

Family Resilience in Amalgamated Marriages Between Mandailing and Minang Ethnic

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Abstract

This research aims to find out how family resilience with Mandailing & Minang ethnic Amalgamation marriages in Jorong Kauman Nagari Tanjung Betung South Rao District Pasaman Regency. Furthermore, it also knows how various cultures are carried out to carry out marriage, both from Mandailing and Minang ethnicities. The survival of amalgamation marriages is encouraged by strong tolerance patterns between the two ethnicities. Mandailing and Minang ethnicities highly uphold the value of tolerance. Where factors that influence survival are economic and cultural factors. In this writing, the researcher uses a qualitative method where researchers try to describe, describe how family resilience in Mandailing and Minang ethnic amalgamation marriages. In collecting data, researchers used interview, observation and documentation methods. The observations used by researchers are participants and unstructured interviews. In this study obtained the results of how tolerance occurs in a community environment with various types of different ethnicities in one location.

Introduction

Ethnic diversity in Indonesia will automatically produce a heterogeneous social order with all the associated consequences. Basically, Indonesia's ethnic diversity has tremendous potential if managed properly, especially to build a dynamic and integrative community structure. However, if diversity is considered unimportant and every part of society only prioritizes differences, it can be fatal. Meanwhile, in Indonesia, cultural diversity can create amalgamation marriages (Nofrida 2017). In Indonesia, there is a national law that regulates marriage, namely Law No.1 of 1974 concerning marriage and its implementing regulation, PP No. 9 of 1975. The determination of the minimum age limit has a direct effect on the quality of family life. A quality family can make a positive contribution and create good generations (Alyssa 2017).

Marriage is a sacred event in the history of mankind. The values and norms that form the basis of culture regulate and strengthen the strong relationship between people of different sexes in marriage. When a person marries, they create a family bond with the man's family, the woman's family, or both. Thus, a marriage will form a family. Marriage is also defined as a social pattern where two people of different sexes agree to start a family. Then, in marriage, there will be an acceptance of a new status, embracing the rights and obligations as a husband and wife who are legally recognized by society and the law (Waluya 2007).

Marriage is explained in Q.S. Ar-Rum verse 21, which reads:

And among His greatness is that He created mates for you from your own kind, that you may be inclined to them and feel at ease with them, and that He made between you love and affection. Indeed, in such there are signs (of Allah's greatness) for those who think.

Q.S. Ar–Rum verse 21 recognizes that there are signs of Allah's greatness in the form of mates and marriage. This letter provides insights into marriage and family. Matchmaking is one of the signs of Allah's greatness and power, where men will get wives from among humans, not jinn or other creatures. Surah Ar–Rum verse 21 also discusses *Sakinah*, *Mawaddah*, and *Rahmah* to establish a marriage that can give birth to the next generation and the nation's generation. Thinking people will choose the best partner and maintain the integrity of their household.

Marriage encompasses more than just the relationship between two people in human life. Every religion considers marriage as something sacred and always associates marriage methods with religious methods. (Wahyuni & Nurman 2019) Some forms of marriage that occur in society include, First, monogamy, which is a marriage between one man and one woman. Second, Polygamy is a marriage between one man or woman who has more than one woman or one man. Third, Endogamy is a marriage within one's own environment, for example, within a clan, ethnicity, or kin. Fourth, Exogamy is a marriage that is carried out outside the family circle itself. This marriage allows a person to choose a mate outside the clan, relatives, or ethnicity. One example of an exogamous marriage is an amalgamation marriage, where this marriage is carried out outside the ethnicity (Maryati 2006).

Amalgamation marriage is a custom practiced by several tribes in Indonesia, such as the Mandailing and Minang tribes. An amalgamation marriage is a marriage between people of different ethnic backgrounds. This relationship results in a mixture of cultures from both tribes. Although the cultural differences between the two people often become a stumbling block at the beginning of the marriage, they complement each other throughout the rest of the journey. Through interaction within the family, people get to know different cultures (Soemiyati 2007). The Mandailing people are an ethnic group originating from the Mandailing area in North Sumatra, Indonesia. Although they belong to the Batak group, the Mandailing ethnicity has a different culture and language from other Batak groups. The Mandailing ethnic group still uses local culture, traditions, and customs, especially in their daily language, and they adhere to Islam. (Jumah and Setiawan 2017).

In the context of Sociology, marriage amalgamation can be understood as a social phenomenon that refers to how individuals or groups of people who are culturally or ethnically different can build relationships or integrate through marriage (Soeraso 2008). However, amalgamated marriages can also pose serious social challenges, such as communication difficulties, differences in values and beliefs, and conflicts between family members. Therefore, sociologists need to study amalgamation marriages further to understand the social dynamics in heterogeneous societies and identify the factors that influence their success or failure (Rosalia 2020).

Indigenous people place marriage in the family because marriage is not only the personal business of the individual who performs it, but also the business of all members of the extended family and community. Family and relatives also must play a role in making choices, especially when it comes to cultural rituals that are upheld. Cultural rituals that are held in high esteem. This aligns with what Mulya and Rakhmat say in pata, that the difficulty of undergoing a mixed marriage is due to the main problems that occur when interacting with people of different cultures. The main problem that arises when interacting with people who are culturally different is that each individual tends to assume the other person is different. Therefore, marriage is a major social event because it is a significant part of a person's life cycle. It is a cycle of a person's life, so if you want to get married, you must fulfill specific criteria in accordance with customs both before and after the marriage of the bride and groom. Marriage ceremonies are usually carried

out according to customary standards and local customs. However, each region or ethnic group has its own characteristics in the marriage process. (Ramadhani, Sulfinadia, and Efrinaldy, 2024)

Family survival in ethnic amalgamation marriages depends on several factors, including extended family support and strong agreements between spouses. In Mandailing and Minang cultures, family plays a significant role in amalgamation marriages. Usually, the extended family is involved in choosing a suitable partner and in preparing for the wedding. For families entering amalgamation marriages, tolerance of cultural differences, especially within each family, is critical and the key to marital peace. Couples in amalgamated marriages must eliminate their egos to maintain their marital bond. The implementation of amalgamation marriage is based on the same beliefs and mutual commitment. Family resilience in amalgamated marriages can also be enhanced through education and a better understanding of marriage practices. With more experience, families can provide better support to married couples and help them overcome problems that may arise in marriage (Pemata 2022).

Resilience is the ability to survive or maintain oneself in the face of problems, pressures, or disturbances arising from unpredictable environmental circumstances. Resilience can be applied to various aspects of life, including the resilience of families with amalgamated marriages. In the context of family resilience, resilience can be defined as the family's ability to survive and maintain healthy and harmonious relationships in the face of problems and challenges that arise in everyday life (Satrio dan Sukmawati, 2021). One example of an amalgamated marriage is the marriage of Malay and Javanese ethnicities in Tanjung Uma Subdistrict, Lubuk Baja District, Batam City. This is interesting to study because amalgamated marriages are prone to conflict and divorce due to cultural differences, including values, customs, beliefs, traditions, lifestyles, and behaviors of each family member. In families who conduct amalgamation marriages, tolerance for cultural differences is essential, as it is the key to peace in a marriage. Couples in amalgamated marriages must eliminate their respective egos to maintain marital ties. The implementation of amalgamation marriage is based on shared beliefs and mutual commitment (Pemata 2022).

In addition, support and assistance from extended family are vital in helping newly married couples overcome problems that may arise in marriage. In addition to family support, a strong agreement between the married couple is also essential for the success of an amalgamated marriage. The married couple must be ready and willing to commit to each other, even if they have never met before. They must also be able to work together and overcome problems that may arise in the marriage. Family resilience in amalgamated marriages can also be improved through education and a better understanding of this marriage practice. With a better experience, families can provide better support to the married couple and help them overcome problems that may arise in the marriage (Saydiyah and Julianto, 2016).

Not only in Batam City, where amalgamation marriages occur, but amalgamation marriages also occur in Pasaman Regency. Pasaman is one of the regencies in West Sumatra Province. Administratively, this region is directly adjacent to Mandailing Natal Regency, North Sumatra Province. Pasaman is located on the border of West Sumatra and North Sumatra, where many cultures meet. The process of cultural mixing occurs when these cultures interact. The culture of this region is influenced by two cultures that often borrow from each other, the Minangkabau and Mandailing cultures. Therefore, the culture and traditions there are not entirely similar to those of the other Minangkabau or Mandailing cultures. For example, marriage customs by the Mandailing tribe are widely followed by *Mora*, *Kahanggi*, and *Anak Boru*. But for Minangkabau people, the wedding

ceremony includes the roles of Datuk or Niniak Mamak, similar to Mandailing customs. However, Mandailing and Minangkabau traditions have differences in the marriage process, which is combined in traditional weddings in the Pasaman Region (Zanna 2017).

There are 30 families registered as residents whose marital status is amalgamated in the Jorong Kauman area. Based on preliminary research observations in Jorong Kauman Nagari Tanjung Betung, South Rao District, Pasaman Regency, it is evident that families with amalgamated marriages in the Mandailing and Minang ethnicities in Jorong Kauman Nagari Tanjung Betung prove that amalgamated marriages exist within the local community. Amid the rise of failed marriages from amalgamation, there are still those who survive and become examples for others. Mixed marriages do not always end badly, but some end up living happily. Therefore, researchers are interested in examining the resilience of families with amalgamated marriages in Mandailing and Minang ethnicities in Jorong Kauman, Nagari Tanjung Betung, South Rao District, Pasaman Regency (Village Head 2023).

Pasaman is one of the regencies in West Sumatra Province. Administratively, this region is directly adjacent to Mandailing Natal Regency, North Sumatra Province. Pasaman is located on the border of West Sumatra and North Sumatra, where many cultures meet. The process of cultural mixing occurs when these cultures interact. The culture of this region is influenced by two cultures that often borrow from each other, the Minangkabau and Mandailing cultures. Therefore, the culture and traditions there are not entirely similar to those of the other Minangkabau or Mandailing cultures. For example, marriage customs by the Mandailing tribe are widely followed by *Mora*, *Kahanggi*, and *Anak Boru*. But for Minangkabau people, the wedding ceremony includes Datuk or Niniak Mamak, similar to Mandailing customs. However, Mandailing and Minangkabau traditions differ in their marriage processes, which are combined in traditional weddings in the Pasaman Region (Zanna 2017).

Based on initial interviews with the head of Jorong Kauman, Rian, revealed that in the Jorong Kauman area, there are 30 families registered as residents whose marital status is unknown. Based on preliminary observations of research in Jorong Kauman Nagari Tanjung Betung, South Rao District, Pasaman Regency, it is known that family resilience with amalgamated marriages in Mandailing and Minang ethnicities in Jorong Kauman Nagari Tanjung Betung, it is proven that amalgamated marriages exist in the midst of the local community. Amid the rise of failed marriages from amalgamation, there are still those who survive and become examples for others. Mixed marriages do not always end badly, but some end up living happily. Therefore, researchers are interested in examining the resilience of families with amalgamated marriages in Mandailing and Minang ethnicities in Jorong Kauman, Nagari Tanjung Betung, South Rao District, Pasaman Regency (Rian 2023).

Research Method

In conducting this research using qualitative methods. The researcher intends to describe the family resilience with amalgamation marriages in Mandailing and Minang ethnicities in Jorong Kauman, Nagari Tanjung Betung, South Rao District, Pasaman Regency. According to Koentjara Ningrat, qualitative research is research in the field of general science and humanity with activities based on scientific disciplines to collect, describe, analyze, and interpret facts and relationships between facts of nature, society, human behavior, and spirit to find principles of knowledge and new methods in addressing these matters (Wayan Suhendra 2018). Talcott Parsons, a famous sociologist, is known for his contribution to functionalism, particularly in discussing the Agil theory (Adaptation, Goal Attainment, Integration, and Latency). We can investigate how the concepts of this theory can be applied. The purpose of this research is to gain a deep

understanding of social phenomena or human behavior from a more contextual, complex, and meaningful perspective. It can be concluded that qualitative research is used to describe, explain, and understand social phenomena in society through words.

Amalgamated Marriage Process

This research was conducted in Jorong Kauman, Nagari Tanjung Betung, South Rao District, Pasaman Regency. In this study, the subject was the Jorong Kauman Community, which conducted Amalgamation marriages between the Mandailing and Minang Ethnicities, along with traditional leaders of each ethnicity. The results of the researcher's interviews with informants were that Mandailing Ethnic and Minang Ethnic are very supportive of the value of tolerance between these ethnicities, where the factors that influence the survival of the Amalgamation marriage are mutual respect and mutual understanding between these ethnicities.

In the 1950s, Jorong Kauman witnessed the early presence of the Minang people, who brought with them distinctive traditions and culture. However, a significant shift occurred around the 70s when Mandailing people joined in the daily life of the area. The arrival of the Mandailing people opened a new chapter in social interaction in Jorong Kauman. Initially, the differences between the Minang and Mandailing populations were reflected in daily life. Still, over time, intense interaction between the two groups began to form the basis for deeper involvement. Slowly but surely, Mandailing and Minang communities engaged in an exchange of cultures, traditions, and values. This engagement not only created intercultural harmony but also opened the door for more intimate relationships between members of the two groups.

One tangible result of this interaction is the occurrence of marriages between Mandailing and Minang residents. These marriages not only reflect tolerance and respect for differences but also create a new dynamic in the cultural diversity of Jorong Kauman. This journey, from the initial arrival of the Minangs in the 51s to the marriages that took place in the 70s, is a rich story of cultural evolution and integration. The unity between Mandailing and Minang residents of Jorong Kauman is a living testament to the community's ability to grow and develop through drawing on the richness of various traditions.

The Survival Process of Amalgamated Marriages

The interaction between the Mandailing and Minang ethnic communities in Jorong Kauman has been ongoing since the 70s, after Mandailing residents moved to Jorong Kauman. The pattern of tolerance goes well, and the local population welcomes the arrival of the Mandailing ethnic group. The Minang people never differentiate between existing ethnicities; they always tolerate each other. The results of interviews conducted by researchers with informants from the Mandailing ethnicity revealed that:

The tolerance in Jorong Kauman is excellent because the ethnicities respect each other. If an event occurs, whether it is a happy occasion or a misfortune, everyone helps each other. With a well-established pattern of tolerance, both ethnicities master each other's language.

The statement from Informant Adri Nasution was clarified by another informant, namely Kardi, as Niniak Mamak of the Minang ethnicity, who said that:

According to the father, inter-ethnic tolerance in the community and datuak from Minang is extensive because residents have accepted ethnic outsiders who are different from the local population. If there is a problem, the Minang community collaborates with the Mandailing ethnic community to solve it.

Based on the results of the researcher's interview with Mr. Ardi Nasution and Mr. Kardi, it can be explained that the tolerance in Jorong Kauman is not only beneficial but also forms a strong foundation for a harmonious social life. From the statements of Informants Adri Nasution and Kardi, it is evident that tolerance in Jorong Kauman is excellent, especially among ethnicities, who respect and help each other during events, whether of happiness or misfortune. In the midst of an ethnically diverse society, there is a deep relationship of mutual respect. The presence of this tolerance is evident in every life event, whether it is joy or hardship, where all *warag* sincerely and selflessly unite to help each other. Cooperation and concern for others characterize this community, strengthening close social ties.

The importance of tolerance is also reflected in the ability of both ethnicities to understand and master foreign languages. This not only creates effective communication but also increases mutual cultural understanding. Thus, an inclusive environment is created in Jorong Kauman, where every individual feels valued and accepted. The well-established tolerance here is not just a social policy, but an integral part of daily life, creating a strong and resilient community. Both informants considered that the local community has managed to accept ethnic outsiders who are genuinely different from them. This success reflects an open attitude and broad acceptance of cultural diversity in the region. Tolerance is also reflected in the way Minang people respond to problems. Both informants stated that when there is a problem, the Minang community does not hesitate to collaborate and actively participate with the Mandailing ethnic community to find a solution together. This shows the spirit of *gotong royong* and joint involvement in overcoming obstacles or conflicts that may arise.

In addition to the informants above, data explaining it was also obtained from other informants from Mandailing who revealed:

According to Niniak, if you live in Kauman, it is the best because we have many cultures here. Still, there has never been a fatal division, because they respect each other. For example, when an agreement is reached during an event, everyone gathers in one place, both from the Minang and Mandailing ethnic groups, and each person is allowed to convey their rights, without tolerance if it is like that.

The explanation of the informant, Mr. Lamuddin, was further clarified by Mr. Mardan as Niniak Mamak of the Minang ethnicity, who revealed:

Regarding tolerance, yes, according to the father, tolerance is very high, because you can see it around us, it doesn't look like different ethnicities anymore, it's just like one ethnicity again, each other interacts and communicates with each other, even in every event, everyone helps each other, if you think about tolerance, it is very tolerant as said earlier, it doesn't look like different ethnicities anymore, it's just like one ethnicity again.

The level of tolerance in the neighborhood is very high. This can be seen from the surroundings, where ethnic differences are no longer visible. Bapak feels that the community has reached such a high level of tolerance that ethnic differences no longer seem relevant, and inter-ethnic interaction is natural. The mutual interaction and communication among the community reflect an extraordinary level of tolerance. Events in the neighborhood become moments of collaboration and mutual aid, where everyone helps each other regardless of ethnic origin. Bapak's view reflects that the achieved level of tolerance makes the community feel like one big ethnic group, where every individual is accepted and valued regardless of their ethnic background. For example, when there is an event, the people of Jorong Kauman hold a meeting in one place. Here, both the Minang and Mandailing ethnicities have the opportunity to participate. This atmosphere of togetherness provides an opportunity for each individual to express their opinions and rights. The existence of such a forum creates high tolerance among the community,

where every view and interest is respected. Living in Kauman not only brings the beauty of diverse cultures but also creates an inclusive and tolerant social environment. This kind of attitude is a strong foundation for building harmony in daily life, where every individual feels valued and has a space to speak out.

Factors Affecting the Survival of Amalgamated Marriages

a. Cultural Factors

In amalgamation, marriages are influenced by cultural factors. With this amalgamation, marriage strengthens the relationship between the Minang and Mandailing ethnicities. It can be seen from the way the problems faced are resolved that if a split or quarrel occurs between the two ethnicities, it is determined by Niniak Mamak and Hatobangon in Jorong Kauman. The results of interviews conducted by researchers with informant Elisyawana, as the organizer of the amalgamation marriage, found that:

When there is a problem that is rather big and we cannot solve between husband and wife, we ask for help from niniak mamak and hatobangan to find a middle way out of the problem. Niniak mamak and hatobangan never corner either party, and they try to find the best way.

The informant reinforced the results of the interview:

When there are problems between families who marry, niniak mamak and hatobangan help solve and resolve issues that the family cannot handle alone, ensuring there is no divorce in the family.

Based on the results of the researcher's personal interview with Mrs. Eliswana and Darniati, it can be explained that when my wife and I encounter a significant problem that is difficult to overcome alone, I do not hesitate to seek help from Niniak Mamak and *Hatobangan*. We realized that they, as people with longer life experience and wisdom, could be good mediators to find solutions to the problems we faced. When we encountered difficulties, we saw that the niniak mamak and hatobangan never took sides. Instead, they tried to maintain fairness and equality in resolving the conflict. Their objective and impartial attitude created an environment where we felt supported without worrying about who was to blame.

Any advice or consideration given by Niniak Mamak and Hatobangan is always constructive, leading to finding a middle ground that is fair and beneficial for both parties. Their understanding and tactful approach helped us work through the problem, serving as an example of the importance of cooperation and joint problem-solving in family relationships. Niniak Mamak and Hatobangan took an active role in finding solutions to the family's intractable problems. Their wisdom and life experience helped pave the way for dialogue and understanding between the parties involved. In the Mandailing ethnic marriage tradition, the pick-up plays an essential role as a symbol of the groom's success and social status; the higher the pick-up price, the greater the social status. The presence of the groom is not only a representative of the groom's family, but also reflects the dignity and position of the family in Mandailing society. With increasing levels of education and occupational prestige, the pick-up becomes a highly valued event and is considered an indicator of family stability. A high pick-up price reflects the success and progress of the groom's family, creating a more respectable image in the eyes of the local community. Thus, the pick-up tradition in Mandailing ethnic marriages has become more complex and is closely related to the socio-economic status and social status of the families involved.

b. Economic Factors

In the context of economic factors, when a man of Mandailing ethnic origin is the only male in his family getting married, a dynamic emerges that demands special attention. Here, Hatobangon felt the need to approach Niniak Mamak, an influential figure who serves as a traditional leader in Minang society. The rationale behind this move is Hatobangon's attempt to ensure that the wedding ceremony follows Mandailing customary procedures.

This is all the more important because, within the Mandailing traditional framework, inheritance rights play a central role in determining the well-being of the family. Following Minang customs in marriage could impede the flow of inheritance to Hatobangon's son, given that in Mandailing tradition, inheritance is traditionally given to male descendants. Therefore, asking Niniak Mamak for their blessing not only reflects respect for Mandailing tradition but also serves as a strategic move to ensure the continuation of inheritance rights inherent to Mandailing ethnic descendants in their family lineage. Thus, the involvement of Niniak Mamak is crucial in bridging and maintaining the balance between cultural diversity and customary provisions, which are essential for the survival and sustainability of Hatobangon family values. Thus, using Mandailing customs in the context of marriage is not only a symbolic act but also a concrete manifestation of pragmatic considerations to maintain cultural continuity, integration, and inheritance rights, which have become an integral part of Mandailing family identity.

Talcott Parsons' AGIL Theory Describes Ethnic Amalgamated Marriages

Talcott Parsons, a famous sociologist, is known for his contribution to functionalism. In the context of discussing the Agil theory (Adaptation, Goal Attainment, Integration, and Latency) by Talcott Parsons on the topic "Family Survival with Amalgamated Marriages in Mandailing and Minang Ethnicities in Jorong Kauman Nagari Tanjung Betung, South Rao District, Pasaman Regency," we can investigate how the concepts of this theory can be applied. Agil's theory emphasizes that families must be able to adapt to their social and cultural environment. In the context of Jorong Kauman, adaptation is evident in how families with amalgamation marriages between Mandailing and Minang ethnicities adjust to the cultural norms, traditions, and values of their community. How they overcome cultural differences and change their family's way of life is worth considering. It is important to note that applying this theory must consider the diverse cultural and social context of Jorong Kauman in Nagari Tanjung Betung. Good adaptation between the two ethnicities gave birth to a marriage and harmony in household and community life.

Conclusion

From the initial arrival of the Minang people in the 51s to the marriages that took place in the 70s, it is a rich story of cultural evolution and integration. The unity between the Mandailing and Minang people in Jorong Kauman is a living testament to the community's ability to grow and develop through extracting wealth from various traditions. The integration between the Minang and Mandailing ethnicities goes well, with harmony and mutual care. Over time, people who come from the Mandailing ethnicity interact with the ethnic Minang, which brings comfort. Ethnic Mandailing in Jorong Kauman are now able to master the Minang language, and even ethnic Minang can master the Mandailing language. For a long time in Jorong Kauman, Mandailing people have had a tribal chief or Niniak Mamak, known by the Minang people as Hatobangon. Mandailing and Minang provinces highly uphold the value of tolerance. The factor that maintains an amalgamation marriage is culture. The culture of these two

ethnicities has been mixed and developed in Jorong Kauman. Any problems between the two ethnicities will be discussed in deliberation to find a solution and a middle ground.

The Niniak Mamak and Hatobangon took a keen interest in finding solutions to the family's intractable problems. Their approach, rich in wisdom and life experience, helps pave the way for dialogue and understanding between the parties involved. With the active involvement of Niniak Mamak and Hatobangon, it is hoped that families in conflict will find common ground, resolve their differences, and avoid divorce. This shows that the value of family and the sustainability of marriage are highly valued. A concerted effort from all parties, including the help of wise people, can strengthen the family's foundation and encourage the restoration of healthy relationships.

Mandailing customs in marriage, therefore, not only reflect respect for their own cultural heritage, but are also strategic decisions to ensure the continuity of inheritance rights within the family. This decision is considered a wise step to protect the traditional values that the Mandailing ethnicity has held dear. Wearing Mandailing customs in the context of marriage is not only a symbolic act but also a concrete manifestation of pragmatic considerations. It aims to maintain the continuity and integrity of culture and inheritance rights, which have become an integral part of the identity of Mandailing families.

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