

## Family Resilience with Mandailing and Minang Ethnic Amalgamated Marriages

Muhammad Zulfa Hidayat & Akdila Bulanov

### \*Correspondence :

Email:

[muhammadzulfahidayat03@gmail.com](mailto:muhammadzulfahidayat03@gmail.com)

### Authors Affiliation:

<sup>12</sup> UIN Bukittinggi, Indonesia

### Article History :

Submission: 9<sup>th</sup> August, 2024

Revised: 15<sup>th</sup> December, 2024

Accepted: 24<sup>th</sup> December, 2024

Published: 31<sup>th</sup> December 2024

**Keyword:** Family Resilience;  
Amalgamated Marriages; Minang  
Ethnic; Mandailing Ethnic

### 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 the factor of good 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 will have tremendous potential if managed properly, especially to build a dynamic and integrative community structure, but 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 form 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 to accept 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:

مِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

*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 explains a lot about 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, Warahmah with the aim of establishing 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 is something that encompasses more than just the relationship between two people getting married 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 is free 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 marriage custom carried out with several tribes in Indonesia, such as the Mandailing and Minang tribes. 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). Ethnic Mandailing is an ethnic group originating from the Mandailing area in North Sumatra, Indonesia. Although they belong to the Batak group, Mandailing ethnicity has a different culture and language from others. Mandailing ethnic still uses local culture, traditions, and customs, especially when we use language in daily life, and Mandailing ethnic adheres 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 with each other 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 further study amalgamation marriages to understand the social dynamics in heterogeneous societies and identify the factors that influence the success or failure of amalgamation marriages (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 also 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 is in line 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 occurs when interacting with people who are culturally different is that each individual has a tendency to assume that he or she is a different person. Therefore, marriage is a major social event because it is a cycle of a person's life. Cycle of a person's life, so if you want to get married, you must fulfill certain criteria according to the fulfill certain 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 very important 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 very important and the key to marital peace. Couples in amalgamated marriages must eliminate their egos in order 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 understanding, 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 that arise from the environment or circumstances that cannot be predicted beforehand. 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 an amalgamated 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 such as values, customs, beliefs, traditions, lifestyles and behaviors of each family member. In families who conduct amalgamation marriages, tolerance for cultural differences is very necessary, especially within each family which 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, it is based on common beliefs and mutual commitment (Pemata 2022).

In addition, support and assistance from extended family is also very important to help newly married couples overcome problems that may arise in marriage. In addition to family support, a strong agreement between the married couple is also very important for the success of an amalgamated marriage, The married couple must have the readiness and willingness 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 better understanding, families can provide better support to the married couple and help them overcome problems that may arise in the marriage (Saydiyah and Julianto and 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 with each other. The culture of this region is influenced by two cultures that often borrow from each other, between the Minangkabau and Mandailing cultures. Therefore, the culture and traditions there are not entirely similar to the other Minangkabau or Mandailing cultures. For example, marriage customs by the

Mandailing tribe are widely followed from Dalian Na Tolu such as 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 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 observations of research in Jorong Kauman Nagari Tanjung Betung, South Rao District, Pasaman Regency, it is known that the survival of families 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. In the midst of the rise of failed marriages from amalgamation marriages, there are still those who survive and become examples for other amalgamation marriages. Mixed marriages do not always end badly, but there are also those that 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 with each other. The culture of this region is influenced by two cultures that often borrow from each other, between Minangkabau and Mandailing cultures. Therefore, the culture and traditions there are not entirely similar to the other Minangkabau or Mandailing cultures. For example, marriage customs by the Mandailing tribe are widely followed from Dalian Na Tolu such as 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 have differences in the marriage process, which is combined in traditional weddings in the Pasaman Region (Zanna 2017).

Based on initial interviews with the head of Jorong Kauman named Rian revealed that amalgamated marriages in the Jorong Kauman area there are 30 families registered as residents whose marital status is amalgamated. 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. In the midst of the rise of failed marriages from amalgamation marriages, there are still those who survive and become examples for other amalgamation marriages. Mixed marriages do not always end badly, but there are also those that 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. Because the researcher intends to describe, describe, and 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 in order 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 functional structural theory. In the context of discussing the AGIL theory (Adaptation, Goal Attainment, Integration, and Latency) by Talcott Parsons. 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. So, it can be concluded that qualitative research is research used to describe, explain, and describe social phenomena in society in the form of 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 who conducted Amalgamation marriages between Mandailing and Minang Ethnicities, along with traditional leaders of each ethnicity between Mandailing Ethnicity and Minang Ethnicity. The results of the researcher's interviews with informants were Mandailing Ethnic and Minang Ethnic are very upholding 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, but 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 of the tangible withering results 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 Mandailing and Minang ethnic communities in Jorong Kauman has been going on for a long time, around the 70s after Mandailing residents came to Jorong Kauman. The pattern of tolerance goes well, the arrival of Mandailing ethnic is welcomed by the local population. Minang people never differentiate between existing ethnicities, they always tolerate each other. The results of interviews conducted by researchers with informant from Mandailing ethnicity revealed that:

*The tolerance in Jorong Kauman is very good, because the ethnicities respect each other, and if there is an event that is carried out, whether it is a happy event 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, for inter-ethnic tolerance, the community and datuak from Minang are very large, because as local residents have accepted ethnic*

*outsiders who are different from the local population, and if there is a problem, the Minang community takes part 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 that takes place in Jorong Kauman is not only good, but it is a strong foundation that forms a harmonious social life. From the statements of Informants Adri Nasution and Kardi, it can be seen that tolerance in Jorong Kauman is very good, especially between ethnicities respecting, respecting and helping each other when there is an event, be it an event 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 manifested in every life event, be it joy or hardship, where all *warag* sincerely and selflessly unite to help each other. Mutual 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 cultural understanding of each other. 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, as the local population, has managed to genuinely accept ethnic outsiders who are 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 in Kauman, but there has never been a fatal division, because each other respects each other, for example in finding an agreement when there is an event, all are gathered in one place, both from the Minang ethnic group and the Mandailing ethnic group, and each person is given the opportunity to convey their rights, lack of 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 to be relevant, and that inter-ethnic interaction is natural. The mutual interaction and communication among the community reflects 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 level of tolerance that has been achieved 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 those from the Minang ethnicity and Mandailing ethnicity 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 strengthening the relationship between the Minang and Mandailing ethnicities, it can be seen from the way the problems faced are resolved, if there is a split or quarrel that occurs between the two ethnicities it is resolved by Niniak Mamak and Hatobangon in Jorong Kauman. The results of interviews conducted by researchers to informant Elisyawana as the organizer of the amalgamation marriage found out 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 hatobangon to find a middle way out of the problem, niniak mamak and hatobangon never corner either party and they try to find the best way.*

The results of the interview were reinforced by the informant:

*When there are problems between families who marry, niniak mamak and hatobangon take part in solving and resolving problems that cannot be resolved by the family, so that there is no divorce in the family who marries.*

Based on the results of the researcher's personal interview with Mrs. Eliswana and Darniati, it can be explained that when I as a husband and wife face a big enough problem that is difficult to overcome alone, we do not hesitate to ask for help from niniak mamak and *hatobangon*. 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 hatobangon 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 having to worry about who was to blame.

Any advice or consideration given by Niniak Mamak and Hatobangon is always constructive, leading to finding a middle ground that is fair and beneficial for both parties. Their understanding and tactful approach helped us to work through the problem, and this served as an example to us of the importance of cooperation and joint problem – solving in family relationships. Niniak Mamak and Hatobangon took an active role in finding solutions to the family's intractable problems. Their wisdom and life experience helped pave the way for dialog and understanding between the parties involved. In the Mandailing ethnic marriage tradition, the pick – up plays an important role as a symbol of the groom's success and social status, the more the pick – up price increases. 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 closely related to the socio-economic aspects and social status of the families concerned.

#### 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 potentially 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 is also 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 key in bridging and maintaining the balance between cultural diversity and customary provisions that 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 and integration and inheritance rights that 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 functional structural theory. 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 can be seen from how families involving amalgamation marriages between Mandailing and Minang ethnicities can adjust to the cultural norms, traditions and values that apply in their community. How they overcome cultural differences and adjust their family's way of life is relevant to consider. It is important to note that the application of this theory must be done by considering 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 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 that occurs between the Minang and Mandailing ethnicities goes well, there is harmony and mutual care. Over time, people who come from Mandailing ethnicity interact with ethnic Minang, which occurs comfort. Ethnic Mandailing who are in Jorong Kauman are now able to master the Minang language and even ethnic Minang can also master Mandailing language. For so long in Jorong Kauman, Mandailing people also have a tribal chief or Niniak Mamak said by the



Minang people known as Hatobangon. Mandailing and Minang provinces highly uphold the value of tolerance. Where the factor that maintains 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 in order to find a solution and a middle way to solve the problem.

The Niniak Mamak and Hatobangon took a keen interest in finding solutions to the family's intractable problems. Their approach, which is full of wisdom and life experience, helps pave the way for dialog 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 is highly valued, and 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 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 to maintain the continuity and integrity of culture and inheritance rights that have become an integral part and identity of Mandailing families.

## References

- Julianto, Very. Saidiyah, Satih. 2016. *Problem Pernikahan Dan Strategi Penyelesaian Studi Kasus Pada Pasangan Suami Istri Dengan Usia Perkawinan Dibawah Sepuluh Tahun*. Jurnal Psikologi Undip. Vol. 15. No. 2.
- Maryati, Kun. 2006. "Sosiologi 3." Jakarta: Ekses.
- Nofrida, Wiwing. 2017. "Komunikasi Keluarga Amalgamasi Minang (Studi Kasus terhadap Pudarnya Penggunaan Bahasa Minang Dijurai Perwaliko Bandar Lampung)." Skripsi Universitas Lampung.
- Nurman. Wahyuni, Aguswita. 2019. *Dampak Perkawinan Adat Antar Etnis Mandailing Dengan Etnis Minangkabau Terhadap Kekerabatan Dan Hak Waris Anak Di Kabupaten Pasaman*. Journal Of Civic Education. Vol. 2. No. 4.
- Permata, Bunga Dinda & Syafrini Delmira. 2022. "Kebertahanan Keluarga Dengan Perkawinan Amalgamasi Pada Etnis Melayu Dan Jawa Di Tanjung Uma Kota Batam." *Jurnal Perpektif: Jurnal Kajian Sosiologi Dan Pendidikan*, Vol. 5, Nomor. 3.
- Ramadhani, Yunisa. Sulfinadia, Hamda. Efrinaldy. 2024. *Perkawinan Campuran Antar Suku Perspektif Hukum Islam*. Volume 14 No. 1.
- Rosalia, Popy. 2020. "Perkawinan Campuran (Amalgamasi) Antara Etnis Minangkabau Dengan Etnis Jawa Studi Kasus Di Kenagarian VII Koto Talago Kecamatan Guguak Kabupaten Lima Puluh Kota, JOM FISIP, Vol. 7. Edisi II Juli – Desember."
- Setiawan, Deny. Jumah Lailatul, Pajri. 2017. *Etnis Mandailing Di Pantai Tengah*. Jurnal Unimed. Vol. 15. No. 1.
- Soemiyati. 2007. *Hukum Perkawinan Dan Undang – Undang Perkawinan tahun 974 Tentang Perkawinan*. Yogyakarta: Liberti.
- Soeraso, Andreas. 2008. "Sosiologi 1 SMA Kelas X." Jakarta: Perpustakaan Nasional.
- Suhendra Wayan. 2018. "Metodologi Penelitian Kualitatif Dalam Ilmu sosial, Pendidikan, Kebudayaan, dan Keagamaan." Bandung: Nilacakra.

- Sukmawati, Mu'awanah Annisa. Satrio, Ilham Muhammad. 2021. Kebertahanan Masyarakat Pada Permukiman Kumuh Berdasarkan Aspek Sosial Ekonomi Dikelurahan Salatiga, Kota Salatiga. *Jurnal Desa – Kota*. Vol. 3. No. 1.
- Wahyuni, Nurman dan Aguswita. 2019. Dampak Perkawinan Adat Antar Etnis Mandailing Dengan Etnis Minangkabau Terhadap Keekerabatan Dan Hak Waris Anak Di Kabupaten Pasaman. *Journal Of Civic Education*. Vol. 2. No. 4.
- Waluya, Bagja. 2007. "Sosilogi :Menyelami Fenomena Sosial di Masyarakat." Bandung: PT Setia Purna Inves.
- Zanna, Delfia. 2017. "Upacara Adat Perkawinan di Pasaman Barat Provinsi Sumatera Barat (Percampuran kebudayaan Minagkabau dan Mandailing)." Skripsi: Universitas Negeri Medan.