

# COMMUNITY PARADIGM TOWARD THE NAPOSO NAULI BULUNG TRADITION AT WEDDINGS: A PARADOX BETWEEN PRESERVING TRADITION AND ECONOMIC CONSTRAINTS

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**DOI:**

<https://doi.org/10.31330/penamas.v38i1.892>

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**Dates:**

Received: April, 25<sup>th</sup> 2025

Revised: June, 13<sup>th</sup> 2025

Published: June, 30<sup>th</sup> 2025



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## Abstract

*This study aims to answer questions regarding the social role and economic impact of the Naposo Nauli Bulung (NNB) tradition in the implementation of customary wedding ceremonies in Hasobe Village, as well as the reasons behind differing community perceptions of the tradition in the context of cultural values and financial pressures. The research employs a qualitative approach with a case study design. Data were collected through in-depth interviews and participatory observation involving six informants, consisting of heads of households and active NNB members. NNB performs manifest functions by strengthening social solidarity, promoting mutual cooperation, and preserving local cultural heritage. However, latently, the tradition imposes significant economic burdens, particularly on lower-middle-income families, which may lead to social exclusion. The NNB tradition thus requires adaptive and inclusive reform to remain relevant within the current socio-economic landscape. The study recommends strengthening intergenerational dialogue, ensuring transparency in cost structures, and involving youth participation as strategies for sustainable cultural preservation. These findings contribute to the development of local cultural studies that are integrated with economic issues and community-based social development.*

**Keywords:** Naposo Nauli Bulung, Wedding Tradition, Economic Burden, Structural-Functional, South Tapanuli

## Abstrak

Penelitian ini bertujuan untuk menjawab pertanyaan mengenai bagaimana peran sosial dan dampak ekonomi dari tradisi Naposo Nauli Bulung (NNB) dalam pelaksanaan pernikahan adat di Kampung Hasobe, serta mengapa terdapat perbedaan persepsi di kalangan masyarakat terhadap tradisi tersebut dalam konteks nilai budaya dan tekanan biaya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui wawancara mendalam dan observasi partisipatif terhadap enam informan yang terdiri dari kepala keluarga dan anggota aktif NNB. NNB menjalankan fungsi manifes dalam memperkuat solidaritas sosial, semangat gotong royong, dan pelestarian budaya lokal. Namun, secara laten, tradisi ini juga menciptakan beban ekonomi yang signifikan, khususnya bagi keluarga dari kelas ekonomi menengah ke bawah, yang dapat berujung pada eksklusi sosial. Tradisi NNB memerlukan pembaruan yang adaptif dan inklusif agar tetap relevan dengan kondisi sosial ekonomi masa kini. Penelitian merekomendasikan penguatan dialog antar generasi, transparansi dalam struktur pembiayaan, dan pelibatan generasi muda sebagai strategi pelestarian tradisi secara berkelanjutan. Temuan ini memberikan kontribusi terhadap pengembangan kajian budaya lokal yang terintegrasi dengan isu ekonomi dan pembangunan sosial berbasis komunitas.

**Kata Kunci:** Naposo Nauli Bulung, Tradisi Pernikahan, Beban Ekonomi, Struktural Fungsional, Tapanuli Selatan

## INTRODUCTION

*Naposo Nauli Bulung* (NNB) is a traditional youth organization deeply embedded in the socio-cultural fabric of the Batak Tapanuli community. It plays a vital role in organizing customary marriage ceremonies, with unmarried youth actively participating in planning, executing, and enlivening these events. Their involvement serves not only to preserve local cultural heritage but also to reinforce intergenerational solidarity and the transmission of communal values (Hasibuan & Harahap, 2021). As an actualization of the *Daliha Na Tolu* value system, this group also contributes to maintaining social order through mutual cooperation and communal solidarity mechanisms (Putra et al., 2023).

However, in the midst of contemporary socioeconomic transformations, the sustainability of this tradition has come under critical scrutiny. With rising economic pressures, the costs associated with marriage traditions, such as *using tundra patron* and *using goals*, have become a burden for many families, particularly women and those from lower-middle socioeconomic backgrounds (Renaldi Randi, 2022). What was once regarded as a joyful collective event now faces tensions between cultural continuity and economic pragmatism. This emerging dilemma illustrates the intersection between customary practices and modern-day realities, especially in rural communities experiencing social stratification and economic vulnerability.

The role of NNB can no longer be examined solely as a cultural practice. Rather, it reflects the complex interplay of social norms, gender roles, power structures, and unequal access to economic resources. While many community members continue to perceive NNB as a mechanism for fostering social integration and identity, others see it as a source of latent dysfunction that exacerbates economic pressure. This divergence of perception indicates a shifting social order in which traditional norms are increasingly challenged by younger generations and women who question the fairness and sustainability of such burdensome customs.

Marriage traditions in Batak society are not only sacred events but also serve as mechanisms for sustaining social and cultural structures. *Tortor Naposo Nauli Bulung*, for instance, is a dance rich in symbols of respect, hospitality, and inter-family cultural communication (Dilinar Adlin & Nugrahaningsih, 2019). However, the implementation of such traditions often entails significant social and economic costs. *Pataruhon* and *uang golap* are examples of financial contributions given to NNB as a token of appreciation for their role, but they have increasingly become a source of pressure for lower-middle-income families.

The economic burden associated with traditional wedding ceremonies is an important dimension that has not yet been critically addressed. In many cases, the high cost of weddings not only reflects cultural expression but also institutionalized social pressure reinforced by collective expectations (Albers et al., 2021). Studies in Ghana and Kalimantan show that similar practices also exist in other cultures, such as *leefe* and *jujuran*, which reflect challenges in balancing symbolic cultural values with the community's economic capacity (Abdoeh, 2019).

These literatures offer the understanding that although NNB is an essential agent in maintaining cultural and communal identity, it is crucial to critically assess how it operates within the contemporary socioeconomic landscape. This study not only fills the theoretical gap concerning the latent functions of tradition but also proposes an integrative approach that takes into account the economic dimensions and power relations embedded in traditional practices.

Previous studies have shown that *Naposo Nauli Bulung* (NNB) plays an important role in the social life of Batak society, albeit with differing emphases and approaches. Harahap's study highlights NNB's cultural function in preserving local traditions and shaping the social attitudes of youth (Harahap, 2022). Kusor views NNB as a social security actor that helps maintain village order (Kusor, 2021). at the same time, (Siregar & Mahariah, 2023) and Mahariah see NNB as a platform for nurturing youth character and religiosity.

Despite its significant role in community life, scholarly engagement with NNB remains largely descriptive and under-theorized. There is a paucity of empirical research that critically examines

its social functions using established sociological frameworks. In this regard, Structural Functionalism, as articulated by Talcott Parsons and further refined by Robert K. Merton, offers a suitable theoretical lens. Parsons emphasized that social institutions contribute to the stability and equilibrium of society (Parsons, 1951). while Merton introduced the distinction between manifest and latent functions, allowing for the analysis of both intended and unintended consequences of social actions (Merton, 1968). Within this framework, NNB can be understood as a traditional institution that simultaneously fosters cohesion and imposes hidden economic constraints under changing social conditions.

This study aims to examine in depth the latent and manifest functions of *Naposo Nauli Bulung* within the context of customary marriage ceremonies in Hasobe Village, South Tapanuli Regency. Specifically, it seeks to address the question of why there are diverse perceptions among community members regarding the role of NNB and how social norms, economic pressures, and cultural values interact in shaping these perceptions. Through this approach, the research is expected to contribute to a deeper understanding of how traditional institutions adapt or struggle to adapt within a rapidly transforming social landscape.

The urgency of this study lies in its potential to provide both theoretical and practical insights into the preservation of cultural traditions in a manner that is socially meaningful and economically viable. This is especially critical for rural and marginalized communities seeking to navigate the balance between tradition and transformation.

## RESEARCH METHOD

This study employs a qualitative approach with a descriptive case study design (Creswell, 1998). The research was conducted in Hasobe Village, South Tapanuli Regency. Data were collected using two main techniques: in-depth interviews and participant observation. The interviews targeted two key categories of informants: heads of households and members of *Naposo Nauli Bulung* (NNB). Observations were conducted to gain a deeper understanding of the behaviors and routines of the local community, particularly in relation to the customary practices of NNB during wedding ceremonies. A total of six informants were involved in this study, consisting of three heads of households, one member of *Naposo Nauli Bulung*, and two other residents of Hasobe Village who were considered knowledgeable and experienced in the local traditions. Informants were selected purposively based on their active involvement and relevance to the research topic.

To ensure the validity of the data, source triangulation and methodological triangulation were applied. Source triangulation was conducted by comparing information obtained from different informants, while methodological triangulation was carried out by cross-verifying data collected through interviews with those gathered through direct observation in the field. Data were analyzed using an interactive analysis model consisting of four stages: data collection, data reduction, data verification or validation, and conclusion drawing or interpretation. This analytical process was carried out continuously until data saturation was achieved, ensuring that the findings were robust and scientifically accountable.

The theoretical framework used in this study is Functional Structural Theory. This theory was chosen due to its relevance in explaining how various social roles, such as the role of youth within traditional organizations, contribute to the stability and continuity of cultural practices in a structured society. The analysis focuses on mapping the social functions performed by *Naposo Nauli Bulung* within the broader structure of the Hasobe Village community.

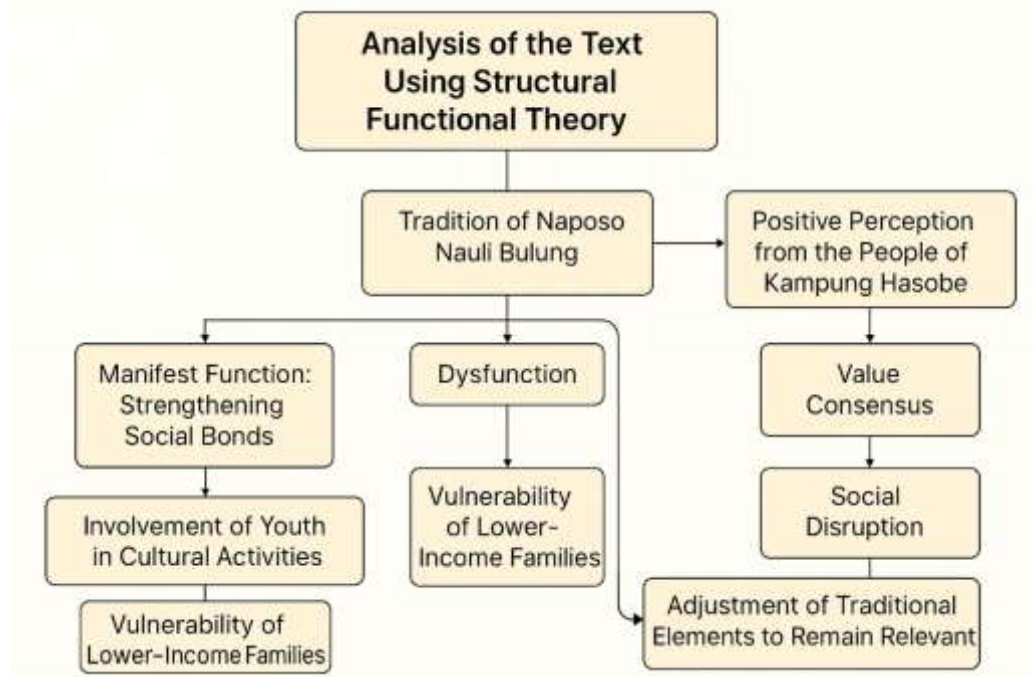


Figure 1.

Analytical Map of Structural Functionalism Theory on the *Naposo Nauli Bulung* (NNB) Tradition

## RESEARCH RESULTS AND DISCUSSION

### The Role of Naposo Nauli Bulung: Realizing Harmony and Preserving Traditions in Traditional Marriage

A portion of the community expresses a positive perception of the presence of *Naposo Nauli Bulung* (NNB). This tradition is regarded as a symbol of togetherness and solidarity within the community. The presence of NNB, which consists of unmarried young men and women, is considered highly beneficial in the organization of wedding ceremonies. They actively participate in various preparatory tasks, such as sourcing and processing food ingredients, thereby easing the burden on the host family. Their involvement not only accelerates the preparation process but also enhances the festive atmosphere of the event. The active participation of these youths reflects strong communal solidarity and reinforces social bonds among residents. Furthermore, NNB provides a space for positive social interaction, making wedding celebrations more vibrant and memorable. Their consistent participation in wedding events also serves as a living symbol of the preservation of cultural values that have long bound the people of Hasobe Village together.

Youth involvement in cultural preservation is not merely symbolic but also strategic and transformative. Developed a conceptual framework in cultural heritage management that positions youth participation within four key dimensions: purpose, positioning, perspectives, and power relations. This framework highlights the capacity and motivation of young people to actively influence cultural practices in meaningful ways (Zhang et al., 2024). A study conducted in Korça, Albania, further emphasizes the active role of university students and young learners in preserving archaeological sites and museums, including their involvement as cultural guides. This participation enhances their awareness and understanding of local cultural values (Edlira et al., 2021). Similarly, research in Melaka, Malaysia, demonstrates that community-based educational approaches—especially those involving younger generations—significantly strengthen awareness and knowledge related to the conservation of intangible cultural heritage while also improving its preservation outcomes (Abdul Aziz et al., 2023). Collectively, these studies illustrate that youth are not merely inheritors of tradition but also agents of change in cultural preservation. Through



their active roles in education, management, and cultural promotion, young people contribute meaningfully to sustaining and revitalizing local heritage within their communities.

Naposo Nauli Bulung (NNB) was very helpful in providing the ingredients for the wedding in Hasobe village. As a group of active young men and women, they take on the important role of procuring and peeling the various foods needed for the event, such as vegetables, fruits, and spices. This task not only relieves the families but also ensures that all preparations run smoothly and on time (Pasaribu, 2025e). This is in line with the local wisdom of the Javanese tribe, namely the brewing tradition, which reflects the solidarity of the community in helping neighbors who have wishes, such as weddings or celebrations. This tradition is based on mutual cooperation and selfless help. Local wisdom in *rewang* guides social behavior, is passed down from generation to generation, and shapes patterns of community interaction. Symbolic interaction in *Rewang* allows individuals to act on the basis of social meanings, but when these meanings are disrupted, it can lead to conflict in the community (Setiawan, 2024). The tradition of mutual cooperation in marriage is also practiced by the Malay community; the tradition is called the marriage *gawe* tradition. This tradition has been passed down from the ancestors and developed into the present life of the Malay community. The value contained in the implementation of the marriage *gawe* tradition is a place for the community to establish a close relationship and kinship among fellow community members (Renaldi Randi, 2022). The involvement of youth in traditional traditions such as NNB's shows that *gotong royong* is still a core value in the social life of the community. This tradition not only relieves the burden on families who have a special occasion but also strengthens social and cultural ties among residents. If the value of *gotong royong* fades, social relations in the community may be disrupted and even lead to conflict. Therefore, this tradition must be maintained to remain relevant and sustainable in the midst of changing times.

Naposo Nauli Bulung (NNB) plays an important role in preparing keyboard performances for weddings in Hasobe village. NNB members organize musical instruments, select songs, and perform with talented members to create a festive atmosphere and entertain invited guests (Pasaribu, 2025d). One of the dances performed at weddings is *Tor-Tor Naposo Nauli Bulung*. *Tor-tor Naposo Nauli Bulung* in marriage reflects the culture of respect and manners of young people. This dance has a primary meaning as a successor to the value of manners, a symbol of the greatness of the host, cultural heritage, hospitality, and communication media. Meanwhile, its new meaning reflects togetherness, mutual cooperation, joy, welcoming guests, and adapting to the times. Thus, this dance still plays an important role in the wedding ceremony in Kotanopan (Regency & Kadir, 2024). The tradition of dancing together in traditional wedding ceremonies is also found among the people of Bengkulu Selatan, called *selawanan*, involving *bujang* and *gadis*. *Selawanan* is not an entertainment or pleasure event but a cultural tool that shows respect for women as future wives and mothers. This tradition also serves as a first step toward establishing a household (Hartati, 2016). The tradition of dancing together in a wedding ceremony, such as *Tor-Tor Naposo Nauli Bulung* in Hasobe village and *Selawanan* in South Bengkulu, plays an important role in preserving cultural values. Both dances not only function as entertainment but also as a medium of respect and communication and as a symbol of manners, togetherness, and preparation for married life.

Naposo Nauli Bulung's role in cultural preservation aims to shape the attitudes and responsibilities of its members, increase concern for the community, and support various activities in traditional events. In addition, they also play a role in maintaining and preserving the local culture (Harahap, 2022). The presence of Naposo Nauli Bulung at wedding ceremonies proves that the role of youth in cultural preservation is significant. Through their involvement in performing arts and traditional activities, cultural values can be passed on to the next generation. In addition, their involvement strengthens social bonds within the community, creates a sense of togetherness, and keeps traditions relevant in the midst of time. Therefore, the role of Naposo Nauli Bulung in traditional events, especially weddings, needs to be supported and preserved.

The values contained in the Naposo Nauli Bulung (NNB) custom of marriage ceremony are not only in the aspects of mutual cooperation and cultural preservation, but the values contained in it

also include aspects of tolerance. The association of young men and women as members of Noposo Nauli Bulung has different religious identities (Pasaribu, 2025c). The value of tolerance is also found in the process of implementing the belis culture in traditional marriages in Benteng Tado Village, which can be seen in the involvement of the community in the belis event, which does not differentiate between social and religious backgrounds; all those who have a relationship with the bride and groom are required to participate (Kurnia et al., 2022). This reflects that there is an aspect of interreligious tolerance within Noposo Nauli Bulung (NNB) and when helping with weddings in the surrounding area. Given that the custom of marriage is performed by interreligious people, the party who has a wedding event accepts the presence of Naposo Nauli Bulung (NNB) as an attitude of tolerance towards interreligious people.

In the current era of digital transformation, the existence of Naposo Nauli Bulung (NNB) has changed in character. The socio-religious activities of Naposo Nauli Bulung (NNB) have shifted with two patterns, namely, first, drastic changes in urban areas, where religious activities are reduced and shifted to profane social activities, and second, gradual changes in rural areas, where although still strong, they face constraints of irregular funds. This decline in activity is influenced by the lack of motivators, leaders, and a strong legal foundation. In order to improve the socio-religious activities of the NNB in Padangsidempuan, cooperation between village officials and the government up to the city level is needed, as well as the establishment of a legal umbrella to make activities more planned and sustainable (Hasibuan & Harahap, 2021). Basically, culture contains values that are continuously inherited, interpreted, and implemented along with the dynamics of social change in society. Therefore, strengthening the role of *sopo godang* as a means of developing the character of naposo nauli bulung must be revived so that it remains relevant and able to adapt to the times. Developing the character of naposo nauli bulung by revitalizing the function of *sopo godang* in the current digital age is crucial. Some steps that can be taken are First, explore the philosophical values contained in *sopo godang* as a strategy to build naposo nauli bulung character in the digital era. Second, internalize the character values regularly. Third, make *sopo godang* the center of Naposo Nauli Bulung character development (Effendi et al., 2019). In the digital age, the character of Naposo Nauli Bulung has changed, especially in social and religious activities, which have declined due to a lack of leaders, motivators, and regulations. To overcome this, government cooperation is needed, as well as strengthening the role of *Sopo Godang* as a character development center that is relevant to the times.

Changes in the character of Naposo Nauli Bulung in the South Tapanuli community are influenced by social dynamics due to globalization, openness of information, and increasing use of social media and online games. This condition has an impact on the declining level of practicing religious values. To meet these challenges, efforts are needed to integrate religious values into community customs. In addition, the role of education, as well as the support and motivation of parents, families, traditional leaders, religious leaders, and all elements of society, are very important in forming morals that are reflected in the attitudes and behaviors of Naposo Nauli Bulung (Putra et al., 2023). Naposo Nauli Bulung's social-religious activities have undergone a change that can be divided into two patterns. First, there is a drastic change in urban areas, where religious activities are decreasing and tend to shift to profane social activities. Second, the change is slow in suburban or rural areas, which still maintain social-religious values, although they face a major obstacle in the form of the lack of a permanent source of funds to support Naposo Nauli Bulung's treasury (Hasibuan & Harahap, 2021). The character of Naposo Nauli Bulung has changed due to the influence of globalization and digital media, which has led to a decline in religious activities, especially in urban areas. In rural areas, religious values still exist but are limited by financial resources. To overcome this, it is necessary to integrate religious values into customs and the active role of families and community leaders in character building.

From the perspective of structural-functional theory, which views society as a system consisting of various interrelated parts that have their own functions to maintain social stability and order, the Naposo Nauli Bulung (NNB) tradition in the Hasobe community is, in this view, a cultural element that performs an important social function in the community system.

NNB is seen as a social mechanism that strengthens community cohesion and solidarity. The involvement of young people in traditional activities bridges the gap between older and younger generations, reinforces the transmission of cultural values, and preserves collective identity. The manifest function of this tradition is to strengthen social relations and preserve culture. Its latent function, however, is to exert social pressure on economically disadvantaged families who, despite financial difficulties, feel compelled to follow social norms. The positive perception of NNB by the community indicates that the value system supporting this tradition remains generally strong and accepted by society. This reflects the existence of a value consensus, one of the main principles of structural-functional theory.

However, the involvement of young men and women in *Naposo Nauli Bulung* (NNB) should not be interpreted through a purely romanticized lens without acknowledging the disproportionate responsibilities, particularly those borne by women. Greater emotional burdens, unequal social expectations, and the lack of recognition for their contributions reveal underlying gender imbalances that must be critically addressed. A gender-sensitive approach allows for a more nuanced critique of the unequal distribution of roles and responsibilities embedded within traditional structures such as NNB.

Furthermore, cross-cultural comparisons such as with the *rewang* tradition in Javanese communities or *gawe* among Malay societies should not remain merely descriptive. A critical analysis is required to explore how gender dynamics, the voluntariness of participation, and mechanisms for value transmission differ across cultural contexts. For instance, the *Selawanan* tradition in Bengkulu explicitly allocates symbolic roles to both men and women in wedding preparations. In contrast, *Naposo Nauli Bulung* (NNB) has yet to formalize gender role equality within its customary structure. In terms of long-term impact, NNB holds significant potential as a medium for cultural transmission. However, its sustainability is threatened by modernization, digital disruption, and the weakening of social leadership. To maintain its relevance, institutions such as NNB must be supported by formal education systems, inclusive leadership training, and integration with broader community development programs. It is also essential to institutionalize mechanisms for voluntary participation, reduce financial burdens through cooperative-based models, and promote active involvement across religious and generational lines.

This leads to three strategic recommendations: incorporating gender equality training into NNB activities, establishing a community charter that clearly distinguishes between voluntary roles and obligatory duties in customary rites, and fostering collaboration with educational and religious institutions to revitalize cultural leadership among the younger generation in the digital era. Only through such adaptive reforms can NNB sustain its function as a cultural anchor and social glue for future generations.

### **The Economic Burden Behind the Naposo Nauli Bulung Marriage Tradition**

On the one hand, the community sees Naposo Nauli Bulung's involvement in weddings as positive because it adds to the festivities. On the other hand, there are those who object to the financial implications of their involvement. Some feel that the fees charged are too high and not commensurate with the contributions made. These complaints come primarily from lower- and middle-income families who feel burdened by the additional costs of wedding preparations (Pasaribu, 2025b). The high cost of weddings is often due to the fact that the celebrations are rich in cultural elements. In addition, the prestige of the bride and groom or their families often influences the budget, resulting in insufficient funds. In addition, the increase in the cost of materials compared to previous years has also contributed to the rising prices of various wedding-related products (Bukhari & Arifin, 2025). In a global context, the study *Consumer Perceptions and Pricing Practices for Weddings* highlights how the cost of wedding ceremonies often exceeds their empirical value yet is tolerated due to prevailing social expectations (Albers et al., 2021).

*Pataruhon* and *Golap* money, as additional costs, are often considered a burden. *Pataruhon* money is money given by the woman's family to the Naposo Nauli Bulung for escorting the woman and her belongings to the groom's house. Meanwhile, *golap* money is money that goes directly

into the Naposo Nauli Bulung's coffers. Families feel that these costs are not always commensurate with the contributions made, which creates tension in the implementation of the tradition. Families' perceptions of these costs are strongly influenced by their economic background. Families with stable financial situations tend to be more accepting of these costs than families who are experiencing financial difficulties (Pasaribu, 2025a).

The challenges of performing traditional wedding ceremonies are not unique to Indonesia but are also felt by communities in Ghana. There, deep-rooted customs often present obstacles, especially for men who want to get married. One of the main obstacles is the levee requirement imposed by the woman's family, which is considered quite onerous. This tradition has been passed down through generations and has become an integral part of Ghanaian wedding culture (Abdoeh, 2019). In Dayak wedding customs, there is a tradition of giving "*jujuran*" from the groom to the bride. According to Islamic law, *jujuran* is permissible because it is a tradition passed down from generation to generation, not an obligation like a dowry. It is done without coercion, based on consultation and agreement between both parties (Muzainah, 2019). Marriage traditions such as *leefe* in Ghana and *jujuran* among the Dayak tribe show that customs play an important role in wedding ceremonies. However, their implementation differs: *leefe* is often seen as burdensome, while *jujuran* is more flexible because it is based on consensus and does not conflict with Islamic law. This reflects the importance of balancing the preservation of customs with fairness for both parties.

Social factors that influence the acceptance or rejection of these costs include financial constraints and previous experience in conducting weddings. Families who have had positive experiences with the costs involved tend to be more accepting. They feel that this tradition strengthens social ties within the community. Conversely, families who are getting married for the first time feel confused and overwhelmed by the high costs. They hope for more transparency in explaining the costs. Social pressure from the community has a significant impact on families' decisions about marriage. Many families feel compelled to follow established norms.

Many families hope that there will be a more inclusive policy in the implementation of traditions (Pasaribu, 2025f). The cost of Naposo Nauli Bulung's involvement in weddings in Hasobe village is a central issue that influences family decisions. This cost has several components, each with different social meanings. *Tunda* money, as a form of recognition, shows that the community values Naposo Nauli Bulung's contribution. However, the amount of this money is often debated among families, reflecting their economic insecurity.

A similar practice can be found in the tradition known as *walimatussafar*, which is commonly observed by Indonesian Muslims before departing for the Hajj pilgrimage. As social customs and values continue to evolve, the implementation of this tradition often entails considerable expenses. The forms of *walimatussafar* across Indonesia are diverse, reflecting the country's rich cultural heritage. For example, the Javanese and Betawi communities observe this tradition in distinct ways. Nevertheless, the core meaning remains the same: to offer prayers, seek forgiveness, request blessings and prayers from others, and ask for a smooth and successful pilgrimage (Mastanah et al., 2024).

In the structural-functional theory of socioeconomic reality, this system is shown to be dysfunctional. The high costs associated with participation in the NNB serve as a source of social tension, which can disrupt the stability of the social system if not addressed through adjustments. This tension points to the need for adaptation and integration mechanisms within society. For example, cost transparency, inter-party dialogue, and the involvement of the younger generation in adapting traditional practices to better suit current conditions are efforts to rebalance the social structure to maintain its functionality. This adaptation shows that the social system is not static but capable of evolving to maintain its functions.

Within this framework, the pressure felt by families to comply with social norms despite financial constraints indicates the existence of social control functions. However, if not managed wisely, this can lead to dysfunction or weakened social integration. Therefore, an approach that is more



sensitive to the economic conditions of families, as well as the strengthening of social solidarity through the support of neighbors and relatives, is important in maintaining a balance between norms and reality. The participation of the community in dialogue and the hope that the political implementation of traditions will become more inclusive demonstrate the coordinating function of the social system, in which each element contributes to the creation of mutual stability. Changes to elements of tradition to make them more accessible do not necessarily undermine the core values of tradition but rather constitute a form of structural adjustment so that the social function of tradition continues to function within a changing socioeconomic context. The emphasis on education, documentation of community experience, and involvement of the younger generation reflects efforts to strengthen the function of cultural preservation through social institutions, including families, indigenous communities, and youth groups. Collective awareness of the importance of adapting traditions is key to maintaining the relevance and function of traditions in the midst of rapid social change.

An analysis of the involvement of *Naposo Nauli Bulung* (NNB) in traditional wedding ceremonies in Hasobe Village reveals complex social dynamics. Within the framework of structural-functional theory, this tradition serves a function of social cohesion. However, it also presents potential dysfunctions when it fails to adapt to ongoing social and economic changes. The social tensions arising from high financial burdens highlight the need for a contextual reconstruction of the values and roles embedded in the tradition.

Nevertheless, previous studies have not fully integrated a consistent theory-based analysis. The manifest and latent functions of the NNB tradition in maintaining social solidarity—while simultaneously becoming an economic burden have yet to be thoroughly examined. The manifest function, such as strengthening social ties and preserving cultural heritage, remains strong. However, the latent function such as the social pressure imposed on low-income families—reveals dysfunctions that require systemic intervention.

In addition, gender perspectives have not received adequate attention. The involvement of young men and women is often narrated as being equal, while in practice, women tend to bear greater domestic and emotional responsibilities without equitable division of labor or proportional recognition. Therefore, moving forward, it is necessary to develop a more inclusive and gender-sensitive structure of participation in the implementation of NNB customs.

Cross-cultural comparisons conducted so far, such as with the *rewang* tradition in Java and *jujuran* in Dayak customs, have yet to address critical aspects. It is essential to sharply analyze how each tradition addresses gender inequality, mechanisms of social adaptation, and the degree of voluntariness in community participation. For instance, *jujuran* in Dayak culture, which is deliberative in nature, serves as an example of traditional adaptation without sacrificing core values—unlike the *leefe* tradition in Ghana, which economically burdens the male party.

Furthermore, the discussion has not highlighted the long-term implications of sustaining the NNB tradition. Without structured interventions, there is a risk that this tradition will lose its relevance among younger generations due to the pressures of modernity and digitalization. Therefore, cultural values must be integrated into formal education, youth leadership cadres should be developed through cultural training, and NNB practices should be documented as intangible heritage.

Thus far, the proposed solutions have tended to be general in nature. Hence, several concrete steps are recommended: establishing intergenerational dialogue forums to revise customary structures toward greater adaptability, drafting transparent, collectively agreed-upon guidelines regarding costs and roles among NNB families and communities, and developing training modules rooted in local values for youth as a regeneration strategy for cultural preservation agents. Through a comprehensive theoretical approach, critical gender analysis, reflective cross-cultural review, and applicable recommendations, NNB can continue to serve as a functional and transformative pillar within Hasobe society.

## CONCLUSION

This study reveals that the *Naposo Nauli Bulung* (NNB) tradition in Hasobe Village serves as both a functional and paradoxical institution within the community. On the one hand, NNB fulfills a manifest function by reinforcing social cohesion, promoting intergenerational solidarity, and preserving local cultural identity through active youth participation in traditional wedding ceremonies. On the other hand, it also produces latent dysfunctions, particularly in the form of economic burdens borne disproportionately by lower-middle-income families and women. These unintended consequences highlight the tensions between cultural continuity and socioeconomic transformation.

The research provides an academic contribution by offering a theory-based analysis grounded in structural functionalism, addressing a gap in previous literature that tended to be descriptive and lacked critical depth. By integrating the concepts of manifest and latent functions from Merton's theory, the study identifies how traditional institutions like NNB may simultaneously preserve communal values while also reproducing social inequality and structural rigidity.

A novel contribution of this research is the reconceptualization of youth as both preservers and reformers of tradition. Rather than viewing youth participation as passive inheritance, the study emphasizes their potential role as agents of cultural innovation, especially through intergenerational dialogue, inclusive leadership structures, and adaptive reform to respond to economic realities. This perspective is particularly important in rural communities where tradition and modernity intersect in complex ways.

Furthermore, this study promotes the development of a traditional management model that is socially equitable and economically sustainable. This is achieved through the formulation of transparent cost guidelines, gender-sensitive role allocation, and digital documentation as part of the preservation of intangible cultural heritage. These findings enrich the discourse on the transformation of traditional institutions and offer practical measures to maintain the relevance of tradition amid the dynamics of social change.

Based on the findings of this study, several suggestions can be made to maintain the relevance and sustainability of the *Naposo Nauli Bulung* (NNB) tradition in the Hasobe community. First, it is important to promote an open social dialogue among various parties, including traditional leaders, the younger generation, and families, to create a common understanding and transparency regarding the costs associated with the NNB tradition in weddings. Second, the function of Sopo Godang as a center for youth character building and cultural preservation needs to be revitalized so that NNB remains a forum for reinforcing noble values in the era of digital transformation. Third, concrete support from the village government and social institutions is essential, both in terms of regulations and facilitation of development programs, to ensure that the tradition can continue without imposing an economic burden. In addition, it is important to strengthen character education based on tolerance, which has already taken root within the internal structure of NNB, as the youth members come from different religious backgrounds.

For further research, it is recommended that a comparative study be conducted on the role and implementation of the NNB tradition in different Batak regions to examine the diversity of practice and social acceptance that exists. In addition, a cultural, economic approach can be further explored to understand the potential of this tradition as a social and economic asset for the community. Studies on gender perspectives in the structure and roles of the NNB are also needed to uncover the dynamics of social relations between young men and women within the traditional context. Finally, the use of digital technology to preserve and document the NNB tradition is a promising area of research, given the important role of media in the transformation of cultural values among today's younger generation. With these steps, it is hoped that the NNB tradition will remain an important element in the social life of the community while remaining relevant to the times.

## **ACKNOWLEDGEMENT**

The researcher expressed his gratitude to the library manager of Sunan Kalijaga State Islamic University Yogyakarta for allowing access to the library's online media and voluntarily providing access to the literature resources needed by researchers. Thank you to fellow researchers who have collaborated to complete this research. Thank you also to the lecturers of Sunan Kalijaga State Islamic University Yogyakarta, who provided directions related to this research.

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