

**ANALYSIS OF AMALGAMATED MARRIAGE BETWEEN
BATAK, MINANG, and JAVAETHNIC IN CREATING
HOUSEHOLD HARMONY (CASE STUDY IN PALOPAT
PIJORKOLING, SOUTHEAST PADANGSIDIMPUAN
DISTRICT, PADANGSIDIMPUAN CITY)**



A THESIS

***Submitted as a Condition of Obtaining a Bachelor of Law (S.H)
Degree in Islamic Family Law***

Written By :

NUR SAHARA SIREGAR
Reg Number 2010100030

ISLAMIC FAMILY LAW STUDY PROGRAM

**FACULTY OF SHARIA AND LAW
STATE ISLAMIC UNIVERSITY
SYEKH ALI HASAN AHMAD ADDARY
PADANGSIDIMPUAN**

2024

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ISLAMIC FAMILY LAW STUDY PROGRAM

**FACULTY OF SHARIA AND LAW
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PADANGSIDIMPUAN**

2024



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
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Dear :

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Assalamu'alaikum Wr. Wb.

After reading, analyzing, and providing suggestions for necessary improvements to **NUR SAHARA SIREGAR** thesis entitled “**Analysis Of Amalgamated Marriage Between Batak, Minang, and Javaethnic in Creating Household Harmony (Case Study in Palopat Pijorkoling, Southeast Padangsidimpuan District, Padangsidimpuan City)**” So we think that this thesis can be accepted to complete the tasks and requirements to achieve the degree of Bachelor of Law (S.H.) in the field of Islamic Family Law at the Faculty of Sharia and Legal Sciences UIN SYAHADA Padangsidimpuan.

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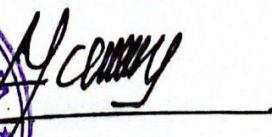
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ABSTRACT

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Focus of this research is on the factors that support household harmony in amalgamated marriages in Southeast Padangsidempuan City, this research aims to find out the impact of amalgamation marriage. Interested this study because amalgamation marriages are prone to conflict and divorce due to cultural differences such as values, customs, beliefs, traditions, lifestyles, and behaviors in each couple and family members of amalgamation marriages. However, different facts were found in the amalgamated marriages of Batak, Javanese, and Minang tribes who remained in maintaining their marriages.

This research was conducted on marriage partners who married different tribes, namely between Batak and Javanese, Batak and Minang. With the amalgamation of marriage, it is hoped that it can enrich the culture and can also be used as a lesson for individuals who will carry out the marriage. So researcher is interested in researching this thesis with the title “An Analysis of Amalgamated Marriage Between Batak, Minang, and Javaethnic In Creating Household Harmony (Case Study In Palopat Pijorkoling, Southeast Padangsidempuan District, Padangsidempuan City)”.

The researcher analyzed the reality of this situation. To analyze this reality, researcher used a qualitative approach with descriptive methods, data collection techniques in this study through primary data, namely data obtained through observation, and in-depth interviews, and secondary data, namely data obtained through scientific journals, books, theses, and other articles that read by the researcher. The result showed that domestic harmony in amalgamation marriage is a merger between Batak with Java ethnic, Batak with Minang is a form of adjustment in behavior, language, and environment as well as participation in customary traditions formed through interactions between amalgamation couples, which are obtained in the form of openness and tolerance between couples who have different ethnicities and cultures. The amalgamation of Batak, Javanese, and Minang ethnicities in their adjustment can immerse themselves in their respective cultures so that the relationships that exist between small families and extended families are harmonious.

Keywords: Practice, Amalgamated Marriage, Household Harmony

FOREWORD



Thanks be to Allah Subhanahu Wata'ala who has given time and health to the author to conduct research and pour it into a thesis. Sholawat and greetings to the Prophet Muhammad Saw who has guided his people from the age of darkness to the brightly lit age as it is today.

This thesis entitled **“The Household Amalgamation Marriage Practice in Padangsidempuan Sub-district Southeast of Padangsidempuan City (A Study of Batak, Javanese, and Minang Tribes)”** is prepared to complete the tasks and fulfill the requirements to achieve the Bachelor of Laws (S.H) degree at the Islamic Family Law Study Program of Sheikh Ali Hasan Ahmad Ad-Dary Padangsidempuan State Islamic University.

The author is well aware that the writing of this thesis still has many shortcomings and is far from perfect, as well as many obstacles faced by the author due to limited knowledge. However, thanks to the guidance and suggestions of the supervisor, this thesis was finally able to be completed.

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this thesis lectures at UIN Sheikh Ali Hasan Ahmad Ad-Dary Padangsidempuan. As well as the academic community of UIN Sheikh Ali Hasan Ahmad Ad-Dary Padangsidempuan who have provided knowledge and guidance during the lecture process.

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Padangsidimpuan, March 20, 2024
Author

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ARABIC-LATIN TRANSLITERATION GUIDELINES

1. Consonants

Arabic consonant phonemes which in the Arabic writing system are symbolized by letters in this transliteration are partly symbolized by letters, partly symbolized by signs and some are symbolized by letters and signs at once. The following is a list of Arabic letters and their transliteration with Latin letters, namely:

Arabic letters	Latin Letter Name	Latin Letter	Name
ا	Alif	not symbolized	not symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	ša	š	es ()
ج	Jim	J	Je
ح	ḥa	ḥ	ha (with a dot on top)
خ	Kha	Kh	Ka dan ha
د	Dal	D	De
ذ	Žal	Ž	zet (with a dot on carry)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es dan ye
ص	šad	š	es (with a dot on carry)
ض	ḍad	ḍ	de (with a dot on carry)
ط	ṭa	ṭ	te (with a dot on carry)
ظ	ẓa	ẓ	zet (with a dot on carry)
ع	‘ain	‘.	inverted comma above

غ	Gain	G	Ge
ف	Fa	F	Ef
ق	Qaf	Q	Ki
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
ه	Ha	H	Ha
ء	Hamzah	..’..	Apostrof
ي	Ya	Y	Ye

2. Vowels

Arabic vowels, like Indonesian vowels, consist of single vowels or monophthongs, double vowels or diphthongs, and long vowels.

- a. Single Vowels are single Arabic vowels whose symbols are signs or Harkat, the transliteration is as follows:

sign	Latin Letter Name	Latin Letter	Name
— /	fatḥah	A	A
— /	Kasrah	I	I
و —	ḍommah	U	U

- b. Double Vowels are Arabic double vowels whose symbols are a combination of characters and letters, the transliteration is as follows:

Sign and letter	Latin Letter Name	Latin letter	Name
ي ... — /	fatḥah and ya	Ai	a and i
و ... — /	fatḥah and wau	Au	a and u

- c. Long vowels are long Arabic vowels whose symbols are characters, letters, and signs, the transliteration is as follows:

sign	Latin Letter Name	Latin letter	Name
ا /	fatḥah and alif	A	A
ي /	kasrah and ya	I	I
و ُ	ḍommah and wau	U	U

2. Ta Marbutah

There are two transliterations for Ta Marbutah.

- Living Ta Marbutah is a Ta Marbutah that is alive or received the harakat fatḥah, kasrah, and ḍommah, the transliteration is /t/.
- Dead Ta Marbutah, which is a Ta Marbutah that is dead or received the harakat sukun, is transliterated as /h/.

If a word ending in Ta Marbutah is followed by a word that uses the article al, and the two words are read separately, the Ta Marbutah is transliterated with ha (h).

3. Syaddah (Tasydid)

Syaddah or tasydid in the Arabic writing system is symbolized by a sign, yadda sign, or tasydid sign. In this transliteration, the syaddah sign is symbolized by a letter, which is the same letter as the letter marked with the syaddah sign.

4. Emphasizes

The article in the Arabic writing system is symbolized by letters, namely: ا. However, in its transliteration, the article is distinguished between the article followed by the letters shamsiah and the article followed by the letters qamariah.

- a. The article followed by a shamsiah letter is an article followed by a shamsiah letter transliterated according to its sound, namely the letter /l/ is replaced with the same letter as the letter directly followed by the article.
- b. The article followed by a qamariah letter is an article followed by a qamariah letter transliterated according to the rules outlined in front and accordance with its sound.

5. Hamzah

It is stated at the beginning of the Arabic-Latin Transliteration List that the hamzah is transliterated with an apostrophe. However, it is only located in the middle and at the end of the word. When the hamzah is placed at the beginning of the word, it is not symbolized, because in Arabic writing it is alif.

6. Word Writing

Every word, whether civil, isim, or letter is written separately. For certain words whose writing in Arabic letters is commonly combined with other words because there are letters or harakat that are omitted, then in this transliteration, the writing of the word can be done in two ways: it can be separated per word and can also be combined.

7. Capital Letters

Although in the article system followed by Arabic letters capital letters are not known, in this transliteration these letters are also used. The use of capital letters is like what applies in EYD, including capital letters used to write initial letters, names, and sentence beginnings. If the self is followed by an article, then what is written with a capital letter is still the initial letter of the personal name, not the initial letter of the article.

The use of initial capital letters for Allah only applies in Arabic writing that is complete and if the writing is combined with other words so that there are letters or harakat that are omitted, capital letters are not used.

8. Tajweed

For those who want fluency in reading, these transliteration guidelines are an inseparable part of the science of tajweed. Therefore, the officiality of these transliteration guidelines needs to be accompanied by tajweed guidelines.

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CHAPTER I INTRODUCTION

A. Background

Indonesia is an archipelago consisting of thousands of islands and various cultural, ethnic, and religious diversities that exist in Indonesia. Indonesian people who are diverse have various characteristics, attitudes, behaviors, and different patterns of life and also develop cultures both from other tribes and from other countries' cultures that enter Indonesia. The process of cultural acculturation can be seen in the process of marriage between different ethnicities.¹

In national law, there is a basic law that the State is obliged to respect indigenous peoples as local law. these differences will not be a problem in marriage. Marriage between different tribes is a marriage that occurs between couples who come from different backgrounds, where there is a unification of different mindsets and ways of life, which aims to form a happy, peaceful household for whoever does it, as Allah SWT says in the qur'an surah An-nisa verse 1 which reads:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا

رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ ۖ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

¹Sugeng Riyadi dkk, *Persepsi Masyarakat Terhadap Perkawinan Antar Etnis*
<https://ojs.staialfurqan.ac.id/jtm.tanggal> 1 Juni 2023.

Meaning:

*O mankind, fear your Lord who created you from a single being (Adam) and He created from him his mate (Hawa). From them, Allah multiplied many men and women. Fear Allah in whose name you ask one another and (maintain) kinship. Verily, Allah is always watching over you.*²

The definition of marriage is an engagement contract to legalize sex between a man and a woman to create a happy family life filled with affection in a way that is pleasing to Allah.

In the Indonesian language, marriage is known as "Nikah/kawin" which according to the language means to form a family with the opposite sex having sex or having intercourse. marriage is also called "marriage" derived from the word married which according to the language means to collect, and insert each other, and is used for the meaning of intercourse. the word married itself is often used for the meaning of intercourse as well as the meaning of a marriage contract.³

The above definition seems to be made only from one point of view, namely the legal permissibility of the relationship between men and women, which was originally prohibited to be allowed, whereas every legal act has a purpose and its consequences or effects. These things make human attention in general in their daily lives such as the occurrence of divorce, and lack of balance between husband and wife, so it requires confirmation of the meaning of marriage, not only in terms of the permissibility of sexual intercourse, but also in terms of its purpose and legal consequences.

²Departemen Agama Republik Indonesia, *Alqur'an dan Terjemahannya*, (Jakarta Timur, 2022) P.115

³Abdul Rahman Ghazaly, *Fiqh Munakahat*, (Jakarta: Pramedia Group) print 8, P. 5.

The definition of marriage contains aspects of legal consequences, marrying is getting mutual rights and obligations and aims to establish a relationship based on mutual assistance. because marriage includes the implementation of religion, it contains the purpose/intention of expecting the pleasure of Allah SWT.⁴

In the Compilation Of Islamic Law, the definition of marriage and its purpose is stated in articles 2 and 3 as follows: Article 2 “Marriage according to Islamic law is a very strong contract or *Mitsaqan ghalizhan* to obey God's commandments, and carrying it out is an act of worship.” Article 3 “Marriage aims to realize a household life: *sakinah, mawaddah, and warahmah.*” Marriage according to customary law is a very important event in the life of indigenous peoples. Marriage does not only concern the bride and groom but concerns the parents of both parties, brothers and sisters, and their respective families.⁵

In sociology, the marriage of different tribes (amalgamation) means marriage between two different parties, groups, religions, ethnicities, and cultures. The initial period of marriage between husband and wife must experience marital adjustment in their household, towards each family member, friends, and the surrounding environment. couples must adjust to the

⁴ Abdul Rahman Ghazaly, *Fiqh Munakahat*, (Kencana: Prenadama Group, 2003) P. 6.

⁵ Tim Literasi Indonesia, *Kompilasi Hukum Islam*, (Malang, Pt Literasi Nusantara AbadiGroup, 2021). P.6.

nature, attitude, and responsibility of each partner because this has a strong impact on their household life.⁶

Marriage adjustment is when a married couple wants happiness, giving and receiving love through the small attention given by each partner. As for what hinders marriage adjustment such as not being able to accept changes in nature, and habits and not being able to solve problems, and share roles, different religions, and cultures in married life.

When different ethnic marriages occur, there is a process of cultural encounters before and after marriage. Couples who marry with different ethnic backgrounds, whether religious, social class, or race, are likely to have greater risks in their marriages such as divorce. The results of research conducted by Harjani et al stated that divorce occurs due to conflicts of dispute and quarrel due to differences in opinion, principles, habit patterns, and culture, in the household.⁷

A compatible couple is obtained to create a calm household (*sakinah*), love (*mawaddah*), and love (*rahmah*), many ways must be done to achieve these goals, one of which is the effort to find a good candidate for husband and wife, this effort is not the key, but its existence in the household will determine whether or not someone can build a household ark.⁸ Based on the above background, the author feels interested in conducting deeper research into this

⁶Aguswita, Nurman, *Dampak Perkawinan Adat Antar Etnis Perkawinan Antar Etnis* <https://doi.org/10.24036/jce.v2j5.279I> Diakses Pada 5 November 2023.

⁷Hurlock, *Psikologi Perkembangan Suatu Pendekatan Sepanjang Rentang Kehidupan*, (Jakarta: Erlangga, 2012) P.73.

⁸Otong Husni Taufik, "Kafaah Dalam Hukum Perkawinan Islam", *Jurnal Unigal* Vol.5 No 2 September 2017, P.1.

problem. Which is outlined in scientific writing in the form of a thesis with the title: **“Analysis of Amalgamated Marriage Between Batak, Minang, and Javaethnic In Creating Household Harmony (Case Study In Palopat Pijorkoling, Southeast Padangsidempuan District, Padangsidempuan City)”**

B. The focus of the problem

Based on the background described above, it can be concluded that the focus of the problem in this study is the harmony and sustainability of amalgamation marriage. To explore this focus, this research will use qualitative methods. In order not to expand the problem, the author focuses on conducting research in the village of Palopat Pijorkoling, southeast Padangsidempuan sub-district, Padangsidempuan City with the scope of the problem of household harmony of amalgamation marriage.

C. Limitation of Terms

To facilitate understanding of the title of this thesis so as not to cause confusion and misunderstanding, it is necessary to briefly describe the terms contained in the title of this thesis. The terms that need to be explained are as follows:

1. Practice

Practice in the KBBI dictionary is the real implementation of what is called in theory⁹. It can also be interpreted that practice is a form of work

⁹Kementerian Pendidikan & Kebudayaan, *Kamus Besar Bahasa Indonesia Gramedia Pustaka Umum*, 2010.

implementation or action of applying theory. According to Prawita (2018), practice or action is an attitude that does not necessarily automatically materialize in an action. To turn an attitude into real action, supporting factors or enabling conditions are needed, including enabling conditions facilities, including facilities.

2. Amalgamation

Amalgamation is a marriage between those of different tribes. from the marriage, there will be a mixture of cultures from each tribal culture. cultural differences between the two at the beginning of marriage are often an obstacle, but in the next journey complement each other¹⁰. Amalgamation according to Pius A. Partanto and M. Dahlan al Barry in the popular scientific dictionary is mixing. According to Prabowo, amalgamation or interethnic marriage is a marriage that occurs between couples who come from different cultural backgrounds. According to Keesing, in amalgamation, there is an assumption that humans live in groups or clusters to maintain their lives so that there is no reason at all to maintain their lives to reject their union in marriage.

3. Harmony

Harmony is a state of intact and happy family in which there is a family bond, thus providing a sense of security, tranquility, and peace.¹¹

¹⁰ Andreas Suroso, *Sosiologi 1*, (Bandung: Perpustakaan Nasional Yusiditiran, 2008) P.63.

¹¹Gunarsa, *Psikologi Perkembangan*, (Jakarta: Gunung Mulia, 2002) P.40.

According to Qaimi (2002), family harmony is a family filled with tranquility, tranquility, love, offspring, and continuity of generations of society, compassion and sacrifice, complementarity and perfection, and mutual help and cooperation.¹²

Family harmony is a situation where family members are a situation where family members become one and each member carries out their respective rights and obligations, there is affection, mutual understanding of dialogue, and good cooperation between family members.¹³

D. Problem Formulation

Based on the exposure of the background of the problem, the author formulates the problems that the author finds regarding the harmony and sustainability of amalgamation marriages in the southeast sub-district of Padangsidempuan which is the object of research studies conducted by the author, the author formulates the following problem formulation ons

1. How is the implementation of amalgamation marriage practice in village of Palopat Pijorkoling Padangsidempuan city?
2. What are the factors supporting the harmony and sustainability of amalgamation marriage in village of Palopat Pijorkoling Padangsidempuan City?

¹²Ali Qaimi, *Keluarga Dan Anak Bermasalah* , (Bogor: 2002) P.57.

¹³Zakia Drajat, *Psikologi Agama*, (Jakarta: Bulan Bintang, 2009) P.34.

E. Objectives of Research

With the explanation of the problem above, this research aims to find out more about the problems described above. The objectives to be achieved through writing in this study include:

1. To identify the practice of amalgamation marriage in the village of Palopat Pijorkoling Padangsidempuan City.
2. To identify what are the factors supporting the harmony and sustainability of amalgamation marriage in Palopat Pijorkoling village of Padangsidempuan City.

F. Benefits of Research

After this research is conducted, the benefits of this research are:

1. Theoretically

Theoretically, the results of this study are expected to be useful information for the author, especially in contributing scientific work towards professionalism as a Bachelor of Law, and can be used as a reference for similar researchers to be better able to actualize problems regarding amalgamation marriage practices in their respective regions.

2. Practically

This research is expected to provide benefits for legal practitioners, the general public, and other researchers. As well as information in developing a series of further studies in better scientific works.

G. Systematization of Discussion

To provide an overview of the contents of the discussion compiled by the author, it is necessary to put forward a systematic discussion. This discussion consists of V chapters which correlate with each chapter. The systematic discussion is as follows:

CHAPTER I is an introductory chapter about the phenomena that will be raised in this study, this chapter contains the background of the title selection, focus of the problem, problem formulation, research objectives, research usefulness, and systematic discussion.

CHAPTER II is a literature review chapter that contains theories related to the explanation of marriage practices, and the definition of amalgamation.

CHAPTER III is a chapter containing research methodology regarding research time and location, research subjects, research types, data sources, data collection techniques, data validity checking techniques, and data analysis techniques.

CHAPTER IV It is a chapter that contains the results of research and discussion, which includes an analysis of household harmony of amalgamation marriage practices in southeast Padangsidimpuan, especially Palopat Pijorkoling Village, Padangsidimpuan City. as well as factors that cause the concept of *sakinah mawaddah warohmah* family and harmony difficult to apply in marriages of different ethnicities (amalgamation).

CHAPTER V is the last chapter or the closing chapter, this chapter provides answers and suggestions for the formulation of problems that have been formulated in the first chapter, and the answer then becomes conclusion of this research.

CHAPTER II

LITERATURE REVIEW

A. Theoretical Overview

1. Marriage

Marriage is an Arabic term, which is a very strong contract or *mitsaqan ghalidzan* to obey the rules of Allah SWT, and carrying it out is an act of worship. In Islamic law, *nikah* is taken from the Indonesian language which is translated as marriage. Marriage in Islamic law is a contract that legalizes the association between a man and a woman who does not have a mahram relationship so that with this contract rights and obligations arise between the two.¹⁴

In Indonesian, marriage comes from the word "kawin" which according to the language means forming a family with the opposite sex, having sex, or having intercourse. Marriage is also called "marriage", derived from the word *nikah* which according to the language means to gather, and insert each other, and is used for the meaning of intercourse (with). the word "nikah" itself is often used for the meaning of intercourse (coitus), as well as for the meaning of marriage contract.

So marriage can be interpreted as *aqdu al tazwij*, which means marriage contract. Or it can be interpreted as *wat'u a-zaujah* which means having intercourse with the wife. A definition that is almost the same as

¹⁴M Henny Wiludjeng, *Pernikahan Dalam Hukum Islam*, (Jakarta: Atma Jaya Indonesia, 2020) P. 3.

the above is also put forward by Rahmat Hakim, that the word *nikah* comes from Arabic, *nakaha*, whose word equation is *tazawwaja*, which translates as marriage word *nakaha* is found in the Qur'an with the meaning of marriage, as in Surah An-Nisa verse 3 which reads:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَّةَ وَرُبُعٍ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذَىٰ ۖ أَلَّا تَعُولُوا

Meaning:

*If you fear that you will not be able to do justice to the rights of orphans (if you marry them), marry any other woman you like: two, three, or four. But if you fear that you will not be able to do justice, marry only one, or a female slave whom you own. That is closer to not doing injustice.*¹⁵

2. The Purpose of Marriage

One of the verses that can be quoted and used as a basis for explaining the purpose of marriage is found in the verse above. Based on the above verse, explains that Islam wants a husband and wife who love and care for each other so that each party feels peaceful in his household. This kind of household is what Islam wants, namely a *Sakinah* household as required by Allah SWT in Surah Ar-Rum verse 21 above. The meaning and purpose of marriage according to Islamic law consists of Serving Allah, fulfilling or fulfilling the nature of human life which has become a law that men and women need each other, to maintain the offspring of mankind, to continue the development and peace of spiritual life between men and women, to

¹⁵Departemen Agama Republik Indonesia, *Alqur'an dan Terjemahannya*, (Jakarta Timur, 2022) P.77.

bring closer and create mutual understanding between human groups to maintain the safety of life.¹⁶

Creating a household that is *sakinah, mawaddah, and warahmah*, is the purpose of marriage. Meanwhile, the purpose of Article 1 of the Marriage Law is to form a happy and lasting family (household) based on God Almighty. And in the Compilation of Islamic Law Article 2 also has the same goal. In customary law, this goal can vary depending on the environment of the customary community, usually depending on the religion adhered to, if it has been carried out by religious beliefs, it is considered valid. Carrying out marriage by following the provisions stipulated in the Qur'an and the Sunnah of the Apostle, is one of the worship for Muslims¹⁷

3. Terms and Pillars of Marriage

The condition of marriage is something that must exist to determine the validity or invalidity of a work or worship, but something that is not included in the series of works. The legal requirements in marriage are:

- a. A prospective husband who is not a mahram of the prospective wife, not forced, not in *ihram/hajj*
- b. A prospective wife who does not have a husband, not a mahram, not in the iddah period, no coercion.

¹⁶ Abdul Rahman Ghazaly, *Fiqh Munakahat*, (Kencana: Prenadama Group, 2003) P.5

¹⁷ Wardah Nuroniyah, *Konstruksi Ushul Fiqh Kompilasi Hukum Islam*, (Tangerang: Buku Cinta Media, 2016) P.82.

- c. Ijab, something said by the guardian, and Kabul, something said by the groom and witnessed by two witnesses.
- d. Dowry is a gift from the prospective husband in the form of goods that are not contrary to Islamic law.

The pillar is the essence of something. the existence of something is because there is a pillar and does not exist because there is no pillar. the marriage contract has several pillars that stand and unite with the substance of the pillar of marriage there are 5, namely¹⁸:

- a. The bridegroom
 - b. Bride
 - c. Guardian and
 - d. Witnesses
 - e. Ijab and Kabul
4. Legal Basis for Marriage

The legal basis of marriage in Islam is the Qur'an and Sunnah. there are several surahs in the Qur'an regarding the legal basis of marriage. these verses are proof that marriage has a strong legal basis in the Qur'an. Marriage is something that is commanded by Allah and His Messenger. This is as Allah says in surah an-Nur verse 32:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنَّ يَكُونُوا فُقَرَاءَ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Meaning: Marry off those who are single among you and those who are marriageable among your bond-servants, both men and women. If they

¹⁸ Alhamdani ,*Risalah Nikah* Hukum Pernikahan Islam, print 2 (Jakarta: Pustaka Amani, 2022) P-67

*are poor, Allah will enable them by His bounty. Allah is All-Wise (in His provision) and All-Knowing.*¹⁹

The laws of marriage in marriage apply five tallies, namely:

- a. Obligatory for people who can get married, and are physically and materially ready.
- b. Bastard for people who are unable to meet the needs of physical and material support for their prospective wives.
- c. Sunnah is for those who cannot restrain their lust and can marry, but can still refrain from haram acts.
- d. Makhruh is for one who is impotent and unable to fulfill the needs of his future wife.
- e. It is permissible for one who is not pressured by reasons that make it obligatory to get married or by reasons that make it desirable to get married.²⁰

5. Amalgamation

Amalgamation is a marriage between people of different ethnicities. From this marriage, there will be a mixture of cultures between the two, which at the beginning of marriage is often an obstacle, but in the next journey, they complement each other. Through interactions that occur in the middle of the family, individuals get to know each other and realize different cultures. Finally, they adjust to each other so that there is an

¹⁹Departemen Agama Republik Indonesia, *Alqur'an dan Terjemahannya*, (Jakarta Timur: 2022) P.350

²⁰Tinuk Dwi Cahyani, *Hukum Pernikahan*, (Malang: Universitas Muhammadiyah Malang, 2020), P.2

agreement in the middle of the family. Amalgamation is the process of marrying between different tribes or races.²¹

The amalgamation also still sounds quite unfamiliar to many people. the term amalgamation describes a social process that combines a cultural group in the same area so that something new emerges, but without leaving the basic culture. in addition, amalgamation is also often used in the 20th century in the United States and other places.

Many positive things will be obtained by this amalgamation, one of which can minimize the risk of conflict between two ethnicities or races that exist in one region. The phenomenon of assimilation is more specifically related to marriage which also often occurs in Indonesia. In Indonesia, many people marry different races or tribes, especially in Padangsidempuan City, thus this blending was born because of differences in diversity in society.

With the blending that combines two cultures, of course, it has advantages and disadvantages. Because the two cultures combined will produce a new culture. On the other hand, it can also be a drawback because it eliminates the old culture which is the original culture. Indonesia consists of thousands of islands and a variety of tribes that we usually call multi-ethnic..this multi-ethnic diversity will cause inter-ethnic marriages. Marriage between different tribes will add cultural diversity.

²¹Kardiyan, *Setengah Abad Pembauran Etnis Jawa dan Etnis Lokal di Desa Saibu, Kecamatan Solo*, Jom FISIP : Vol 2 (2015), P.4

Cultural diversity between one tribe and another understands each other's culture²². As the word of Allah SWT in the Qur'an surah Al-Hujurat verse 13 which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*Meaning: O people, indeed We have created you from a male and a female. Then, We made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious. Verily, Allah is the All-Knowing, the All-Absorbing.*²³

The above verse explains that Islam encourages both men and women to get to know each other and communicate so that they will find their soul mate to live together in a family bond.

According to this verse, Islam also recommends that marriage be compatible or equal, but based on this verse, ethnic differences are not a barrier to marriage, what is prohibited in Islam is marriage between religions.

Marriage between different tribes in the sense of customary law is a marriage that occurs between a husband and wife who are of different ethnic groups and cultural customs, both within the unity of the customary law community of a region, as well as among members of the customary community whose regions of origin/tribes are different. As Allah SWT says in the Qur'an surah An-Nisa /4: 22-24 which reads:

²²Andreas Suroso, *Sosiologi 1*, (Bandung, Perpustakaan Nasional Yusidtiran, 2008) P.67

²³Departemen Agama Republik Indonesia, *Alqur'an dan Terjemahannya*, (Jakarta Timur: 2022) P. 515.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا ۚ

Meaning: You shall not marry women whom your fathers have married, except in the past. Verily, that is abominable and hateful (to Allah) and the worst of paths.

خُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ

وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُم مِّن

نِسَائِكُمُ اللَّاتِي دَخَلْتُم بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۚ وَخَالَاتُكُمُ اللَّاتِي أُبْنِيَ إِلَيْكُمُ الَّذِينَ مِنْ

أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝

Meaning: Forbidden to you (to marry) your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your nursing mothers, your sisters-in-law, your wives' mothers (in-laws), daughters of your wives (stepdaughters) in your care of wives with whom you have had intercourse, but if you have not mixed with them (and you have divorced them), there is no sin on you (in marrying them); (and forbidden to you) are the wives of your natural children (sons-in-law); and (also forbidden) are the joining together (in marriage) of two women who are sisters, except (in the past). Verily, Allah is the Forgiving, the Merciful.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كَتَبَ اللَّهُ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ

تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسْلِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ ۚ مِنْهُنَّ فَاتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ

عَلَيْكُمْ فِيهَا تَرَاضَيْتُمْ بِهِ ۚ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Meaning: It is also forbidden for you to marry) women who have husbands, except for female slaves (prisoners of war) whom you own as Allah has decreed over you. It is also forbidden for you to marry married women, except female slaves (prisoners of war) whom you possess as Allah has decreed over you. For the pleasure you have derived from them, give them their dowry as an obligation. There is no sin on you regarding what

*you mutually agree upon after determining the obligation. Verily, Allah is the All-Knowing, the All-Wise.*²⁴

This surah An-Nisa contains the permissibility of marrying other than those already mentioned and women who are forbidden to marry and can be explained that Islam allows intertribal marriages.

6. Examples of Amalgamation

A. Marriage between ethnic Javanese and ethnic Batak, ethnic Batak, and ethnic Minang

Marriages that occur between ethnic Javanese with ethnic Batak and ethnic Minang also give rise to new traditions and new cultures, for example with ethnic Javanese or Minang who are famous for their tenacious and refined character and ethnic Minang who are known for having beautiful and sweet faces and are also known for the majority of stingy but on the other hand ethnic Batak is famous for its cruelty and violence in its tone of speech. Will this mixed marriage achieve the purpose of the marriage?

B. Marriage between Indonesian citizens and foreign

Every country certainly has different cultures and values, ranging from aspects of language, aspects of behavior patterns, aspects of speech styles, and much more in each country. marriage between two different people in a country will certainly present a new generation that will have a new culture, namely the cultural values of its parents.²⁵

²⁴Departemen Agama Republik Indonesia, *Alqur'an dan Terjemahannya*, (Jakarta Timur: 2022) P.77.

²⁵ Ahmadi, *Pernikahan Beda Etnis* (Jakarta :PT Rineka Cipta 2009), P. 5.

C. Interfaith Marriage

Interfaith marriage is one example of Amalgamation that is very likely to occur in Indonesia. the existence of religious diversity raises the possibility of interfaith marriage. although when compared to other marriages, interfaith marriages are fairly rare. Usually, each religion has different marriage procedures, the bride and groom will agree on what kind of procession they will do without having to harm either party.²⁶

7. The Positive Impact of Amalgamation

a. The emergence of a new culture

The most obvious impact of a mixed marriage is the emergence of a new culture. When two people of different cultures marry each other, they will pass on the culture they had before to the next generation or their children. Marriage will make it easier for two ethnically different cultures to introduce each other's culture through parenting. With different parenting styles, parents will agree on the parenting style they will apply to their children, resulting in a combined parenting style that produces generations with different cultures.

b. Exchanging Experiences

Cultural differences will also be an interesting thing to discuss with your partner after marriage. Starting from the life they live, education, beliefs, and many other things that will certainly produce different life

²⁶Literasi Gramedia Blog, 25 august 2023, <https://www.Gramedia.com>.

experiences than before. Talking about past experiences will also bring up something new that is more similar to the merging of two cultures.

c. Generating a New Generation

Marriage between two ethnicities will also produce a new generation that is different from their parents. Both in terms of the culture they embrace, as well as in terms of genetics, for example, if a short Indonesian marries a tall foreigner, then he will have offspring with a tall posture with Caucasian faces.

8. Negative Impact of Amalgamation

a. Fading of Cultural Values and Original Culture

The merger that occurs or even the fusion between two cultures will cause the birth of a new culture. This new culture is not always good, and sometimes it will cause the loss of the original culture brought by the original parents.

b. The emergence of conflict

Conflict is often unavoidable. In Amalgamation, the possibility of conflict is caused by the excessive dominance of one of the culture holders. his cultural doctrine will cause his partner to feel the need to defend the culture that he has brought since birth.²⁷

c. Household Harmony

Harmony is the goal of achieving harmony and harmony, in household life it is necessary to maintain these two things to

²⁷ Ahmadi, *Pernikahan Beda Etnis* (Jakarta :PT Rineka Cipta 2009), P. 5.

achieve household harmony. A harmonious and quality family is a family that is harmonious, happy, orderly, disciplined, respectful, forgiving, helpful in virtue, has a good work ethic, is neighborly with mutual respect, obeys worship, is devoted, to the elderly, loves science and utilizes free time with positive things and can fulfill the family's basic needs harmonious family or happy family if the two partners respect each other, accept each other, respect each other, trust each other and love each other.²⁸

Love alone without harmony will experience many obstacles. Harmony can be understood through the differences that underlie the lives of the two, for example, differences in personality, experience, and lifestyle before marriage.

Based on the above understanding, it can be concluded that harmony is the creation of a synergistic situation among its members based on love and love and can manage life in full balance (physical, mental, emotional, and spiritual) both within the family body and other relationships so that family members feel at peace in it.

In realizing a harmonious family several things need to be considered, namely:

- a. Create a religious life in the family

²⁸ Hasan Basri, *Merawat Cinta Dalam Pernikahan* (Yogyakarta: Media Pembelajaran, 2020) P.111.

- b. Spend time with family
- c. In the family triangle interaction must create a good relationship between family members
- d. Must respect and appreciate each other in the interaction of fathers, mothers, and their children.

Family harmony will be realized if each element in the family is full of love, mutual respect, support, and responsibility for each other to create a good and harmonious family.

d. Elements of a Harmonious Family

According to Gunarsa (2019), there are several elements or parts of family harmony, namely as follows:²⁹

1. Affection between families

Affection is an essential human need because since birth humans have needed affection from others, in a family that does have an emotional relationship with one another, the affection that exists between them should flow well and harmoniously.

2. Mutual understanding between family members.

In addition to love in general, teenagers expect understanding from their parents. With mutual understanding, there will be no quarrels between family members.

²⁹ Gunarsa, *Asas –Asas Psikologi Keluarga Idaman* ,(Jakarta : Gunung Mulia 2019), P.60.

3. cooperation between family members.

Good cooperation between fellow family members is needed in everyday life. mutual help and cooperation will encourage children to be tolerant if they later socialize in society. lack of cooperation between families makes children lazy to study because they think there is no attention from parents. so parents must guide and direct children's learning.

From the above opinion, researchers can emphasize three aspects of forming family harmony, namely religiosity, communication, and emotional intelligence in this study.

a. Religiosity

This religiosity can be interpreted as individual diversity which shows the extent to which individuals practice, implement, and live the teachings of their religion continuously. In this study, the religiosity aspects of the husband and wife are each Muslim so that in the amalgamation marriage it is easier to adjust the marriage.

b. Communication

Communication is a process of reaching information and ideas to create an understanding of a problem. The longer they provide information to each other, the better the relationship between them. In this study, amalgamation marriage, which certainly has many cultural differences in it, of course, needs to establish good communication and conduct deliberations to solve problems.

c. Emotional intelligence

Emotional intelligence states that emotional intelligence is the ability to recognize oneself and others, the ability to motivate oneself, and manage emotions well in oneself and about others. The emotional intelligence aspect in this study is also something that supports harmony in amalgamation marriages where amalgamation marriages are more at risk of divorce and of course, more things cause quarrels, by maintaining emotional intelligence by being patient and understanding each other, harmony in the household will be achieved.

Rahman (2019) states that several aspects need to be considered so that a marriage can form harmony including.

1. Provide a sense of security and avoid anxiety. because in an ark, or household, married couples must give each other and feel safe physically and mentally
2. Mutual ownership. is the sense that both partners must feel that they have a strong inner bond, which connects them with their partner. loyal love so that harmony is achieved between each partner.
3. Mutual respect. in all things, there needs to be mutual respect as an expression of attention to build self-esteem and the success of the couple.
4. Affectionate, one of the human needs is a sense of love and affection and this need also wants to get fulfillment in the form of attention so that happiness can be achieved.

5. Mutual trust is very important for the creation of true happiness and gives complete trust to both parties to be able to understand and understand and avoid suspicion and misunderstanding.

B. Previous Studies

To support the assessment and research described in the background of the problem above, the authors have traced several writings related to the research topic, including:

1. Pepizon, sociology of religion, Islamic University (UIN) Sunan Kalijaga Yogyakarta in 2019 in his thesis entitled "Amalgamation relations in a multicultural society in Batang Merangin sub-district, Kerinci district, Jambi province" in Pepizon's thesis explains how amalgamation relations in Javanese and Minang tribes in multicultural societies. The relationship in question is how the amalgamation is in social society and religion.³⁰
2. Ade Isma, sociology, Eleven Maret University Surakarta in 2015, in his thesis entitled "Amalgamation between Betawi ethnic residents and Chinese in Gunung singer sub-district, Bogor regency" in Ade Isma's thesis explains the amalgamation that occurs between Betawi ethnic residents and Chinese in Gunung singer sub-district occurs for reasons of work background, mutual dependence, and physical attraction. as

³⁰ Pepizon, *Relasi Amalgamasi Dalam Masyarakat Multikultural Di Kecamatan Batang Marangin*, Kabupaten Kerinci Provinsi Jambi, SKRIPSI (UIN Sunan Kalijaga Yogyakarta 2019)

well as various forms of assimilation that occur in amalgamated families.³¹

3. Ayu Ladila, Islamic University of North Sumatra in 2016, in her thesis entitled "Amalgamation in the ethnic Batak Karo (case study: amalgamation between ethnic Karo with ethnic Javanese, Malay and Batak Toba in the middle village of Pancur Batu sub-district, Deli Serdang district" in her thesis explains how the patterns and interactions in the amalgamation family between ethnic Karo with Javanese, Malay Batak in the middle village of the Deli Serdang district. The implementation of amalgamation that occurs in the middle village where karo ethnic men with other tribes where karo ethnic men and women marry a wife from the ethnic Javanese Batak or Malay then in the customary provisions of karo marriage a person will be given a clan by the karo tribe family who is given the trust for it.³²
4. Aseh Budiati, University of Riau 2020, in her thesis entitled "Mixed Marriages between Javanese ethnics and Mandailing Batak ethnics in the Village of Suka Maju, Rokan Hulu District, Riau Province" in her thesis describes the mixed marriages of Javanese and Mandailing Batak tribes and the backgrounds that influence mixed marriages and interactions that occur in mixed marriages.³³

³¹Ade Isma, *Amalgamasi Antara Penduduk Etnis Betawi Dan Etnis Tionghoa Di Kelurahan Gunung, Kecamatan Gunung Singer Kabupaten Bogor*, SKRIPSI (UIN Surakarta 2015)

³² Ayu Ladila, *Amalgamasi Pada Etnis Karo Dengan Jawa ,Melayu Dan Batak Toba Di Desa Tengah Kecamatan Pancur Batu ,Kabupaten Deli Serdang*, SKRIPSI (UISU Medan 2016)

³³ Aseh Budiati, *Pernikahan Campuran Antara Adat Jawa dan Adat Batak Mandailing di Desa Suka Maju Kabupaten Rokan Hulu Provinsi Riau*, (Skripsi: UNRI, 2020).

5. Syamsu Hayar, Metro State Islamic Institute, in 2020, in his thesis entitled "Household Harmony for inter-tribal Marriage in the Perspective of Islamic Law (case study in metro city)" in his thesis contains how the harmony of the house and how the influence of inter-tribal marriage on household harmony according to the perspective of Islamic law in metro city.³⁴
6. Bunga Dinda Permata, State University of Padang, in 2022 with the title of her thesis " Family resilience with amalgamation marriage (case study: Malay and Javanese ethnic families in Tanjung Uma sub-district, Lubuk Baja city of Batam) This research focuses on the family resilience of amalgamation marriages of Malay and Javanese ethnicities in Tanjung Uma sub-district.³⁵
7. Rysal Aprilianto, Islamic University of Indonesia, in 2022 with his thesis entitled "The impact of different ethnic marriages on domestic harmony in bamban village, tirtomoyo sub-district, wonogiri district" this research discusses the reasons and impacts of different ethnic marriages. this research uses qualitative research methods.

The above research has discussed the life of amalgamated families and related problems faced by amalgamated families, although the above research has discussed amalgamated marriages, some of these

³⁴ Bunga Dinda Permata, *Ketahanan Keluarga dengan Pernikahan Campuran Studi Kasus Keluarga Etnis Melayu dan Jawa di Kelurahan Tanjung Uma di Kecamatan Lubuk Baja Kota Batam*, (Padang: UNP, 2022).

³⁵ Rysal Aprilianto, *Dampak Perkawinan Beda Etnis terhadap Keharmonisan Rumah Tangga di Desa Bamban Kecamatan Tirtomoyo Kabupaten Wonogiri*, (Jakarta: UII 2022).

studies are still focused on the consequences, impacts, conflicts, and factors that support amalgamated marriages. While different from this research, this research emphasizes more on the harmony of households that do marriage amalgamation and how the survival of amalgamation marriage households specifically for families who do amalgamation marriages, namely Batak with Minang and Batak with Java in Padangsidempuan city.

The difference in this research is the case study and the formulation of the problem. This is important to study because when marriages of different ethnicities in which there are differences in cultural backgrounds will be vulnerable to divorce, but besides that, there will be things that make this amalgamation marriage household harmonious, and can survive the same as same-tribe marriages and this study also discusses whether the concept of *sakinah*, *mawaddah*, and *warahmah* can be achieved in the amalgamation marriage. on that basis, this research has novelty and originality that has not been discussed by previous researchers.

CHAPTER III

RESEARCH METHODS

A. Location and Time of Research

This research was conducted in the southeast Padangsidempuan sub-district of Padangsidempuan city, which is located specifically in Palopatpijorkoling Village, the reason the author chose the research location in Southeast Padangsidempuan District is because the author wants to know how the practice and sustainability and harmony of inter-ethnic marriage households in southeast Padangsidempuan sub-district especially in Palopat Pijorkoling Village. The time used for this research was conducted from May 2023 to April 2024.

B. Research Subjects

The subject of this research is the community (Batak, Minang, and Javanese) in Palopatpijorkoling Village, Southeast Padangsidempuan District, Padangsidempuan City to obtain direct data obtained from people who carry out amalgamation marriages with purposive sampling. The purposive sampling method is the selection of samples based on certain characteristics that are considered to have a link or are related to previously known population characteristics.

C. Type of Research

This type of research is field research using a descriptive qualitative approach, namely by analyzing, describing, and describing the contents of the data that researchers get, then connecting with the

issues raised so that objective, logical, consistent, and systematic conclusions are found by the desired objectives in writing this thesis. In this field research, the researcher goes directly to the field or to the community to find out clearly how the harmony and sustainability of amalgamation marriage.

Then this research uses a descriptive qualitative approach, namely as a research procedure that produces data in the form of words, written or oral from someone who is observed so that this research is used as the basis for data analysis which is not only theory with theory but by seeing how sustainability and how harmony is achieved and researchers know firsthand how problems occur and how the harmony of amalgamation marriage practices in Palopatpijorkoling Village in Padangsidempuan city. So that the data obtained by this research is based on the characteristics of the researcher's questions, assertiveness, and strength in analysis, a special and unique perspective to produce a comprehensive reality. So, this research will contain data quotations to provide an overview of the object to be studied by the researcher.

D. Researcher Presence

In this qualitative research, researchers will make observations and play a direct role in collecting data besides that researchers will make observations overtly.

E. Data Source

The sources of data in the research taken by the author are as follows:

1. Primary Data

Primary data is data obtained directly from the research subject. Primary data researchers are community leaders of married couples who are married to different tribes and also the community needed in this study.

2. Secondary Data

Secondary data is data obtained from literature studies of documents related to the problem posed or data that has been processed first and only obtained by researchers from other sources as an addition. What is secondary data for researchers are books, journals, scientific papers, government publications, and other supporting source sites and literature related to amalgamation marriages so that they can help researchers to complete the data needed.

F. Data Collection Technique

In the process of collecting the necessary data, researchers use the following methods: In the process of collecting the necessary data, researchers used the following methods.

1. Interview

Interviews were conducted to obtain information related to the research, interviews were conducted with several residents who were married to different tribes and domiciled in the city of Padangsidempuan southeast especially Palopat Pijorkoling Village where researchers met directly to conduct interviews related to the

practice of amalgamation marriage in Padangsidempuan southeast especially in Palopat Pijorkoling village. The following is a list of informants who have been interviewed by researchers:

Table III.1

List of Informants Who Have Been Interviewed by Researchers

NO	NAME	STATUS
1	Riski Ovenjhi Hasibuan	Palopatpijorkoling Village Head
2	Riswan, M.A	Head of KUA Southeast PSP
3	Eka Yanti, S.E	Sub-District Head Of Padangsidempuan Tenggara
4	Nur Hasanah Rambe, S.E	Southeast PSP KUA Coordinator
5	Ahmatnihar, M.Ag dan Yusneli	A couple who married Batak and Mining
6	Tugimin Sugiarto dan AfifahAndriyani	Couples who married Batak with Java
7	Israaqy Naposo Nasution	Children of those who married Batak and Minang tribes
8	Diki Mulyadi	Children of those married Batak and Javanese tribes

2. Observation Technique

Observation is a way of collecting data by direct observation and systematic recording of the object to be studied. In this method, the author will collect data and record information about what the

researcher means, so that it is obtained directly by the researcher based on observations of events in the field.

G. Checking Data Validity

In qualitative research, data validity is very necessary. The data validity checking technique used by researchers is as follows:

1. Time Triangulation

Time triangulation is done by checking with interviews, observations, or other techniques at different times or situations.

Triangulation carried out by researchers is:

- a. Comparing observation data with interview results.
- b. Comparing research results with facts in the field.
- c. Using Reference Materials

Reference material here is a support to prove the data that has been found by the author. The reference materials used by the author are Voice recorders, used to record data obtained by researchers from interviews with research subjects.

- a. Camera phones are used to take photos/pictures during interviews and so on.
- b. Voice recorder, used to record data obtained by researchers from interviews with research subjects.

H. Data Processing Techniques

After all the data has been collected through several techniques, it is then processed and analyzed to find the final results that are useful for the research as follows:

a. Data Reduction

Reducing data is summarizing, selecting the main things, focusing on important things, and looking for themes and patterns then the data obtained has been reduced will provide a clearer picture and make it easier for researchers to carry out further data collection and find the things that are needed.

b. Data Presentation

After the data has been reduced, the next step is to present the data. This data presentation can be done in the form of brief descriptions, charts, and relationships between categories.³⁶ In this study, the presentation of data is to describe the data with narrative text, the aim is to facilitate understanding of what was studied and make it easier to understand what happened. The presentation of data in this study is a careful and systematic presentation of data regarding the household harmony of amalgamation marriage practices.

³⁶Lexi J Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: PT Remaja Rosdakarya, 2018).P.330

c. Conclusion Drawing and Verification

The third step in qualitative research data analysis is conclusion and verification. The conclusion in this study describes the findings obtained in the form of the results of a description or description of an object that was previously unclear and what it really is then researched to become clearer and then conclusions are drawn to answer the formulation of the problem formulated earlier. in this study, the author will explain how the harmony and sustainability of marriage between different tribes (amalgamation) so that conclusions can be drawn and suggestions and solutions can be given to existing problems.

CHAPTER IV

RESEARCH RESULTS AND DISCUSSION

A. Overview of the Research Object

An overview of the research location is a description of the general profile of the research location needed to make the research results more accurate. In this study, the location is in Padangsidempuan City, southeast Padangsidempuan sub-district in Palopat Pijorkoling village which is one of the villages in the southeast Padangsidempuan sub-district area.

From the results of the study in the village of Palopat Pijorkoling sub-district of Padangsidempuan southeast of Padangsidempuan City, there are various kinds of tribes both Javanese, Batak, Minang, etc. of course everyone from the tribe has a different character but it does not become a difficulty in communicating with his partner's family and his environment they can adapt well to the family and the surrounding environment.

1. Geographical Condition

Palopatpijor Koling village has an area of 244 Ha with the following boundaries:

- a. North: Palopat village
- b. South side: PTPN IV
- c. East: sigulang village
- d. West side: Salambue village forest

Table IV.1**Organizational Structure of Palopat Pijorkoling Village**

NO	NAME	POSITION
1	Riski Ovenjhi Hasibuan	Village head
2	Riza Mardiyansyah	Village Secretary
3	Hotman Nasution	Neighborhood Head I
4	Rayo Ngatimin	Neighborhood Head II
5	Deni Parlindungan	Neighborhood Head III
6	Endang Pebriani	Head Of Government
7	Edi Prianto	Community Service Section
8	Edi Purnomo	Head Of General And Planning
9	Heru Purwanto	Head Of Finance

2. Population Situation

The population of Palopat Pijorkoling Village with the area code 12.77.05.1003 totals 1,119 families (family cards) for more details, the following is a table of population conditions based on gender and number of people:³⁷

Table.IV.II**Population Status of Palopat Pijorkoling VillageBased on Gender**

NO	Man	Women	Number Of People	Number Of Family Card
1	2.080	2.017	4.097	1. 119

Table. IV.III

The number of residents by age group is described in the following table:

NO	Age group	Total
1	0-15	1500
2	15-65	3800
3	65 years and above	280
	Total	5.580

³⁷ Interview with Mrs. Eka Yanti S.E, sub-district head of Padangsidempuan Tenggara City on March 25,2024.

When viewed from the table above, it can be seen that the availability of young workers aged 15-0 years is quite large. The education level of the population of Palopat Pijorkoling village is growing, because the economic conditions of the village are middle to upper class and the understanding of the importance of education has increased rapidly. Data on the education level of the population is presented in the following table:

Table IV.IV

Total Population by Education Level in Palopat Pijorkoling Village:

NO	Level of Education	Total
1	Not yet in school	200
2	3-6 Years Old Who Are In Kindergarten/Prekindergarten	300
3	Population Who Graduated From Elementary School	80
4	Population Who Graduated From Junior High School	70
5	Population Who Graduated From Senior High School	929
6	Population With First And Third Degree	200
7	Population Wit Bachelor's Degree	3000
8	Population With master's Degree	400
9	Population With Doctoral Degrees	100
10	Boarding School	280
11	Religious Education	10
12	Special School	8
13	Did Not Graduate From School	3
14	Not in School	-

Activities are closely related to people's livelihoods as civil servants, coolies, building and micro merchants, and macro merchants. generally, the people of Palopat Pijorkoling village have livelihoods as civil servants, building coolies, and traders.

From the results of researcher observations that in the village of Palopat Pijorkoling, southeast Padangsidempuan sub-district, Padangsidempuan city, there are various kinds of tribes, both Javanese, Batak, Minang, etc. each person from the tribe has a different character.³⁸ In Palopat Pijorkoling Village, the majority of Muslims from the four neighborhoods in Palopat Pijorkoling Village, there are only 2 families who are non-Muslims.

B. Implementation of Household Harmony of Amalgamated Marriage (In Batak, Javanese, and Minang tribes).

Marriage amalgamation of different tribes has been widely practiced in the city of Padangsidempuan. This amalgamation marriage is certainly more prone to divorce where the amalgamation marriage brings together two cultures, customs, and different characters in one household in contrast to same-tribe marriages, where at the beginning of marriage the husband and wife must experience the name of marriage adjustment to their household, family members and the surrounding environment.

To realize the harmony of a household that is Sakinah, Mawaddah Warahmah, of course, there need to be adjustments in marriage, especially in the amalgamation of marriage. In maintaining family harmony, there are aspects of its formation. Rahman (2019) states that several aspects need to be considered so that a marriage can form harmony: From the above opinion, researchers can emphasize

³⁸ Population Department, Civil Registration Data of Padangsidempuan City or Population Aggregate Data Half Year 1 Year 2023

three aspects of forming family harmony, namely providing a sense of security and avoiding anxiety, mutual belonging, and respect, affection, and trust.

- a. Providing a sense of security and avoiding anxiety.

The implementation of providing a sense of security and avoiding anxiety in the practice of amalgamation marriage in Palopat Pijorkoling in an interview with Mr. Ahmatnihar and Mrs. Yusneli as follows: "If we talk about providing a sense of security in our family, namely by not giving demands to be like this, of course, we are not selfish in every matter. We do not demand each other either the children to my wife, we all live by giving each other the best, for example, my wife is from a Minang tribe, if you talk about my wife's customs, they must be lacking, but I never impose it on your mother to understand Batak customs, only I say that she must learn and participate in our traditions, if there is an event for example. So your mother is calm and doesn't feel pressured every time there is an event in our family, as well as me when I was at your mother's house every time there was an event I was advised to see my father, just follow my father and then eliminate my father-in-law. I think that is indeed an aspect of maintaining family harmony "³⁹

Likewise, the family of Mr. Tugimin Sugiarto and Mrs. Afifah who said that "when talking about providing a sense of security both physically and mentally, the key is per person in the family, I provide a sense of

³⁹ Interview With Ahmatnihar And Yusneli, A Married Couple With Different Batak And Minang Ethnicities On April 4, 2024.

security for my family, namely by not having to follow my rules like that I am Javanese, I never told your mother you have to follow my customs because you married me like that, So I never pressure your mother to follow our customs or have to learn the language and so on because your mother until now does not speak Javanese, to children also I never make my children feel pressured because it can have an impact on their mentality as well if we demand our will, especially when parents and today's times which are said to be millennial are very different. So yes, give each other freedom but know the rules and without demands like that in my opinion "⁴⁰

b. mutual ownership and mutual respect

In an interview with Mr. Ahmatnihar and Mrs. Yusneli, mutual ownership and mutual respect in our household, the implementation is mutual ownership, namely being loyal, having nothing to hide, being honest, and respecting each other by appreciating the differences that exist between our families Not berating the differences that exist intent respect each other by learning together in our household, the form of mutual respect is to introduce two cultures to our children, not necessarily my culture, even though we live in a Batak environment, we still introduce the two cultures to our children, so that our children here have the Nasution, Jambak clan so they know that in this family there are two tribes like that so you don't have

⁴⁰ Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024

to be Batak we live in a Batak area so you don't have to make your mother's tribe so the two are still used like that.⁴¹

Then as well as an interview with Mr. Tugimin Sugiarto who said that mutual ownership and mutual respect for its implementation in our family is to carry out obligations and give their respective rights in this family so that we feel that we are considered as such to belong to each other if about mutual respect it returns to the differences that exist in this family if mutual respect for me with your mother is more aware of the rights and obligations of each as well as their children see me and your mother never fight in front of them so they also respect each other in siblings. that is the key to our importance in this parent.⁴²

c. affectionate and trusting

Implementation of affection in amalgamation marriage in Palopat Pijorkoling village interview with Mr. Ahmatnihar as follows: Talking about affection in our family, the implementation is to the child, I give an example in our family that all must be close to the child, there is no prestige, the sense of love must be shown, such as the child's problems we must know so we always invite the child to talk, communicate with each other how his day at school and so on. if I am with my wife, yes, I also show communication is the key to showing it and of course, mutual trust is also the key but with communication, with communication between us, the sense of affection and

⁴¹ Interview With Ahmatnihar And Yusneli, A Married Couple With Different Batak And Minang Ethnicities On April 4, 2024.

⁴² Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024

mutual trust is applied. Likewise with the children, thank God they still maintain the trust we have given them until now.⁴³

Then an interview with Mr. Tugimin Sugiarto and Mrs. Afifah who said that "affectionate and trusting each other, the implementation in our family is that we have to be close to our children and communication is important in our family, the implementation in our family is like I have daughters, I always make them close to me so that they don't seek attention from other men who are not their mahroms like that, the point is that this affection needs to be shown both to the wife and the children, then trusting each other to trust each other, of course there must be communication between us so all of that needs to be communicated as well as with our children, especially boys, it needs communication too so that mutual trust can be implemented. ⁴⁴

From the results of interviews from these three aspects in his family implemented these three aspects so that their household which can be carefully described to date is classified as harmonious.

⁴³ Interview With Ahmatnihar And Yusneli, A Married Couple With Different Batak And Minang Ethnicities On April 4, 2024.

⁴⁴ Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024

C. Factors Affecting the Harmony and Sustainability of Amalgamated Marriages

1. Longstanding Intercultural Adaptation of Javanese, Batak, and Minang Ethnicities.

The interaction of Batak, Javanese, and Minang ethnic communities in Palopat Pijorkoling Village has been going on for a long time, namely since the establishment of Palopat Pijorkoling Village. Ethnic Javanese and ethnic Minang who are migrants in Palopat Pijorkoling Village and are also ethnic groups that easily blend with other ethnicities, one of which is ethnic Batak as expressed by the head of Palopat Pijorkoling Village Mr. Riski Ovenjhi Hasibuan. Based on the above statement, the researcher concludes that the process of intercultural adaptation between Javanese, Minang, and Batak ethnicities in Palopat Pijorkoling Village has been going on for a long time, this is what causes one of the factors that support the survival and harmonization of families who marry amalgamation of Batak ethnicity with Minang, and Batak with Java can survive until now with the length of their marriage age of approximately 30 years because the length of cultural adjustment between ethnic groups before marriage will make it easier for each partner to run a household in which there are cultural differences⁴⁵.

This intercultural adaptation process is very necessary in shaping the harmony of family relationships, because in the ethnic marriage groups of

⁴⁵Interview with Mr. Riski Ovenjhi Hasibuan ,Head of Palopat Pijorkoling Village on April 2,2024.

Batak with Java and Batak with Minang there are differences in cultural backgrounds. Adaptation is a process of adjusting to the cultural differences of family members. Amalgamated marriages require good marital adjustment skills. This is important as an effort to avoid the risk of damage to the marital relationship that leads to divorce. In amalgamated marriage couples in this case ethnic Batak with Minang and Batak with Java in Palopat Pijorkoling Village have various cultural differences, therefore family members are required to be able to adjust to cultural differences in the family, such as giving each other an understanding of differences and willing to learn the culture of this partner which is one of the factors for family survival.

The adjustment of cultural differences in amalgamation marriages in ethnic Batak with Minang, and Batak with Java in Palopat Pijorkoling Village can create a harmonious relationship by accepting each other's cultural differences as seen by how the process of each family member carrying out according to their respective roles.

2. High Tolerance of Cultural Differences between Couples

In amalgamated marital families, tolerance for cultural differences is needed, especially in each family member who is the key to creating peace in families with cultural differences. The existence of cultural differences will trigger more conflict so that more understanding and understanding is needed from each partner so that their marriage survives. As expressed in an interview with Mr. Ahmatnijar M.Ag as follows:

I live in a marriage with a different cultural background, my wife is Batak, and my wife is Minang, our marriage age has stepped to 25 years for me uniting two cultures in one family is an interesting thing where I can learn my wife's culture and my wife vice versa. So this cultural difference is not a barrier for us even though everything cannot go easily, for example in inheritance rights, where in the Minang culture the heir here is the woman, but in our family, for inheritance, we do not use Minang customary law and my wife does not object to that, we will still use Islamic law for inheritance. There are some customs that I don't understand and customs that I don't follow, for example, in Batak, when you get married, you are given the title of *Karajan*, so it is the same in Minang, called *batagak gala*, you are given the title of Datuk, but in terms of the economic aspect, it is difficult for me to follow it, I don't understand it and the title is not used in my area and I don't participate in that custom. So understanding of differences I think is the key, including love and the desire to learn together " (interview results on April 4, 2024.)

The response from Mr. Ahmatnihar M.Ag above was then continued by Mrs. Yusneli, the wife of Mr. Ahmatnihar M.Ag as follows:"Marrying two different cultures is difficult. Starting after the reception was over I had to adapt to the culture that my husband had, namely Batak, then I had to be careful because the customs that my husband had were very much even in kinship(*martutur*), language, behavior, dress, not to mention in the *Dalian na tolu* custom there were all rules so inevitably I had to learn my husband's

culture so that I could adapt perfectly. Some are unique I think, namely in the part(*martutur*) and the *makkobar* tradition until now I didn't understand it, but difficult things do not mean that it cannot be done, everything can take place, it just takes a process to perfect a difference so that it can be understood" (interview results dated April 4, 2024).⁴⁶

Likewise, the expression from the interview of Mr. Tugimin Sugiarto, he is a Javanese tribe who married Mrs. Afifah Andriyani Rangkuti who is a Batak tribe, they married in Teleng village on December 25, 1994, the age of marriage has reached the age of 29 years, while the results of his interview are as follows:

"I am actually a *pujakesuma* (Javanese son born in Sumatra) but even though it is like that in our family from my mother Javanese customs remain strong, now talking about this intercultural marriage is not a difficult thing either in my opinion, only there are some that I don't understand and I can still follow it. starting from our reception at my wife's house using Batak customs, one thing that is unique to me is when *mangolat boru*. At that time I gave money to my wife's *namboru child* whose figurative word there was to pay for powder money, and pocket money from my wife she said when she was a girl before becoming my wife so at that time I thought there was a slight misunderstanding about that and explained by your mother it turned out that it was just a custom in *pabuat boru* said my wife. I didn't understand it, but it

⁴⁶ Interview With Ahmatnihar And Yusneli, A Married Couple With Different Batak And Minang Ethnicities On April 4, 2024.

didn't become a problem just because there were some things that I didn't understand about the Batak custom. And for the different customs and habits, it did not become a problem in our marriage.⁴⁷

I think it depends on how the agreement is implemented properly if talking about a soul mate must be with what tribe, we cannot determine what Mr. Tugimin said in his interview. then if we were Javanese, we have to buy a clan if we married a Batak person, so I can follow that at that time I was given the Siregar clan at the reception, but for my son, I did not lower the clan only at the reception, following the applicable customary provisions at that time. All of that is not a barrier and I don't mind it either. the name of marriage with different tribes is advising each other and understanding each other, deliberation must be the basis so that there are no problems in building a household in my opinion said Mr. Tugimin ". (interview results on April 4, 2024)Then continued with Mrs. Afifah, the wife of Mr. Tugimin in her interview as follows:

"In my opinion, marriages of different ethnicities must learn and accept each other's customs, I am Batak because I am a wife and I have to follow my husband's orders so that as long as it does not violate Islamic law. Early after marriage, some problems arose because we were from different cultures.⁴⁸As long as the household did not raise problems, everything went

⁴⁷ Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024.

⁴⁸ Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024.

well. If there is a problem, we always discuss the solution and there may be perceptions and opinions that differ from the habits taught by each family, but it can be arranged and discussed properly, nothing physical. We respect each other, and every problem related to culture is handled quickly. My husband is also an understanding person so our marriage has been fine until now. Mrs. Afifah said" (interview result April 4, 2024).⁴⁹

What often happens in the conflict between me and my wife and is the problem of marriage in the family is that if you are invited, there are different events, different clothes, and different foods in the Minang custom, the cost of the event is what contributes to the brother or sister, usually the funds for that there are several benchmarks so there are often problems between our family, For example, we don't have the right time and another thing is that we don't have a lot of money for the event so we deliberate that if there is no time we donate more money if later we attend we give half because of our travel expenses too, that's how to provide solutions to small problems that exist in our marriage. Regarding our parents, my parents (Mr. Ahmatnihar) do not understand the Minang language and my wife's parents (Mrs. Yusneli) do not understand the Batak language when there is a family event, of course the atmosphere in an association is uncomfortable, of course, if we don't understand the language, of course sometimes we think and feel uncomfortable in the association, well what I see there from our parents'

⁴⁹ Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024.

tolerance is that they still appreciate the differences that exist without cornering each other, like my parents, even though they don't understand in an association, for example, they laugh so I think it can also have a harmonious impact on our family.

Then continued with the family of Mr. Tugimin Sugiarto and Mrs. Afifah who stated that when talking about conflict in our family, I do not emphasize that they must understand Javanese but I want my children to understand the language even though they are not good at speaking it. The Javanese culture must understand but the problem is that there is a term saying that "where the earth is trodden there the sky is upheld" and because we live in an area where Batak culture is dominant so I cannot force it, and there I am the one who relents and it doesn't matter to me but they also have to learn it even though it is not perfect.

From the results of interviews with two families with Batak-minang and Batak-Javanese tribes, it can be concluded that even though they have different cultural backgrounds, their family relationships are still fine because they respect each other and want to learn their partner's culture. Household problems are common such as different opinions, and having different mindsets due to cultural habits but they make these differences a unifier that can strengthen the resilience of the household they live in. so that the household relationship remains harmonious and also harmonious, the usual thing that is done by this couple is to show mutual attention, and learn each other's culture to minimize differences of opinion or disputes.

3. Religious Factors: Similarity in Beliefs

One of the important factors in creating a harmonious family is the religious factor in the family, this is because religion or belief determines how a person runs life, especially in the family. Of the 199 couples in 2022 and 188 couples in 2023 who registered for marriage at the Southeast Padangsidempuan KUA, there were approximately 20 families who married amalgamated Batak tribes with Javanese and 2 Batak tribes with Minang according to data taken by researchers from the Southeast Padangsidempuan KUA (Office of Religious Affairs)⁵⁰. On average, they have the same beliefs as their spouses so that they can maintain their marriages despite having different habits and cultures. The same beliefs will affect the survival of the family that is lived because each partner will have the same foundation and thoughts in solving problems that exist in the household.

The following is an interview with Mr. Ahmatnihar, M.Ag:

"The problem of religion indeed is the most important in family relationships, in my opinion, the same belief is easier to unite the existing cultural differences, for example, I married a Minang tribe, and we have differences in inheritance rights there we use Islamic law to unite the differences that exist not with Minang customs or Batak customs, we choose to use Islamic law in resolving inheritance rights." (interview results dated April 4, 2024).⁵¹

⁵⁰ Interview With Mr. Riswan, M.A Head Of KUA Padangsidempuan Tenggara On April 3, 2024

⁵¹ Interview With Ahmatnihar And Yusneli, A Married Couple With Different Batak And Minang Ethnicities On April 4 2024.

The same thing is also expressed by the second family, namely Mr. Tugimin Sugiarto with Mrs. Afifah, who also adheres to Islam, according to this couple, what is important in running the household has the same guidelines to make it easier to solve existing problems. The following is an interview with Mr. Tugimin Sugiarto "If it is a matter of religion, yes, one belief is better and happier in the household compared to marriages of different religions because, in my opinion, it is easier to unite different cultures than different beliefs, especially in terms of solving problems in the household" (interview results dated April 4, 2024).⁵²

Based on the results of this research interview, it can be concluded that the average answer of each marriage partner is the same amalgamation in Palopat Pijorkoling Village are both Muslims, according to them religion is a determining factor for family harmony because if there are differences in the life guidelines of family members it will be easy for various problems to arise in the household.

In the AGIL concept (adaptation-goal attainment-integration-latency) the AGIL concept is a social system to survive the AGIL concept is a psychological theory put forward by Talcott Parson. In the AGIL concept of integration, namely the cultivation of values in the family, religion is the center of the footing and views the family as a place to do good by carrying

⁵² Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024.

out religious activities. The same belief in the couple is also important because of everyone's internal relationship with God.

The same religion in amalgamated marriages is a factor that has a significant influence so that each partner continues to live in harmony and also maintains their marriage. There is a common view of life and a common view of wrong and right behavior. Couples who have the same life guide will find it easier to minimize problems in the household.

4. Commitment between Amalgamated Marriage Partners

Commitment is a state of maintaining a relationship that includes dependence and trust that someone will not abandon the relationship that has been built before. The family of Mr. Ahmatnihar M. Ag and Mrs. Yusneli said that the amalgamation marriage that they have been living in until now remains harmonious. This harmony was formed because, at the beginning of the marriage, they had discussed the agreement on things that would happen in their household. So that when their household runs there are no more problems. This is as stated by Mr. Ahmatnihar who said:⁵³

"It's true what my husband said for our children, we apply both cultures in our family so that they both understand and know, even though I am a Minang culture and we live in an environment that is dominant in Batak customs so we both learn in this culture. but in the language, we are not

⁵³ Interview With Ahmatnihar And Yusneli, A Married Couple With Different Batak And Minang Ethnicities On April 4 2024.

obliged to use Batak and Minang, they are more often using Indonesian but there is no harm in being introduced like that."

The same thing was also conveyed by the family of Mr. Tugimin Sugiarto. According to them, commitment in marriage is important so that the marriage continues to survive until now. In this family, they have agreed in terms of how the beginning of the implementation of their wedding reception and the pattern of parenting and culture applied in their family is Batak culture. This they have discussed at the beginning of the marriage as expressed by Mr. Tugimin Sugiarto said that:

"So that children are not confused about following my habits or their father from Java, so from childhood I just get used to using Indonesian which is a little mixed with Batak or Javanese. Since I am also PUJAKESUMA (son of Java born in Sumatra) I don't mind it either "

This was also expressed by Mrs. Afifah, the wife of Mr. Tugimin Sugiarto, who said:⁵⁴ "Even though I come from a Batak culture that teaches the most to my children, so the children follow their mother tongue, I still teach how Javanese culture or customs that I know to the children. Since we also live in an environment where Batak customs are dominant, they are also not very good at the Javanese language, they only know a little."⁵⁵

⁵⁴ Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024.

⁵⁵ Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024.

Based on some of the above statements, it can be concluded that the marital commitment in this amalgamation family has been formed from the beginning of the marriage. The existence of an agreement regarding the application of cultural values in the family is very important to discuss so that problems do not arise in the future. With this commitment, their families are also able to realize the vision and mission that exists in the family itself so that it will foster a sense of closeness from each family member between the cultures that exist in their respective ethnicities so that cultural differences can accommodate needs by what is the goal and hope for them.

The existence of marital commitment between each partner will facilitate the achievement of goals in the home of their family household. The goals that exist in the household will be a reference in amalgamation marriages in carrying out daily life, to create a harmonious family and can last a long time, even though there are problems from within and outside if there are common goals made in the form of family rules, it will be easy to achieve goals and can maintain family integrity. Achieving this goal is also a fundamental element in this theory. Each family member must be able to ensure that their desires and goals will be able to happen and that they can achieve and do it together according to the functions and roles of each family member.

5. Length of Marriage (over 20 years)

Marriages that have been going on for a long time have a smaller tendency to separate or divorce compared to new marriages. This is because

couples who have lived together for a long time have gone through the adjustment stage and have built emotionally which can make it difficult for them to separate. Based on the results of research conducted by Punjawari, (2016) said that 43 percent of the age of first marriages (under 15 years) ended in divorce, which shows that many divorces occur at a young age of marriage and those entering the middle period of marriage because each partner has not reached the stage of good adjustment ability.

The length of marriage in this amalgamated marriage couple is one of the factors that support the couple to stay together and be able to run a harmonious family relationship, despite experiencing problems and various difficulties in their marital life until entering the age of 40 years and above. The family of Mr. Ahmatnihar, who has entered the age of marriage of 26 years, can last a long time in the household because they can understand and appreciate the differences that exist between their spouses. Mr. Ahmatnihar said: "My family and I now, thank God, we have been married for 26 years, although in life there are always problems, thank God, we can still discuss it with a cool head so that no problems are prolonged."⁵⁶

This was also expressed by the family of Mr. Tugimin Sugiarto who stated: "The key in marriage is to accept the shortcomings and strengths of your partner so that the household is fine, we have been married for 30 years so it remains durable and happy in this marriage, my husband and I always

⁵⁶ Interview With Ahmatnihar And Yusneli, A Married Couple With Different Batak And Minang Ethnicities On April 4, 2024.

create an atmosphere that each partner likes, for example, I want to cook Javanese food, cooked by your mother, if we go home to Java like last year, your mother will go there, because we are from different cultures and traditions, so just doing what our partner likes is also key to maintaining household relationships." Based on the interviews and observations above, it can be concluded that the longevity of a marriage is an effort that is not easy and must always be maintained by each partner.”⁵⁷

Based on the results of the interviews and observations above, it can be concluded that the duration of a long-lasting marriage is an effort that is not easy and must always be maintained by each partner. It is said to be not easy. Couples who have been married for more than 15 years will experience problems that arise because at this stage couples who have cultural differences must continue to learn from each other about the cultural differences that exist between couples and understand their respective partners.

Maintaining the achievement of a long-lasting relationship is certainly not an easy thing, as each couple will be faced with family life problems that vary in the root of the problem. But this is where amalgamated marriage partners, especially in Batak with Minang and Batak with Javanese marriage couples, are required to be able to maintain their marriage by solving existing problems with a cool head, deliberation, and finding solutions

⁵⁷ Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024

together by not blaming each other's differences. This makes amalgamation marriages that are lived together in a continuous period will last a long time, because amalgamation marriage couples, especially Batak couples with Java and Batak with Minang according to the results of interviews that have been conducted, have learned a lot and passed life together, of course the process of learning to recognize and appreciate the cultural differences of these couples has become an experience that makes the amalgamation marriage couples recognize and understand each other.

6. Social Support from Parents and Children of Couples in Amalgamated Marriages between Batak and Minang and Batak and Javanese.

Social support from the family can affect how couples overcome obstacles and challenges in their marriage because amalgamation marriages face more complex problems than same-ethnic marriages. Therefore, family social support is strongly related to the success of amalgamated marital families in maintaining different cultural relationships. Social support from family members, namely parents, and children, with their attention and care, can affect how amalgamated marriage partners overcome obstacles and challenges in their marriage. The following is an interview statement with Mr. Ahmatnihar and Mrs. Yusneli as follows: "Our parents do not force us to follow any customs, because we also adjust to existing customs and we also follow customs such as my wife calling my parents not as *bou* and *amangboru* but calling mom and dad, for the reason that my wife feels not close to that designation, my parents do not object to that, the point is that our parents do

not take sides even though we have different cultures. They support whatever decisions we make in our household".⁵⁸

Furthermore, in an interview with Mr. Tugimin Sugiarto with Mrs. Afifah he said that: "My parents also do not force my wife to follow Javanese culture 100 percent. Since we also live in an area with Batak customs this Javanese culture is not so problematic. if there are Javanese traditional activities my wife still participates even though she does not understand it while learning too. The point is that our family also supported our marriage from our reception until now. Based on the results of the interview above, it can be concluded that the parents and children of this amalgamation couple provide a mutual understanding of the cultural differences of their family members. Both provide support so that this amalgamation marriage can survive and run harmoniously according to Article 3 of the Compilation of Islamic Law.

Family members, especially parents and children are the main source of social support both in general and specifically. Family members are considered to have a greater commitment regarding one of the family members of those who carry out amalgamation marriages.⁵⁹ 4 couples in Palopat Pijorkoling have stayed married for 15 years or more, even 30 years or more, even though they have the potential to face problems inside and

⁵⁸ Interview With Ahmatnihar And Yusneli, A Married Couple With Different Batak And Minang Ethnicities On April 4, 2024.

⁵⁹ Interview With Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Jawa Ethnicities On April 4, 2024.

outside the household One of the things that affect this success is the availability of social support from the family, namely parents, and children.

As for the positive impact of this amalgamation marriage on household harmony, namely the emergence of a new culture in practice in this amalgamation marriage, the results of an interview with the child of Mr. Ahmatnihar, Israqy Naposo Nasution, on January 16, 2024, who is the first child in Mr. Ahmatnihar's family, said that what I see in my family is that my parents are selfish in my opinion if in language because my father does not want to give in to his Batak language, my mother does not want to give in to her Minang language , My mother is tolerant with the community that I see my father is like that, so at home my mother still speaks Minang my father also remains with his Batak language and the impact on us is that we can know these two languages in my opinion from the two languages used in our house this is an agreement from the beginning of the marriage of my father and mother at that time said Israqy in his interview.

For example, my third brother was chatting with my father in Batak language, suddenly cut off the conversation with my mother so reflexively ngomong Minang language so it's funny in my opinion from Batak to Minang the tone in speaking is clearly different. So for the positive impact I feel is that I become tolerant and open to cultural differences, and I can understand and integrate the culture of the two cultures that exist in my family.

Likewise, the results of interviews with the children of Mr. Tugimin Sugiarto and Mrs. Yusneli who married Batak and Javanese said in his

interview, brother Diki Mulyadi, who is the fourth child of Mr. Tugimin Sugiarto's family, said that the positive impact on me, can exchange experiences in my own home I can see cultural differences in our family so that I have to appreciate and understand both cultures.

CHAPTER V

CLOSING

A. Conclusions

1. Based on the results of the research that the researchers have carried out, it can be concluded that the implementation of amalgamation marriage in Palopat Pijorkoling village has three supporting aspects, namely: a). Providing a sense of security and avoiding anxiety. b). mutual ownership and mutual respect. c). affectionate and trusting.
2. Several factors support family harmony with amalgamation marriage in Palopat Pijorkoling Village as follows: a).Intercultural adaptation. b).High tolerance c).The existence of commitment).The length of marriage age above 20 years. e).Social support from parents and children.

Although this study has revealed findings about the factors that support harmony and the practice of amalgamation marriage in the Minang, Batak, and Javanese tribes in Palopat Pijorkoling village, Padangsidempuan city, there are still many research opportunities for further researchers in various scientific perspectives, especially those related to how identity construction in families who perform amalgamation marriages.

This topic is important for further researchers to do because in families that have cultural differences, there will be identities

formed by cultural mixing, this needs to be explored further as knowledge for the community.

B. Implications Of Research Results

Amalgamated marriages carry heavy implications in marriage, difficulties in households can manifest in the form of differences in behavior, tastes, habits, differences in ways of interacting and expressing themselves, and differences in expectations from each partner as well as extended family members of each partner. In this case, one of the factors causing the survival and harmony of amalgamation marriages is cultural tolerance between couples, namely the attitude of how amalgamation marriage couples respect and understand each other in solving problems that exist in their households.

In this case, it can be seen by understanding each other and eliminating each other's egos and also trying to learn together from existing cultural differences. Then the implications of this research may be able to explain how to achieve harmony in households that have different ethnic marriages.

C. Suggestions

The suggestions in this study are:

1. Not everyone can get along well, and the environment is also very influential in domestic life, so households should prefer those that have a good influence on our household. Therefore, social support

from parents and children who marry different tribes is very necessary in the practice of amalgamation marriage.

2. Building a household is not an easy thing, many problems trigger divorce and quarrels, it takes a process and takes a long time to learn to know each other so that it will be easier to run a harmonious marriage.
3. The author provides advice for people who have or are doing amalgamation marriages to better understand their respective partners, be open to each other, and respect each other's culture.

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C. INTERVIEW

Riski Ovenjhi Hasibuan, Head Of Palopat Pijorkoling Village Interview Dated March 25, 2024

Eka Yanti ,Sub-District Head Of Padangsidimpuan Tenggara City On March 25,2024

Ahmat Nijar And Yusneli, A Married Couple With Different Batak And Minang Ethnicities On April 4, 2024

Tugimin Sugiarto And Afifah Andriyani Rangkuti, A Married Couple With Different Batak And Javanese On April 4, 2024

Riswan,M.A, Head Of KUA Southeast Padangsidimpuan Tenggara

Israhy Naposo Nasution, Children Of Those Who Married Batak And Minang Tribes

Diki Mulyadi, Children Of Those Who Married Batak And Javanese Tribes

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IV. Life Motto:

"Keep moving, until fatigue is tired of following you, keep running, until boredom is bored of chasing you, keep walking, until fatigue is tired of being with you, keep enduring until fatigue is futur with you, keep watching, until lethargy is lethargic with you"

"Surely Allah will not change the fate of a people until they change themselves"
(Q.S Ar-Ra'd :11)

"then indeed with difficulty, there is ease, indeed with difficulty there is ease"
(Q.S Al-Inshirah: 6-7)

"Allah does not burden a person but according to his ability"
(Q.S Al-Baqarah 286)

"No matter how busy you are, never leave your prayers and read the Qur'an, make time for sunnah prayers"

(mom)

finish what you started

(Sahara)

Padangsidimpuan, 9 July 2024

NUR SAHARA SIREGAR

DOCUMENTATION

1. INTERVIEWS WITH BATAK and MINANG ETHNIC MARRIAGE COUPLES



2. INTERVIEWS WITH BATAK and JAVANESE ETHNIC MARRIAGE COUPLES



3. WITH STAFF FROM THE SOUTHEAST

PADANGSIDIMPUAN SUB-DISTRICT OFFICE





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No : B- /Un.28/D/PP.00.9/10/2023 9 October 2023
Tempat : -
Subject : Title endorsement and thesis supervisor
Dear Mr :

1. Dr. H. Fatahuddin Aziz Siregar, M.Ag
2. Dr. Ikhwanuddin Harahap, M.Ag

Assalamu'alaikum Warahmatullahi Wabarakatuh

With respect, it is conveyed to you that based on the results of the Thesis Title Feasibility Review Team hearing, the following Student Thesis Title has been determined:

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Title of thesis : *Marriage practice amalgamation in the city of padangsidimpuan ,a case study of the javanese and minang batak tribes*

Along with this, we expect your willingness to become Supervisor I and Supervisor II of the student's thesis writing research.

Thus conveyed, for your willingness and good cooperation, we thank you.

Wa'alaikumsalam Warahmatullahi Wabarakatuh

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Perihal : **Bantuan Penyelesaian Data
Skripsi**

Kepada :
Yth.
Universitas Islam Negeri Syekh ali Hasan
Ahmad Addary Padangsidimpuan
di-

T e m p a t

Menindaklanjuti Surat dari Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan Nomor: B-316/Un.28/D.4a/TL.00/03/2024 tanggal 28 Maret 2024 tentang Mohon bantuan informasi penyelesaian skripsi.

Berkenaan dengan hal tersebut di atas, kami dari Kelurahan Pijorkoling Kecamatan Padangsidimpuan Tenggara, Kota Padangsidimpuan dengan ini memberikan izin penelitian kepada :

Nama : **Nur Sahara Siregar**
NIM : 2010100030
Fakultas/Jurusan : Syariah dan Ilmu Hukum/Hukum Keluarga Islam
Alamat : Desa Morang Kec. Batang Onang Kab. Paluta
Judul Skripsi : "Amalgamation Mariage Practice in Padangsidimpuan City
(A Study of Batak, Javanese, and Minang Teribes)/ Praktek
Pernikahan Amalganasi di Kota Padangsidimpuan Studi Terhadap
Suku Batak, Jawa dan Minang".

Demikian surat ini kami sampaikan atas kerjasama yang baik kami ucapkan terimakasih.



ZULKARNAIN HIDAYAT, S.Sos
Benata Tingkat 1
NIP. 19720903 200701 1 026



KEMENTERIAN AGAMA REPUBLIK INDONESIA
KANTOR KEMENTERIAN AGAMA KOTA PADANGSIDIMPUAN
KANTOR URUSAN AGAMA KECAMATAN PADANGSIDIMPUAN TENGGARA
Jl. Jati Raya II Perumnas Pijorkoling
E-Mail : kuatenggara15@gmail.com

nomor : B-0357/Kua.02.20.05/PP.00/04/2024 Padangsidimpuan, 5 April 2024
ampiran : -
lal : Memfasilitasi Penyelesaian Skripsi

Kepada Yth.
Dekan Fakultas Syariah dan Ilmu Hukum
UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan
di-
Padangsidimpuan

Assalamualaikum wr.wb

Menindaklanjuti surat Dekan Fakultas Syariah dan Ilmu Hukum UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan Nomor B-318/Un.28/D.4a/TL.00/03/2024 Tanggal 28 Maret 2024 perihal Mohon Bantuan Infomasi Penyelesaian Skripsi , dengan ini Kepala Kantor Urusan Agama Kec. Padangsidimpuan Tenggara:

Nama : Riswan, MA
NIP : 196512312000031035
Jabatan : Kepala KUA Kec. Padangsidimpuan Tenggara
Alamat : Jl. Jati Raya Perumnas Pijorkoling

Menyatakan dapat menerima dan memfasilitasi secara optimal penyelesaian skripsi saudara:

Nama : Nur Sahara Siregar
NIM : 2010100030
Fakultas/Prodi : Syariah dan Ilmu Hukum / Hukum Keluarga Islam
Judul : Amalgamation Mariage Practice In Padangsidimpuan City (A Study Of Batak, Javanese, and Minang Teribes) / Praktek Pernikahan Amalganasi di Kota Padangsidimpuan Studi terhadap Suku Batak, Jawad an Minang”.

Demikian disampaikan untuk dipergunakan sebagaimana mestinya.

Kepala,

Riswan, MA
NIP. 196512312000031035





PEMERINTAH KOTA PADANGSIDIMPUAN
KECAMATAN PADANGSIDIMPUAN TENGGARA
DESA PALOPAT PIJORKOLING

Alamat : Jl. HT. Rizal Nurdin Km. 6,5

Kode Pos : 22733

Nomor : 400/ 237 / 2003 / 2024 Padangsidimpuan, 03 Juni 2024
Hal : Penting Kepada Yth :
Lampiran : 1 Satu (EXP) DEKAN FAKULTAS SYARIAH
Perihal : Pemberian Izin Penelitian DAN ILMU HUKUM
UIN SYAHADA PADANGSIDIMPUAN
di –
Padangsidimpuan

Yang bertanda tangan dibawah ini :

Nama : RIZKY OVENJHI HASIBUAN, Amk
Jabatan : KEPALA DESA PALOPAT PIJORKOLING

Menerangkan dengan sebenarnya bahwa :

Nama : Nursahara Siregar
Nim : 2010100030
Fakultas/Jurusan : Syariah dan Ilmu Hukum / Hukum Keluarga Islam
Alamat : Desa Morang Kec. Batang Onang Kab. Paluta

Adalah benar telah memberikan izin mengadakan Penelitian dengan Judul
"Amalgamation Marriage Practice in Padangsidimpuan City (A Study Of Batak, Javanese,
and Minang Tribes". Sesuai dengan Surat Permohonan Bantuan Informasi penyelesaian
Skripsi dengan Nomor : B-504/ Un.28/D.4a/TL.))/05/2024 Fakultas Syariah dan Ilmu Hukum /
Hukum Keluarga Islam Uin Syahada Padangsidimpuan.

Demikian Surat Ini dibuat untuk dipergunakan sebagai mana mestinya atas perhatian dan
kerjasamanya kami ucapkan terima kasih.

Palopat Pijorkoling 03 Juni 2024
Kepala Desa Palopat Pijorkoling



RIZKY OVENJHI HASIBUAN , Amk



**PEMERINTAH KOTA PADANGSIDIMPUAN
KECAMATAN PADANGSIDIMPUAN TENGGARA
Jln. Mahoni Raya No. 1 Telp. (0634) 28016
PIJORKOLING**

Kode Pos. 22733

Padangsidempuan, 21 Maret 2024

Nomor : 070/ 105 /2024
Sifat : Biasa
Lampiran : -
Perihal : **Bantuan Informasi**
Penyelesaian Skripsi

Kepada Yth.
Sdr. Ketua Program Studi
Hukum Keluarga Islam

Sehubungan dengan Surat Saudari Ketua Program Studi Hukum Keluarga Islam Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan Nomor 113/Un.28/D/TL.00/01/2024 Tanggal 15 Januari 2024 hal : **Bantuan Informasi Penyelesaian Skripsi**

Berkenaan dengan hal tersebut diatas, Mahasiswa Saudara An:

Nama : Nur Sahara Siregar
NPM : 2010100030
Program Studi : Hukum Keluarga Islam
Fakultas : Syariah dan Ilmu Hukum

Berkenaan dengan hal tersebut kami bersedia memberikan informasi yang berkaitan dengan penyelesaian skripsi kepada yang bersangkutan, sesuai dengan judul Skripsi "**Amalgamation Marriage Prattice in Padangsidempuan City (A Study Of Batak, Javanese, And Minang Tribes)**".

Demikian kami sampaikan, atas kerja sama yang baik kami ucapkan terima kasih.

CAMAT PADANGSIDIMPUAN TENGGARA



EKA YANTI BATUBARA, SE
Pembina
NIP. 198501102005022001