

The Marriage Family Assimilation Between Women of Toba Batak Ethnics and Men of Tionghoa Ethnics in Doloksanggul, North Sumatra

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Abstract

The purposes of this study are to analyze; (1) the process of mixed marriages or assimilation between the marriages of Toba Batak women and Tionghoa Men in Doloksanggul. (2) the important factors encouraging mixed marriages between Batak Toba women and Tionghoa men in Doloksanggul, and (3) the mixed marriages harmony between Toba Batak women and Tionghoa Men in Doloksanggul. This research is qualitative method. The results of this study are; cultural assimilation: the process of adopting values, beliefs, dogmas, language ideologies and symbol systems of an ethnic group or various groups for the formation of values, beliefs, dogmas, language ideology and symbolic systems of a new ethnic groups. Structural assimilation: the process of penetrating the culture of ethnic groups into other ethnic cultures through primary groups such as family, close friends. In the marriage assimilation, or often called physical assimilation that occurs because of inter-ethnic or inter-racial marriages, produces a new ethnicities or races, which have different cultures, there is an association among individuals or groups intensively and in a relatively long time. People from different cultural backgrounds, interacting directly intensively for a long time which changed their form into elements of mixed culture. Usually, the groups involved in an assimilation process are a majority group and some minority groups that change the specific characteristics of their cultural elements and adapt them to the culture of the majority, so that gradually they lose their cultural personality and produce the majority culture. The conclusion of this field research is that; the interaction between ethnic Tionghoa and Toba Batak in Doloksanggul expressing a pattern of adaptation in an associative social process. The interaction is carried out in the form of accommodation and cooperation and acculturation. The pattern of interaction carried out by Tionghoa ethnic is as their effort to be a part of participating as Doloksanggul community members. Although the adjustment referred to is still more economic in nature, anthropologically it can be seen as a part of the social process towards social harmony and social integration.

Keywords –Interaction, Toba Batak Ethnic and Tionghoa Ethnic, Assimilation Process, Mixed Marriage, Harmonization.

I. INTRODUCTION

Toba Batak is ethnic who have, empathetic, more communicative with their fellow ethnic groups. This case makes them tend to be blunt in expressing something. Toba Batak ethnicity always feels positive, tries to maintain similarity and does not differ with other ethnicities. Batak people have a life principle that children must obey their parents, where the obligation of children to parents before and after marriage must remain devoted to parents, as an important social relationship in accordance with the ethics of social relations brother to sister and husband and wife relationship. Not much different from the Toba Batak culture, ethnic Chinese also love and respect their parents and family and they are more emphasized to be superior to the indigenous population, so they are known as ethnic who are diligent, work hard and achievers in the fields of business, sports and academic. Bruner (1994: 67) also states that Toba Batak community, marriage must be done with people outside of their own clan, and may not reciprocate marriage. If there is marriage in one clan, the marriage is called discordant marriage. If someone who is not a Toba Batak community wants to marry a Toba Batak person, then the clan is first given. Giving clans to men is called *manampe marga* and to women is called *marboruhon*.

Marriage according to Customary Law

Wisdom ceremonies continuation of marriage everywhere conclude the notions and habits that affect ceremonies and the law of marriage, each in its own way. Marriage in the sense of customary engagement is marriage that has legal consequences for customary law that applies in the community concerned, where the consequences of this law have existed since before the marriage took place, for example, the relationship of application. After a marriage bond occurs, the rights and obligations of parents according to customary law arise, namely in the implementation of traditional ceremonies and subsequently in the role of fostering and maintaining harmony, wholeness and permanence of the lives of their children who are bound in marriage. Among the people who are still strong in their kinship principles based on inheritance, marriage is a living value to be able to reduce descent, maintain genealogy and social position concerned, besides marriage is also a means to improve kinship relations that have been distant or cracked, and also area of approach and peace of relatives. It can be concluded that the notion of marriage according to customary law is a value of life in order to be able to carry on the offspring, maintain the genealogy in order to build or foster who had previously been distant and cracked. The legal system of marriage is influenced by the kinship system.

Marriage in Chinese Indigenous Peoples

Marriage in Chinese descent gives a very dominant role of a man. Because the system adheres to is a patrilineal kinship system. It can be seen in the marriage procedure that at first the prospective bridegroom applied to the bride and groom, and the organizer of the marriage was carried out by the male side, while the woman after the official became a wife had to come and live together in the husband's residence. Now in Chinese crossbreed community it adheres to a parental kinship system, which results in the holding of wedding ceremonies among crossbreed in the house of the bride or groom. Today, tribal marriage is common, but in practice it is still limited among people who are not close relatives. Marriage with cousins is permissible as long as the men are from the older generation, marrying women from the younger generation. Marriage between women of the older generation and men from the younger generation is still forbidden. Both girls and boys are usually rarely allowed to overtake their sisters to marry. If violated, then the younger

brother must give a certain gift to his brother. The younger sister, for her, was allowed to overtake her brother to marry

Marriage in the Toba Batak Indigenous Community

The Toba Batak ethnic group is one of the six ethnic Batak sub-inhabitants who live in North Sumatra. The Toba Batak people are those who because of their birth status follow the father's status from the North Tapanuli district. The Toba Batak community holds the philosophical values of life as Toba Batak people namely, *hagabeon* 'children', *hamoraon* 'wealth' and *hasangapon* 'honor' which are the goals and ideal guidelines for Toba Batak people. As a way of life, then *hagabeon*, *hamoraon*, *hasangapon* is a value or value for ethnic Toba Batak (Irmawati 2002: 55). Toba Batak community, the marriage is where a man binds himself to a woman, to live together in one household through the procedures specified in the provisions of Batak customary of law. A man in Toba Batak community is the successor to the clan. Whereas regarding the value of marriage, where marriage to the Toba Batak ethnicity lies with the individual concerned.

Methodology

The collected data analyzed through descriptive qualitative method, namely an approach that does not use quantitative efforts or statistical calculations but rather emphasizes the study of interpretation. Qualitative research is natural setting as wholeness, relying on humans as a research tool, utilizing qualitative methods, conducting inductive data analysis, directing research targets in an effort to find theory from the ground up, descriptive in nature, prioritizing processes rather than results, limiting studies with focus, has a set of criteria to check the validity of the data, the research design is temporary, and the results of the study are agreed by both parties between the researcher and the research subject, the authors chose the research method that was considered appropriate, namely the case study. Case studies are included in the qualitative approach research method, apart from interpretive ethnography and procedures Bogdan et al (2006: 97).

The location used in this research is the Toba and Chinese Batak people in Doloksanggul. In Doloksanggul there are several ethnic groups namely Toba, Padang, Javanese, Nias, Chinese Batak, but more dominant are Toba Batak. Time of study starting May 30, 2018 to July 19, 2018.

The research subjects are events, humans, observed situations or respondents who can be interviewed. Based on these opinions, the subjects in this study were assimilation in marriage families between ethnic Toba Batak women and Chinese men in Doloksanggul.

II. DISCUSSION

Relationship Patterns between Ethnic Toba Batak Women and Men Chinese in Doloksanggul

A positive result of the intensive interaction process is inter-ethnic language exchange. The Doloksanggul community claimed to use Indonesian in public places, but it seems that the exchange of ethnic languages also took place between one community and another, especially for the Chinese who had long settled in Doloksanggul. Generally the Chinese in Doloksanggul have mastered and are adept at speaking in the Toba Batak language. Therefore, it is not surprising when in communication between Toba Batak people and Chinese in Doloksanggul, they use Toba Batak language and marry between ethnic Chinese and Toba Bataks.

Marriage Patterns of Toba Batak Men with Chinese Women

The marriage of Toba Batak men with Chinese women in Doloksanggul is not married. That was due to the closure of Chinese women and Toba Batak men to get married. Toba Batak men did not open their hearts to Chinese women. Because for men the Toba Batak people still prefer to marry Toba Batak women. Rarely do Toba Batak men marry other ethnic women, because parents also prefer their own Toba Batak women compared to other ethnic women, judging from the large number and vulnerability of divorce between Toba Batak men and other ethnic women, that is the reason Toba Batak parents do not choose other ethnicities but choose ethnic Toba Batak themselves. Toba Batak parents have fears before starting. Because the Toba Batak woman is a figure that call as *Boru ni raja* (king's daughter), no matter how difficult the problem is to say or sue for divorce, Toba Batak woman prefers to get sick, fight, have problems with her husband, she still chooses to be quiet and think more about the success and future life of their children. Another reason is the conformity of values and the same way of life / customs, so that the adjustment to the new family environment is not too complicated. The aim is to avoid misunderstandings that cause division and quarrels.

The Process of Mixed Adaptation Child Marriage in Doloksanggul

In marriage families interfering with the Toba Batak children are introduced to the genealogy of the nuclear family and the general family. Included in the initial adaptation process is a speech introduction or complete kinship with key words contained in the vocabulary of kinship relations based on the Toba Batak kinship system (*dalihan na tolu*). The family is the first social unit to become a place of adaptation cultural values to children born in the family. Children first interact with other people in their social environment also starting in the family environment. Children learn to recognize the role and social position as well as the environment of family members. In short, what children know about their social life will be obtained from their family members. Thus, the family is also the first social unit that serves to educate children. In tradition of the Toba Batak people, the ethnic Chinese in Doloksanggul process of adaptation and socialization is not only a matter of the nuclear family. Since a child is born, he continually associates with other parents and siblings. But besides that he also constantly gets the attention of other relatives of his extended family environment, for example from his grandfather, uncle, aunt, cousin, and so on. The involvement of relatives from extended families in the process of adaptation and socialization of children makes children early to know well those who are close to him, know the position and social role played by everyone in everyday life, and also know the position and role that must be played when dealing with these people.

Assimilation of Toba and Chinese Bataks

The occurrence of harmonious interactions between Chinese and Toba Batak in Doloksanggul, among others, formed due to: 1) Mixed marital processes (assimilation). In mixed marriages there is no difference between men and women, both have equal opportunities. 2) In language, Chinese in Doloksanggul use the Toba Batak language. The use of the same language certainly facilitates social interaction. 3) In religion, many Chinese people are Christians. In the center of the city within the Village, the existence of the Chinese is the largest and even only the ethnic Chinese are located. Naturally, in

terms of markets, strategic places are in the city. Nevertheless they are mostly Christian and daily use Batak language.

III. CONCLUSION

From mixed marriages between Toba Batak women and Chinese men in Doloksanggul they have different cultures. Different cultures are the key factors in ethnic marriage. Acceptance of other ethnic cultures makes great opportunities accepted by the prospective family. Ethnic and family backgrounds are very influential in the style of communication and important values in their marriage. Usually families want their members to marry people from the same ethnic group. The reason is the conformity of values and the same way of life / customs, so that the adjustment into the new family environment is not too complicated. The aim is to avoid misunderstandings that cause division and quarrels. Intimacy of friendship can be the beginning of a mixed marriage. Women choose to marry mixed partners because they feel they have the same interests as their partners. Physical attraction, the same fondness for entertainment and even socio-economic similarities are also reasons for choosing a partner. Social contact and communication that occurred in mixed Toba ethnic Batak marriage couples and Chinese men initially occurred because they both worked as traders. Proximity between individuals is then continued with intensive communication. This shows that work can be a vehicle for the occurrence of the two ethnic social contacts, then proceed with the existence of fluency in communication which determines whether a social interaction can continue. In marriage, different ethnic Toba Bataks and Chinese there are some things that become obstacles or problems in their household life due to different family cultural backgrounds. The harmony of Toba ethnic mixed marriages with Toba Batak women in Doloksanggul has been well established until now as evidenced by the existence of mixed marriages between the two ethnic groups without divorce from the results of their marriage. The participation of ethnic Chinese in the Toba Batak ethnic Batak social association and unit in Doloksanggul is a statement of the acceptance of the Toba Batak community towards the existence of Chinese ethnic in Doloksanggul. Multicultural awareness on ethnic Toba Bataks and ethnic Chinese in Doloksanggul which is reflected in attitudes and views in everyday life and actions, such as the granting of clans and the implementation of traditional Toba Batak ceremonies, is a cultural value that enables and perpetuates interaction between ethnic groups. Multicultural awareness is also reflected in the expression that is an expression of the attitude and support of local people who are tolerant of ethnic immigrants. Even though they have different cultures or customs and religions. Cultural integration also occurs in the lives of families who experience good marriages in various fields of life found in Doloksanggul such as marriage customs, language, arts, food consumed and other customs. But there are also driving and inhibiting factors in the mixing of cultures. And the driving factor is the existence of tolerance and openness, religious equality, and equal opportunities in the economic field. While the inhibiting factors there are stereotypes (ethnic prejudice) and religious differences.

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