Journal Of Global Research Publications

Volume 4 ; Number 1 ; January 2027 ; Page 1-10
Doi : https://doi.org/10.59435/jgrp.v4i1.2027.81
Web : https://journal.padangtekno.com/index.php/jgrp
E-ISSN : 3032-372X

The Resistance Of The Unmarried Young Generation To The Fading Of Cultural Values In The Final Ritual Of Appreciation To Parents Among The Simalungun Community

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ABSTRACT

Sociocultural changes due to globalization have had a significant impact on the sustainability of local cultural values, including in the Simalungun community. One form of culture that has been challenged is the ritual of paying final respects to parents, mambere namalum, tungkot, and pakon duda-duda. These rituals have symbolic meanings of respect, responsibility, and kinship ties within the pentagonal social structure in Simalungun. This study aims to analyze the forms of resistance among unmarried youth against the fading cultural values in the implementation of these rituals, as well as the underlying factors in the East Siantar District, Pematangsiantar City. This study uses a qualitative method with a descriptive approach, where data is collected through participatory observation, in-depth interviews, and documentation. Informants consist of administrators of the Simalungun intellectual institution (Partuha Maujana Simalungun [PMS]), families who have performed the rituals, and unmarried youth. Data analysis was conducted using James C. Scott's theory of resistance, which distinguishes between overt and covert resistance. The research findings indicate that resistance from unmarried youth manifests itself in subtle forms of rejection and reduced participation. This resistance is influenced by changing mindsets and modern education. This research contributes to the preservation of Simalungun culture and provides considerations for traditional institutions and the government in formulating strategies to pass on cultural heritage to the younger generation.

Keywords: Resistance, Unmarried, Young-Generation, Rites Of Passage, Parents-Apreciation

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INTRODUCTION

The Simalungun community, like most communities throughout the world, implements rites of passage, which include rituals from birth through childhood, adolescence, adulthood, and finding a partner, marriage, and old age until death (Wahib, 2015). These rituals are often referred to as the life cycle that almost all individuals in any society go through (Tarigan, 2023). According to Van Gennep (1960) in Tambak and Damanik (2019), rites of passage consist of three main phases; (1) separation, (2) transition, and (3) incorporation. The first concept marks an individual or group moving to a new status by leaving behind the old status, including physical, symbolic, and psychological ones, such as marriage, which marks the transition from adulthood to parenthood. The second concept refers to the transition between two states, namely liminal

moments (doubt, alienation, and limitations) called "on the threshold" and "in between" or often called "neither here nor there." For example, the period before marriage, or the phases of old age.

The final concept marks the return of an individual or group from a liminal phase to a new status integrated into a new social structure with all its new roles and responsibilities, as in a marriage ceremony. As Van Gennep (1960) in Sztompka (2017) noted, rites of passage not only serve to mark social transitions but also to solidify the social structure and cultural values of a society. These ceremonies help individuals and communities understand and accept the changes occurring in their lives and social structures. It is then said that rites of passage are universally applicable, regardless of cultural differences. For example, in the Simalungun community, such as the seven-month pregnancy ritual (*mambosuri* or *manaruhkon parhorasan*), introducing one's uncle (*paabingkon*), hair cutting (*mangganjangi jambulan*), marriage (*marhajabuan*), respect for parents (*mambere namalum* or *membere tungkot duda-duda*), and funeral (*marujunggoluh*) are not much different (Damanik, 2016a; 2016b; Sinaga, Purba & Simatupang, 2024).

Each ritual has certain requirements and stages, and each has its own value orientation and meaning (Sinaga & Dora, 2024). The entire life cycle ritual refers to the social philosophy of "the truth is the basis" (*habonaran do bona* [HdB]), which is implemented in every activity of life and social life (Damanik, 2017a; Sihombing, 2024). In fact, the concept of “truth” is rooted in “*habonaron*,” the indigenous beliefs of the Simalungun people, which are centered on the virtue of life, both between humans and nature, which balances the microcosm-humans and the macrocosm-nature and its contents in the universe (Damanik, 2017a). These ritualistic beliefs serve as the basis for thinking where all attitudes and actions should be based on or derived from truth.

A life attitude based on truth is manifested in social and individual relations so that life runs stably and steadily, including between parents and all their descendants. In Simalungun, a rite is performed for parents, specifically elderly people where all descendants (*niombah*) have married, have grandchildren (*pahompu*), and sometimes great-grandchildren (*nono*) and canggal (*nini*) and none of them have died before their parents (Damanik, 2020; 2023; 2024; Saragih & Nababan, 2021). For these parents, a ritual of respect is usually performed by giving food (*namalum*), a stick (*tungkot*) to the father and pounded betel (*dudaduda*) to the mother (Damanik, 2016a). This ritual is the last ritual received by parents which marks the perfection of life (*sayur matua*) which later, when they die, they are entitled to the most perfect funeral ceremony (*sayur matua*) (Damanik, 2024). The ritual expresses gratitude for achieving a new social status, from *sari matua*, where all descendants are married) to *sayur matua*, where all descendants have children and grandchildren and none die before their parents which is rarely achieved by many people (Damanik, 2023; 2024).

Respect for elderly parents, when all descendants are married, have grandchildren, and none have predeceased them, is a fundamental requirement of the ritual. It is an integral part of a culture steeped in social, moral, and spiritual values and meaning. Despite the challenges of modernity and globalization, acceptance of this ritual remains strong across generations (Sugiyartati et al., 2020). Several factors contribute to this acceptance, reflecting how rituals can adapt to changing times while retaining their meaning and essence. One of the most visible forms of acceptance is the active participation of younger generations through involvement in ritualistic events (Oktavianus, 2022). Unmarried children not only demonstrate respect for cultural heritage but also strengthen social ties with family and community. This ritual serves as a means to strengthen relationships among family members, reminding them of the importance of solidarity and support in facing life's challenges (Ryle, 1949).

Acceptance of these rituals is also reflected in efforts to preserve cultural values. Many families educate their children about the meaning behind the rituals, emphasizing their importance in shaping their identity as Simalungun communities. In this way, the younger generation learns to appreciate and understand their cultural heritage, which in turn strengthens their sense of belonging and pride in their ethnic identity. Respect for parents is a strong motivator for accepting these rituals. By performing these rituals, they not only preserve their cultural heritage but also pass on the values taught by their parents to future generations. Families play a central role in preserving the *mambere namalum, tungkot pakon dudaduda* rituals. They are responsible for ensuring that these rituals are passed down to the next generation. However, in the current context of modernization, many families are beginning to question their relevance, especially when children are unmarried and have different outlooks on life.

The rejection of the *mambere namalum* and *tungkot pakon dudaduda* rituals often arises from unmarried children who feel these rituals restrict their freedom. On the other hand, many families continue to strive to maintain these rituals as part of their cultural identity (Kismini et al., 2021). The unmarried generation tends to experience resistance or rejection of these traditional rituals, which has resulted in the fading of their cultural values. This resistance can be caused by the perception that traditional rituals are less relevant to modern life or require significant costs, time, energy, and money without providing significant benefits to their lives. The rejection of the *mambere namalum* and *tungkot pakon dudaduda* rituals arises from the influence of globalization and modernization, which bring new values.

Modernization has brought significant changes to the lives of the Simalungun communities. The younger generation exposed to modern values often views the *mambere namalum* and *tungkot pakon dudaduda* rituals as old-fashioned and irrelevant. This situation is a crucial concern because cultural preservation requires not only the traditions themselves but also the active participation of the younger generation as their successors. If resistance to traditional rituals such as *mambere namalum, tungkot,* and *pakon dudaduda*, the continued existence of Simalungun cultural values could be threatened with decline or even extinction (Purba, 2023). This creates tension between the desire to preserve culture and the pressure to keep up with the times. For unmarried children, participation in the *mambere namalum, tungkot pakon dudaduda* ritual creates social and psychological pressure. Given this reality, this study is important to understand the forms of rejection that drive resistance among unmarried young people to the *mambere namalum, tungkot pakon duda-duda* ritual among the Simalungun communities. Although considered part of a ritual full of values and meaning that depicts the achievement and prestige of a long life, *mambere namalum, tungkot pakon dudaduda* is rejected, especially by the unmarried young generation. Unmarried in this study is the category of marriageable age but not yet or not at all married (Simanjuntak & Barus, 2020).

Simalungun is one of the communities living in North Sumatra Province, Indonesia. This communities had been established since pre-colonial times, said to have lived on the east coast of North Sumatra, as stated by Anderson (1971) during his visit in 1823. This ethnic group initially had four (4) clans; Damanik, Saragih, Purba, and Sinaga (A. Purba, 2017) and was the result of a grand agreement (*harungguan bolon*) between four kings who led four kingdoms before colonialism. The purpose of this agreement was an agreement as one big family to avoid hostility, conflict, and mutual attacks (PMS, 2008). Along with the growth and development of Simalungun community, many other clans have also become part of the ethnic group. In the Simalungun, clans are an important part, not only as inheritance but also as a general identity. Based on inheritance, the patrilineal clan is a pattern of continuity of the clan that is referred to from "fatherhood" while identity refers to one aspect of ethnicity that can be demonstrated.

METHOD

In this study, the author used a qualitative research type with a descriptive approach. Qualitative research is defined as research that produces descriptive data regarding spoken and written words, and the observed behavior of the people being studied (Padang, 2024). Qualitative research methods are research methods used to study natural object conditions (as opposed to experiments) where the researcher is the key instrument, data collection techniques are carried out through triangulation (combination), data analysis is inductive, and qualitative research results emphasize meaning rather than generalization (Suyigono, 2022:9). Qualitative research is thus descriptive and tends to use analysis (Saragi, 2018). The qualitative research requires researchers to build a complex and holistic picture, analyzing words, opinions, and information obtained from informants in a natural setting and presenting it in a report. The approach used in this study is a descriptive approach, where the type of research that describes or illustrates a problem is collected in the form of words and images rather than numerical data (Moleong, 2018).

Based on the above opinion, the author uses this type of research to describe and explain the phenomenon of the implementation and fading of the cultural values of *mambere namalum, tungkot pakon dudaduda* contextually and holistically among the Simalungun communities. This research was conducted in Siopat Suhu Village, Pematangsiantar City, North Sumatra. The reason for choosing this location is because Pematangsiantar City is one of the cities with a significant Simalungun population besides the Simalungun

Regency area. This city shows the process of social change, modernization, and urbanization that can influence the preservation and resistance of traditional values among the younger generation (Bai et al., 2021).

The researcher in this study determined the informants using purposive sampling technique. Purposive sampling is a data source sample collection technique used when the researcher already has considerations and target informants with characteristics that are in accordance with the research (Nurviana & Hendriani, 2021). In other words, the selected informants are key informants whose knowledge and involvement with the problem to be studied are unquestionable (Firdaus et al., 2020). In addition, all informants will be interviewed in depth to obtain valid, relevant, and adequate information. The actors or often referred to as informants in this study are (1) traditional leaders or *Partuha Maujana Simalungun* (PMS), Simalungun ethnic scholars who are the main source of knowledge about the meaning, procedures, and philosophy of the mambere namalum ritual, tungkot pakon dudaduda. PMS understands the history, changes, and applicable customary rules so that they can provide in-depth information about the ritual as many as three informants (Salite, 2019).

Data analysis is the process of organizing, classifying, grouping, coding, and categorizing (Siyoto and Sodik, 2015:120). This is done to identify themes and develop working hypotheses based on the data. In qualitative research, data analysis is inductive, meaning the process is based on empirical facts and does not begin with theoretical conclusions (Widodo, 2018). Researchers go into the field, observe, analyze, interpret, and draw conclusions from the phenomena occurring there (Monika et al., 2020). These new findings can be descriptions or depictions of an object whose existence was previously unclear. This aligns with the opinion (Sugiyono, 2022) that findings can be descriptions or depictions of an object that was previously obscure or dark, but which, after further investigation, become clear. These can be causal or interactive, hypothetical, or theoretical (Sugiyono, 2022).

RESULT AND DISCUSSION

Siopat Suhu is one of the sub-districts located in the East Siantar District, Pematangsiantar City, North Sumatra Province. Geographically, Pematangsiantar City is located at coordinates between 2° 53 ' 20 " to 3 ° 01 ' 00 " North Latitude and 99° 1 ' 00 " to 99 ° 6 ' 35 " East Longitude, with an altitude of around 400-500 meters above sea level (masl) while its area reaches 1,870 km2 or around 187 hectares (BPS Pematangsiantar City, 2024). This area makes Siopat Suhu one of the largest sub-districts in the East Siantar District. This sub-district has territorial boundaries, namely; (1) to the north it borders Merdeka Village, (2) to the south it borders Pardomuan Village, (3) to the east it borders Tomuan Village, and (4) to the west it borders Kebun Sayur Village (Sihombing, 2024). Figure 1 below is a map of the research location.

Figure 1: Map of the research location.
Source: Sumber: Buku Kecamatan Siantar Timur, 2018

In their rites of passage, the Simalungun communities. recognize rituals in the form of respect for elderly parents, both fathers and mothers, known as "*horja mambere namalum, tungkot pakon duda-duda*" or health strengthening rituals, giving sticks and crushed betel (*demban*). Etymologically, the ritual consists of "*namalum*" which is a meat dish in the form of crushed chicken, "*tungkot*" which is a walking stick for the father, and "*duda-duda*" which is crushed betel for the mother (Damanik, 2016). Lexically, the ritual is a traditional event specifically for a pair of elderly parents, both the father (*bapa*) and mother (*omak*) (Koentjaraningrat, 2015). In other words, this ritual or ceremony is not carried out for young people, or only carried out for the father, or only for the mother. Instead, this ceremony is only given to a pair of elderly parents (M. Saragih et al., 2024).

In Simalungun, this ritual and ceremony is the final customary activity given to humans. In other words, there are no more rituals and ceremonies given to humans during their life on earth. This ritual and ceremony also simultaneously crown and affirm parents at their highest level, namely as grandfathers (*oppung*) and grandmothers (*tutua*), which are terms of address to the parents who receive the ceremony (Damanik, 2016). This term signifies their advanced age, namely the first generation, namely parents (*namatoras*), but still healthy and seeing directly their children (*niombah*), namely the second generation continuing the lineage, namely grandchildren (*pahomppu*) in the second generation (Angel Tamaro Sijabat & Harahap, 2024). It is also not uncommon for parents who are given this ceremony to have reached the fourth generation, namely great-grandchildren (*nono*). This means that this ceremony is given especially to parents who are still complete, where all their children are married, have at least grandchildren, including great-grandchildren (*nono*) or canggal (*nini*) in the fifth generation (Damanik, 2024). Also, this ceremony reflects and even reflects the success of life in old age and the highest titles of grandfather and grandmother (*ompung and tutua*) are given to him so that in the future, when he dies, he is entitled to a life perfection ceremony (*sayur matua or layur martuah*) which involves all relatives who are bound by the trigonal social structure (*tolu sahundulan*) or pentagonal (*lima saodoran*) (Kisworo & Sofana, 2017).

Usually, to save time, giving with prostration (*surduks*) to the brother from the same clan as father (*sibiak Sanina*) are only representatives and are usually given to the oldest *sanina* or can also be given directly to all *sanina* present. Meanwhile, the wife-giver (*sibiak tondong*) are all relatives who hold the position of *tondong*. As a note of Partuha Maujana Simalungun (2008), the wife-giver consists of (1) tondong pamupus aima botoni inang diri/namapus diri (tondong pamupus is the brother of our mother/namamupus diri), (2) tondong jabu aima pabuatan diri diri, orang tua attape botouni binuat diri/tulang pamupusni niombah diri (tondong jabu is the pamupus bone of our child), (3) tondong ni tondong aima tondongni tondong Self (tondong from our tondong), (4) tondong mangihut aima tondong mangihutkon anak Diri/tondong mangihutkon saninani father Diri attape Sanina Diri/adong do na manobut on tondong Riap (tondong mangihut is the tondong of the father's brother), (5) tondong mataniari aima tulangni Ompung diri/na mamupus Ompung diri biji (tondong mataniari is the bone of our Ompung), and (6) tondong bona aima boneni bapadiri/na mamupus bapa (tondong bona is the bone of our father).

The ritual *of mambere namalum, tungkot, and pakon duda-duda* is a traditional ceremony carried out by the Simalungun people as a form of gratitude and respect from children to their parents who have raised them. This ceremony is usually performed when children are married and have grandchildren from their children. In this ritual, children hand over symbols, namely sticks (*tungkot*) to granpa (*ompung)* and tools for grinding betel (*duda-duda*) to grandma (*tutua*) as a form of gratitude and respect for their parents. The dynamics of the relationship between family and unmarried children in the context of the ritual *of mambere namalum, tungkot, and pakon duda-duda* in the Simalungun communities are related to the status of the family's success in realizing the continuation of the genealogy and respect for customs (Damanik, 2020).

This ritual is traditionally only performed when all children are married and have grandchildren, as a sign of the children's respect for the parents who have raised them to that stage. If there are still unmarried children, the family cannot fully perform this ritual because this ceremony is a symbol of family success and the highest respect for parents, which is reflected in the presence of grandchildren and descendants. Unmarried children can be part of socio-cultural tensions because the customary requirements for the ceremony have not been met. However, the relationship between the family and unmarried children remains one of mutual respect, but ritually it is considered incomplete until all children are married and have children. The relationship

between the family and unmarried children, based on interviews with informants such as Efendi Sinaga (53 years old), who was interviewed on August 15, 2025, said:

"My relationship with my family is fine, and I respect them as my family. There's social pressure from my family because I'm not married yet, especially since I'm already of marriageable age. At first, I felt pressured by constant questions about when I'm getting married, but I don't mind it and simply smile at it

Furthemore, John Sofiandy Sumbayak (48 years old) who was interviewed on August 18, 2025 said:"My relationship with my family is fine even though I'm not married. I often get teased by my family, which is a form of social pressure on me. I don't mind the teasing; I just smile at them."

Furthermore, Joy Purba (24 years old) who was interviewed on August 27, 2025 said: ″There are no problems with the relationship between me and my family, where there is no social pressure, especially regarding marriage, because my parents don't force me to get married quickly.” The relationship between families and unmarried children is often fraught with unique and complex dynamics. Families remain the primary source of emotional, social, and in many cases, financial support for unmarried children (Damanik, 2023). However, parents' attitudes and expectations regarding their children's marital status often influence the quality of interactions and communication within the family . The following table illustrates various aspects of family relationships with unmarried children:

Table 1: Relationship between family and unmarried children

No	*Informant*	*Relationships between families*	*Social pressure*
1	Efendi Sinaga	It's okay that I respect them as my family.	Asked when you will get married
2	John S. Sumbayak	Good.	Taunts from the family.
3	Joy Purba	No problem.	There is no social pressure, because parents do not force you to get married quickly.
4	Cristien O. Saragih	Just fine.	There is no pressure from the family.
5	Jessica Purba	No problem.	There is no pressure from the family.
6	Ancient Valda	Just fine.	There is no pressure from the family regarding marriage, especially regarding the age requirement for marriage.

The ritual *of mambere namalum, tungkot, pakon duda-duda* is a Simalungun traditional ceremony that symbolizes the respect of children to parents as a form of gratitude for their sacrifices, usually carried out after all children are married and have grandchildren, involving symbols such as *tungkot* (stick) for the father and *duda-duda* (betel grinder) for the mother. The stages of the ritual include a short service, *manurduk demban* (giving betel), *maranggir* (cleaning oneself), giving *tungkot pakon duda-duda* , eating together, until the closing. The cultural values contained in this ceremony include social, economic, solidarity, art, and religious values. This is in line with the study sourced from Sinaga and Dora (2024) entitled " *Ritual of mambere tungkot pakon duda-duda bani tua as a form of respect in society in Sipoldas Village, Simalungun Regency* ". This research shows that *the mambere tungkot pakon duda-duda ritual* is an important ceremony in the Simalungun community which functions as an expression of respect and gratitude of children and grandchildren to their parents (*sayur matua*).

This ritual reflects six existing and diverse values; (i) theoretical values that reflect the identity of something" where the identity refers to the complexity of the chess game that contains various knowledge and strategies. This theory helps in understanding how the people of Sipoldas Village view and use the *mambere tungkot pakon duda-duda ritual* as an expression of their culture. The theory of cultural anthropology can help reveal aspects such as symbolism, social structure, and how this ritual influences the cultural identity of the community. In the *mambere tungkot pakon duda-duda ceremony*, there are aspects of cultural and social theory that reveal how this ritual is formed, maintained, and passed down from generation to generation.

Furthermore, (ii) economic value is a value related to utility or usefulness (Damanik & Sinaga, 2019). The economic value in this ritual is related to the preparation and implementation of the ceremony. The process of collecting funds, purchasing food ingredients, and other preparations reflect economic values that involve cooperation and economic contributions in society. Subsequently, (iii) the regulative value that reflects the religious aspects of this ceremony, such as prayers, rituals, and spiritual beliefs that may be related to this ceremony. Religious values can play an important role in giving significant meaning to the *mambere namalum, tungkot, and pakon duda-duda rituals.* Furthermore, (iv) the artistic value is the value that embodies *expressiveness* or full of expression. The artistic aspect is tied to the aesthetic elements in the ceremony, such as traditional clothing, decorations, dances, or other performing arts that may be used in this ceremony.

Subsequently, (v) the solidarity value where the *membere namalum, tungkot, and pakon duda-duda rituals create a sense of solidarity and unity in society. Through joint participation in this ceremony, the community feels togetherness and a sense of mutual support, and finally (vi) the power value in the mambere namalum, tungkot, and pakon duda-duda* rituals includes the roles and hierarchies that exist in organizing the ceremony. Several individuals may play significant roles in these ceremonies and influence the decisions and actions taken. Maintaining the ritual values *of mambere namalum, tungkot, and pakon duda-duda* requires active participation from the local community and government (Damanik, 2017a).

The era of globalization has brought significant changes to various aspects of people's lives, including the Simalungun community. The rapid flow of information, advances in digital technology, and the introduction of foreign cultures through social media, education, and modern lifestyles are slowly influencing the younger generation's perspective on traditional cultural values. Values such as togetherness, respect for parents, and interest in customs are beginning to shift in meaning (Purba & Slamet, 2018). The unmarried young generation of Simalungun are in a vulnerable position to these changes. On the one hand, they are expected to adapt to the modern world to avoid being left behind socially and economically, but on the other, they remain within customary structures that position them as the successors of cultural values and traditions. This tension has given rise to various responses, including resistance to the fading of Simalungun cultural values (Damanik, 2017b).

In the era of modernization and globalization, there has been a significant decline in the participation of younger generations in the rituals *of mambere namalum, tungkot, and pakon duda-duda*. Factors such as lifestyle changes and a lack of understanding of the ritual's meaning have led to cultural alienation. Younger generations tend to show indifference or even avoid involvement in traditional rituals. This phenomenon indicates a fading of cultural values, which has implications for the continuity of traditions (A. L. Purba et al., 2024). The resistance theory proposed by James C. Scott is relevant to understanding this cultural dynamic. According to this theory, resistance is not always confrontational or direct, but can take the form of hidden or symbolic actions that express rejection of cultural domination. In the context of Simalungun rituals, the form of resistance of unmarried young people, known as " *everyday resistance*," often shows resistance to these rituals through forms of rejection in everyday actions such as choosing modern activities like work, considering the rituals old-fashioned, and performing complicated rituals. James C. Scott distinguishes resistance into two main forms, namely open resistance (*public transcript*) and hidden resistance (*hidden transcript*). In the context of Simalungun society, resistance from the unmarried young generation is more dominant in the form of hidden resistance.

Hidden resistance is demonstrated through everyday attitudes and actions that do not directly oppose tradition but convey a sense of resistance to the fading of cultural values. Forms of resistance include; (1) efforts to maintain cultural identity symbolically, such as the use of the Simalungun language in informal communication among the younger generation, even though Indonesian is more dominant in the public sphere (Damanik, Baiduri, Sinaga, & Naibaho, 2023), (2) the selection of certain cultural values that are considered relevant, for example, still upholding the values of mutual cooperation and respect for parents, even though not always following all formal customary practices, and (3) internal discussions among the younger generation, both directly and through social media, regarding the importance of maintaining Simalungun identity amidst the currents of globalization (Damanik, 2024). According to Scott, this form of resistance is often invisible to the dominant group, but has strong political and cultural significance because it functions to maintain the identity and dignity of the subordinate group.

Although less common, some younger generations also demonstrate open resistance. This form of resistance usually emerges in family forums or certain traditional activities, such as; (1) openly expressing opinions regarding the need to adapt customs to current conditions so that cultural values remain relevant, and (2) active involvement in cultural activities, such as participating in cultural studios, traditional youth organizations, or Simalungun cultural preservation activities (Damanik, 2016). This open resistance shows that the younger generation is not completely passive, but rather is trying to negotiate their position within customary structures in a more dialogical manner (Bahasa, 2025). According to James C. Scott's perspective, resistance is not always interpreted as total rejection, but rather as a survival strategy. This is reflected in the attitudes of the younger generation of Simalungun who do not reject culture as a whole, but choose to reinterpret cultural values to suit the realities of globalization (van Gennep, 1960)

CONCLUSION

Based on the results of research on the resistance of the unmarried young generation to the fading of cultural values in the *mambere namalum, tungkot, pakon duda-duda rituals* in the Simalungun community, the following conclusions are drawn; (1) the traditional ceremony *of mambere namalum, tungkot, pakon duda-duda* is a traditional ceremony that is given for the last time to parents who are still alive and worthy of being called *sayur matua* . This traditional ceremony aims to pay respect to parents who are worthy of being called *sayur matua* . In addition, this traditional ceremony is a form of reciprocation of children (*niombah*) to their parents and grandchildren to *ompung/tutua* . The implementation of the tradition *of mambere namalum, tungkot, pakon duda-duda* is inseparable from various symbols. Each symbol used in the tradition *of mambere namalum, tungkot, pakon duda-duda* has a meaning. The intended meaning can be a sign and also as a hope, in addition the symbol can also be used as a tool for interaction between relatives. This ritual begins with preparation for deliberation by making a plan carried out by the sons and daughters *of ompung* and *tutua* , followed by a short service for thanksgiving. Furthermore, *namalum* is given, *tungkot* (stick) is handed over, *pakon duda-duda* (betel grinder) along with other respectful properties such as clothes, gotong, bulang, joss sticks, and eating together to strengthen family ties, and ending with entertainment events carried out together.

Furthermore, (2) this ritual is traditionally performed only after all the family's children have married and had grandchildren, as a final form of respect for the parents (*sayur matua*) through the presentation of *tungkot* (sticks) and *duda-duda* (betel grinders). Unmarried children hinder this process, as their presence signifies the family has not yet reached the customary "complete" stage. Modern influences allow this ritual to be performed even if there are unmarried or even deceased children, demonstrating a flexible adaptation in family dynamics to maintain values of gratitude and respect. However, this has the potential to weaken the ritual's original meaning as a final reciprocation of favors, while building broader social networks across villages. Unmarried children in the Simalungun community demonstrate various forms of rejection of the *mambere namalum, tungkot, and pakon duda-duda rituals*, which traditionally require all children to be married before their ceremonies. This rejection often arises from changing modern values. Young people in the modern era reject these rituals in their daily lives, choosing modern activities such as work, considering them outdated and complicated. This reflects James C. Scott's subtle resistance, which involves small, discreet practices.

Based on the research conclusions, the author provides several suggestions as follows: (1) *Partuha Maujana Simalungun* (PMS) believes that as a traditional leader and community advisor, he must initiate cultural education programs for the younger generation, such as interactive workshops on the meaning of rituals that emphasize respect and ethnic identity. Collaboration with schools or youth groups could include stories of successful ritual implementations to build pride, and social media could be used to document and promote rituals, such as videos on the meaning of *tungkot* and *duda-duda* as a way of honoring parents. This approach appeals to a younger generation familiar with digital platforms, ensuring that cultural values like namalum remain relevant in the era of globalization, (2) for the Simalungun community, overcoming resistance from the younger generation to the fading cultural values of the *mambere namalum, tungkot, and pakon duda-duda rituals can be* achieved through an inclusive approach relevant to young people. This strategy involves digital innovation and education to build cultural appreciation without imposing old

traditions. Incorporate ritual values into the curriculum and extracurricular activities through local arts such as theater or Simalungun dance to instill respect from an early age. This program is effective because it connects culture to young people's daily lives, reducing the perception of rituals as outdated.

Finally, the government is expected to pay more attention to the preservation of local Simalungun culture, particularly the rituals *of mambere namalum, tungkot, and pakon duda-duda* , through policies that support the protection and development of regional culture. The government is also advised to facilitate cultural education and outreach programs involving Partuha Maujana Simalungun and the younger generation, both through formal education and cultural activities at the community level. Furthermore, support in the form of funding, cultural documentation, and the use of digital media is expected to strengthen the sustainability of Simalungun cultural values so that they remain relevant amidst social change and the development of the times. For future researchers, it is recommended to study in more depth the adaptation strategies of Simalungun traditional culture in facing generational changes, as well as comparing forms of cultural resistance in various regions or other ethnicities in order to enrich cultural anthropological studies

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