



Karoja: The Unification of Culture between Java and Karo

Sabariah Bangun

Department of Anthropology, Faculty of Social and Political Sciences University of Sumatera Utara, Jl. Dr. Sofyan Nomor 1, Medan, Indonesia

Abstract: Humans made up of different races, tribes, nations and religions. Countries Indonesia consist of various ethnicities or tribes, so that Indonesia has a philosophy of life, unity in diversity, which means although different but still united. As a result of the diversity of ethnic groups in Indonesia is the frequent intermarriage. This intermarriage gave issue the cultural unification between the male and the female. One of the unification of culture studied is the marriage between Karonese and Javanese in the District of Namorambe, Deli Serdang regency - North Sumatra. The majority of people in the village Namorambe are the Karo tribe, and they were originally occupied this area. Assimilation means a process of unification of different cultures with the aim to reduce the difference between the two of them and achieve mutual interests. In contrast to acculturation goes naturally or organically, the process of assimilation to walk with their real efforts of both cultures holder. As we know, intermarriage is one example of the union of two cultures within the scope of the individual. By marrying people of different tribes with us means, we are ready to accept all differences including cultural differences. However, to build a harmonious household, usually the pair will unify their respective cultures so that their relationship has always been good. Marriages between Karonese and Javanese tribes often occur in Namorambe areas. There are two villages patterned Java, Desa Jati Kesuma and Judi Rejo villages. Intermarriage between Karo and Java tend to prefer the lineage of the male or patrilineal. This study aims to see how the union of two cultures that Karo and Java in the Namorambe area, and what kind of results the union of two cultures. Contemporary phenomenon in the cultural unification Karo and Java is the entertainment community, which is a mixture of both cultures in the form of music with a typical arrangement Karo, however lyric in Javanese language, and the title song is 'Karoja'.

Keywords: The unification of Culture, Intermarriage, Differences Ethnic, Indigenous

1. Introduction

Indonesia is one country that has an assortment of tribes (multiethnic), with a high degree of diversity and has great opportunities for the multicultural wedding. Weddings are held containing values or cultural norms are very powerful and broad (Abu in Natalia & Iriani, 2002). As for who can accelerate the integration between tribes is assimilation. This happens because in the assimilation of adjustment or melting properties of the original owned by the properties of the environment around us. Adjustment or smelting was conducted by marriage or marriage.

Based on the data found in BPS (Central Statistics Agency) in 2014, there were 2,109,339 inhabitants in the province of North Sumatra particularly in Deli Serdang and diversity among ethnic Malays, Batak, Karo, Javanese, Chinese and Indians. That is, it is inevitable that many multicultural wedding going on, not only on citizens who are ethnic differences, but also a citizen marriage with foreigners from Western culture are found in the province, especially in Deli Serdang (CBS, 2014). A large number of the Karo tribe and Javanese living in Deli Serdang especially Namorambe village be one of the factors that can unite them into a matrimony.

Undergoing a relationship in marriage is not as easy as walking a relationship when they are not married (Degenova, 2008). Many new things to be discovered by individuals on themselves when she married her partner. Individuals must learn to adjust to each other in order to receive what their partner. Moreover, if a married couple are from different ethnic backgrounds, will be a lot dijumpa various types of differences such as cultural values, attitudes, beliefs, prejudices,

stereotypes, etc. (Matsumoto, D. & L. Juang, 2008). In this paper the authors will see the marriage between Karo tribe and Javanese.

1.1 Reasons for Choosing the Topic

The purpose of this study was to determine the cultural unification between Karo tribe and Javanese at Namorambe village, Deli Serdang regency.

2. Literature Review

Adjustment marriage is defined as the process of modifying, adapting, and changing individual behavior patterns and interactions couples to achieve maximum satisfaction in the relationship (Degenova, 2008). According to Bernard (in Santrock, 2009) there are two dimensions in marriage adjustment, namely (1) the degree of understanding and agreement, (2) intimate communication between couples. Hurlock (2004) says there are four main things in the adjustment of a marriage of the most common and important for the happiness of marriage, namely adjustments with partner, sexual adjustment, financial adjustments, and adjustments to the partner's family. Healthy adjustment will lead to a condition in which a happy marriage and vice versa, people who fail to adapt will have problems in their marriage (Degenova, 2008). The phenomenon of different ethnic weddings have experiences different story. In marriage united two different cultures, different backgrounds and different parts that can cause incompatibility (Koentjaraningrat, 1981 in Sedyawati, 2003).

Karo tribe and the tribe of Java is one of the eight ethnic culture in the province of North Sumatra. Although there are some differences in the form of customs and habit patterns among these groups, but there are basic things that are universal aspects of the environment in which customs and influential role in the manifestation of an attitude, character, response, how to view each community. Javanese people want harmony, concord and harmony mindset to live mutual respect (Bratawijaya, 1997).

Generally, it was found that most Javanese prefer to remain silent and avoid conflict rather than fight, because it tends to emphasize the unity and harmony in life. This is according to research conducted by Andayani (2001) that in the Java family is found, when the marriage conflicts occur they tend to deal with how to avoid such conflicts. Unlike the famous Batak people who spontaneously and are not afraid of conflict with other people because they have teachings that human beings are equal, no human being privileged over others (Build 1986 in Minauli, 2006). This is evident in their belief that everyone can have power as reflected in the concept of "Rakut Sitelu" where everyone can switch roles and status in accordance with the position when dealing with a person.

3. Research Method

The data used in this study were collected through observation and interview. Interviews were conducted with the head of the village, the community around the village Namorambe, Lorong, Jati Kesuma and Judi Rejo and four pairs, namely, Karo Tribe two women and two men and two women Karo tribe Javanese and two men Javanese.

4. Result and Discussion

Interesting to study when he learned that the husband and wife are Javanese Karo tribe. According to Hurlock (2004), the man known as masculine, manly and courageous (male power), in contrast to the perception of the woman known by the feminine, softer, and more timid. A husband who became head of the household is expected to be a figure that is respected and honored would a different meaning when her husband found weaker than the wife. In accordance with the exposure theory of Javanese and Karo, the role which should be owned by the husband as a leader is lost with didominasinya the role of his wife, who basically Karo tribes who have a more dominant character trait.

Kurdek & Smith (in Hoffman, Paris & Hall 1994) stated that in marriage there will be three stages through which the pair, namely (1) the phase blending that occurs in the first year that the couple learn to live together and understand one another, (2) phase nesting occurring in the second and third year is a pair explore the limits of their suitability to nascent conflicts, (3) maintaining phase that occurs in the fourth year that the pair began to resolve conflicts that occur in their marriage.

In the initial phase Karo-Java mixed marriages where the wife's position Karo ethnic Javanese ethnicity, while her husband, the husband of Javanese ethnicity must undergo ritual clan Award for entry in the kinship system Karo. Usually clan given to the husband is the clan of brother (uncle) of the mother of the woman (wife). Conversely, if a husband and wife who have tribes Karo ethnic Javanese ritual Award clan then taken from the clan brother or sister (mother or mother) of the father of the man (husband). Based on interviews with ...:

"My Husband Javanese, so when we married him be given in Traditional first. My husband took my mother's clan brother ..."

In mixed marriages wife Karo ethnic Javanese ethnicity, while her husband, the wife of an active role in balancing the use of both traditional Karo-Java. Based on the explanation of the respondents, in their families and kinship systems procession held in turn two tribes. In the initial phase of the child's birth, a traditional Javanese used up until phase towards maturity. Then in phase, marriages and deaths used Karo traditional ritual. The husband who Javanese ethnicity by giving her clan Karo, then also active in various family gatherings Karo. Karo their dominance in this wedding because the groom (the Javanese ethnicity) into the kinship system Karo, as described:

"The husband is always involved in the events of my family (Karo.red). Because each custom event not he already has the pedigree as anything as anything so if the custom of Karo. So, he is now accustomed to"

This cultural unification process also detracted from the neighborhood where the family lives. Respondents who we encountered Javanese ethnicity in which women and men have tribes Karo, only one family living on the Javanese, it turns out the values of parenting and education in the family is thicker patterned Java. While Karo ethnic marriages between women and men of Javanese ethnicity, only one family living in the neighborhood Karo tribe, the values of care, education, and the pattern of daily life more dominant patterned Karo.

The unification of culture on marriage phase starts from small things first, for example, the use of everyday language. The language used is Indonesian mixed with local languages on certain words both Java and Karo, regional accents, or the tone used to express something. It is slowly mixed with local culture, words in the local language began to wane, the accent is slowly thinned or mixed with accents of native communities, as well as a different tone in speaking. Then go to the next phase of the ritual on ethnic influence each greatly affect the mixing of two cultures.

5. Conclusions

As a result of Indonesia which consists of various ethnic or multicultural cause mixed marriages or marriages between ethnic going to happen. Marriages between Karo tribe and Java are known by the term "Karoja" is the primary consideration. If any person, whether male or female who want meikah with Karo tribe he would be "Merga". Giving merga is always adjusted to merga Impalnya or marital ideal for Karo tribe. Impal in the sense if wishing to marry a man, then he should take the daughter of the brother of the mother or the so-called "Mama" so every male Karo who married women who are not People Karo will be merga accordance with merga mother, while if wishing to marry woman he should marry a boy of sister father or tailored to clan father's sister's husband. So every Karo women who are married to men who are not People Karo he will be given in accordance with merga husband of the sister of his Father. This is all done by the Karo people to make it easier to find out where it stands in custom events, whether the child Beru, Kalimubu, Senina accordance with the principle of "Rakut Sitelu" so married couple who are known and respected.

The existence of mixed marriages between Karo tribe and Javanese in this Namorambe turns Mom and environmental influences are very influential. Researchers look of rearing and education that they do contaminated with the environment. Why do researchers say this is because if the environment is dominant Javanese he will affect Java, but if the dominant environment Karo man, he will affect the Karo tribe.

References

- Adyanto. (2005). Hubungan antara Prasangka Etnis dengan Sikap Terhadap Pernikahan Campuran pada Etnis Jawa-Tionghoa. Skripsi (tidak diterbitkan). Surakarta: Fakultas Psikologi Universitas Muhammadiyah Surakarta.
- Bangun, T. (1986). Manusia Batak Karo. Jakarta: Inti Idayu Press.
- Bratawijaya, Thomas. (1997). Mengungkap dan Mengenal Budaya Jawa. Jakarta: Pradnya Pramita.

- Degenova, Maty Kay. (2008). *Intimate Relationships, Marriages & Families*. NewYork: The Mc Graw –Hill Companies.
- Duvall, E.M., & Miller, B.C. (1985). *Marriage and Family Development*. 6th Edition. New York: Harper & Row Publishers.
- Edi, Sedyawati, Prof., Dr. (2004). *Budaya Jawa dan Masyarakat Modern*. Jakarta: Pusat Pengkajian Kebijakan Teknologi Pengembangan Wilayah BPPT.
- Ginting, M. Ukur. (2008). *Adat Karo Sirulo*. Medan: Kalangan sendiri
- Natalia, D., & Iriani, F. (2002). *Penyesuaian Perempuan Non-Batak Terhadap Pasangan Hidupnya Yang Berbudaya Batak*. *Jurnal Ilmiah Psikologi*. No.VII.27-36
- Putro, Brahma. (1995). *Sejarah Karo Dari Zaman Ke Zaman*. Medan: ULIH SABER
- Tinambunan, Djapiter. (2010). *Orang Batak Kasar? Membangun Citra dan Karakter*. Jakarta: Elex Media Komputindo.