

THE INFLUENCE OF COMMUNICATION ON CHILDREN MIXED MARRIED CULTURES BETWEEN BATAK AND JAVANESE CULTURE

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Abstract

The purpose of this study was to find out whether children from mixed marriages from Batak and Javanese parents could communicate with their parents well or not. Subject of this research is mix marriage family between Bataknese and Javanese chosen purposively. Data collected with depth interview, passive participation, and document analysis.

Key words: *marriage, mix marriage, children mix marriage, bataknese, javanese*

INTRODUCTION

Technology and era have made humans of the arena communicate with every different and socialize (Erya & Pustaka, 2021), both in person as well as through telecommunications media (Isnaini & Aminatun, 2021). Indonesia has a unified language (Gul et al., 2020), particularly Bahasa Indonesia. Bahasa Indonesia exists to make it less complicated for every Indonesian citizen to talk with each other (Adelina & Suprayogi, 2020). Indonesian humans use Bahasa Indonesia in interacting because in Indonesia there are numerous tribes and cultures (Sari & Wahyudin, 2019). Each tribe and tradition in Indonesia has its very own regional language (Sari, n.d.). therefore, to apprehend and communicate inter-tribal groups (Kuswoyo et al., 2021), Indonesian human beings use the language of solidarity (Candra & Qodriani, 2019), namely Bahasa Indonesia .

Marriages of different ethnicities and cultures in Indonesia are very common (Qodriani & Kardiansyah, 2018). This is something that often becomes a problem between families (Fithratullah, 2019). because of the many differences between tribes and cultures, there are often debates (Kardiansyah & Salam, 2020). The meaning of the word marriage means "join", "sex" (Ahluwalia, 2020). Join or mix it means non-uniform gathering (Aminatun & Oktaviani, 2019). In marriages of different ethnicities and cultures (Prayoga & Utami, 2021), especially between the Batak and Javanese, there are quite a lot of differences (Suprayogi, 2019). In Indonesia, the Batak tribe is known as a tough tribe (Kardiansyah, n.d.) . Tough here means that the character is tough, the intonation speaks louder (Asia & Samanik, 2018), and tends to say words without further ado or you could say to the point. In contrast to the Javanese, in Indonesia (Suprayogi et al., 2021), the Javanese are known for their smooth and soft spoken words, sometimes they are considered as people's pleasures (Damayanti et al., 2019).

Children's education pattern is one of the problems that what often happens in marriage mixture (Mertania & Amelia, 2020a). when it happens prolonged mixed marriage assimilation will occur (Oktaviani, n.d.). That assimilation is mixing of two or more

cultures thus forming a new culture (Pranoto & Suprayogi, 2020). If this assimilation process continues develop (Cahyaningsih & Pranoto, 2021), then the existing culture the longer it will sink or is lost. The process of acculturation and assimilation can be seen from the communication process carried out between husband and wife, as well as between parents and children. husband and a wife who comes from two different cultures different, requires a process understanding of each culture which is something that very important. This is known as low context communication and high context communication (Sari & Putri, 2019). Children's education pattern is one of the problems that what often happens in marriage mixture (Endang Woro Kasih, 2018).

LITERATURE REVIEW

There are many cases of communication in mixed marriage culture families between Batak and Javanese (Oktaviani et al., 2020). for example, the husband is Batak and his wife is Javanese, the wife often misinterprets her husband's words because the husband speaks too loudly so that he is considered rude or angry. even though it was a normal thing and that was the way her husband spoke as well as children (Apriyanti & Ayu, 2020).

The key to bridging the communication gap between the Batak and Java through acculturation combined with strategy (Sartika & Pranoto, 2021). Batak husband should be have sensitivity in understanding how their partner receives their message (Nurkholis et al., 2022). On the other hand On the other hand, their partner should try to reduce their own sensitivity in accepting the spoken word by their husbands (Nurmalasari & Samanik, 2018). Being overly sensitive in responding to what other people say will increase feelings offended which will lead to unnecessary conflicts and fights (Samanik, 2019). By understanding the essence of issues they want to discuss and by being aware of different communication styles because of the cultural differences they have, mixed marriages between Batak and Javanese people can be successful which is opened gradually (Mertania & Amelia, 2020b). it takes practice to fix old marriage communication errors (Amelia, 2021a). When a partner understands how to adjust all together, they can make real progress in their communication (Gulö, 2014).

With the character of an father from the Batak culture, it is very influential on the growth and development of children (Mandasari & Aminatun, 2020). Children from mixed marriages between Batak and Javanese tend to be smart children in academic and non-academic fields (Amelia, 2021b). In Batak culture, children must be able to have expertise in the arts . Batak parents will seek their children to learn art. they enrolled their children in music or painting classes (Kasih, 2018). communication between parents and children also tends to be close because Javanese parents are very close to their children (Amelia, 2021b).

In terms of communication, children will follow their parents in the regional language (Abidin et al., 2021). In mixed marriages between Batak and Javanese, the child will follow the Javanese language when he talks to his Javanese family (Fatimah & Puspaningtyas, 2020). Likewise in a Batak family, the child will follow the Batak language when they is in a Batak family (Setri & Setiawan, 2020).

METHOD

In this research, case study method is used. raised a case study from a family which is a mix marriage culture between Batak and Javanese cultures. where this research is a type of

approach in research that the study of one case intensive, in-depth, detailed and comprehensive. Various variables are studied and traced, including also the possibility of a relationship between existing variables. Therefore, research a case could be giving birth statements that are explanation, Sanapiah (2003:21) Researchers will observe phenomena that occur in couples mixed marriage mixed marriages with barriers to intercultural communication occurs and in the pattern of children's education mixed marriage.

RESULTS AND DISCUSSION

Cultural and religious issues in marriage is not a big deal, because for them, especially the community stranger when they are adults given the freedom to choose the path his life. because by the time they get married, they already understand and are open to each other's customs and culture so that their children can be sure to understand the local language from their own parents.

Mixed marriage, between these two parents also use two languages to communicate with their children. Communication that often discussed is about plans, the opinions and wishes of each family member, especially children they. They listen more their children's opinions and plans because I think this can be develop their children's confidence to be more open in express his opinion.

There are two obstacles that occur on their marriage is an obstacle “above the water” is an obstacle that related to differences in principles, culture, experience perception, emotion, language and nonverbal and “under water” is an obstacle their marriage covers the differences norms and rules. Some obstacles or obstacles that occur at the beginning and their marriage is the language that used, the religion followed, the food chosen, the culture applied, the principles worn during marriage. In the beginning marriage there are obstacles above provide obstacles in marriage mix this but over time with use good communication then The above barriers can be overcome.

CONCLUSION

From observations on couples in this mixed marriage there is a difference between married couples can be with mixed marriage partners, namely openness in family. We rarely find that in ordinary married couples, where if a child expresses his opinion, that opposed and assume that children it's still small and can't speak. If you have a problem or differences of opinion must be discussed quietly. In communicating married couples mix choose to use two The language is the wife's language and the husband's language and they also teach language it on their children because they think that marriage is a learning process.

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