

The Role of Minangkabau and Batak Families in Medan

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ABSTRACT

Background: The family has a pattern of relationships or rules of behavior and is a social institution that has a system of norms and procedures for completing important tasks. The family is an important social institution in Indonesia, where the family has a set of norms and rules to accomplish important tasks in the family. Families play an important role in shaping a person's character and social behavior in society. The main task of the family is to pass on traditions, attitudes, behaviours, and values by creating an environment conducive to positive interaction and socialization between the child and their environment. The Minangkabau community in Indonesia, originating from West Sumatra, has a matrilineal kinship system, which emphasizes childcare by the mother and guidance from the mother's brothers. In contrast, the father's role is to provide for the family. The Batak community has a patrilineal kinship system, where kinship relationships are based on the father's lineage. In Batak tradition, men have a higher status than women, and only men are allowed to make decisions in family discussions.

Method: This study is quantitative in nature using descriptive methods. The population of this study was 600 Minangkabau families and 480 Batak families in Medan with a sample of 169 people, of which 86 people from the Minangkabau tribe and 83 people from the Batak tribe. The technique used in this study was purposive sampling. The research instrument used a questionnaire.

Results: The results showed that mothers from the Minangkabau tribe were in the very good category at 73.3% and the Batak tribe respondents were in the very good category with a total of 72.3%.

Conclusion: The role of mothers from the Minangkabau and Batak tribes is in the excellent category.

KEYWORDS

Batak, Family, Minangkabau, Mother's Role

INTRODUCTION

Indonesia consists of various tribes and cultures spread throughout the region. Each tribe has a style or uniqueness that distinguishes one tribe from another. North Sumatra is one of the regions in Indonesia with various social, cultural, economic, and multi-ethnic backgrounds. Medan City is the capital of North Sumatra province. This city is the third largest city in Indonesia after Jakarta and Surabaya with a population of 2,264,145 people in 2018. Medan City itself has a very diverse ethnic group. The composition of the Medan City community consists of Malay, Batak, Karo, Javanese, Acehnese, Minangkabau, and others (Badan Pusat Statistik, 2019).

Family is a pattern of relationships or rules about behavior. Family as a social institution, where the family

is a system of norms and procedures that are accepted to complete the important tasks of a family. The family institution talks about the positions and roles that are formed in marriage. The family has a big role in shaping a person's character in relation to the social behavior of society (Irwan, et al., 2022).

The family becomes the main agent that has the task and function of passing on habits, attitudes, behaviors, and values by creating a conducive condition to create positive interactions and socialization between individual children and the environment. The role of parents in the family is important in nurturing, guiding, and shaping the child's personality. In this case, environmental education must also be instilled. The family not only functions as a successor to offspring, but

more than that the family has social, economic, educational, and cultural functions. The family as a biogenetic unit function to maintain the continuation of offspring (reproduction) from one generation to the next. As a social unit, the family consists of individual family members who in their relationships interact and influence each other according to their respective status (Yadnyawati, et al., 2023).

The Minangkabau community is a group or ethnicity in Indonesia which is in West Sumatra. The place is the hometown of the Minang community, the Minang community views that all humans are basically the same (Umar, MC & Riza, Y., 2022). Minangkabau is one of the tribes whose kinship uses a matrilineal system, which means that kinship is organized according to female descent, so that more emphasis is placed on parenting the mother and the guidance of the mother's brother / mama, while the father plays a role as a breadwinner (Sukmawati, 2019). Minang parents provide care by combining religious and traditional knowledge in a balanced manner (Satrianingrum & Setyawati, 2021).

The Minangkabau kinship system draws its lineage from women, so it can be said that marriage for the Minangkabau tribe is a very important moment in maintaining their traditional structure (Maharani, AD & Hudoyo, S., 2022).

Talking about women, it is inseparable from the role and duties of women in the world of education, women are not only as objects but also as subjects of education, especially in the realm of family. In family

life, husband and wife generally play a role in fostering mutual welfare, both physically, materially, and spiritually and improving the family's position in society. The role of women in the family is as wives, mothers and even children. All these roles require tasks according to their respective roles. Women as mothers are where women interact directly with children, who educate and teach about life. For this reason, women must be able to understand their role in children's education as part of the family or as mothers (Kamila, 2020).

Unlike the Minang tribe, the Batak tribe in its kinship system holds the patrilineal principle, which is a system by drawing the line of descent from the male side (father). Batak families greatly elevate the degree of men compared to women. In Batak custom, all considerations can only be decided by men, while women cannot sit and can only witness in traditional forums. When a family does not have a daughter, the family feels sufficient, but if there are no sons in the family, in the eyes of the Batak people, the family cannot continue to fly the family flag.

In the Batak tribe, daughters are called (boru). For the Batak people, daughters also have an important role in the kinship system of the Batak toba community, such as for example in overcoming every problem in the family, it is the woman (boru) who is responsible for solving directly, either only limited to giving advice or working to solve.

The role in Batak toba custom can be concluded that the position of men and women is complementary.

In traditional Batak activities, if one party is not present it will be incomplete and perfect. As we know, in various traditional events it is the woman who is the host or serves the guests or the host of the activity. For example, in weddings or thanksgiving events of the Batak people who use the traditional system, women's duties are cooking/rewangan (marhobas) and entertaining invited guests and hosts of the event. However, not only women, for men who come from the women's family, also participate in entertaining and serving guests or in other words, the people who are in the kitchen are those who come from the women's family (Sinaga, 2023).

METHODS

Data Collection

The population in this study was the community in Tegal Sari Village with a research sample of 169 people where 86 people of Minangkabau ethnicity and 83 people of Batak ethnicity with the technique used was purposive sampling. Not only Minangkabau ethnicity, but Medan also has a population of people with Batak ethnicity.

Ethical Considerations

This research was conducted after the researchers passed the ethical test from the health Research Ethics Commission of the Faculty of Nursing, Universitas Sumatera Utara. Researchers use the principle of autonomy, namely the community (family) who become respondents have the right to decide whether they are willing to become subjects or not without any sanctions and losses, researchers provide complete and detailed explanations and information and are responsible if something happens

while conducting research. The community (family) who became research respondents were not discriminated against if they refused to continue the research. Evidence of the willingness of the community (family) to be involved as respondents in the research is signed on the respondent concentration information sheet provided by the researcher before the community (family) is made a research respondent, is anonymous and confidential, the sheet is only given a certain number and code. The confidentiality of the information was guaranteed by the researcher and the data obtained from the community (family) must be used for research purposes and not for other purposes.

RESULTS AND DISCUSSION

Result

Based on the data obtained from the Minangkabau tribe, most of the respondents were aged 40-49 years with 41 respondents (47.7%) and similarly with the Batak tribe, most of the respondents were aged 40-49 years with 32 respondents (38.6%). From the employment characteristics, most Minangkabau respondents worked as housewives with 66 respondents (76.7%). Respondents with Batak ethnicity also have many respondents who work as housewives, namely 72 respondents (86.7%).

In terms of education, most respondents from the Minangkabau ethnicity had a high school education with 55 respondents (64.0%) and likewise with the Batak ethnicity, most of whom had a high school education with 53 respondents (63.9%). For the characteristics of family income, most Minangkabau ethnic respondents

have a monthly income of more than Rp.2,969,824, - as many as 59 respondents (68.6%) as well as Batak ethnic respondents who have a monthly income above Rp.2,969,824, - with 48 respondents (57.8%).

Table 1 Frequency distribution and percentage of mother's role in Minangkabau family

Category	Frequency	Percentage (%)
Very Good	63	73.3
Good	23	26.7
Fair	0	0
Poor	0	0

Table 1 above shows that most respondents in the Minangkabau tribe have a very good role, as many as 63 people (73.3%).

Table 2. Frequency distribution and percentage of the role of Batak housewife

Category	Frequency	Percentage (%)
Very Good	60	72.3
Good	23	27.7
Fair	0	0
Poor	0	0

Table 2 shows that most respondents in the Batak ethnic group had a very good role, as many as 60 people (72.3%).

Discussion

Mother's Role in Minangkabau Family

The results showed that in Minangkabau ethnic families, 73.3% of respondents were in the excellent category. Hadi (2019) revealed that parents, especially a mother is the first teacher for her child, so if the mother wants her children to grow up with a good personality, a mother must first have a good personality. Mother's education is very important, with the provision of knowledge, insight, and extensive experience will

make mothers more able to adjust how to educate and care for children properly. Education is important because excellent children are formed from excellent mothers. In the growth of children, aspects of religion, morals, ethics, social/tradition need to be considered, because all these aspects are closely related to the formation of the child's personality. Communication between parents and children must be well established, for example, parents often invite their children to discuss what the child is doing is good or not. With good communication, children will be more transparent to parents, for example, if they experience outside disturbances, they will immediately ask their parents' opinions. Restriction of movement for children needs to be applied so that children do not act negatively and disturb the surrounding environment.

In the therapeutic role of this study, several ethnic Minangkabau respondents in the field stated that in the household environment, the husband is not a 100% decision maker. Based on Nurman's research (2019) which states that with the existence of exogamous marriages in Minangkabau, the wife's position is equal to the husband so that the greatness of Minangkabau women also influences her in making decisions in the family. Because women in Minangkabau have the power to influence household decisions.

Setiawan (2019) state that the matrilineal kinship system places women as very special figures in Minangkabau customs. This privilege makes women have a slightly better position than men. This can be

seen from their role in the family environment, where Minangkabau women are very dominant. Irawati & Darajat (2019) refer to Minangkabau data that applies matrilineally and matriarchally, women have a very strong position and role, even in terms of inheritance which gives high inheritance rights and low inheritance rights, decision making in the family, roles in educating children, and roles in deciding problems in society.

The figure of *bundo kandung* (woman) in Minangkabau customs is to show the character of a woman who gives full attention to her family and tries to realize the dreams of her children through education guided by the provisions of Minangkabau and Islamic customs. Minangkabau women have two roles, namely domestic roles, and public roles. The domestic role played by *bundo kandung* varies greatly. This variation is seen in the context of the type, frequency, and time used. Referring to the *penghulu*, the domestic role is mostly applied to *bundo kandung*'s role as a wife and mother of her children. Domestic roles are those played within her own household (as the mother of her children, as the wife of her husband, and as his sister). In the public role, she plays the role of sister-in-law, mother, trader, and other jobs that help the household economy. Minangkabau women are described as embroiderers in their households (Putri, 2020).

In Minangkabau culture, *bundo kandung* occupies a central position in social life. *Bundo kandung* is a very important female institution. She is described as a wise woman. Traditional Minangkabau

tambo (folklore) describes *bundo kandung* as a leader who determines the course of government. As a woman, she is not the sole entertainer at gatherings, not an ornament, or a mere complement. However, *bundo kandung* has an equal place with other government elites. She is understood as a female figure in the tribe or people who is the leader in the *gadang* house. *Bundo kandung* is a female figure who is respected, revered, and revered for her charisma, intelligence, and expertise in organizing and leading everyone who lives in the *gadang* house. As a respected central figure in Minangkabau culture, *bundo kandung* must have moral or ethical principles. With a strong and high moral character and moral or ethical principles, *bundo kandung* acts as a central figure in Minangkabau society and in educating children (Munir, 2020).

The Role of the Batak Family Mother

The results showed that the role of mothers in Batak families was mostly in the very good category with a percentage of 72.3%. This is in line with research conducted by Amanah et al (2023), which explains that the family is the first social environment for children. The family is the smallest social unit that provides the main foundation for child development. This statement explains that every family member, including the mother, has an important role in carrying out their respective roles well.

The high ability of mothers to be able to care for children also shows that mothers understand the importance of paying attention to the process of child

growth and development. The better the mother is in carrying out the role of parenting, the child will also be able to prepare themselves well for school.

The high ability of mothers to care for their children also shows that mothers understand the importance of paying attention to the process of child development. The better the mother in carrying out the role of parenting, the child will also be able to prepare themselves well to be able to socialize and carry out daily activities outside the home.

According to Nur (2019), states that Batak people have a philosophy of Manat Mardongan Tubu. Dongan tubu in Batak custom is a group of people in one clan. The image of dongan tubu is the figure of a brother or sister. In this philosophy, a person is taught to love his brother and help each other, so there should be no disputes that can damage brotherhood.

In carrying out the role of health, all Batak respondents can carry out their role very well in the family. The family is one of the smallest units to be able to maintain health in the family environment in a certain way that is known by family members, especially mothers. Therefore, a mother or other family members need to have good knowledge and understanding of health issues. In terms of age, most respondents were aged 40-49 years. In the research of Haryanti et al (2019), the older a person is, the more mature the ability to think. Therefore, the older someone allows them to have better knowledge.

Health service conditions also support public health status. Quality health services are needed. The

community needs Posyandu, Puskesmas, Hospitals and other health services to assist in obtaining treatment and health care. Especially for basic health services that are needed by the community. The quality and quantity of human resources in the health sector must also be improved. Health centers as the frontline in public health services play a very large role. This is because puskesmas will handle the need for education and primary care. preventive disease prevention programs so that not many people fall ill. Many deaths should be prevented, such as diarrhea, dengue fever, malaria, and today degenerative diseases that are developing such as coronary heart disease, stroke, diabetes mellitus and others. These diseases can be easily prevented if people understand and follow recommendations in maintaining environmental and health conditions (Utami, 2019).

LIMITATIONS

With only 169 respondents, it is certainly not enough to obtain a complete and more accurate picture of the role of Minangkabau and Batak families in Medan.

CONCLUSIONS & SUGGESTIONS

Based on the results of the research and discussion that has been described, the following conclusions can be drawn: 1. Most mothers in Minangkabau families are able to carry out their roles very well with a result of 73.3% and a good role category of 26.7%; 2. Most mothers in Batak families are able to carry out their roles very well, with a result of 72.3% and a good role category of 27.7%.

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