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***Reaching out and institutionalizing multiple kinship relationships in the social environment:
Ampangaopat among Simalungunese, Indonesia***

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	ADM: Sherr, Michael	WHUM-2021-0052 R1	Reaching out and institutionalizing multiple kinship relationships in the social environment. Ampangaopat among Simalungunese, Indonesia Files Archived	11-Aug-2021	11-Aug-2021
	Accept (11-Aug-2021)				
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Dr. Michael Sherr
Journal of Human Behavior in the Social Environment

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Comments to the Author
This study is very interesting for:
1) discuss how the ampang naopat as the foundation of triangular and pentagonal relationship in the social world,
2) needed to strengthening how the ampang na opat contribute the wide relationship in the social world,
3) Very important to explain, the relationship without ampang na opat.

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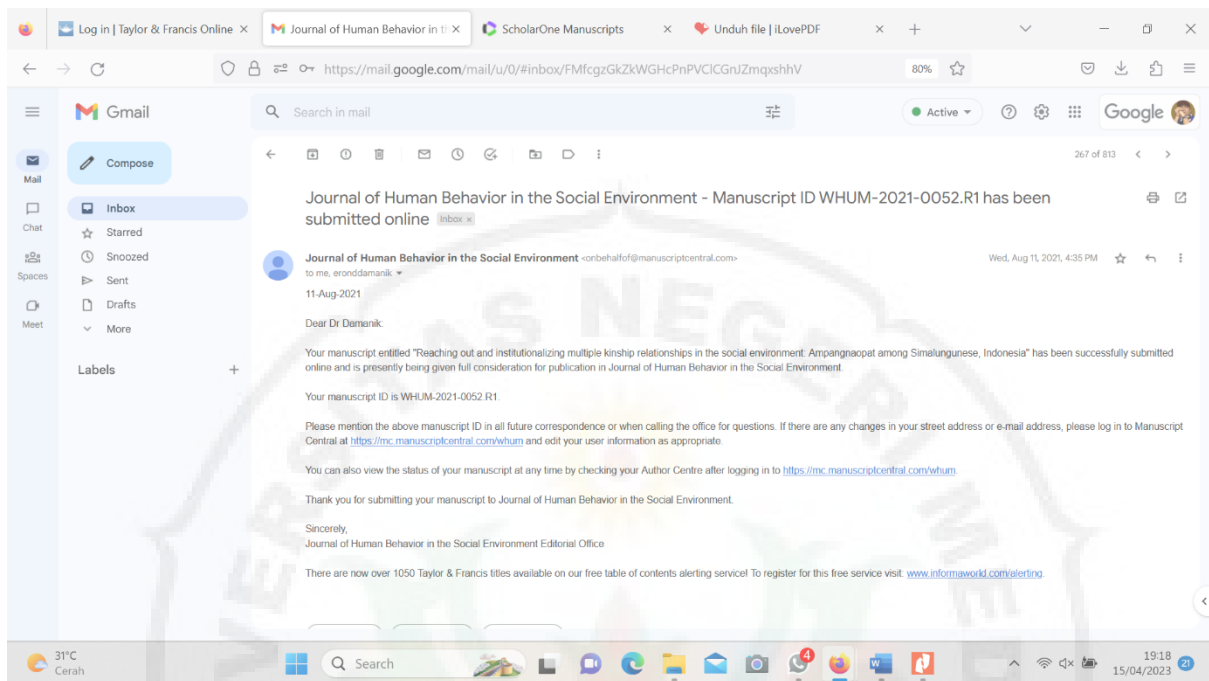
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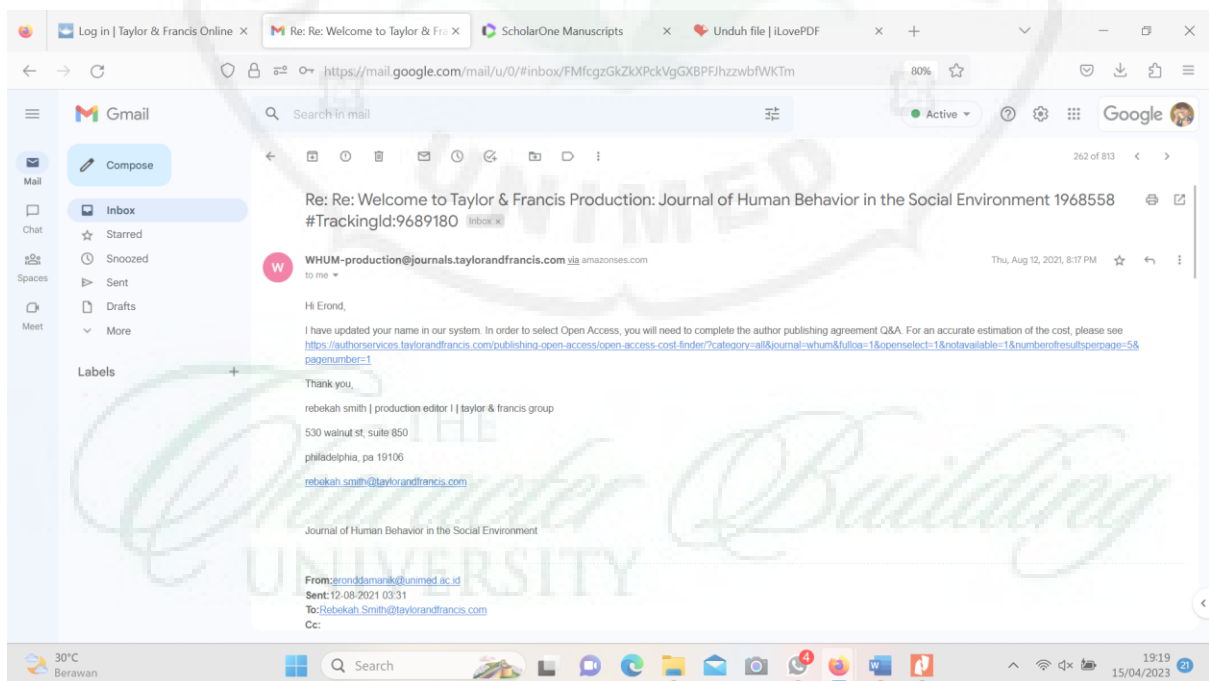
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Reaching out and institutionalizing multiple kinship relationships in the social environment: Ampangnaopat among Simalungunese, Indonesia

Journal:	<i>Journal of Human Behavior in the Social Environment</i>
Manuscript ID	WHUM-2021-0052
Manuscript Type:	Original Article
Keywords:	ampangnaopat, institutionalizing, kinship, multiple

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Reaching out and institutionalizing multiple kinship relationships in the social environment: *Ampangnaopat* among Simalungunese, Indonesia

In this study, I will show that the determinant of the stability and continuity of kinship in the social environment is the contribution made by the four basic frameworks (*ampangnaopat*), an element of marriage ritual among the Simalungunese, Indonesia. The four basic frameworks of kinship are the basis of functional and mutual bonds, which was established in response to the challenges of social dynamics. The study was motivated by the absoluteness of the four basic frameworks in the marriage ritual, a cornerstone of the triangular and pentagon kinship pattern. The study was conducted qualitatively, using a pragmatic approach, by referring to the Radcliffe-Brown structural-functionalism paradigm. The data were collected through participatory observation, in-depth interviews, and visual documentation. Field data is recorded in verbatim transcripts, and bias is reduced through comparisons between subjects. The study found four basic frameworks, the primary elements of kinship, a legitimacy mechanism focusing on the mother-to-be, with mutual support at its core, as well as determinants of the stability and continuity of social relationship. The four basic frameworks, the conclusions of the study, are reaching out and institutionalization of multiple functions, based on triangular as well as pentagonal patterns of mutual relations to support all aspects of life. Responding to social dynamics, locality, and continuity of kinship is forced through presence and participation at every moment of rituals and ceremonies. The institutionalization of functions is highly dependent on ties that bind more mutual and functional kinship units.

Keywords: *ampangnaopat*; institutionalizing; kinship; multiple

Subject classification codes: include these here if the journal requires them

Introduction

The formation of kinship begins at marriage. However, each ethnic group has a special mechanism in line with their respective social dynamics. The study is motivated by the absoluteness of the four basic frameworks of kinship (*ampangnaopat*) at a marriage ritual, focusing on the mother-to-be (*inangnabayu*). Kinship, more specifically for the

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3 Simalungunese, not only functions during ceremonies, but also covers all life processes
4 of its members, including reproduction, childcare, socialization, economy, education,
5 work, and even social and political movements. Social bonds and relationships are
6 established during the marriage, maintained for life, and perpetuated after death. This
7 study focuses on the initial formation of kinship through marriage rituals. The object of
8 study is emphasized on four basic frameworks, the primary elements of kinship to
9 legitimize mother-to-be, multiple institutionalizations of functions in the groom's
10 family. The focus of the problem is emphasized on the role of the four basic
11 frameworks in dealing with social dynamics, why and how important the maintenance
12 of kinship.

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26 According to the perspective of Simalungun marriage, the legitimacy of a
27 mother-to-be at the husband's residence requires special preconditions. New kinship is
28 said to be legitimate if the mother-to-be has received recognition from four relatives of
29 her husband. The four relatives are the primary elements, the support for the family to
30 stand upright. The four basic frames are depicted by the analogy of a basket (*ampang*)
31 which has four (*opat*) legs. The basket can only stand upright if it is supported by four
32 levelled legs. The basket is an analogy of the nuclear family, its continuity in a dynamic
33 social world requiring initial support from the relatives of the husband. The nuclear
34 family stands in the middle, and the four elements of the initial kinship surround it;
35 parent-in-law (*simatua*), the father's older brother (*bapatua*), siblings (*kaha*), and
36 husband of the father's sister (*kela*). This study emphasizes the implications and
37 consequences of kinship in the real world, its urgency, and its significance for social
38 life.

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56 The essence of legitimacy is the recognition of the position and function of the
57 new mother as well as the assignment of kinship to social life. Legitimacy is the first
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3 phase and the layer of kinship, existing between the mother-to-be recipient (*boru*) and
4 the giver family (*tondong*). Recognition of the position and function of the prospective
5 new mother is the basis for the formation of the nuclear family. This acceptance has
6 social implications, namely the birth of a new order, in which the nuclear family
7 becomes an inseparable part of the triangular-patterned relationship (*tolusahundulan*).
8 The nuclear family is not only tied to all relatives of the husband, but also those of the
9 mother-to-be. This institutionalization is the second phase and layer of kinship in the
10 real world.
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21 The third phase and layer of kinship are seen during the death of the mother. The
22 nuclear family that lost their mothers, their continuity in the social world requires wider
23 support. The offspring of the mother is considered to have lost strength, channels of
24 blessing, and fulfilment of light, and, thus, their kinship must be restored. Restoring the
25 situation upon the mother's death, the kinship is assigned primarily to the first grandson
26 and granddaughter during the death ritual. Kinship in the third phase and layer
27 transforms from a triangle into a pentagon (*limasaodoran*), marking the transition of
28 status, position, and social function. The pentagonal relationship is the
29 institutionalization of the kinship function of the conjugal family after maternal death.
30 The three phases and layers of kinship are mechanisms and resolutions in dealing with
31 social dynamics, the utilization of relationships to support all life activities. Critical
32 phases of kinship are continually restored through rituals and ceremonies of joyful and
33 sorrowful occasions, moments where one evaluates and introspects all of their successes
34 and failures in life.
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53 Kinship is based on a sense of belonging and emotional bonds to encourage
54 solidarity, the basis of collaboration (*haroan*) for all life processes. Solidarity (*ahap*)
55 only grows if each structure reflects a more functional relationship, namely a balance of
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3 obligations and rights to the social world. Solid solidarity appears in a cohesive order as
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5 well as a basis for collaboration, an abstraction of mutual attitudes, behaviours, and
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7 actions. Kinship is not temporary, but rather permanent lasts for life, and includes all
8
9 life activities. The quality of the relationship is reflected in the failure or success of
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11 communal life. Functionality reflects the success of communal life, while
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13 dysfunctionality reflects a failure in life. The functioning of structures, therefore, is a
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15 determinant of the stability and continuity of kinship in the social world
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19 The study is motivated by the absoluteness of the four basic frameworks of
20
21 kinship, one of the elements of the marriage ritual in the Simalungunese. A mother-to-
22
23 be is sent by her parents to her future husband's house wearing a dress of departure
24
25 (*hiouparpaikkat*). Furthermore, the parents bring an initial introductory attire
26
27 (*hioupartinandaan*), consisting of traditional men's hat (*gotong*), and women's
28
29 headdress (*bulang*), sarongs, and scarves (*surisuri*). All traditional accessories are
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31 handed over to each unit of the framework, symbolizing the assignment of
32
33 responsibility to the husband's family and relatives. The four basic frameworks serve as
34
35 recognition for the mother-to-be, marking the validity of the new nuclear family, as well
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37 as the formation of kinship in the social world. The moment of kinship in the marriage
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39 ritual focuses on the mother-to-be, whereas the *sayurmatua*'s ritual focuses on the first
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41 male and female grandchildren.
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46 The urgency and significance of the study are related to four fundamental social
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48 dynamics; (1) degradation of kinship in line with decreasing quality of marriage;
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50 divorce, adultery, and childlessness, including trends of staying unmarried, (2)
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52 gradation of the quality of the kinship structure and function; disintegration,
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54 disharmony, individualism, pragmatism, and transactional, (3) kinship reorientation in
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3 real social life, and (4) efforts to discover and develop kinship mechanisms that are
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5 more functional and mutual.
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8 Based on the description above, the main assumption of the study is that the four
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10 basic frameworks are a mechanism of commissioning and institutionalizing kinship
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12 functions, the basis of mutual bonds and relations, the resolution of facing the
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14 challenges of the social dynamic. This formula is built on three secondary assumptions;
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16 (1) kinship formation reflects the institutionalization of functions focused on the
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18 husband's family, (2) determinants of kinship stability and continuity in the social
19
20 world, and (3) resolution in dealing with social dynamics.
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24 This study in particular is relatively new in Simalungnese. None of the
25
26 references discusses similar themes or written so systematically and academically.
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28 Reference is available providing a manual for the procedures of rites of passage. The
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30 data source, thus, relies on participatory observation, in-depth interviews, and visual
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32 documentation over the course of a year. The study was carried out qualitatively using a
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34 pragmatic approach and analyzed based on the Radcliffe-Brown structural-
35
36 functionalism. The theoretical framework and state of the arts are described below.
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41 **Theoretical framework**

42 Kinship studies are always eye-catching and are timeless. Scholars have been exploring
43
44 these studies for a long time and continue to develop them in response to social
45
46 dynamics. In the past, particularly in the early 20th century, studies tended to focus on
47
48 kinship formation and its cultural and social implications. Some notable studies were by
49
50 Morgan (1871), Radcliffe-Brown (1922), Malinowski (1922), Levi-Strauss (1969),
51
52 Evans-Pritchard (1940), and Murdock (1949). One of the oldest kinship studies was by
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54 Levi-Strauss, which focuses on the culinary triangle of marriage rituals (Holy, 1996;
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56 Overing, Fortis & Margiotta, 2015). Marriage has implications for the family system to
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1
2
3 institutionalize the rights and obligations of parents, children, grandchildren, and
4
5 relatives, including limitations on reproduction, care, socialization, and social order
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7 (Goode, 1963). Through the family, each descendant has social relations in the kinship
8
9 tree (Hendry, 1999; Fox, 2001). The husband-wife relationship does not stand alone but
10
11 reaches out to conjugal and extended families (Cherlin, 2012).
12
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14
15 The study focuses on four basic frameworks of kinship, analyzed based on the
16
17 Radcliffe-Brown structural-functionalism paradigm. The idea of structural-
18
19 functionalism, actually rooted in the thoughts of Comte (1998) and Spencer (1896), was
20
21 systematically applied by Durkheim (1938) and perfected by Malinowski (1939) and
22
23 Radcliffe-Brown (1940;1952). The Radcliffe-Brown paradigm is built on three basic
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25 premises; (1) the interdependence of social units in the community system, (2) the
26
27 integrity of the system determines the parts, and (3) the balance of functional relations
28
29 linking each part.
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33 Compared to Malinowski who separated structure and function, Radcliffe-
34
35 Brown combine the two, structural-functionalism (Merton, 1949; Berger & Luckman,
36
37 1991; Ritzer, 1998). According to Radcliffe-Brown, the function is an institution, a
38
39 determinant of the stability of a structure. The life process marks the functioning of
40
41 structures. Function reflects the role of the entire life process (Radcliffe-Brown, 1940),
42
43 in the attitudes, behaviours, and social actions of a person (Kuper, 1959). All the three,
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45 attitudes, behaviour, and actions are the abstraction of relations, norms, and cultures that
46
47 make up social systems (Davis, 1959). Humans are organisms, consisting of a set of
48
49 integrated and comprehensive networks to create an order of life (Davis, 1959).
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54 The Radcliffe-Brown view makes two main points; (1) the functioning of
55
56 institutions in all social systems, and (2) the relation between reality and the needs of
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58 organisms during the life process (Radcliffe-Brown, 1922). The two main points, from
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3 the perspective of evolutionary biology, constitute a selection mechanism for survival,
4 based on kin support, closeness, and social protection (Davis, 1959). Conversely,
5 according to Malinowski, the structure is an institution of interaction and association,
6 while the function is psychological and biological uses (Manners & Kaplan, 1968;
7 Kaplan & Manners, 1974; Keesing, 1971). Marriage, for example, plays a role in
8 legitimizing structure (Levi-Strauss, 1969) as well as creating functions (Malinowski,
9 1922; Parsons, 1943; Dousset, 2011; Kottak, 2006). Marriage is not focused on the
10 institutionalization of sexual relations or reproductive mechanisms-the most important
11 thing, being the formation of kinship structures and functions (Beattie, 2013; Farley,
12 2005; Smith & Preston, 1982; Shenk & Mattison, 2011; Furstenberg, 2020; Damanik,
13 2018).

14
15 The kinship system contains social organization, building blocks which consist
16 of family, marriage, and kinship, connecting separate groups, and observing the
17 activities of their members (Kottak, 2006). The kinship system is a mechanism and
18 consideration of normative, interpersonal behaviour as well as operational guidance
19 (Verdon, 1981). Marriage plays a role in configuring the structure and function of
20 kinship (Franklin & McKinnon, 2001; Read, 2001), as well as cultural linkages (Carsten
21 ed., 2000; Shapiro ed., 2018). Function forms the morphology of structure, physiology,
22 and development (Ritzer, 1988:81-82). The structure, thus, is “the whole”, which
23 consists of “the parts” which establish “a patterned and long-lasting relationship” and
24 have implications for the whole social system (Marzali, 2006:128).

25
26 Contemporary kinship studies, parallel to social dynamics, require critical
27 analysis (Riggs & Peel, 2016). Social dynamics have an impact on value gradations or
28 potential ramifications for shifts in marriages and families (Brown, 2015). Social
29 relations extend to economic activities, law, education, employment, and social
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3 movements, including politics (Maleta, 2015; Marohabutr, 2016). Contemporary
4
5 kinship studies in the United States and Europe, for example, do not correlate with
6
7 family function (Parkin, 1997; Turner, 2013). In Minangkabau, kinship fails to organize
8
9 solidarity in the farmers' resistance to entrepreneurs (Partojani & Afiff, 2018). In the
10
11 Tobanese, kinship is used to evaluate relatives and non-relatives (Bruner, 1992; Pelly,
12
13 2020), while in the Karonese it is the basis of descent and alliances that are strengthened
14
15 through traditional rituals (Singarimbun, 1975).
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19 The situation of ethnicity also influenced the separation of kinship, such as
20
21 between the Mandailing and Angkola in Medan, 1922-1925 (Hidayat & Damanik,
22
23 2018). In a pluralist society, kinship is commodified based on an ethnic situation to
24
25 seize and dominate the social world (Damanik, 2018). Commodification is a social
26
27 reality prevalent in many countries, such as in the United States (Parsons, 1943; Glazer
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29 and Moynihan, 1963; Greif & Saviet, 2020), China (Baker, 1979), Africa (Hage, 2006;
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31 Jackson, 2015) and Oceanic countries (Gardner, 2008; McConvell & Gardner, 2016).
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33 Genealogies and lineages also influence kinship (Itao & Kaneko, 2020). Compared to
34
35 affinal commitment which creates differentiation of structures, relationships, and
36
37 complexity of responsibilities (Simpson, 2013), consanguinity breaks through cultural
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39 and social elements (Piang, Osmar, & Mahadir, 2017). Kinship, thus, transformed and
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41 made possible by four factors: (1) mobilization and reliability of institutional resources
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43 (Peletz, 1995), (2) relative values (Franklin & McKinnon, 2001), (3) cultural linkages
44
45 (Carsten, 2000), and (4) analytical approaches (Verdon, 1981).
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51 Kinship is a social construction (Radcliffe-Brown, 1952) and not a cultural
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53 construction (Schneider, 1948). As a social construction, kinship contains the social
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55 relations between ego, parents, and siblings, and functions on five main aspects; (1)
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57 allocation of rights; residence, group membership, and inheritance, (2) source of social
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3 obligations; moral support, material dependence, and assistance, (3) regulation of sexual
4 relations, (4) basis for kinship terms, social order and behaviour predictions, and (5)
5 economic, political and religious activities (Hage, 2006; Jackson, 2015; Rauscher,
6 2016). In other words, kinship is a group: (1) based on the axiom of amity, (2) forming
7 systems and diversity of structures, (3) covering clans, lineages, and ethnicities, and (4)
8 creating solidarity (Jones, 2000; 2017).
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17 The essence of kinship is social capital (Otteneimer, 2007; Aryal, 2018) as well
18 as social and cultural relations (Linton, 1936; Dousset, 2011). Kinship encourages a
19 strong sense of belonging and emotional bond to strengthen solidarity (Sapolsky, 2017).
20
21 Structure and function describe rights and obligations based on privileges in the family,
22 intersubjectivity, love, loss, and social distance (Read, 2001). Kinship structures, both
23 closest and farthest, for example, reflect social relations that influence the life process,
24 including the biological essence which includes collaboration, partner preferences, and
25 conflict (Wilson, 2016). The structure reflects the function and the quality of function
26 affects the authority of the structure. The stability and continuity of kinship, thus,
27 depending on the balance of structure and function, implementation of obligations and
28 rights between related parties.
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42 Kinship is not “hanging without a Rope” (Steadly, 1983:3) rather requires a
43 bond between relatives. Like clothes, kinship requires patches, accessories as well as
44 millennials, an illusionary net that hides something behind. The illusion net is a
45 customary ritual, a place for restoration, evaluation, and retrospection to increase
46 magical properties and sanctity of kinship (Muda & Suharyanto, 2020). Tradition
47 contains unwritten local regulations, limits, and practices of daily life (Purwanto &
48 Haryono, 2019; Henley and Davidson, 2008), a source of legitimacy for kinship
49 structures and functions. Violation of customary provisions raises God’s anger, has an
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3 impact on life failure, family breakdown, and even kinship rifts (Tambak & Damanik,
4 2019; Djalins, 2015). Kinship is always strengthened throughout life and preserved
5 after death.
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10 The description of the state of the arts above in this study contains three
11 fundamental differences; (1) kinship formation in the marriage ritual is legitimized by
12 four basic frameworks that focus on the husband's family, recognition of the position
13 and function of the mother-to-be, (2) the four basic frameworks are the foundation of
14 the nuclear family relationship with a triangular and pentagonal pattern, and (3) kinship
15 confirmed through marriage ritual and restored through death ritual. Marriage is the
16 union of two large families, the giver, and recipient of the wife and the entire conjugal
17 family (Damanik, 2016a; 2017b; 2019) and reaches all aspects of life (Damanik, 2016b;
18 2020; Purba & Damanik, 2019; Saragih, Sublihar, Harahap & Purba, 2019; van
19 Wormer, 2019).
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33 The kinship formation in the marriage ritual shares a blueprint with the death
34 ritual (Tambak & Damanik, 2019). The mother-to-be is the focus of the initial kinship
35 formation in the marriage ritual, whereas the first grandson and granddaughter are the
36 focus of kinship restoration in the *sayurmatua* ritual. The ritual is the most ideal
37 conception of death, where all the biological offspring of the mother are married and
38 bore grandchildren (Damanik, 2016a). The role of the four basic frameworks in the
39 ritual of marriage and death is symbolized through the dress of departure and the last
40 attire (Purba & Damanik, 2019). Both, the formation and restoration of kinship are
41 accompanied by the provision of advice, suggestions, and proverbs, accompanied by
42 melancholic music (Damanik, 2017a; 2019; 2020). The four basic frameworks, thus,
43 form the bases of the triangular and pentagonal-patterned kinship (Damanik, 2021).
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3 The Radcliffe-Brown structural-functionalism paradigm is considered relevant
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5 in analyzing the focus of the study based on two considerations; (1) the functioning of
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7 institutions in all social systems and (2) the relationship between reality and the needs
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9 of organisms during life. The stability of the four basic frameworks affects the
10
11 continuity of the kinship function in facing social dynamics, manifested through
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13 functional and mutual attitudes, behaviours, and actions.
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16 17 18 **Methods**

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20 The study was conducted qualitatively (Creswell, 2014) with a pragmatic approach
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22 (Creswell, 2007), adapted to the Radcliffe-Brown structural-functionalism paradigm.
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24 The qualitative study is intended to explore the initial formation of kinship, according to
25
26 narrative text and detailed explanations of informants in natural situations. This study is
27
28 therefore intended to investigate as well as understand the phenomenon in the social
29
30 world (Schutt, 2016; 2017). A pragmatic, nomothetic-based, and causal-functional
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32 approach (Ritzer, 1988), views kinship formation, including structure, function, and
33
34 social implications, as an abstraction of behaviour based on social experiences (Berger
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36 & Luckman, 1991; Denzin & Lincoln, 2005).
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41 The qualitative method in this study follows a mixed-methods design (Johnson
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43 & Onwuegbuzie, 2004) by considering two main points: (1) obtaining the best
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45 information about the object of study (Greene & Hall, 2010), and (2) complete single
46
47 information when one source is inadequate (Creswell & Plano-Clarks, 2011).
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49 Furthermore, the Radcliffe-Brown paradigm of structural-functionalism Radcliffe-
50
51 Brown is used by considering two things: (1) exploring and discussing the initial
52
53 formation of kinship, and (2) analyzing the interrelationship between the structure and
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55 function of kinship in the social world. Based on these two considerations, kinship
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3 formation is seen as a conceptual model of underlying human behaviour (Goodenough,
4
5 1976) and covers all aspects of social life (Berger & Luckman, 1991).
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8 The data were collected through participatory observation, in-depth interviews,
9
10 and visual documentation according to the qualitative paradigm (Rossman & Rallis,
11
12 2003; Patton, 2014) focused on five marriage rituals between August 2019-January
13
14 2020 and two *sayurmatua* rituals during August-October 2020. Observation centred on
15
16 the rituals of the four basic frameworks of kinship analyzed based on the cultural
17
18 interpretation (Geertz, 1973). Furthermore, the interview focused on the meaning,
19
20 urgency, and significance of the four frameworks in legitimizing kinship, while
21
22 documenting the course of the ritual. Eighteen research informants, consisting of seven
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24 ritual leaders (*borujabu*), seven ritual organizers (*hasuhuton*), and four administrators of
25
26 traditional institutions and Simalungun scholars (*maujana*). Also, the four basic
27
28 frameworks were interviewed to find out the roles, functions, and cultural and social
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30 implications based on the knowledge and experience of the individual. The link between
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32 the marriage ritual and the *sayurmatua* is intended to obtain answers as formulated in
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34 the assumptions of the study.
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40 Sources of informant data can be objective and biased. However, validity, given
41
42 the choice of methodology and rhetoric, was found in all approaches (Creswell &
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44 Plano-Clark's, 2011). Reduction of subjectivity and bias was carried out through
45
46 comparisons between informants. All data were transcribed verbatim, and then
47
48 conceptualized, coded, categorized, and displayed (Schutt, 2016; 2017) analyzed in a
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50 narrative-interpretive manner (Creswell, 2014) according to Radcliffe-Brown's view.
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55 **Results and discussion**

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57 Five marriage rituals during August 2019-January 2020 and two death rituals during
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59 August-October 2020, specifically focused on the four basic frameworks of kinship,
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3 showing the same reality; (1) the obligation of the woman giving the traditional clothes
4 to four relatives of the husband; consists of parent-in-law, father's older brother,
5 siblings brothers, and husband of the father's sister, (2) the symbolization of kinship in
6 the form of complete traditional clothing, which is worn to the bride and groom and the
7 parents of the prospective husband, while three other relatives, the clothes are handed
8 over without being dressed, (3) four relatives, in exchange for giving recognition and
9 acceptance in the form of advice, messages, hopes and proverbs on the position and the
10 function of the mother-to-be at a later date, (4) recognition of a mother-to-be is
11 acceptance of the position and function to accompany and continue the function of the
12 mother-in-law when she dies, (5) the institutionalization of functions in the marriage
13 ritual focuses on the prospective mother, while the death ritual focuses on the first
14 grandson and granddaughter, (6) kinship designation of prospective mothers is the basis
15 of a nuclear family with a triangular pattern, while assignment of kinship to the
16 grandchildren is the basis of conjugal families with a pentagonal pattern, and (7) kinship
17 formation in marriage rituals is restored through death rituals after maternal death.

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38 Regarding the four basic frameworks of kinship; (1) parents-in-law are
39 important and central figures who guide and inspire the nuclear family. Parent-in-laws
40 function as a source of social order, collective reference, and social motivation in the
41 new nuclear family environment. The nuclear family is a new family whose role is to
42 continue kinship in the future, (2) the father's older brother, a figure who accompanies
43 parents in making important decisions in the family. His presence at every important
44 moment is eagerly awaited, sitting on the right side to advise the nuclear family, (3)
45 siblings brothers, biological siblings who function as a forum for deliberation, short and
46 long term planning, figures who accompany the nuclear family at every important
47 moment, and (4) the husband of the father's sister, the executive figure or person in
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3 charge of important moments in the nuclear family. Based on this explanation, the four
4
5 basic frameworks of kinship are close relatives of the nuclear family, a source of
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7 collective reference, a means of deliberation, social planning, and the people in charge
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9 of important moments. The four relatives are the earliest kinship format focused on the
10
11 nuclear family. In the social world, the nuclear family is considered to lack power
12
13 without the support of its relatives. Anggara Manik, personal communication, August
14
15 22, 2020, explained as follows:
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19 “For marriage ceremonies, both in the birthplace and the diaspora, the
20
21 *ampangnaopat*, the four basic frameworks of kinship, must be carried out.
22
23 *Ampangnaopat* is an analogy, a basket that cannot stand perfectly without the
24
25 support of its four legs. If one leg fails, the basket would be unlevelled and would
26
27 not stand upright. In other words, the nuclear family cannot stand perfectly
28
29 without the support of the four initial kin units. The marriage ceremony is the
30
31 confirmation of the nuclear family. However, kinship formation is confirmed
32
33 through the *ampangnaopat* mechanism, one of the ritual components in the
34
35 marriage ceremony.”

36
37 Rituals of marriage, death, and kinship according to the Simalungun perspective
38
39 are related and explain four main things; (1) the importance of kinship in a patrilineal
40
41 society and clan exogamy. Cross-cousin (*marborutulang*) is the mechanism and
42
43 preference of pairs most recommended to ensure the sustainability of bonds and
44
45 hereditary relationships. Uncle’s sons and daughters are second-generation kinships,
46
47 customary tolerance for marriage ties based on blood relations or consanguinity. A
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49 mother expects an uncle’s daughter to become the wife of her child so that the
50
51 sustainability of kinship can be maintained. In another case, even though a son does not
52
53 marry his uncle's daughter, kinship can be formed utilizing collecting the dowry
54
55 (*bonaboli*). At this moment, the mother and son depart for the uncle's house, to
56
57 apologize and approve of the marriage plan. The family structure and the position of the
58
59 mother are, thus, especially important, as the focus and determinant of kinship.
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3 Regardless of whether a cross-cousin marriage is preferred, the four basic frameworks
4
5 play a role in legitimizing kinship.
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8 Furthermore, (2) the most recommended marriage custom is when the mother-
9
10 to-be is sent to the house of her prospective husband and fulfil her traditional
11
12 obligations (*pinaikkat*). Through this model, the union of a husband and wife and two
13
14 extended families has direct implications for kinship formation. In two other models,
15
16 the mother-to-be is approved by her parents but the customary obligations (*nianasokan*)
17
18 are delayed, and the case of eloping (*marlualua*) has negative implications for ties and
19
20 kinship relations. Delay is tolerated through the fulfilment of the customary debt
21
22 mechanism at a later date (*mangadati*). Certain marriages that violate customary
23
24 provisions such as incest (*mardawanbegu*), sexual relations outside marriage
25
26 (*marjabuuhur-uhur*), and forced marriage (*nanirobot*) have no implications for kinship.
27
28 The roles of the four basic frameworks of kinship only appear in the three marriage
29
30 models mentioned above.
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35 Furthermore, (3) the customary provisions on the validity of marriage and
36
37 kinship are carried out through two mechanisms, (1) recognition of the mother-in-law as
38
39 a new mother marked by the fastening of a traditional hat (*marpanayog*), and (2)
40
41 affirming the nuclear family to the public through a traditional reception as well as the
42
43 introduction of kinship (*parunjukon*). Close relatives are structures that have direct
44
45 marital relations focusing on the nuclear family (*hadehade*), and vice versa are distant
46
47 relatives (*dihadiha*). At the moment of recognition and affirmation of the nuclear
48
49 family, the four basic frameworks play a role in legitimizing kinship. Finally, (4)
50
51 kinship restoration after maternal death in death rituals. In front of the mother's body,
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53 the four basic frameworks assign kinship to the grandchildren, the embryo of the
54
55 conjugal family, the basis of the pentagonal pattern of relations. The loss of a mother is
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3 not seen as the end of kinship, but rather its perpetuation in the grandchildren, the third
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5 generation of the social world.
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8 Based on the description above, there are two main theses; (1) the marriage
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10 ritual is not understood as simply the union of a husband and wife, the legitimation of
11
12 sexual and reproductive relationship, but is also oriented towards the kinship ties
13
14 between two large families, the wife giver and wife recipient families, and (2) the death
15
16 ritual as a mechanism for the perpetuation of kinship after maternal death. Kinship is
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18 established mutually, reaching all life processes in the social world, including after
19
20 death. Matulesy Damanik's, personal communication, September 27, 2019, explained
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22 as follows:
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26 "In fact, in Simalungun, the four basic cornerstones are the mechanism for
27
28 recognizing and approving kinship in the mother-to-be. Female presence in the
29
30 male's family not only signifies the beginning of the formation of the nuclear
31
32 family but also most importantly the initial phase of kinship formation. In the
33
34 initial phase, kinship is legitimized by the male family's structure; parent-in-law,
35
36 father's older brother, siblings, and husband of the father's sister. A mother-to-be
37
38 is legitimized by the four structures before entering the social world, the
39
40 relationships having triangular and pentagonal patterns. All layers of structure-
41
42 function for real social life, reaching all aspects of life and surviving during and
43
44 the afterlife."
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48 The position of the mother is very central in kinship; (1) basis and formation of
49
50 kinship, (2) reproduction and channels of blessing, and (3) reference to inheritance law,
51
52 socialization, and social arrangements. A mother is thus highly valued and respected.
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54 The existence of the nuclear family tends to last for as long as the mother is still alive.
55
56 On the other hand, maternal death has implications for the destruction of the foundation,
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58 weakening, cutting off of blessings, and the fading of the light. This understanding
59
60 paves the way to respectful attitudes, behaviour, and actions towards the mother and all
her siblings. A mother is a foundation, source of strength, blessing, and light for social
life.

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3 The four basic frameworks of kinship, based on the explanation above, have
4 implications for two broader structural components; (1) kinship with a triangular
5 pattern, which consists of the wife giver family, the wife recipient family, and relatives
6 of the same clan. The triangular pattern of kinship is a forum for the nuclear family to
7 gain both material and immaterial support in the social world, and (2) kinship with a
8 pentagonal pattern which includes wife giver to *tondong*, wife recipient from *tondong*,
9 *hasuhuton*, *boru*, and a brother from the same clan. The kinship with the pentagonal
10 pattern is a forum for raising material and immaterial support for the conjugal family.
11 Maternal death is not considered a breakup of kinship, but rather is continued and
12 perpetuated by grandchildren. However, the grandchildren and all their siblings cannot
13 live on their own, and they would need greater support as well.
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28 The kinship of the Simalungunese based on this study has a mechanism of
29 formation and recovery to reach social life during life and after the death of one's
30 parents. Three levels of kinship according to this study; (1) *ampangnaopat*, (2)
31 triangular pattern, and (3) pentagonal pattern, reflect continuity in the social world. The
32 first level is the basic relationship based on the husband's family, while the second level
33 is the relationship between the wife giver and recipient families with a triangular
34 pattern, based on the nuclear family, whereas the third level is the relationship forged
35 after maternal death with a pentagonal pattern, based on the conjugal family. In this
36 hierarchy, the first level affects the second and third levels. Social experience at the first
37 level has an impact on the stability of kinship at the next level. Kinship, in other words,
38 requires synchronization between each level so that the structure can function properly.
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54 Figure 1 is the relationship structure and function of kinship in the Simalungunese.
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Figure 1. The essence of the kinship of the Simalungunese

The magical powers of kinship are implemented in the obligation to worship the wife giver family, respect for siblings, and politeness towards the wife recipient family. The wife-giver is a source of advice, whereas siblings are a source of deliberation, and *boru* is a source of strength. The wife-giver's role is to bless, the brothers are to support, and the wife recipients are to implement. The function of kinship covers all joyous and sorrowful occasions alike. The denial of this tradition not only undermines kinship but also marks the beginning of the destruction of the nuclear family, which will both lose support and be shunned out by the social world. The stability of kinship in the social world can only be upheld if the foundation is firm and strong. On the other hand, kinship becomes fragile, withering, and crumbling if the foundation is fragile. This understanding inspires the need for the legitimacy of kinship in the internal nuclear family and the conjugal family.

Based on the description above, the four basic frameworks of kinship reflects six basic things in the social world; (1) the basis of moral, economic, and social support in the social world, (2) a forum for exchanging information, opinions, advice and all matters relating to life activities, (3) a means of establishing bonds and relationships according to social dynamics, (4) resolution dispute, integration, social harmony and cohesion in the social world, (5) personal and collective references, sources of motivation, and kinship construction to understand the social world, and (6) a forum for restoring ties and relationships over both failures and successes in life. Ferry Purba's, personal communication, October 02, 2020, confirmed the following:

“The four corners of kinship, namely *ampangnaopat*, actually form the basis of life in this world. For the Simalungunese, when they start living in the social world, good or evil is seen in basic kinship relations. In reality, kinship is a way to forge tighter bonds, both in joy and sorrow. Kinship, in other words, includes;

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3 (1) a forum for consensus, energy, and social support, (2) helping hands in a
4 state of joy or sorrow, when having a dispute or having a bad relationship with
5 others, and (3) relatives are the closest people one could have in their social
6 life.”
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9 The process of social life is a description of activities in the social world and
10 throughout life. Life activities reflect both joy and sorrow. During life, humans often
11 exhibit helpfulness, mutual gifting, mutual support, and mutual assistance, both material
12 and immaterial. All of this forms the essence of social life, which is summarized in
13 functional and mutual attitudes, behaviours, and actions. The formation of kinship
14 through marriage rituals thus serves an important role in two basic matters; (1) a forum
15 to create an integrative order, a basis for cohesion and collaboration, and (2) a means of
16 binding functional and mutual relations. The first statement indicates the existence of a
17 collective identity, common ownership, and solidarity, balance of obligations and rights
18 based on privileges and social distance within the family. The stability of kinship
19 encourages a strong sense of belonging and emotional bonds to increase solidarity, a
20 social order which fosters collaboration.
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36 The second statement emphasizes social construction, a kinship that establishes
37 ego relations with parents and siblings, both in nuclear and conjugal families. Kinship
38 contributes to the allocation of obligations and rights, social boundaries, sexual
39 relations, attitudes, social behaviour, and actions, including all forms of economic,
40 political, and religious activities. Functional implementation contributes to kinship
41 authority. Functionality appears in life indulgences and success, while dysfunctionality
42 appears in life failures; fragile solidarity, low sense of belonging, and declining kinship
43 values. Failure in life is often associated with physical disease, crop failure, material
44 loss, bankruptcy, theft, dispute, or other forms of suffering. Matulesy Damanik’s,
45 personal communication, September 27, 2019, emphasized the following:
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3 “Kinship according to Simalungunese is the formation of bonds and relations
4 among relatives, both in the nuclear and conjugal family. The motivation for
5 kinship is collaboration. Kinship in other words reflects nepotism, the
6 mainstreaming of primordialism. Individuals are responsible for collective
7 success. There are many cases in Simalungun today where kinship tends to
8 deteriorate; declining manners, inheritance disputes, infidelity, divorce,
9 childlessness, poor financial conditions, or being influenced by the politicization
10 of ethnic identities. Kinship is often considered less important and is merely a
11 traditional ritual from a bygone era. The loss of kinship ties is seen in the
12 increasing frequency of crimes, disputes, incest, abortion, hunger, and other
13 sufferings. All of this reflects the waning sense of belonging, emotional bonds,
14 and solidarity in the social environment. All this rottenness reflects the gradation
15 of kinship structure and function in the social world.”
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19 Kinship is a matter of collective human life, mutual support for communal
20 success. Each individual and family has contributions and expectations for kinship. The
21 contribution is reflected through material and immaterial participation, while
22 expectations contain both expectations and benefits. The greatest expectation of kinship
23 is the balance of obligations and rights in the social world. Each structure reflects a
24 function, manifested in obligations and rights. Denial is bad for kinship dysfunction.
25 Both material and immaterial presence and support are an implementation of obligations
26 and rights. The traditional Simalungun expression clearly states: “to live according to
27 one’s ability”. Kinship, thus, is not merely focused on material obligations and rights,
28 but also the immaterial aspect of it. Kinship units who are less well off financially, for
29 example, contribute opinions or energy instead on both, joyful and sorrowful occasions.
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44 Based on this understanding, kinship must be established from marriage and
45 preserved after death. *Ampangnaopat* is the momentum of kinship binding at the earliest
46 before living real life, the foundation of triangular and pentagonal kinship. Basic
47 kinship consists of four relatives; the triangular pattern involves twelve families and the
48 pentagonal one involves 24 families. *Ampangnaopat*, thus, is the foundation for the 24
49 families that support the nuclear family. Mutual support reflects social capital when
50 living in a dynamic social world. Kinship, thus, is an accumulation of multiple
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3 structures and functions. The combination of the three kinship layers forms the facade
4 of *Rumahbolon*, the traditional house of Simalungunese, an analogy of the nuclear
5 family. When it comes to social dynamics, greater involvement of the family means
6 greater support. Figure 2 is inverted pyramid-shaped kinship layers and levels of
7 Simalungunese.
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16 Figure 2. Pyramid-shaped kinship layers and levels of Simalungunese
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20 Social dynamics demand kinship stability to ensure solidarity and collaboration.
21 The development of science and technology in the era of globalization has an impact on
22 the integrity of kinship. Globalization, on the one hand, changes attitudes, behaviour,
23 and actions of the society, thus, having implications for disintegration, disharmony,
24 individualism, pragmatism, including transactional. However, on the other hand, it
25 demands tighter solidarity as a basis for collaboration. Globalization is not seen as a
26 necessity but is rather absolute according to social dynamics. The vulnerability of
27 kinship to globalization is reflected in the gradation of values and meanings such as in
28 developed countries, as is the case in Simalungunese. Globalization does undermine the
29 stability of structure and function, but kinship locality forces every unit to be present
30 and participate in joyful and especially sorrowful occasions.
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45 Attendance is important as a form of implementation of obligations and rights in
46 kinship. The greatest meaning of this statement is the collective memory of fellow
47 relatives, siblings, or family. The meeting is used to release nostalgia, share information
48 about the future, challenges, and opportunities for education, work, politics, economics,
49 and other social activities. Consensus regarding plans was one of the main topics of
50 discussion. Every element that neglects its function, for example when they are absent
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3 or not participating in traditional ceremonies, is deemed to have rejected the idea and
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5 will face a similar reckoning.
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8 In Simalungunese, expressions of disappointment are conveyed by the following
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10 words: “let it go...no longer remembers us as his relatives”. During the ceremony, the
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12 inability to come due to physical distance, for example, due to being in a different city,
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14 province, or country, is resolved through the appointment of a representative. The rights
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16 and obligations of representatives are communicated with the nuclear family first so as
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18 not to cause disappointment. However, at moments of mourning, especially at the death
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20 of a parent, every element of the kinship is obliged to attend and participate. In
21
22 principle, rituals and ceremonies are evaluation, retrospection, and restoration of kinship
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24 relations. Hisarma Saragih’s, personal communication, October 02, 2020, describes the
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26 following:
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31 “Kinship is the recognition and implementation of one's position and role in the
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33 social world. Every structure has a function, and most importantly it contributes
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35 to social life. Kinship is a forum for asking for help, assistance, loans, education,
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37 and advocacy covering all things about social life. Kinship fades when
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39 individuals or groups fail to obtain social benefits from it. On the other hand,
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41 kinship is relatively stable if it can provide benefits to each member. All the
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43 benefits are obtained with the sincere, continuous sacrifice to support the success
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45 of group members. Ideally, kinship is a means to fulfil psychological, biological,
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47 economic, political, and social needs, without it, kinship is inevitability.”
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50 In Simalungunese, the ritual of death is not seen as the final tribute to the body
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52 before burial, but rather a new moment to perpetuate kinship. In these moments, kinship
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54 is perpetuated through the last attire (*hiouparpudi*), the assignment of kinship to
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56 grandchildren as an embryo of the conjugal family. All conjugal families introduce
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58 themselves, their place of residence, and occupation, including personal contact
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60 numbers. All grandchildren are expected to inform each other, share their complaints
and accomplishments in life, and be present in moments of sorrow and joy. All of these
efforts are intended to perpetuate kinship after maternal death. The conjugal family

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3 becomes the foundation for all maternal offspring to support each other in the social
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5 world.
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8 Based on the explanation above, *ampangnaopat*, based on the findings of this
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10 study, are the initial kinship formation, the institutionalization of functional relations
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12 before entering the real social world. As a foundation, initial kinship formation requires
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14 legitimacy to support social life. Each relative bears the same burdens and
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16 responsibilities according to their position in the kinship. Kinship morality is not
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18 temporary, but rather permanent and covers the whole life process. Kinship formation is
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20 intended to foster brotherhood and is oriented towards mutual attitudes, behaviours, and
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22 actions to obtain enjoyment in life. Kinship, a characteristic of Simalungunese
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24 according to the findings of this study is the mechanism of bonding and relations during
25
26 and the afterlife. Even though parents die, kinship can always be preserved so that
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28 functional relationships are maintained. *Ampangnaopat*, the novelty of this study, is a
29
30 kinship building block with a layered, tiered relational structure and involves many
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32 families.
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38 This study found five basic points; (1) kinship formation, *ampangnaopat*, which
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40 develops into triangular and pentagonal relationships to reflect family support in social
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42 life, (2) mother-to-be is the basis of kinship with triangular patterned nuclear families,
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44 and grandchildren are the basis of the conjugal family with a pentagonal pattern, (3)
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46 kinship reaches social life after the death of parents, (4) death rituals play a role in
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48 restoring kinship to interrelate, and (5) kinship in the marriage rituals shares blueprint
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50 with the death rituals. The amount of support for the nuclear and conjugal family
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52 becomes a barometer of the stability of kinship in social life.
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56 Based on the description above, the main assumption of the study has been
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58 answered that the four basic frameworks are a mechanism of commissioning and
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3 institutionalizing kinship functions, the basis of mutual bonds and relations, the
4 resolution of facing the challenges of the social dynamic. This Statement is built on
5 three findings: (1) kinship formation reflects the institutionalization of functions
6 focused on the husband's family, (2) determinants of kinship stability and continuity in
7 the social world, and (3) resolution in dealing with social dynamics. Kinship is
8 constantly evaluated, constructed, and strengthened through traditional ceremonies to
9 accommodate all life and post-death activities. All efforts made to strengthen kinship
10 are closely related to social dynamics, a collective resolution to raise communal
11 support.
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24 The four basic frameworks, the conclusions of the study, are reaching out and
25 institutionalization of multiple functions, based on triangular as well as pentagonal
26 patterns of mutual relations to support all aspects of life. The study four basic
27 frameworks, the primary elements of kinship, a legitimacy mechanism focusing on the
28 mother-to-be, with mutual support at its core, as well as determinants of the stability
29 and continuity of social relationship. The findings of this study theoretically support the
30 paradigm referred to in the five exceptions in the third paragraph above. The Radcliffe-
31 Brown structural-functionalism paradigm, according to the findings of this study, does
32 not stop at the nuclear family but also continues in the conjugal family. In Simalungun,
33 the nuclear family was confirmed by *ampangnaopat* through marriage, transformed into
34 triangular and pentagonal relations, with a mechanism to outreach larger functional
35 relations. An understanding of these findings, the practical implementation of the study,
36 contributes to the formation of a functional order to strengthen a sense of belonging, a
37 strong emotional bond to promote social solidarity.
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Conclusion

The four basic frameworks of kinship are mechanisms for the institutionalization of functions, a resolution in the face of social dynamics. The four basic frameworks constitute the foundations of kinship patterned triangles and pentagons, with a wider range of relationships and support for social life. The basic characteristics of kinship are solidarity, the social capital for collaboration. Solidarity only grows well when there is a functional balance between obligations and rights according to one's social position. The collaboration reflects attitudes, behaviours, and actions in support of each other for the sake of success and enjoyment of communal life. The four basic frameworks of kinship are an appreciation of the mother's role as a foundation as well as a source of strength, a channel of blessing and light in social life. The four basic frameworks are the determinants of stability and continuity of kinship in the social world and after death. The four basic frameworks, the conclusions of the study, are reaching out and institutionalization of multiple functions, based on triangular as well as pentagonal patterns of mutual relations to support all aspects of life. In response to social dynamics, locality and continuity of kinship are forced through participation in every ceremonial occasion. Kinship is the group's building block, a collectivity based on structural and functional relations in the real world. Each member has functional attitudes, behaviours, and actions, sharing the same burden and responsibility to achieve success in life. The institutionalization of functions is highly dependent on the qualitative ties which establish more mutual and functional ties between kinship units. This study recommends the need for similar research with a wider scope to obtain the best results to encourage kinship in a more real social world.

Acknowledgements

The author expressed his gratitude and appreciation to Simetri Institute, a non-governmental organization in Medan, who sponsored this research under Contract Number 2212 in 2019. The appreciation is also conveyed to ritual leaders (*borujabu*), ritual organizers (*hasuhuton*), Simalungun scholar institution (*maujana*), and as well as all informants.

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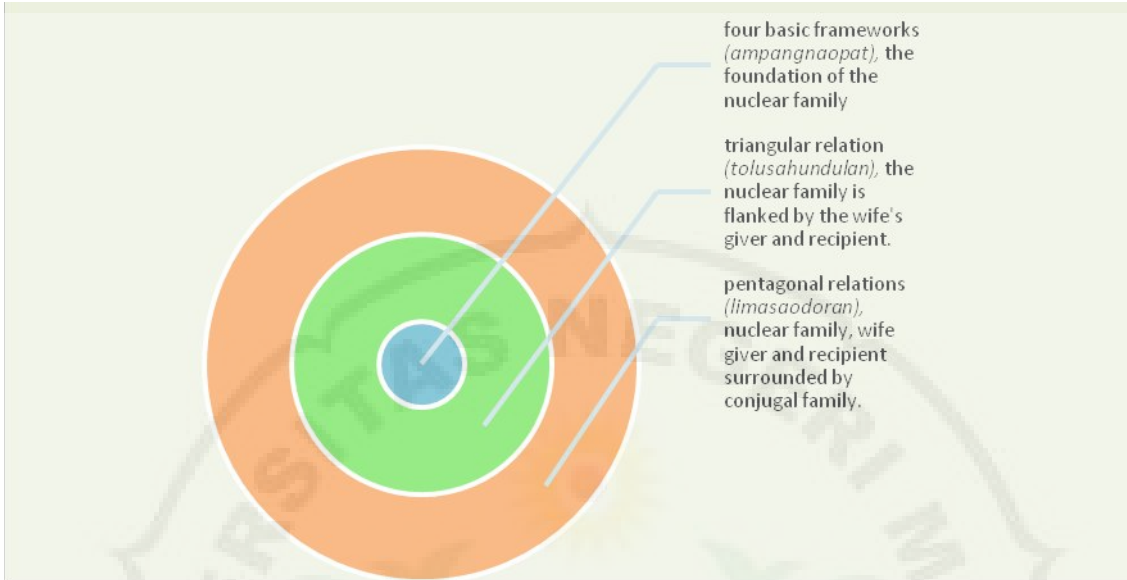
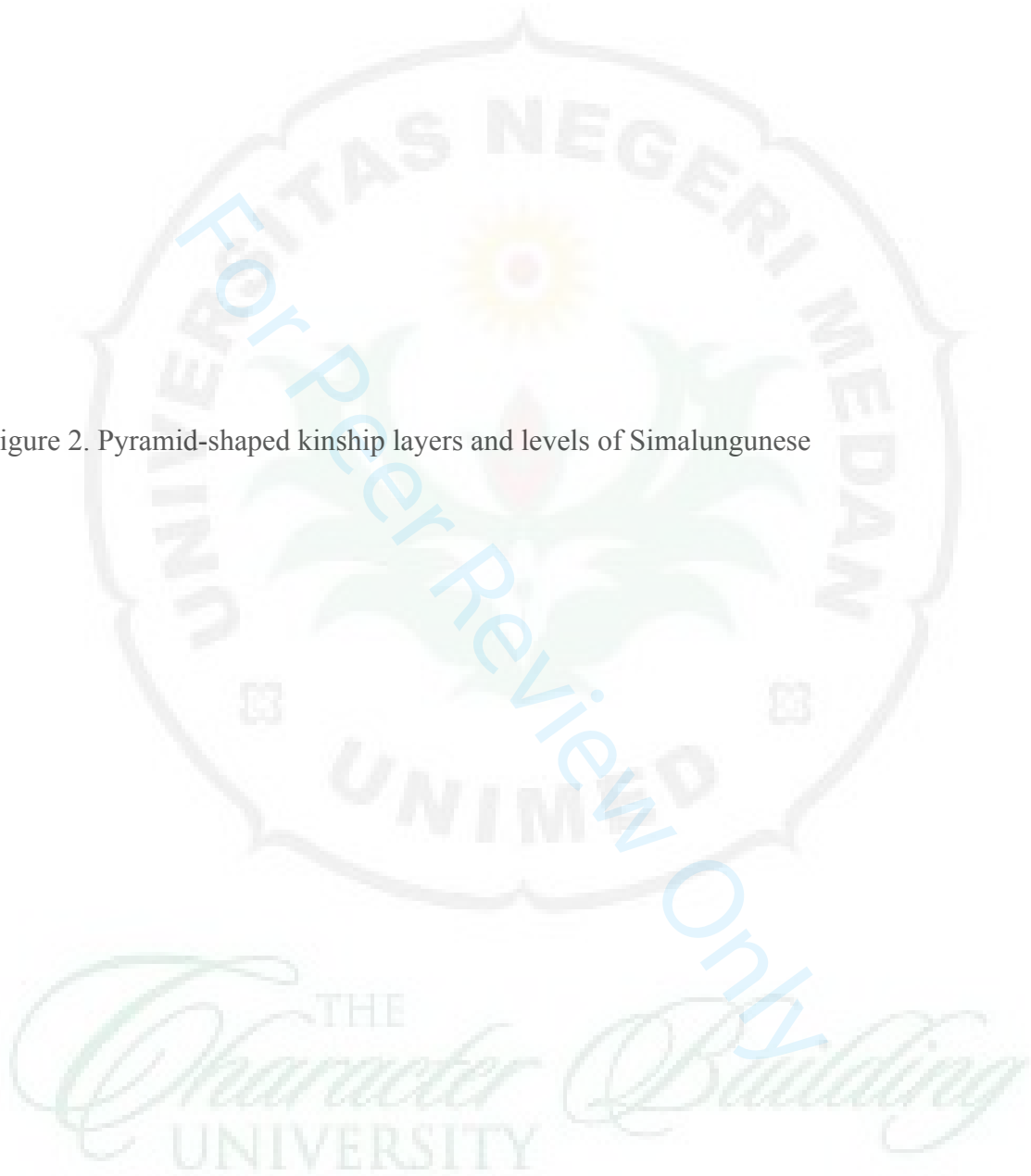


Figure 1. The essence of the kinship of the Simalungunese



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Figure 2. Pyramid-shaped kinship layers and levels of Simalungunese



Response to reviewers

WHUM-2021-0052

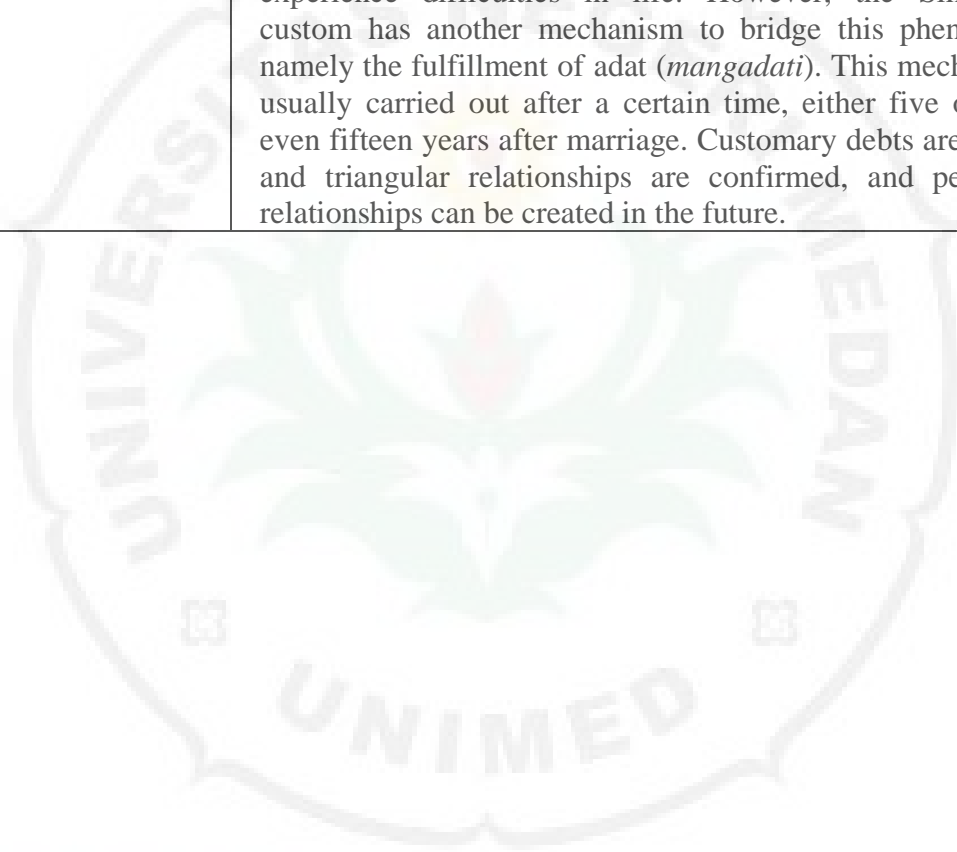
Article entitled: "Reaching out and institutionalizing multiple kinship relationships in the social environment: Ampang naopat among Simalungunese, Indonesia"

No	Reviewer(s)' Comments to Author	Author respon to Reviewer(s)
1	Discuss how the amfang na opat as the foundation of triangular and pentagonal relationship in the social life.	<p>Thank you very much for the reviewer's suggestion. In the article, we have actually explained briefly. However, according to the reviewer's suggestion, here we explain and in the article we have added it in blue.</p> <p>The four basic frameworks (<i>ampang naopat</i>) are the basis of triangular and pentagon relations that focus on mothers who are oriented throughout life over all life processes. As the basis for the relationship between triangles and pentagons, it is carried out in three stages.</p> <ol style="list-style-type: none"> 1. The first stage; the four basic frameworks are carried out before the marriage ceremony. A prospective wife, by her parents delivered to the family of the prospective husband. The prospective wife is accepted by four elements of the husband's family (four basic frameworks), consisting of; parent-in-law (<i>simatua</i>), the father's older brother (<i>bapatua</i>), siblings (<i>kaha</i>), and husband of the father's sister (<i>kela</i>). Acceptance as a prospective wife is marked by the submission of departure clothing (<i>hiou parpaikkat</i>). The main core of the role and function of the four basic frameworks is the legitimacy as well as the main supporter of the nuclear family on the customary and social order. In Simalungun, the kinship bound by the four basic frameworks reaches four families and all of their members. 2. Second stage; the relationship with a triangle pattern is carried out during the marriage ceremony. The triangular relationship is the legitimacy and confirmation of the nuclear family by the two extended families, both male and female. The triangular patterned relationship includes the giver of the wife (<i>tondong</i>), the recipient of the wife (<i>boru</i>), and relatives of the same clan (<i>sanina</i>). In this second stage, the elements of the four basic frameworks; the in-laws are transformed into <i>boru</i> in a triangular relationship, while the father's older brother, siblings, and husband of the father's sister become <i>sanina</i>. Furthermore, the entire family giving the wife is called <i>tondong</i>. Focusing on the new nuclear family, the wife giver (<i>tondong</i>) is a source of advice and blessings, <i>sanina</i> is a source of

		<p>consensus, while <i>boru</i> is a source of energy. The legitimacy of the triangular relationship is the support for the nuclear family in real social life. In a sense, every problem in life, both joy and sorrow is the responsibility of both parties. In Simalungun, kinship that is bound by a triangular pattern reaches twelve families and all of their members.</p> <p>3. Third stage; the pentagon-patterned relationship is performed when the mother in the nuclear family dies. This relationship consists of the previous triangular relationship (<i>tondong</i>, <i>sanina</i>, and <i>boru</i>), and the wife giving to the <i>tondong</i> (<i>tondong nitondong</i>) and the wife receiving from the nuclear family (<i>boru niboru</i>). The pentagon relationship is confirmed and focused on grandchildren. The departure dress which was submitted to the four basic frameworks at the beginning of the marriage was transformed into the final dress (<i>hiou parpudi</i>). The family giving the wife asks for clothes for departure and when they are brought home, it is a sign of the end of the kinship relationship. On the other hand, if it is applied to the eldest grandchild, it marks the preservation of kinship relations. The uncle completes the role of the parents (<i>tondong nitondong</i>) while the grandson completes the role of the <i>boru</i> called <i>boru niboru</i>. Structural transformation reinforces function; <i>tondong</i> is a source of blessings, <i>tondong nitondong</i> is a source of light, <i>boru</i> is a source of energy, <i>boru niboru</i> is a source of strength, while <i>sanina</i> is a source of deliberation. The pentagon relationship is the bond of kinship between the husband's family, the wife's family, and the nuclear family that is bound by grandchildren. In Simalungun, kinship bound by a pentagonal relationship reaches twenty-four families and all of their members.</p> <p>In essence, without the legitimacy of the four basic frameworks, the nuclear family loses its structure and function in a triangular relationship. Furthermore, without the triangular relation, the nuclear family loses its structure and function in the pentagonal relation. The loss of structure and function in kinship relations is the loss of customary, social, moral, and material support. Each structure reflects its function as a source of blessing, light, strength, consideration and energy. All relationships and functions are mutually oriented during life over all life processes.</p>
2	<p>Needed to strengthening how the ampang na opat contribute the wide relationship in the</p>	<p>Thank you very much for the reviewer's suggestion. In this article, we have briefly explained this description. Here we describe it again and in the article we have added it with green.</p> <p>Regarding the four basic frameworks of kinship; (1) parents-</p>

	social world.	<p>in-law are important and central figures who guide and inspire the nuclear family. Parent-in-laws function as a source of social order, collective reference, and social motivation in the new nuclear family environment. The nuclear family is a new family whose role is to continue kinship in the future, (2) the father's older brother, a figure who accompanies parents in making important decisions in the family. His presence at every important moment is eagerly awaited, sitting on the right side to advise the nuclear family, (3) siblings brothers, biological siblings who function as a forum for deliberation, short and long term planning, figures who accompany the nuclear family at every important moment, and (4) the husband of the father's sister, the executive figure or person in charge of important moments in the nuclear family. Based on this explanation, the four basic frameworks of kinship are close relatives of the nuclear family, a source of collective reference, a means of deliberation, social planning, and the people in charge of important moments. The four relatives are the earliest kinship format focused on the nuclear family. In the social world, the nuclear family is considered to lack power without the support of its relatives.</p>
3	<p>Very important to explain, the relationship without ampong na opat.</p>	<p>Thank you very much for the reviewer's suggestion. Here we describe the consequences of the relation of the four basic frameworks. In articles marked in red:</p> <ol style="list-style-type: none"> 1. The four basic frameworks are the basic elements and support for the nuclear family. Without the legitimacy and affirmation of the four basic frameworks, nuclear family does not have a clear structure and function in traditional and social settings. In a sense, the nuclear family loses kinship support to carry out traditional activities, as well as social, moral, and material support. 2. A prospective wife who is not legitimized and confirmed by the four basic frameworks, the marriage is automatically postponed or canceled. For example, the prospective in-laws reject the prospective daughter-in-law. Delays or cancellations have implications for the loss of triangular relations, namely the potential for greater support for nuclear families. 3. Even if the marriage is forced to take place, the husband's family will not be present. Absence is a bad sign that the strengthening of the triangular relationship is delayed. The kinship between the giver and the recipient of the wife becomes cracked, disharmonious and is considered the beginning of life's problems. 4. Nuclear family rejected by the four basic frameworks have an impact on every life cycle ceremony in the future, where one element of kinship will always be absent in rituals and ceremonies. Every activity is considered meaningless without the presence of all kinship elements. 5. In many ways, the rejection of the four basic frameworks

		<p>has implications for all life activities; career, agriculture, reproduction, disease, and others.</p> <p>6. On the other hand, the nuclear family that is not supported by the four basic frameworks establishes informal, clandestine, and secret relationships. Such behavior, even though it has good intentions, is considered self-deception and is considered wrong in kinship relations.</p> <p>In essence, without the legitimacy of the four basic frameworks, it is believed that the nuclear family will experience difficulties in life. However, the Simalungun custom has another mechanism to bridge this phenomenon, namely the fulfillment of adat (<i>mangadati</i>). This mechanism is usually carried out after a certain time, either five or ten or even fifteen years after marriage. Customary debts are paid off and triangular relationships are confirmed, and pentagonal relationships can be created in the future.</p>
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Dear Journal of Human Behavior in the Social Environment

The article entitled: **“Reaching out and institutionalizing multiple kinship relationships in the social environment: Ampangnaopat among Simalungunese, Indonesia”** is an original article based on nine months of research, August 2019-January 2020 and August-October 2020. The research was carried out qualitatively with a pragmatic methodological approach. The study is focused on the Simalungunese, North Sumatra, Indonesia.

I obtained information of the Journal of Human Behavior in the Social Environment from the website. This article also references publications from Journal and other reliable sources. The citations and references have been adapted to the writing guide for the author.

The study is motivated by the absoluteness of the four basic frameworks of kinship, one of the elements of the marriage ritual in the Simalungunese. The four basic frameworks serve as recognition for the mother-to-be, marking the validity of the new nuclear family, as well as the formation of kinship in the social world. The moment of kinship in the marriage ritual focuses on the mother-to-be, whereas the *sayurmatua*'s ritual focuses on the first male and female grandchildren.

The main assumption of the study is that the four basic frameworks are a mechanism of commissioning and institutionalizing kinship functions, the basis of mutual bonds and relations, the resolution of facing the challenges of the social dynamic. This formula is built on three secondary assumptions; (1) kinship formation reflects the institutionalization of functions focused on the husband's family, (2) determinants of kinship stability and continuity in the social world, and (3) resolution in dealing with social dynamics.

This study in particular is relatively new in Simalungunese. None of the references discusses similar themes or written so systematically and academically. Reference is available providing a manual for the procedures of rites of passage. The data source, thus, relies on participatory observation, in-depth interviews, and visual documentation over the course of a year. The study was carried out qualitatively using a pragmatic approach and analyzed based on the Radcliffe-Brown structural-functionalism.

The urgency and significance of the study are related to four fundamental social dynamics; (1) degradation of kinship in line with decreasing quality of marriage; divorce, adultery, and childlessness, including trends of staying unmarried, (2) gradation of the quality of the kinship structure and function; disintegration, disharmony, individualism, pragmatism, and transactional, (3) kinship reorientation in real social life, and (4) efforts to discover and develop kinship mechanisms that are more functional and mutual.

The Radcliffe-Brown structural-functionalism paradigm is considered relevant in analyzing the focus of the study based on two considerations; (1) the functioning of institutions in all social systems and (2) the relationship between reality and the needs of organisms during life. The stability of the four basic frameworks affects the continuity of the kinship function in facing social dynamics, manifested through functional and mutual attitudes, behaviours, and actions.

The data were collected through participatory observation, in-depth interviews, and visual documentation according to the qualitative paradigm focused on five marriage rituals between August 2019-January 2020 and two *sayurmatua* rituals during August-October 2020. Observation centred on the rituals of the four basic frameworks of kinship analyzed based on the cultural interpretation. Furthermore, the interview focused on the meaning, urgency, and significance of the four frameworks in legitimizing kinship, while documenting the course of the ritual. Eighteen research informants, consisting of seven ritual leaders (*borujabu*), seven ritual organizers (*hasuhuton*), and four administrators of traditional institutions and Simalungun scholars (*maujana*). Also, the four basic frameworks were interviewed to find out the roles, functions, and cultural and social implications

based on the knowledge and experience of the individual. The link between the marriage ritual and the *sayurmatua* is intended to obtain answers as formulated in the assumptions of the study.

Sources of informant data can be objective and biased. However, validity, given the choice of methodology and rhetoric, was found in all approaches. Reduction of subjectivity and bias was carried out through comparisons between informants. All data were transcribed verbatim, and then conceptualized, coded, categorized, and displayed analyzed in a narrative-interpretive manner according to Radcliffe-Brown's view.

As the basis for the relationship between triangles and pentagons, it is carried out in three stages; (1) the four basic frameworks are carried out before the marriage ceremony. A prospective wife, by her parents delivered to the family of the prospective husband. The prospective wife is accepted by four elements of the husband's family consisting of parent-in-law, the father's older brother, siblings, and husband of the father's sister. Acceptance as a prospective wife is marked by the submission of departure clothing. The main core of the role and function of the four basic frameworks is the legitimacy as well as the main supporter of the nuclear family on the customary and social order. In Simalungun, the kinship bound by the four basic frameworks reaches four families and all of their members.

Furthermore, (2) the relationship with a triangle pattern is carried out during the marriage ceremony. The triangular relationship is the legitimacy and confirmation of the nuclear family by the two extended families, both male and female. The triangular patterned relationship includes the giver of the wife, the recipient of the wife, and relatives of the same clan. In this second stage, the elements of the four basic frameworks; the in-laws are transformed into *boru* in a triangular relationship, while the father's older brother, siblings, and husband of the father's sister become *sanina*. Furthermore, the entire family giving the wife is called *tondong*. Focusing on the new nuclear family, the wife giver is a source of advice and blessings, *sanina* is a source of consensus, while *boru* is a source of energy. The legitimacy of the triangular relationship is the support for the nuclear family in real social life. In a sense, every problem in life, both joy and sorrow is the responsibility of both parties. In Simalungun, kinship that is bound by a triangular pattern reaches twelve families and all of their members.

The final stage, (3) the pentagon-patterned relationship is performed when the mother in the nuclear family dies. This relationship consists of the previous triangular relationship (*tondong*, *sanina*, and *boru*), and the wife giving to the *tondong* (*tondong nitondong*) and the wife receiving from the nuclear family (*boru niboru*). The pentagon relationship is confirmed and focused on grandchildren. The departure dress which was submitted to the four basic frameworks at the beginning of the marriage was transformed into the last attire. The family giving the wife asks for clothes for departure and when they are brought home, it is a sign of the end of the kinship relationship. On the other hand, if it is applied to the eldest grandchild, it marks the preservation of kinship relations. The uncle completes the role of the parents (*tondong nitondong*) while the grandson completes the role of the *boru* called *boru niboru*. Structural transformation reinforces function; *tondong* is a source of blessings, *tondong nitondong* is a source of light, *boru* is a source of energy, *boru niboru* is a source of strength, while *sanina* is a source of deliberation. The pentagon relationship is the bond of kinship between the husband's family, the wife's family, and the nuclear family that is bound by grandchildren. In Simalungun, kinship bound by a pentagonal relationship reaches twenty-four families and all of their members.

The four basic frameworks, the conclusions of the study, are reaching out and institutionalization of multiple functions, based on triangular as well as pentagonal patterns of mutual relations to support all aspects of life. The study four basic frameworks, the primary elements of kinship, a legitimacy mechanism focusing on the mother-to-be, with mutual support at its core, as well as determinants of the stability and continuity of social relationship. The findings of this study theoretically support the paradigm referred to in the five exceptions in the third paragraph above. The Radcliffe-Brown structural-functionalism paradigm, according to the findings of this study, does not stop at the nuclear

family but also continues in the conjugal family. In Simalungun, the nuclear family was confirmed by *ampangnaopat* through marriage, transformed into triangular and pentagonal relations, with a mechanism to outreach larger functional relations. An understanding of these findings, the practical implementation of the study, contributes to the formation of a functional order to strengthen a sense of belonging, a strong emotional bond to promote social solidarity.

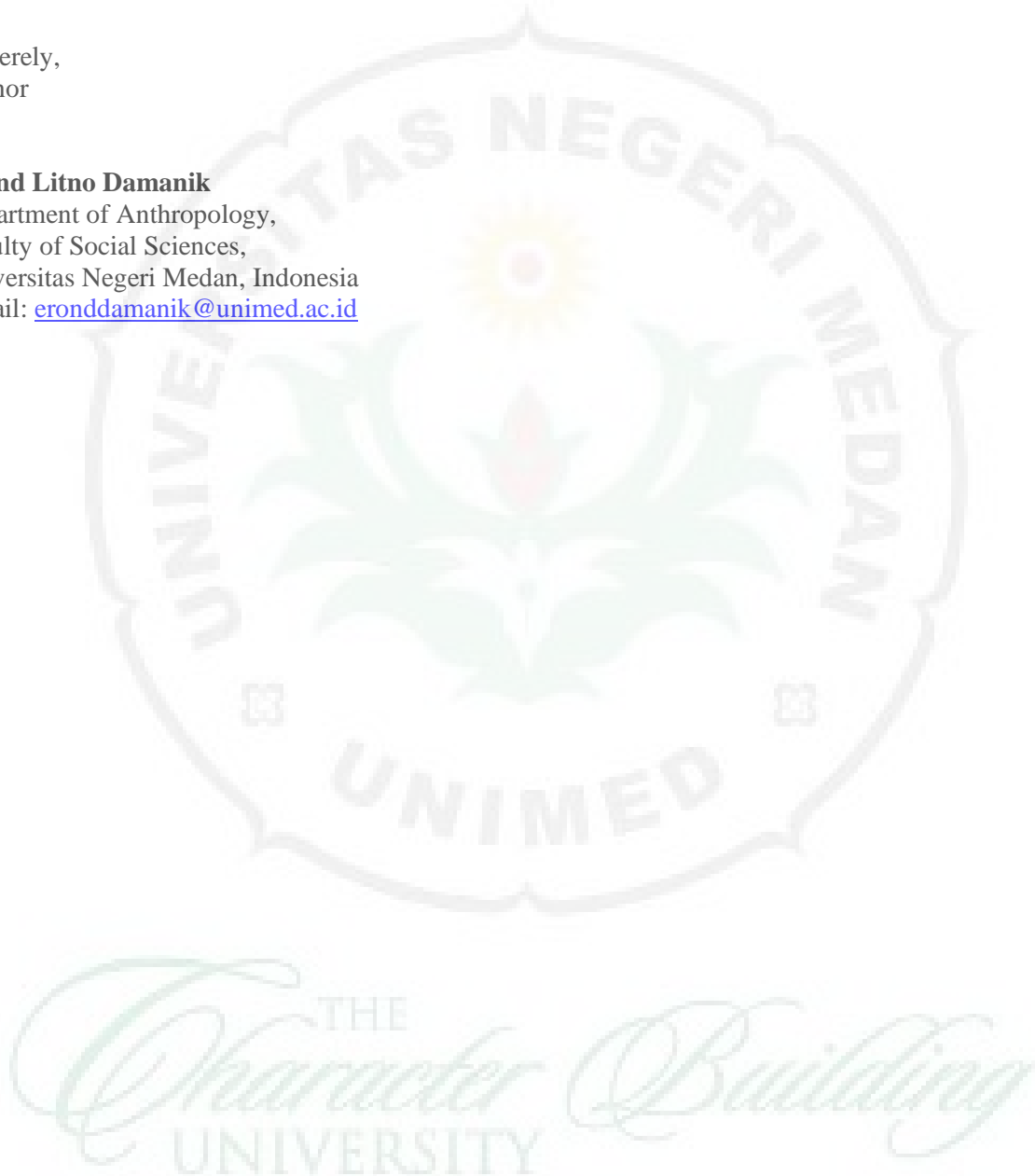
Sincerely,
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Article DOI:	10.1080/10911359.2021.1968558
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