

Tradition and Culture Acculturation Between Batak and Malay Through Marriage in Medan Labuhan

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Abstract

The aim of this research is to knowing acculturation culture Malay and Batak through wedding in the city of Medan, Medan Labuhan sub district. Indonesia is a country that is rich in culture so that fusion between culture is very possible happen. Blend culture so that shape culture new called with acculturation culture. Study this use methodology descriptive qualitative with data collection techniques using interviews, observations and documentation. Result of study article this show that no occur significant acculturation in Medan Labuhan District consequence wedding. Customs and culture no changed same once to keep sustainability, essence and existence of each culture. Changes that happened only difference habit like procession inclined marriage more short with maximizing custom that is mandatory.

Keywords: acculturation, culture, batak, malay.

1. Introduction

Culture from in terms of language is thoughts and customs customs. Theoretically, culture is a local community of meaning and shared knowledge system. Culture is a manifestation of human mind and power which includes various knowledge, beliefs, arts, morals, law, customs and other abilities and habits acquired by humans as social beings. Culture is one that limits and directs behavior Public in life social.

According to Koentjaraningrat (1972) the term culture means "the whole system of ideas, actions and human works in the context of community life which is made into human property by learning". The elements of universal culture are: 1. Language 2. Knowledge system 3. Social organization 4. Life equipment and technology system 5. Live livelihood system 6. Religious system 7. Art. From the definition of culture above, it can be concluded that culture is a knowledge system that includes a system of ideas contained in the human mind. While the embodiment of culture are objects created by humans as cultured creatures, in the form of behaviors and objects that are real, all of which are intended to help humans in carrying out social life.

Cultural studies have received the attention of many experts, especially the culture of the people in Indonesia. Before Indonesia became an independent country, Indonesia was part of several archipelagos of the archipelago. These areas were controlled by several kingdoms led by kings/sultans. Because of that, a lot culture circulating in Indonesia resulted in mix two culture no inevitable. Mixing culture shared Becomes a number of kind of one acculturation that is mix culture and shape culture new.

A culturation in culture and language cannot be avoided. Acculturation is a form of change in culture that can be seen or marked by contact and interaction between cultures, both receiving and giving, which were previously carried out by community groups that brought each of these cultures (Hadi, 2006). Acculturation is also found in the language of heterogeneous societies. Acculturation no could avoided because Indonesian people have variety culture so that mixed through several processes, one of which through wedding.

Based on this information, we interested for analyze acculturation that happened among ethnic group Batak and Malay in the city of Medan in particular Medan Labuhan District. The rise wedding among ethnic group Batak and Malay in the district of Medan Labuhan be one the study you want writer analysis. As for the formulation the problem

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raised in this article are: How does the acculturation process occur? among culture Batak and Malay through wedding?

2. Literature Review

2.1. Acculturation and Forming Process Culture New

Acculturation is a social process that arises when a human group with a certain culture is confronted with elements of a foreign culture, so that the elements of the foreign culture are gradually accepted and processed into their own culture without causing the loss of the original cultural personality. Berry describes acculturation as a process of cultural and psychological change that occurs as a result of the relationship between two or more cultural groups and their members. In the individual stage, this involves changing one's behavior. This adjustment process is a long process that requires a lot of knowledge about the new culture (Samovar et al., 2010).

Acculturation process no occur so just without cause. This only can arise, when something group Public or culture will face to face with element culture new or foreign. Acculturation no can occur in time short. Needed long enough for a culture foreign can absorbed in culture local and then create a culture new. This thing happen, so that culture incoming foreigner that can accepted, and will go through the selection process.

According to Merlin (2018) Where are the elements considered in accordance with old culture will acceptable and contradictory elements will rejected. With so, in the future culture new generated is improvement from old culture or original, plus with element culture new that has suitability. Result of acculturation process determined by strength every culture. The more strong something culture so the more fast affect culture other. There a number of element acculturation among others, namely:

- a) Substitution, Element culture new play a role replace element old culture so capable create good benefit for society.
- b) Cycretism, element old culture will mixed with element culture only later create culture new.
- c) Addition, element old culture will chime in with culture new so that capable create a score new that has benefit for society.
- d) Deculturation, culture new replace old culture.
- e) Origin, Element true culture new and not once is known before, login into the a life society. As a result, society will get a knowledge new one can used for increase level life them.
- f) Rejection, Rejection element culture new by the community, which due to the entry process culture new the occur with fast. As a result, Public feel not yet ready and because existing limitations, they reject element culture it and mersa more comfortable with old culture.

Acculturation is fusion among two culture or more and have merges so that elements culture the shaper already no could seen again. Acculturation will covers various aspect life included in it is language, science knowledge and technology, as well as art.

As for two type acculturation among others, namely:

- a) Acculturation Peace Elements culture foreign brought by peace and welcome by good by society without existence coercion.
- b) Acculturation Extreme Elements culture foreign brought enter and be forced for accepted by society.
- c) Acculturation Through Wedding

Marriage is a ceremony of binding a marriage vow which is celebrated or carried out by two people with the intention of formalizing the bond according to religious norms, legal norms, and social norms. Marriage ceremonies have many varieties and variations according to ethnic, religious, cultural, and social class traditions. The use of certain customs or rules is sometimes related to certain religious rules or laws as well (Afrizal, 2013).

Marriage is the union of two unique persons, bringing with them a belief system each based on cultural background and experience the existing differences need to be adjusted to each other to form a new belief system for a family. This process often creates tension. Marriage by R. Verderber and K. Verderber (Puspowardhani, 2008) grouped as a form of intimate relationship, which is referred to as couple relationship.

According to Cohen in Hariyono (1993) mixed marriage intended as a marriage that takes place between individuals in different ethnic groups, or with another term is called amalgamation. amalgamation This is an event where a

husband and wife of different ethnicities meet both mean form a household (family) based on love dear, officially endorsed with a certain ceremony.

2.2. Overview Batak and Malay culture

Communication and culture is two things that are not can separated, for that's really important understood that interactions that occur Among two different culture of course will requires a communication process. Communication intercultural no is something new happen. Since happening meeting among individuals with background behind culture different, then communication intercultural as one studies important systematic for understood. Communication intercultural basically study how culture take effect to activity communication: what meaning verbal and non-verbal messages according to the cultures concerned, what is appropriate? communicated, how? method communicate (verbal and nonverbal), and when communicate it (Mulyana, 2007).

Culture and phenomena communication is closely related close because contain the meanings contained by contextual in it. In level this, author assume that the acculturation process occur by natural so that mixing two fruit culture is commonplace occur so as case mixing ethnic group Batak and Malay in wedding.

In the implementation of marriage based on Batak customs there are many conditions and rules that must be met. For the Toba Batak people, customs have a very important value, become their views and goals in life daily from generation to generation. The Batak tribe tends to require marriage to the Batak tribe. In the marriage system in Batak culture, there are rules to give a clan to someone who is not of Batak descent if you want to marry a native Batak descendant. This rule is known as raising the clan. The clan is a self-identity that is carried by every descendant born in the marriage of the Batak indigenous people.

In everyday life, the clan determines one's position in an orderly society. Clans determine their social position and the social standing of others in the network of relationships (Annurul Qaidar & Nur Annisah, 2018). Clans are the basis for determining partururan, brotherly relations, both among clans and with people from other clans. With the existence of a clan, forbidden marriages can be avoided, such as marrying one clan (one blood). Moreover, the clan is considered a very important cultural identity for the Batak people. The principle of clan relations is what makes social relations among Toba Batak people close and full of kinship even though they have never met before.

Some of the Batak people still consider their culture to be very important, as is the case with clans. For them, the clan is very important because the clan is the basis for determining partuturon and brotherly relations. Marga is a self-identity carried by every Batak descendant. However, only boys can inherit the clan. If the marriage does not produce male offspring, as well as marriages carried out by Batak women with non-Batak men, it means that she eliminates her Batak clan because her husband cannot be the successor of Batak descendants. In fact, even when they are overseas, the clan is considered a link to establish relationships with Batak people overseas. Through our clans, we can also find our relatives in other places or overseas.

The research data above is different from the results of the pre-research conducted at the Batak Association (PARHATA) in Semarang in May 2017, the research conducted in the form of observation. The results of the pre-research show that, some Batak people who are members of the association can hardly speak Batak anymore, they are more likely to use Indonesian in everyday life, especially for those who were born in cities outside North Sumatra. In addition, some of them barely know how to write Toba Batak writings.

In addition, a pre-research was also conducted on 4 informants who live in Semarang which was conducted in May 2017 showing that the four informants considered clans not important. They think that the clan is only a symbol. So that when they marry with different ethnic groups, they no longer need to think about giving clans.

Different case in culture Malay there is culture married called Panai and Areca Awan. Geographically, ethnic Malays in Indonesia are found in West Kalimantan, Riau, Jambi, Palembang, the east coast of North Sumatra, and East Aceh. One of the Malay Sultanates in Indonesia is the Deli Malay Sultanate. The community in Kampung Aur Subdistrict is a society dominated by the Malays. However, over time, other tribes began to arrive in the village of Aur so that making Kampung Aur an area inhabited by various tribes. Such as Malay, Minang, Batak, Chinese, and even Indian. With the existence of various tribes in the village of Aur, acculturation in culture and language cannot be avoided. Acculturation is a form of change in culture that can be seen or marked by contact and interaction between cultures, both receiving and giving, which were previously carried out by community groups that brought each of these cultures (Hadi, 2006:35). Acculturation is also found in the language of heterogeneous communities such as in Kampung Aur. For example the acculturation of Hokkien and Indian languages or the acculturation of Batak and Malay languages.

3. Research Method

This study uses descriptive qualitative which this technique provides an overview of structured data, the number of phenomena to be studied and get a general picture. In Sugiyono (2013), Milly and Hubberman argue that this methodology aims to compile results in a structured, real and correct way.

The data collection techniques in this research use interviews, observation and documentation. Researchers will look for competent sources in order to obtain credible and correct data. The data analysis technique used in this research is narrative analysis which provides a general, clear and precise picture.

Research location article this located in the city of Medan, Medan Labuhan district. The primary data in study this is perpetrator wedding between culture specifically ethnic group Batak and Malay. Amount sources taken as object study is ten couples Batak and Malay. While secondary data in study this is books, journals and articles related scientific direct with discussion.

4. Results and Discussions

Marriage between culture already Becomes commonplace for Indonesian people because plural society. In practice wedding and culture each other affect one each other but no change essence and existence culture nor chastity wedding which according to (Sachari & Sunarya, 2000) is the essence of the acceptance of cultural innate values.

Procession in marriage conducted with goals certain, procession marriage that take example from procession marriage from where are the other communities from the come from. Because of the procession marriage done by the community Malay by Keep going continuously and continuously hereditary, then Becomes custom customs marriage Public Malay. In Batak customs, unification two people from member Public through marriage not can released from interest group Public concerned. That's it whole Suite rite marriage Batak custom agrees importance role society, even he not could separated from role Public that alone.

In essence, meaning and purpose custom wedding Malay or batak is continue and preserve the existing custom exist during this. Then on custom this is also available form gratitude our to Almighty God One on blessing given, introduces whole family second bride and groom friendship between second the bride and groom, and also there the advice given to second the bride and groom by parents and figures customs and religion for marriage Becomes harmonious.

In procession at the wedding, Melayu Deli has a unique ritual. As for the stage first namely "Minor Risk" which is the process of sending somebody for look for know state the usual girl conducted party closest from family men. Stage this conducted by stealthily.

Stages second namely "Promise". At the moment proposal, mentioned terms requested custom party family woman namely: dowry, equipment room bride, dress, money, love dear, etc. If party man agree, then exchange event slap among second split party family as sign proposal accepted.

Stage third namely "Tie Promise", for talk about repayment requested conditions family female. Besides that, si woman given ring as fastener sign.

Stage fourth is the "Marriage Agreement", which is the essence of whole procession according to custom Malay based on religion, namely Islam. Then next with "Bernai Night". Stage this liven up with existence sounds, dances, and rhymes that become characteristic typical malay.

Stage fifth i.e. "Delivery Bride Boys", for going to house bride female. Then continue with hampang event stick, silat compete, swap slap in the middle page, swap umbrella, dance offering, hampang door, and hampang fan on the aisle. After it's the "Side by Side" event i.e second the bride and groom sit side by side on the aisle. Then "Marhaban/prayer" continued with give "Flour Bargain", which means give prayer approval for second bride. Next the "Eating Rice Face-to-Face" ceremony attended by women just from second split party family bride, while man no can come along.

In stages final there is "Submit Accept Bride". Then finish the traditional event inauguration, will but reception permanent continue for welcome invited guests. Then if Arrangement of events in adat batak it started with meet family man men and women are called martupol later at martupol this made schedule for the wedding, there will also be language rough buy girl but her name cinnamut. Well, later at martupol who is he looking for? which give ulos, who which give rice until later to the d - day event

Formerly in the district of Medan Labuhan usually custom more long like there is addition music and speeches. Different in the times this Public already shorten time for procession end more early. Even though, there is sufficient bias evidence Among urban and rural. In the area urban tend already shortened but in the area rural not yet different and process still long like first. Policy simplification wedding custom this only maximizing mandatory procession course.

On culture hobo in the village the culture still thick will old, different feel with those in urban areas. Different with in the area processional countryside her wedding longer and tend done night. Whereas ethnic group Malay in the village and in the city still same just because of the traditional process no too long like hobo.

Inside culture batak there is thigh that is command the way procession wedding because considered as speaker custom. Character role custom in procession marriage is very important as form respect and appreciation to ancestor. New culture more tend to difference habit but in fact still same.

5. Conclusion

Based on the results and discussion, we conclude that: through procession wedding no there is change culture that occurs. In practice Public Medan Labuhan District still respect tall custom customs respective cultures and not interfere other people's culture. For Public Medan Labuhan District culture something ethnic group is very sacred thing so that no can bothered. Changes that happened tend to habits small like duration procession wedding without damage essence valued custom mandatory.

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