

## CHAPTER V

### CLOSING

In this chapter, the researcher will explain the conclusions and recommendations related to academic, practical, and social-based research results. The conclusion will describe the answers to this research question, how the Batak people interpret the giving clans' system to cross-cultural marriages and how the identity negotiation of couples that marry without giving a clan. In contrast, the research recommendations will explain several things expected to be helpful in the academic, practical, and social fields.

#### 4.1. Conclusion

This research uses the in-depth interview method regarding the Batak ethnic identity negotiation of the informant, acceptance of marriage without a *Marga* (clan), and also Batak's identity negotiation of the informant regarding marriage without a *Marga* (clan) based on the interpretive paradigm that illustrates the active process to remember the individual experiences or other events that they went through. An analysis was also done based on the qualitative phenomenology approach.

Here is the conclusion and the outline of the research:

- Based on the research that has been done, the researcher sees that the Batak identity inside the individuals of the Batak ethnic has started to fade, especially for those who live outside of North Sumatra. This is because Batak people that live outside of North Sumatra no longer firmly uphold the Batak culture. The Batak identity fades because of the lack of information received regarding the Batak culture. Batak people living outside of North Sumatra tend to reject the idea of marriage with a *Marga* (clan) because Batak people who live abroad have become more open to differences.
- According to the result of the research, the researcher sees that Batak people that live outside of North Sumatra try to conduct an identity negotiation by opposing the identity that is present and trying to redefine the current identity. Opposing means a couple that considers that Batak people do not need to marry a person from the same ethnicity or with their *pariban* and when the Batak couple marries someone of different ethnicity, then they do not have to give a *Marga* (clan), whilst redefining means that when a Batak person gets married,

their partner can be from different ethnicity and when getting married there is no problem in not giving a *Marga* (clan). The identity negotiation will go smoother if good communication and relationship patterns are supported. In this research, the communication pattern that forms in a family is a fluid communication pattern, where the family implements an active communication that is open and willing to start the conversation and is circular means two ways of communication. Negotiations can also go well if there is a supportive relationship in the family so that each decision will receive a positive response and can accept every decision.

## **5.2. Implication**

### **5.2.1. Academic Implication**

In the identity negotiation theory, Stella Ting Toomey states that identity negotiation is a prerequisite to effective intercultural communication. Moreover, Ting Toomey emphasizes the theory of the concept of self-reflection that works during intercultural communication. Identity is defined as a construct of self-reflection that can be seen, built, and communicated in the context of specific intercultural interactions. Meanwhile, negotiation means the process of traditional interaction where each individual in an intercultural situation tries to emphasize, define, oppose or support the image they and other people want.

The transactional interaction process in identifying oneself to become an identity is not easy, especially if that individual is in a different cultural environment compared to their original culture; this can be seen from the Batak ethnic's identity within themselves. This research shows that for Batak people living outside of North Sumatra, their Batak identity starts to fade because of the interaction with people outside of the Batak ethnic.

### **5.2.2. Practical Implication**

The couple's experiences in this research can be used as a reference and guide for those who want to conduct a marriage without a *Marga* (clan). Through these couple experiences in this research, it is hoped that effective intercultural communication between the two parties can be created.

### **5.2.3. Social Implication**

Couples that successfully conducted the identity negotiation in a mixed marriage will positively impact the intercultural interaction process. The ability of the couple to negotiate their identities gives a positive stimulus for their image so that the stereotype that mixed marriages are complicated and can't be done can be broken.

## **5.3. Recommendation**

Based on the research, the researcher formulated several recommendations that are expected to be helpful in the academic, practical, and social fields, along with their descriptions:

### **5.3.1. Academic Recommendation**

This research regarding the experience of marriage without giving a *Marga* (clan) for mixed couples that live outside of North Sumatra and have a different cultural background uses the interpretive paradigm and phenomenology that explains how individuals actively remember and understand the experience that they had. The following research looks at how identity negotiation is done by the people still living in the North Sumatra area, where there are much of the Batak culture in the Sumatra region.

### **5.3.2 Practical Recommendation**

Couples that want to get married without giving a *Marga* (clan), especially between the Batak and a different ethnicity group, can conduct a direct negotiation, so there is a mutual agreement. Negotiations can go smoothly if a relationship within a family is harmonic and close because a bond in a family can affect the openness of someone in a family. Besides that, try to build and implement a circular communication pattern (two ways) so that each opinion is voiced. It would be best to be open to your partner so that each issue that is present or if there is an opinion that you want to give can be given well because of the openness between each other, so not only to be kept within one's self but try to speak up and voice it.

### **5.3.2. Social Recommendation**

This research aims to open the people's outlook to be more open and accepting to intercultural marriages.