generation. As one of the traditional leaders of Mandailing in Damuli Pekan Village, he emphasized that Mangalehen Tuor is an important element in the social structure of the Mandailing community, closely related to the principle of *dalihan na tolu*. He explained that in the past, the value of tuor was not solely determined by material things, but based on the principles of deliberation and mutual agreement between the two families.

“The dowry is not just about how many rupiah, but about the intentions and respect of the man towards the woman's family. Nowadays, many young people see it as a buying price, not as a cultural symbol anymore.”

According to him, this shift in meaning has been very noticeable in the last 10 years, especially since many young generations have less understanding of the philosophical values behind traditional practices. Additionally, based on the interviews with the bride's parents

who just held a traditional wedding two years ago, the bride's parents and community practitioners stated that the negotiation of the value of tuor is now more influenced by economic considerations and social prestige.

“When my child got married, there was pressure from the extended family to ensure that the wedding ‘would not be embarrassing’. However, we understood the man's limited financial situation. In the end, it was still agreed upon, but many other customs were simplified.”

He expressed that although the family wants to maintain traditions, the current social realities often require them to adjust to their respective family economic conditions. As a Mandailing youth who married according to custom in 2022, the Mandailing Youth Generation acknowledges that they understand the importance of Mangalehen Tuor, but also feel burdened by the accompanying social demands.

“When I was about to get married, I was quite stressed because of a lot of talk saying ‘if the dowry is small, it will be embarrassing in the bride's family’. Meanwhile, I was not yet financially stable. In the end, we found a middle ground; the customs were still observed, but not all the ceremonies were completed.”

He also added that many of his peers prefer to marry without traditional customs because they consider the process too complicated and expensive. Observations and interviews show that the Mangalehen Tuor tradition in the Batak Mandailing community has strong sociological values as a representation of social structure, cultural values, and customary norms. This tradition serves as a symbol of respect and bonds between families and reflects social stratification based on descent status. However, modern social dynamics also influence its implementation. The younger generation views this tradition practically, with some feeling burdened by economic demands and social pressures. Nevertheless, Mangalehen Tuor remains an important means of understanding the interaction between culture, customary law, and social change in Mandailing society.

3.2. DISCUSSION

3.2.1. Overview of the Changes in the Mangalehen Tuor Tradition

Field observation results in Damuli Pekan Village reveal a significant shift in the Mangalehen Tuor practice, a tradition of providing customary dowries in Mandailing society marriages. This tradition, originally symbolic and sacred as a form of respect for kinship ties and a bond between two large families, now tends to transform into a form of "social transaction" laden with materialistic values and social prestige. This phenomenon not only reflects technical changes in the implementation of customs but also shows a shift in the local community's social paradigms and cultural values.

This finding is in line with the theory of social change put forward by Soekanto [12], This finding is in line with the theory of social change put forward by

As conveyed by the customary leaders and the informants interviewed, the symbolic value of tuor is gradually diminished by a pragmatic view that considers the amount of dowry as an indicator of family status. This implies an increase in social pressure in determining the amount of tuor, as also noted in the study [13] which states that the value of a woman is

now often determined by her level of education, social status, and family prestige, rather than just appreciation for women and lineage.

In addition, the tendency to simplify traditional processes also reflects an adaptation to economic challenges. Some informants mentioned that ceremonies were simplified due to budget constraints, yet they still maintained the core elements. These findings are supported by research [14], which mentions that many families in Mandailing make 'cultural compromises' in the implementation of customs, by selecting elements considered essential and leaving out parts deemed burdensome.

In contemporary cultural studies, such phenomena are referred to as 'cultural resignification' [15], when a value or cultural symbol no longer holds the same meaning because it has been reinterpreted according to the current social context. This is seen in observational results that show that the publication of tour values in wedding events has now become a showcase of prestige, no longer a private ceremony conducted with full reverence as in previous traditions.

However, this change is not entirely negative. Some members of society view this flexibility in customs as a form of inclusivity towards lower-middle economic groups. In this context, as explained by Nasution [16], Social change does not always lead to the loss of culture, but can be an adaptive preservation strategy that bridges old values with new social realities.

The perspective of the young Mandailing generation, which is open to the transformation of customs while still valuing the substance of cultural values, reflects a critical awareness of the importance of preserving contextual traditions. This aligns with the findings [17] which states that preserving traditions in the modern era will only succeed if accompanied by cultural education that can bridge ancestors' values with the digital generation's social logic.

Thus, the shift in the Mangalehen Tuor tradition in Damuli Pekan Village is not merely a cultural phenomenon, but also a reflection of the complex social dynamics between preservation, adaptation, and transformation of values. This indicates the need for educational and sociological approaches in maintaining local wisdom, so that it is not eroded by the currents of pragmatism, but can remain relevant amidst modernity.

3.2.2. Factors Causing Change

The Mangalehen Tuor tradition in Mandailing customary weddings manifests a value system representing respect, male responsibility, and relationships among extended families. However, field observations indicate that this tradition is now undergoing significant transformation, both in the form of its implementation and its symbolic meaning. This transformation aligns with various theories of socio-cultural change, where local traditions undergo adaptation in response to the currents of modernization and globalization [18].

Changes in the Mangalehen Tuor tradition are triggered by several main factors, one of which is urbanization and migration. The process of migration of the Mandailing people to large cities or outside their region encourages cultural mixing, leading to the acculturation of customary values. This is reinforced by Lubis' [19] research, which states that migrant

communities adopt new cultures and adapt customary forms to the social realities they face, including in marriage practices.

Furthermore, economic factors also contribute significantly to changes in customary structures. The dowry or 'tuor' that used to symbolize honor has now undergone simplification due to the economic constraints of families. As expressed by Siregar [19], traditional ceremonies are often compromised in indigenous communities experiencing economic pressure, with cost reductions and the elimination of some symbolic stages for efficiency. This phenomenon is also found in families of brides and grooms who adjust the dowry values so as not to burden both parties financially.

Modernization and education also influence the way young generations view customs. A more educated generation exposed to technology and global information tends to selectively retain traditional values [20]. They value symbolic meanings such as responsibility and respect, but reject customary aspects deemed irrelevant to their social conditions. Interviews with the younger Mandailing generation support this, where flexibility is considered important to maintain the sustainability of traditions in the context of the present time.

In addition, the role of technology and social media cannot be overlooked. Digital media is changing how individuals seek partners and build family relationships. Interactions previously mediated by traditional leaders have now shifted to online media, resulting in changes in negotiation patterns during the tour's implementation. This aligns with the findings of Sibarani[21] that digital media plays a role in shaping new ways for society to interpret traditions and cultural identities.

Overall, the changes in the Mangalehen Tuor practices reflect a complex social dynamic, where customary values are not entirely abandoned but adapted to contemporary life's realities. This condition poses both a challenge and an opportunity to design a more adaptive cultural preservation model through formal education in schools and community-based cultural education. The revitalization of core values from traditions must be emphasized so that cultural heritage does not become interrupted in the following generations.

3.2.3. Implications as a Source of Learning Sociology

The Mangalehen Tuor tradition in the Mandailing Batak community manifests cultural values that reflect social structure, customary norms, and a unique kinship relationship system. As one form of customary dowry, tuor not only serves as a symbol of appreciation from the groom's family to the bride's family but also signifies social position and genealogical status within the *dalihan na tolu* system, which emphasizes the balance of relationships between *kahanggi* (blood relatives), *mora* (the family's female provider), and *anak boru* (the receiving females) [16].

Research by Harahap and Rambe [22] shows that Mangalehen Tuor has an integrative function in strengthening social relations between two large families while reinforcing the legitimacy of marriage according to custom. In the deliberative process of determining the tuor value, negotiations often consider social, economic, and kinship factors,

making this process an important medium for social consolidation within the Mandailing community.

However, as found in the observations and field interviews, this tradition is now undergoing significant transformation due to the influences of urbanization, modernization, and economic pressures. This is in line with the findings of Situmorang [23], which states that urbanization causes a shift in traditional values because people tend to adapt cultural practices to the more pragmatic urban life. The migration of the Mandailing community to a heterogeneous environment accelerates the process of acculturation and reduces the younger generation's understanding of the philosophical values behind the traditions.

From the perspective of educational sociology, Mangalehen Tuor can be used as teaching material to introduce the concepts of social stratification, the dynamics of customary values, and cultural transformation to students. According to Siregar [20], Local wisdom-based learning in sociology education can strengthen students' understanding of the social realities in their community, especially in observing how traditional social structures endure and transform amid changing tides.

The results of the interviews conducted with community leaders, the parents of the bride and groom, and the youth of Mandailing, reinforce the statement that the value of tuor is currently more often understood in a materialistic sense rather than as a symbol of respect and responsibility. This opinion aligns with the analysis of Ritonga and Pulungan [24], which records the shift in meaning in Mandailing cultural practices due to the influence of capitalism and socio-economic pressures. Many families feel pressured by social expectations to set the value of the tuor, even to the point of simplifying or eliminating some stages of the traditional ceremony for efficiency.

Nevertheless, it cannot be denied that Mangalehen Tuor still has a strong cultural binding force. The views of the younger generation who desire the preservation of the core values of this tradition, albeit in a more contextual and flexible form, reflect a negotiation process between local culture and the demands of the times. This is affirmed by Lubis [19] that the preservation of tradition does not have to be static, but can be adapted through the reinterpretation of its core values according to contemporary social contexts.

Thus, the findings of this research emphasize that Mangalehen Tuor is a cultural practice rich in sociological values. This tradition unites the symbolic, structural, and functional aspects of the Mandailing community while also serving as a space for actualizing relationships between individuals and groups within the social structure. However, to ensure this tradition remains relevant and sustainable, a contextual and participatory preservation approach is needed through formal education and customary community activities.

4. CONCLUSION

This research shows that the Mangalehen Tuor tradition in the customary marriage of the Mandailing community in Damuli Pekan village is still preserved, but has undergone a number of significant changes in its implementation. These changes are influenced by social dynamics such as population mobility, family economic conditions, and the impact of modernization and globalization on the younger generation's mindset. Although the essence of customs is still being maintained, their implementation is now more flexible and tailored

to the socio-economic situations of each family. This tradition still holds high sociological value as it not only serves as a symbol of respect between families but also reflects the social structure of the Mandailing community, such as the *dalihan na tolu* kinship system, social stratification based on descent, and the mechanism of consensus in decision-making. In the context of education, Mangalehen Tuor can be used as a concrete learning resource to understand the interactions between culture, social structures, and the changes in local values amidst the challenges of the times. Overall, this research emphasizes that customary traditions are not static; rather, they continuously undergo adjustments in line with social changes. Therefore, understanding and preserving traditions must be approached adaptively to remain relevant and meaningful for current generations.

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