CHAPTER I

INTRODUCTION

1.1.Background of The Study

Indonesia is a country that consists of various ethnic groups with different traditions. Based on the data from the last population census conducted by the Central Statistics Agency or BPS of the Republic of Indonesia, there are 1,128 ethnicities in Indonesia. (Badan Pusat Statistik, 2015. Retrieved https://www.bps.go.id/news/2015/11/18/127/mengulik-data-suku-di-indonesia.html). The ethnic groups that can be found in Indonesia include Javanese, Batak, Sunda, Madura, Bugis, Nias, Betawi, Malay, Dayak, and many more. One of the largest tribes in Indonesia is the Batak tribe–each Indonesian ethnicity has their own distinctive culture. These cultures includes traditions, arts, languages, dress codes, traditional houses, and traditional marriage customs. (Wibisono, 2012:9-10)

Given the cultural diversity of the Indonesian people and the cultural mixing that occurs. There have been many cross-cultural marriages, including marriages between the Batak and other ethnicities, the reason being that some Batak people migrate to other cities. Cross-cultural marriage becomes inevitable due to people's diverse life and dynamics. One of the cross-cultural marriages that are common is between someone from the Batak ethnic group and their marriages with other ethnicities.

Cross-cultural marriages between the Batak and other ethnicities are an interesting phenomenon that is different from the marriages of other ethnic groups, such as the Javanese—which are more fluid in determining potential partners from other ethnic groups; however, with the Batak, there are more complicated traditions. This is also reinforced by research conducted by Yudista Meli Henani (2016). The research entitled "Persepsi Masyarakat Batak Toba Tentang Pernikahan Mangain (Mengangkat) Marga Dalam Pernikahan Adat Batak Di Mesuji." suggests that, in the implementation of marriage based on Batak traditions, there are many

conditions and rules that must be fulfilled. For the Batak people, traditions are of great importance and have become their outlook in life and are their goal in life that have been passed down for generations. The Batak ethnic group tends to require marriage with members of the Batak ethnic group as well; they are directed to marry the *Pariban*. The *Pariban* is the mother's brother's daughter, the older brother or younger brother, or the aunt's son, from the father's sister.

The Pariban is closely related to the ownership of the *Marga* (clan) In the context of marriage, the *Marga* (clan) becomes essential. The Batak uses the *Marga* (clan) to show that they are of one heritage originating from one ancestor. So, the Batak people conceptualize the *Marga* (clan) as heredity. According to the Batak people, the kinship is known as *Dalihan Na Tolu*. *Dalihan Na Tolu* is the closest kinship. This kinship is called *Sombah Marhula-hula* (Respect to the wife's family), *Manat Mardongan Tubu* (Be careful to your fellow mates with the same clan mates), and *Elek Marboru* (Be gentle to your daughter or women). The Batak people firmly keeps this motto, even more so in ceremonial traditions. Therefore, all Batak people must understand and know their rules, *partuturannya* (the kinship system in social interactions in the Batak ethnic group. Hence, *partuturan* is the basis of life for how Batak people should act and what they should do and say according to the traditions and how they will implement them.

In life, the *Marga* (clan) determines a person's position in an orderly society. *Marga* (clan) determines their social standing and the social standing of others in the relationship network. *Marga* (clan) is the basis for determining the *partuturan,* brotherly relations, between people who had the same *Marga* (clan) and with people with a different *Marga* (clan) (Simanjuntak, 2006: 80). With the existence of the *Marga* (clan), forbidden marriages can be avoided, like marrying someone of the same bloodline from the same ancestor. Moreover, the *Marga* (clan) is considered an essential cultural identity for Batak people. The principle of *Marga* (clan) relations is that it makes social interactions among Batak people more immediately intimate and more familial even though they have never been acquainted beforehand.

Tifani Helentina (2015) also conducted the same research. The research entitled "KOMUNIKASI ANTAR BUDAYA DALAM MANGAIN MARGA (Studi Kasus Tentang Proses Komunikasi Antar Budaya Dalam Praktek Mangain Marga Pada Pernikahan Campuran Suku Batak Dan Jawa Di Soloraya)" argues that in the marriage system within the Batak culture, there is a rule to give a *Marga* (clan) to someone who is not a descendant of the Batak tribe if they want to marry a pure blood Batak. This rule is known as raising the *Marga* (clan) also called *Mangain Marga*, a *Marga* (clan) is a self-identity carried by every descendant born from a Batak traditional marriage.

Some Batak people still consider their culture as crucial as their *Marga* (clan). For them, the *Marga* (clan) something vital that is essential because the *Marga* (clan) is the basis for determining *partuturon* and fraternal relations. A *Marga* (clan) is a self-identity that every descendant of the Batak person brings. Even so, only boys can pass down the *Marga* (clan) (Siahaan,2020: 24). If the marriage does not produce a male heir, as well as the marriages where a Batak woman marries a man who is not of Batak descent. In that case, they are eliminating the Batak *Marga* (clan) because the husband can't be the successor of a Batak's *Marga* (clan) (Sinaga, 1998: 4). The *Marga* (clan) was considered a link to establish relations with fellow Batak people when they were overseas. We can also find our relatives in other places or overseas through the *Marga* (clan).

The *Marga* (clan) is a cultural or social identity that must be maintained and preserved. In addition, those who adhere to traditions and culture assume that the *Marga* (clan) plays a crucial role in marriage. With the *Marga* (clan), the Batak people will avoid marriage with someone of the same *Marga* (clan) or someone with the bloodline and or marrying their relatives. So, it is not uncommon for Batak people to have mixed marriages with partners from different ethnicities and conduct *Marga* (clan) adoptions for their partners. Adopting this *Marga* (clan) is also carried out per Batak traditions. In the end, the couple from a different ethnicity is officially appointed and ratified as descendants of the Batak ethnic group through the *Marga* (clan) given to them.

The following are examples of cases and research that have been done regarding *Marga* (clan) adoptions. Dwi is a Javanese girl who married a man from the Batak tribe, shares her experience when she married a Batak person. In her experience, she said that there were many processes that she had to go through, such as facing the prospective adoptive parents and facing the *tulang* (younger brother of the mother), and proceeding with the Batak tradition. Finally, she was officially adopted as a child and had the right to bear her adoptive father's Marga (clan). This event spent a large sum depending on the number of guests invited and *sinamot* (money dowry) that must be given to prospective adoptive parents. This *sinamot* can be free if the bride uses the *Marga* (clan) of relatives of the groom's biological family, such as using the surname belonging to his mother's younger brother.

Many Batak people do not care and do not consider culture as something essential, as is the case with the *Marga* (clan). Most of them think that the *Marga* (clan) is not important; some even believe that the *Marga* (clan) is just a formality and a symbol. Today, the marriage system currently developing is cross-cultural marriage, cross-nationality, and even inter-religious marriages. Most people of the Batak ethnic group chose to leave their place of origin or migrate to big cities, especially in Java. Jakarta, Yogyakarta, and Semarang have become some of the leading overseas destinations besides Sumatra. The main reasons for migrating are education and work. Living outside their place of origin causes a decrease in the intensity of cultural experience, especially the traditions. This is because of the mixing of the original culture with other cultures (Samosir, 2014: 7).

Many cultural differences have made people have a very high tolerance for all ethnicities. The ethnic differences make cross-cultural marriages unavoidable, so many encounter cross-cultural marriages. Adherents of the *Pariban* marriage tradition by the Batak have decreased, and the marriage system that is currently developing is cross-cultural marriages, cross-nationality, and cross-religions.

1.2. Problem Formulation

The traditions of the Batak cannot be separated from marriage. For the Batak people, marriage is a sacred thing. Because marriage is sacred, marriage must be

done as tradition dictates. But in its development, when there have been many cross-cultural marriages, Batak people marry with other ethnicities due to the Batak people's activities that tend to migrate to other cities. Marriage is a form of culture that is bound by traditions. Every ethnicity for sure has their own wedding customs and traditions. In the Batak ethnicity, giving the *Marga* (clan) is very important, especially in marriage.

Over time, the Batak people experienced changes. This change is influenced by science, technology, communication, foreign politics, economics, and culture. The Batak people cannot avoid it because they interact with various cultures, nations, and the progression of time.

At this time, many Batak people don't care and don't think of culture as something necessary, just like the Batak *Marga* (clan). Most of them believe that the *Marga* (clan) is not something important; they consider the *Marga* (clan) to have no function in each other's lives—they think that the *Marga* (clan) is just a formality and only a symbol.

The change in how the Batak people views giving *Marga* (clan) in marriages are fascinating to study. The researcher wants to know how the identity negotiation of the mixed marriage couples between the Batak and other ethnicities that marry without giving a Batak's *Marga* (clan) who also lives outside North Sumatra.

1.3. Research Objectives

This research describes how mixed marriage couples between the Batak and other ethnicities interpret the Batak's Marga (clan) itself in their marriage and how the identity negotiations are carried out with couples who are married without giving a Batak's *Marga* (clan).

1.4. Research Significances

Theoretical Significances

Theoretically, this research is expected to contribute to communication science research in studying theories regarding the process of intercultural negotiations, especially in cultural communication.

Practical Significances

Practically, this research can be an additional reference to understanding the knowledge about the meaning of giving a *Marga* (clan) at Batak and another ethnicity on cross-cultural marriage and how identity negotiations in marriages are without giving a *Marga* (clan).

Social Significances

Socially, this research is expected to benefit the community and readers to understand more about identity negotiation, specifically for cross-cultural marriage couples.

1.5. Theoretical Framework

1.5.1. Research Paradigm

This research uses an interpretive paradigm because the researcher wanted to study humans' experiences relating to each other. Turnomo Rahardjo (2005:41) stated that the interpretive paradigm is theoretical thoughts (communication) that seek to find the meaning of an action and text.

The emphasized aspect in the interpretive paradigm is subjectivism, or the excellence of an individual's experience. Interpretive theories describe the active thought process to recall an individual's experience or any event that had previously happened to them (Littlejohn, 2017:29).

Communication in the tradition of phenomenological thinking is understood as an exchange of personal experiences through dialogue activities. Phenomenology looks much more at the individual as the critical component in the communication process; in phenomenology— interpretation forms what is fundamental for the person. (Craig in Littlejohn, 2017:40-41).

This study uses a qualitative method. The approach applied in this research is a phenomenological approach, which is an approach that focuses on the experience of human life, in which researchers try to identify and understand human experience regarding a particular phenomenon to develop patterns and relationships of meaning from these phenomena (Samsu, 2017: 71-73). The subject of study in phenomenological research is a phenomenon experienced by humans (Hasbiansyah, 2008: 164), and therefore to truly understand the experience, the researcher must research or ask people who experience it directly, not other people (Hasbiansyah, 2007). 2008: 166). According to Edgar and Sedgwick (1999: 273) (in Hasbiansyah, 2008: 166), phenomenology also seeks to reveal the meaning of the human experience. The meaning of the phenomenon experienced depends on how people experience the phenomenon. This is also in line with that expressed by Littlejohn and Foss (in Hasbiansyah, 2008: 166), that phenomenology is related to how the appearance of an object, event, or condition in people's perceptions. Thus, on the one hand, the meaning of the phenomenon arises by allowing the phenomenon or experience to reveal itself. On the other hand, the meaning phenomenon arises from the interaction between the subject who experiences it and the phenomenon experienced.

Thus, research with a phenomenological approach does not seek to examine causality or causality aspects of an event or phenomenon but instead seeks to find out how the research subject performs an experience or how the research subject experiences something, as well as the meaning of the experience for him (Hasbiansyah, 2008: 170).

1.5.2. State of The Art

Similar research also has been conducted by other researchers, which are as follows:

The first research that was conducted was by Priska Priscillia Moeis in 2013. The research conducted was entitled "Proses Komunikasi

Keluarga yang Berbeda Agama." This research discussed the different communication processes within families, particularly religious families. The researcher wanted to examine the communication process in families of other religions. This research was conducted using qualitative research methods, which are by way of in-depth interviews with two different families. The validation test of the data obtained was using a book entitled DeVito Communication Between Humans and the Interpersonal Communication Book. From the results obtained from the research of two families, they can solve problems, provide religious guidance to their children, and in terms of education, mutual respect between couple's different religions, and promote tolerance.

The second research was conducted by Lintang Nur Hemas in 2012. The research conducted is entitled "Negosiasi Identitas Punkers Dengan Masyarakat Budaya Dominan." The method used is the qualitative method with a phenomenological approach. Theories used in this research are Co- Cultural Theory, Identity Negotiation Theory, and Fashion as Communication. The result obtained in this research is research that aims to know punkers' identity negotiation experience when interacting with a dominant cultural society and knowing the stereotype of a dominant cultural society on punkers that is capable of influencing the negotiation of the identity of community punkers, punkers are faced with the construction of good and bad ideas that exist in the social norms of society. Punkers used an accommodation communication strategy with a tendency to respect and appreciate others by adapting their appearance to society and establishing good relations with the community. There are three satisfying results from identity negotiation in intercultural communication. The three results are the feeling of being affirmative and valued, the feeling of being understood, and the feeling of being respected.

The third research was conducted is research by Yudista Meli Henani in 2016. The research is entitled "Persepsi Masyarakat Batak Toba Tentang Pernikahan Mangain (Mengangkat) Marga Dalam Pernikahan

Adat Batak Di Mesuji." The research method used in this study is a descriptive method with a qualitative approach. The theory used in this research is the theory of perception. This research aims to explain how the Batak people perceive *Mangain Marga* in the Batak marriage in Mesuji. The results showed that the indicators of understanding, responses, and expectations of the Batak people about *Mangain Marga* marriage show a reasonably positive attitude.

The description above shows several differences between the research and the previous research. This research focuses on the identity negotiation process on an individual level between the Batak and other ethnicities who had a cross-cultural marriage without giving the *Marga* (clan) to their partner and how they interpret the *Marga* (clan) itself. Based on traditions in the Batak ethnicity, the *Marga* (clan) is one of the typical characteristics or identities of the Batak tribe.

1.5.3. Identity Negotiation Theory

Couples who have different ethnic need identity negotiations to get the same understanding. According to Stella Ting Toomey (Communicating Across Culture, 2019:39), Identity Negotiation theory emphasizes that identity or reflection of self-concept is seen as an explanatory mechanism of the cross-culture communication process. Identity is a self-image built, experienced, and communicated by individuals in a culture and a particular interaction situation. The negotiation concept is a process of interaction where individuals in a cross-cultural interaction try to force, define, change, challenge, and support the desired self-image. Identity theory is a communication activity.

Ten assumptions of Identity Negotiation Theory (Stella Ting Toomey, 2019:40-45):

a. A person's identity is formed from symbolic communication with other people.

For example, we will become more proficient in the Batak language if we communicate with Batak people.

b.   Everyone in all cultural and ethnic groups has basic needs to gain the comfort of identity, trust, involvement, connection, and stability in one group.

For example, Batak people are accepted among the Javanese without distinction and are involved in every activity.

c.   A person tends to feel the comfort of identity in a familiar cultural environment. On the contrary, a person will experience that their identity is vulnerable in a new environment.

For example, Javanese people feel that their identity is vulnerable when entering the Batak family environment, and vice versa; Batak people, will feel that their identity is vulnerable when in the middle of a Javanese family.

d.   Everyone tends to feel confident in their identity when communicating with people with the same or similar culture. On the contrary, identity instability will be felt when communicating with people from different cultures.

For example, Batak people will feel comfortable talking to fellow Batak people rather than to Javanese people because of the difference in character.

e.   A person will feel part of a group if the membership identity is responded to positively. On the contrary, people will feel like outsiders if they respond negatively.

For example, there is no discrimination between the Batak and Javanese.

f.   A person expects an interpersonal connection through a supportive personal close bond, such as a close friendship. On the contrary, a person will feel identity autonomy when facing separatist relationships.

For example, there is an attitude of mutual support in the family.

g.   People will gain identity stability in predictable cultural situations and find identity changes in unpredictable situations.

For example, Batak people experienced a change due to their interaction with different cultures, so most Batak people do not understand the culture.

h.   Culture, personal, and diversity influence meaning, interpretation, and judgment on identities.

For example, the stereotype of the Batak people is that they are rigid, so everyone who is Batak will be known as a tough person.

i.   Satisfactory results from identity negotiations are when people feel understood, valued, and supported.

For example, the satisfactory result is a decision not to use a *Marga* (clan) is understood and supported.

j.   Mindful cross-culture communication emphasizes the importance of integrating intercultural knowledge, motivation, and skills to communicate satisfactorily, accurately, and effectively.

For example, we can communicate well when with other ethnicities.

According to Stella Ting-Toomey, one of the competencies in cross-cultural communication is a practical identity negotiation theory between two people or more involved in the communication. Communication with people from different cultures and negotiating identity becomes essential to reach the same understanding.

1.6. Concept Operationalization

1.6.1. Batak Culture Marriage

Marriage is an important event in people's livelihoods because marriage is not only about the women and men who will be the bride and groom but are also about the merging of the two families.' In the Batak community, wherever they are, the function of marriage is a determinant of the rights and obligations in the community to continue the lineage of the

Marga (clan). Besides being the *Marga* (clan) successor, marriage also serves as a bridge in implementing the *Dalihan Na Tolu* tradition in the Batak community. The ideal marriage for the Toba Batak people is getting married to a *pariban*. Batak people's marriage is an exogamous type of marriage, where Batak people marry another person who is outside their *Marga* (clan). The Batak marriage system is known as a partner restriction system, namely the prohibition of marriage with people from the same *Marga* (clan) because they are considered relatives. If there is an incestuous marriage, they will be thrown out. In addition, marriage in Batak people is a marriage by giving a *Marga* (clan). This marriage occurs when a person of the Batak tribe marries someone from another ethnicity.

1.6.2. *Marga* (Clan)

Marga (clan) indicates heritage. Batak people believe in the father's family line (patrilineal), then the family of the Batak people is based on the father's *Marga* (clan). A *Marga* (clan) is a group of people with the same lineage from the same ancestor. A *Marga* (clan) is also the basis for determining relationships with other people. (Simanjuntak, 2006: 79-80).

1.6.3. Marriage Without a *Marga* (Clan)

Marriages are carried out without giving a *Marga* (clan) by couples who do not come from the Batak ethnic group. For the Batak people, the *Marga* (clan) is the identity of the Batak culture, and the *Marga* (clan) is also a sign of recognition, especially for heredity.

1.6.4. Identity Negotiation

Identity negotiation is a process of interaction where individuals in a cross-cultural interaction try to force, define, change, challenge, and support the desired self-image. The identity negotiation can only be carried out in a communication activity. Identity negotiation is influenced by circular or linear communication patterns, whether the character of the

communication is active or passive, and whether the response resulting from the negotiation is positive or negative. Besides being influenced by the communication process, identity negotiation is also influenced by interpersonal relationships, where an attitude supports or does not support one another.

The identity negotiation will go well if the negotiation is carried out with a circular communication pattern. The communication characteristic is active, the positive response, and the relationship is supported.

1.7. Research Method

1.7.1. Research Design

Research with a phenomenological approach is defined as subjective experience or a study of consciousness from the principal perspective of a person. This approach is often used as a presumption to refer to subjective experiences from various kinds and types of subjects. Phenomenology is used as an approach in the qualitative method. Phenomenology is a view of thinking that focuses on human subjective experiences and interpretations of the world. The phenomenological analysis seeks to describe the characteristics of its 'world,' such as what rules are present and what is not, and with what rules objects and events are related. From a phenomenological point of view, the researcher is trying to understand the meaning of the events and their relation to people in certain situations. Phenomenology is research that sees how people understand and give meaning to the events in their life, like how they are aware of themselves and have an understanding of themselves (Littlejohn, 2017:110-111).

In this research, the researcher tried to observe the intercultural communication between a husband and wife in cross-cultural marriages so that they can provide a complete description of the phenomenon.

1.7.2. Research Site

This research will be conducted on mixed marriage couples that are of Batak descent and other ethnicities residing in the city of Jakarta.

1.7.3. Research Subjects

The subjects of this research are couples living outside of North Sumatra who has engaged in a mixed marriage. One is from the Batak ethnic group, and the other is from a different ethnic group that got married without giving a *Marga* (clan).

1.7.4. Data Types

This qualitative research uses data types in text, written words, or symbols that describe and represent people, actions, and events in life on social media, including interview transcripts.

1.7.5. Data Sources

1. Primary Data

Primary data is the primary data obtained from in-depth interviews with the informants as the first source that fits the specific criteria set by the researcher.

2. Secondary Data

Secondary data is additional or complementary data obtained from in-depth interviews by the main informant. These additional data can be obtained from literature studies from journals, news in media, or similar research.

1.7.6. Data Collection Technique

The data collection technique used in this research is the in-depth interview. In-depth interviews were conducted with several mixed marriage couples from Batak and other ethnicities who live outside of North Sumatra and married without giving a *Marga* (clan).

This research is qualitative, so the references used in the interviews are unstructured, which means not fixated on a list of questions that have been designed but they also keep developing during the interview. Researchers used one type of interview to seek information, *autoanamnesa* (interviews conducted with subjects or informants). The interview can be conducted by meeting directly or indirectly. When the researcher conducts the direct interview, it must be ensured that the informants do not receive any response intervention from anyone.

This study uses an in-depth interview technique to collect data. Interviews were conducted to obtain information from respondents by asking questions. Questions in this interview are used to determine and understand respondents' opinions, perceptions, feelings, and thoughts regarding a symptom, event, fact, or reality. Because the perceptions, thoughts, and feelings of respondents can be understood and analyzed scientifically (Raco, 2018: 116).

1.7.7. Data Analysis and Interpretation

Data analysis is an effort to systematically search and organize interview notes and literature reviews—others to increase the researcher's understanding of the researched problem and present it as someone else's.

The data analysis technique used in this research is a data analysis technique referred to as the Van Kaam method (Moustakas, 2013:100).

This data analysis technique has the following stages:

1. **Listing and Preliminary Grouping**

   The listing stage is to register relevant expressions from the results of interviews with informants in the form of questions by their experiences**.**

2. **Reduction and Elimination: To determine the variant constituent**

   In this stage, the researcher will make a selection and eliminate the interview results. To reduce and select

questions or expressions from the informants, two conditions must be met from the results of the interview, namely:

> a. Does the question contain a vital moment of experience and a main element that can help better understand the phenomenon?
>
> b. Is it possible to group the questions in a large group that will then be labeled?
>
> (If the answer is yes, then it is called the horizon of experience, and the rest does not meet the requirements of both) will be eliminated. If there is an unclear or even overlapping question, then try to clarify the question. If it cannot be clarified, then it will be eliminated.

3. **Clustering and Thematizing the Variant Constituent**

In this stage, the researcher will validate the invariant constituent or essential elements interconnected into a thematic label. This grouping and labeling results are at the core of the experience theme. So, the core themes in the thematic portrayal are the common threads of all the informants' answers.

4. **Final Identification of the Invariant Constituent and Themes by Application: Validation**

In this stage, the researcher will validate the invariant constituent, which has been grouped into thematic labels. This process is conducted by checking the essential elements and the accompanying theme to the complete record of research respondents' questions. The checking is conducted through several questions as follows:

> a. Is it expressed or stated explicitly in the full transcript?

b. Does it fit or align with the transcript's context if the question is implicit?

c. If it is not stated explicitly and is not in line, then it is irrelevant to the experience of research informants and must be removed.

5. **Individual Textural Description**

The next stage is to make an individual textural description from invariant constituents and themes labeled on the invariant constituent and declared valid, including the literal (word for word) expression of existing interview notes.

6. **Individual Structural Description**

In this stage, the researcher made an individual structural description from the experiences of every informant based on the individual textural description and the researcher's imaginative variation.

7. **Textural-Structural Description**

The last stage is to combine textural description and structural description into the textural-structural meaning of the core experience of each informant. From the textural-structural description of each informant, the researcher will combine all of the textural and structural descriptions into a description of the meaning of the core experience in general (composite description), thus presenting a picture of the group's experience as a whole.

1.7.8. Data Quality (Goodness Criteria)

There are four criteria for the validity of qualitative data: credibility, transferability, dependability, and confirmability (Moleong, 2018:323-327). Credibility replaces the concept of internal validity with non-qualitative. This criterion helps carry out an inquiry so that the level of confidence in the findings can be achieved and shows the degree of

confidence in the findings using the researcher's proof of the multiple facts being researched.

Transferability states that the generalization of a finding might apply to all contexts within the same population based on findings obtained in a representative sample of that population. Dependability is an effort of reliability in the research. In Confirmability in this process, the researcher eliminates the discussion that is not in line with the themes that have been determined because the researcher wants the emphasis not on the person but the data because the data need to be confirmed.