



CULTURAL ACCULTURATION: THE PROCESS OF MIGRATING AND FUNDAMENTALS OF BATAK-MELAYU CULTURE IN KISARAN, ASAHAN REGENCY

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Abstract

The topic of this paper is about Cultural Acculturation. The main reason this research was raised because in Kisaran, Asahan Regency, there has been a cultural acculturation between the Toba Batak and Malay. The Toba Batak tribe located in Toba Regency is a migrant tribe that has entered the lowlands of the east coast, especially in Asahan Regency which is rich in agricultural and plantation resources. Cultural diversity between the Batak and Malay tribes occurred in Asahan when the Batak people migrated to the Malay lands. This study explains First, how the process of Batak-Malay cultural acculturation occurred in Kisaran. Second, it explains the Migration and Integration of Batak culture into Malay culture in Kisaran Asahan. Third, the forms of Cultural Acculturation between Batak and Malay. The method used in this study is Qualitative with a Historical approach. The location of the research was carried out around the Kisaran city area, Asahan Regency. Data was obtained through an in-depth interview process involving informants, community leaders, religious leaders and academics. Then other data is strengthened from reputable books and journals related to the topic being studied. This study found that in Kisaran, Asahan Regency, there has been a Cultural Acculturation where the Batak people have carried out traditions and customs from the Malays. The acculturation between these two cultures gave birth to a Malay culture that has characteristics that are different from the Malay culture in the archipelago. The Malays in this city have traits and characteristics that tend to be rough and tough, like the character of the Toba Batak ethnic group.

Keywords: Acculturation, Culture, Batak, Malay, Asahan Range

Abstrak

Topik dari tulisan ini tentang Akulturasi Budaya. Alasan utama penelitian ini di angkat karena di Kisaran kabupaten Asahan telah terjadi Akulturasi budaya antara Batak Toba dan Melayu. Suku Batak Toba yang terletak di kabupaten Toba merupakan suku pendatang yang telah masuk ke dataran rendah pesisir timur khususnya di kabupaten Asahan yang kaya akan sumber pertanian dan perkebunan. Keberagaman budaya antara suku Batak dan suku Melayu terjadi di Asahan ketika masyarakat Batak melakukan migrasi ke tanah Melayu. Penelitian ini menjelaskan Pertama, bagaimana proses terjadinya akulturasi budaya batak-melayu di kisaran. Kedua, menjelaskan Perpindahan dan Perpaduan budaya Batak ke dalam budaya Melayu di Kisaran Asahan. Ketiga, bentuk-bentuk Akulturasi Budaya antara Batak dan Melayu. Metode yang di gunakan dalam penelitian ini Kualitatif dengan pendekatan Sejarah. Lokasi penelitian di lakukan seputaran kawasan kota Kisaran kabupaten Asahan. Data di dapatkan melalui proses wawancara mendalam dengan melibatkan informan, tokoh masyarakat, tokoh agama dan akademisi. Kemudian data lainnya di perkuat dari Buku-Buku dan jurnal bereputasi yang berkaitan dengan topik yang di teliti. Penelitian ini menemukan bahwa Di Kisaran kabupaten Asahan telah terjadi Akulturasi Budaya yang mana orang Batak telah melakukan tradisi dan adat istiadat dari Melayu. Akulturasi antar dua budaya ini melahirkan sebuah budaya Melayu yang memiliki ciri khas yang berbeda dengan budaya Melayu di Nusantara. Melayu di kota ini memiliki sifat serta karakter yang cenderung kasar dan keras, seperti karakter etnis Batak toba.

Kata Kunci: Akulturasi, Budaya, Batak, Melayu, Kisaran Asahan



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INTRODUCTION

All tribes living in Indonesia have different cultures. These differences are what distinguish Indonesia from others. Indonesia's diverse culture also makes it unique. With the entry of elements from other cultures into Indonesia, the diversity is increasing. The color of Indonesian culture is enriched by the entry of elements from other cultures. Diffusion, acculturation, and assimilation are three different ways in which foreign cultures can enter. The process of spreading cultural components throughout the world is known as diffusion or the process of spreading culture.¹ Not only do cultural elements move from one place to another, the diffusion process can also be seen from the process of being carried and accepted by individuals.² Acculturation is the process of mixing two or more cultures that meet and influence each other or the process of the entry of foreign cultural influences into a society.³

Kisaran City, located in Asahan Regency, is one of the regencies in North Sumatra Province, Indonesia. This regency borders other regencies such as Toba Regency, Batu Bara Regency, Labuhan Batu Regency.⁴ The Toba Batak tribe located in Toba district is an immigrant tribe that has long entered the lowlands of the east coast, especially in Asahan district, which is rich in agricultural and plantation resources.⁵ Cultural diversity between the Batak and Malay tribes occurred in the Asahan area when the Batak people migrated to the Malay lands. This process leads to the concept of Acculturation, a blend of cultures that defines that there is a blending of one culture with another.⁶ One of the Malay Sultanates in Indonesia is the Asahan Malay Sultanate. The Asahan Sultanate was once ruled by eleven kings.⁷ his kingdom was in tanjung balai. If viewed geographically, the Asahan region is bordered by the North Tapanuli

¹ Nurdien Harry Kistanto, Fakultas Ilmu, and Budaya Universitas, "Nurdien Harry Kistanto," n.d., 1–11.

² Jurna Petri Roszi and Mutia, "Akulturasi Nilai-Nilai Budaya Lokal Dan Keagamaan Dan," *Jurnal Kajian Keislaman Dan Kemasyarakatan* 3, no. 2 (2018): 172–98.

³ M A Nugraha and Y M Rambe, "Persilangan Identitas Budaya di Tanah Melayu Asahan (Analisis Eksistensi Masyarakat Batak Toba Di Kabupaten Asahan)," *Jurnal Binagogik* 9, no. 2 (2022): 220–25.

⁴ Widi Remila, Sakti Ritonga, and Ismail Ismail, "Sinkretisme Agama Budaya Batak Toba Di Luar Islam Di Desa Pulau Rakyat Tua, Kecamatan Pulau Rakyat, Kabupaten Asahan," *Jurnal Ilmiah Sosiologi Agama (JISA)* 6, no. 1 (2023): 58, <https://doi.org/10.30829/jisa.v6i1.15143>.

⁵ Yapet Daniel, Hasbullah, and Ade Yolanda Latjuba, "Tokoh Dan Latar Budaya," *Jurnal Ilmu Budaya* 4, no. 2 (2016): 35–45.

⁶ Sumarto Sumarto, "Budaya, Pemahaman Dan Penerapannya," *Jurnal Literasiologi* 1, no. 2 (2019): 16, <https://doi.org/10.47783/literasiologi.v1i2.49>.

⁷ Imran Arirusandi, "Akulturasi Budaya Masyarakat Perkotaan," *Journal Ilmu Sosial Dan Hukum* 1, no. 1 (2022): 1–8.

region which is known as the Batak region, and the Batak tribe is known for its tough nature.⁸ This is a challenge for the Sultanate in spreading Malay customs and Islamic religion in Asahan.⁹

As Islam spread throughout the archipelago, Islamic (Malay) values gradually became integrated with the traditions, norms and daily life of the Batak people.¹⁰ In the era of the Sultanate, the people of the Toba Batak tribe left their hometown for a number of reasons, and settled in East Sumatra which was controlled by a number of Malay Sultanates who were very fanatical about Islam.¹¹ This fact makes the Batak people have to be able to adapt to local conditions.¹²

Uniquely, Kisaran, Asahan Regency has a very distinctive culture, namely the acculturation of Toba Batak culture with Malay culture.¹³ This cultural acculturation occurred for several reasons. First, Asahan Regency is a border area between the Batak and Malay tribes. Thus, the strong Toba Batak culture and the rich Malay culture have blended and formed a unique and distinctive culture. Second, in Asahan Regency which is rich in agricultural and plantation resources, it has attracted the Toba people to migrate to Kisaran Asahan. Third, there are several cultural similarities that make the process of acculturation of Batak and Malay cultures easy. First, the Toba Batak and Malay kinship systems both use the lineage from the father or Patrilineal.¹⁴ Men are the ones who determine the lineage and kinship. However, in some customs there are differences. Second, apart from the similarities in the kinship system, there are also similarities between the Toba Batak tribe and the Malay tribe in terms of culture, such as pantun expressions in the Malay tribe, there are also expressions in the Toba Batak tribe. The wailing culture of the Toba Batak tribe was adopted by the Malay people in the Asahan area. In the form of humming.¹⁵ However, this humming has become an art form that is very popular among the Malay community to this day, namely Senandung Asahan, which is filled with words of advice that have an Islamic

⁸ Muhammad Yusup, "Budaya Melayu Dalam Konteks Negara Bangsa" 6, no. 2 (2020): 1–9.

⁹ Ramli Muasmara and Nahrim Ajmain, "Akulturasi Islam Dan Budaya Nusantara," *TANJAK: Journal of Education and Teaching* 1, no. 2 (2020): 111–25, <https://doi.org/10.35961/tanjak.v1i2.150>.

¹⁰ Khomsahrial Romli, "Akulturasi Dan Asimilasi Dalam Konteks Interaksi Antar Etnik," *Ijtima'iyya* 8, no. 1 (2015): 1–13.

¹¹ Dwi Chaya Laudra et al., "Mengenal Dan Melestarikan Budaya Melayu Deli Di Kota Medan Sumatera Utara Recognice and Preserve Malay Culture in the City of Medan, North Sumatera," *Jotika Journal in Education* 1, no. 1 (2021): 6–9.

¹² Ariani Kusumo Wardhani, Edi Chandra, and Muhammad rafi Agustina, "Tinjauan Visual Promosi Pariwisata Untuk Pengembangan Budaya Betawi Di Jakarta," *Gondang: Jurnal Seni Dan Budaya* 4, no. 2 (2020): 119, <https://doi.org/10.24114/gondang.v4i2.19751>.

¹³ Ahmad Fuad Mat Hassan, "Warisan Budaya Pemikiran Dalam Peribahasa Melayu," *Jurnal PERADABAN* 9, no. 1 (2016): 1–10, <https://doi.org/10.22452/peradaban.vol9no1.1>.

¹⁴ Siti Anisatun, "Suku Batak Toba," *Convention Center Di Kota Tegal*, 2020, 9.

¹⁵ Hoirul Amri, *Corak Melayu Dalam Perekonomian Kesultanan Palembang Abad XVII-XIX*, 2022.

nuance.¹⁶

The acculturation of Batak Toba culture in Kisaran, Asahan Regency can be seen from several aspects, such as language, customs, and beliefs. The Batak Toba language used by the Kisaran community has a unique dialect and is different from the Batak Toba language used in other areas. The Batak Toba customs that are still strong in Kisaran, Asahan Regency, such as traditional ceremonies, traditional parties, and several other traditions that have unique characteristics.¹⁷ Thus, Kisaran, Asahan Regency is a very interesting area to study, especially in the context of the acculturation of Batak Toba and Malay culture.¹⁸

Several other studies on cultural acculturation state their research. Acculturation of Malay and Batak Boba cultural values in Tanjung Balai Asahan.¹⁹ The religious syncretism of the Toba Batak culture outside of Islam regarding how religious and cultural syncretism occurs.²⁰ The development of the Toba Batak community in Sentang village which tells how the development of the Batak community who migrated to Sentang village.²¹ These studies contribute to the understanding of the process of Batak-Malay cultural acculturation in Kisaran Asahan and its influence on local communities.²² However, these studies still have limitations, so further research is needed to deepen the understanding of the acculturation of Batak Malay culture in Kisaran Asahan. Namely, Regarding the acculturation of culture and the process of migration and fusion of Batak and Malay cultures in Kisaran, Asahan Regency, to become the latest reference in Asahan, which explains how the process of Acculturation and the process of migration that occurred between Batak and Malay in Kisaran Asahan and what are the forms of Acculturation between the two cultures.²³ With this explanation, the writing that is examined from previous research and the latest research on the Batak-Malay cultural acculturation in Kisaran, Asahan

¹⁶ Remila, Ritonga, and Ismail, "Sinkretisme Agama Budaya Batak Toba Di Luar Islam Di Desa Pulau Rakyat Tua, Kecamatan Pulau Rakyat, Kabupaten Asahan."

¹⁷ Sugiyarto, "Endogami: Jurnal Ilmiah Kajian Antropologi Menyimak (Kembali) Integrasi Budaya Di Tanah Batak Toba Sugiyarto," *Endogami: Jurnal Ilmiah Kajian Antropologi* 1, no. 1 (2017): 34–41.

¹⁸ Firdaus Mirza Nusuary Fadhillah Sri Meutia, "Jurnal Sosiologi Nusantara Vol 8, No 1, Tahun 2022" 7, no. 2 (2021): 205–20.

¹⁹ Mailin Mailin, "Akulturasi Nilai Budaya Melayu Dan Batak Toba Pada Masyarakat Melayu Kota Tanjungbalai Asahan," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 1 (2017): 155–73, <https://doi.org/10.30821/miqot.v41i1.328>.

²⁰ Remila, Ritonga, and Ismail, "Sinkretisme Agama Budaya Batak Toba Di Luar Islam Di Desa Pulau Rakyat Tua, Kecamatan Pulau Rakyat, Kabupaten Asahan."

²¹ Nugraha and Rambe, "Persilangan Identitas Budaya di Tanah Melayu Asahan (Analisis Eksistensi Masyarakat Batak Toba Di Kabupaten Asahan)."

²² Mailin Mailin, "Peran Sultan Iskandar Muda Dalam Pengembangan Islam Dan Kesultanan Melayu Di Sumatera Timur," *Jurnal Komunika Islamika : Jurnal Ilmu Komunikasi Dan Kajian Islam* 8, no. 1 (2021): 25, <https://doi.org/10.37064/jki.v8i1.9478>.

²³ Armaidly Armawi, "Kearifan Lokal Batak Toba Dalihan Na Tolu Dan Good Governance Dalam Birokrasi Publik," *Jurnal Filsafat* 18, no. 2 (2008): 157–66.

Regency will be more perfect.²⁴

The benefits of this research are to deepen the understanding of the interaction and integration of two different cultures so as to increase tolerance and mutual respect between community groups. This research also contributes to the preservation of local culture that documents the cultural heritage that arises from cultural acculturation and can provide insight into the potential for social conflict, as well as solutions to better manage cultural diversity.

RESEARCH METHODS

This research is the Cultural Acculturation that occurs in the community of Kisaran city, Asahan district. The city is predominantly inhabited by Muslim Batak Toba and Malay Asahan communities. The focus of this research is on Acculturation patterns, cultural patterns, traditional patterns and patterns of cultural transfer processes, social interaction patterns. Acculturation patterns are a blend of one culture with another culture that is united and the pattern of tradition is a tradition between Batak-Malay while the pattern of the transfer process is how at that time the Batak community moved to Kisaran Asahan. Unit of analysis: Batak-Malay traditions that occur, religious figures, traditional figures, academics and Batak Toba and Malay residents who live in Kisaran city, Asahan district. This type of research is descriptive, namely that which aims to describe systematically, factually, and accurately about Cultural Acculturation. The purpose of this type of research is to provide accurate references regarding Cultural Acculturation that occurs in Kisaran city, Asahan district. This type of research is qualitative which focuses on the process of Cultural Acculturation, the process of transfer and blending of cultures and the forms of Acculturation that occur. This study uses primary and secondary data sources, namely informants and documents related to the cultural acculturation process of the Batak-Malay cultural migration and integration in Kisarana, Asahan Regency.

The informants interviewed were several traditional and cultural figures, Islamic religious figures. Which were taken randomly from Muslim and Malay Batak Toba residents in Kisaran, Asahan Regency. Traditional and cultural figures, Islamic religious figures, and residents of Kisaran, Asahan Regency are the actors of the cultural acculturation that occurred. The reason for the selection was because in Kisaran, precisely in Asahan Regency, many Batak Toba tribes use cultural traditions from Malay customs and there are similarities between the two tribes and there was cultural acculturation between Batak and Malay.

The research techniques used are in-depth interviews, observation, participation, and field data analysis on Cultural Acculturation, as well as from valid books or journals on Batak-Malay

²⁴ Mailin, "Akulturasi Nilai Budaya Melayu Dan Batak Toba Pada Masyarakat Melayu Kota Tanjungbalai Asahan."

cultural acculturation in Kisaran. The first technique, the researcher interviewed in depth several religious figures and traditional figures who have authority related to acculturation, religion, culture, and traditions that develop in society. In addition, the researcher also interviewed Muslim residents who were directly involved in the acculturation of Batak Malay culture in Kisaran city, Asahan district. The second technique, the researcher observed the blending of cultures that occurred between Batak and Malay. The phenomena observed were the process of Acculturation between cultures, the process of cultural migration and blending, and the forms of Cultural Acculturation that occurred. The third technique, the researcher conducted a content analysis of cultural texts and traditions that blended with Batak-Malay in the research area. The texts studied included history and cultural acculturation.

The analysis technique used in this research is the Ethnographic technique, an approach to cultural studies.²⁵ Ethnographic approach in qualitative research aimed at understanding culture, traditional values, intercultural acculturation values in Kisaran city, Asahan district. The analysis process begins with the collection of interview data, observations, and document texts related to Cultural Acculturation that occurred in Kisaran, Asahan district.

The validation technique used in this study on the acculturation of Batak Malay culture in Kisaran is the field observation technique, a visit to historical sites in Kisaran Asahan to document cultural artifacts and social practices related to Malay culture. Direct observation of community activities can provide an overview of Batak and Malay culture, as well as the influence of each culture in the Batak-Malay community in Kisaran Asahan. Furthermore, in-depth interview techniques, interviews with Malay and Batak leaders and traditional figures in Kisaran can provide in-depth information about the acculturation process. And then the triangulation technique, namely a combination of field observation results with literature reviews to increase the validity of the findings, this technique is effective in cultural research because it allows comparisons between field data and secondary data, thereby increasing the accuracy of interpretation.

RESULTS AND DISCUSSION

The Process of Batak-Malay Cultural Acculturation Occurred in Kisaran, Asahan Regency

Before the arrival of Islam, the Malay community in Kisaran City was first influenced by Hindu-Buddhist teachings, as was the Indonesian community as a whole. The influence of Hindu-Buddhist religion on Malay society was very large in terms of politics, economy, social, and

²⁵ Achmad Zainal Abidin and Ida Rachma, "Etnografi Virtual Sebagai Teknik Pengumpulan Data Dan Metode Penelitian," *The Journal of Society & Media* 2, no. 2 (2018): 130–45.

nature of thought.²⁶ However, the traditional beliefs of the Indonesian people, including the Malays, such as animism and dynamism, still persist after the arrival of Islam.²⁷

The above conditions still exist for many years. The influence of Hindu-Buddhist religion did not stop after the entry of Islam in Indonesia; on the contrary, it only became less. Some Hindu-Buddhist culture in Malaysia has been protected by Islam, although indirectly.²⁸ However, this culture has been adapted to Islamic teachings.²⁹ Due to trade relations, the first Muslim state in Kalimantan was Brunei. Aceh (1511-1650 AD), comparable to Pasai and Malacca, also became a center for Islamic research.³⁰ Juynboll stated that teachers in Aceh came from Egypt, Syria, and India. Many writers who were experts in various fields of Islamic knowledge were born in Aceh, who contributed to Malay literature. Syamsuddin al-Sumatrani is one of the famous Acehnese writers who influenced Sultan Iskandar Muda. He died in 1636.³¹ Sultan Abdul Jalil Rahmad Syah, king of the Asahan range, was the father of Sultan Iskandar Muda.³²

Based on these historical facts, we can conclude that the development of Islam was carried out with tolerance, meaning that the message of Islam was conveyed in a peaceful and persuasive manner, and preaching was carried out by considering the local cultural elements of the Malay community, cultural preaching.³³ or by means of non-violent cultural acculturation. In addition, structural da'wah is also carried out with force. So, talking about Malay means talking about Islam and Malay culture means Islamic culture. This is a term that says that the Islamic and Malay worlds are one.

One thing that must be understood together is that the acculturation of Islam in Indonesia does not only cover the Malay world, because Islam has long been embedded in Javanese society.³⁴ However, no one says that speaking Javanese means speaking Islam. The process of the

²⁶ Program Studi et al., "Muhammad Takari Bin Jilin Syahrial Fadlin Bin Muhammad Dja ' Far," 2019.

²⁷ North Sumatra, "Identitas Budaya Melayu Di Asahan , Sumatera Utara" 1, no. 4 (2024): 242–47.

²⁸ Durrotul Mas'udah, "Mindfulness dalam Komunikasi Antarbudaya (Studi Deskriptif Pada Peserta Indonesia – Poland Cross-Cultural Program)" 7, no. 2 (n.d.): 77–89.

²⁹ Liaw Yock Fang, "A History of Classical Malay Literature," *A History of Classical Malay Literature*, 2018, <https://doi.org/10.1355/9789814459891>.

³⁰ Mailin, "Akulturasi Nilai Budaya Melayu Dan Batak Toba Pada Masyarakat Melayu Kota Tanjungbalai Asahan."

³¹ Mailin, "Peran Sultan Iskandar Muda Dalam Pengembangan Islam Dan Kesultanan Melayu Di Sumatera Timur."

³² Zastrow, "Liliweri," 2001, 168.

³³ Riana Tambunan, "Kepercayaan Parmalim Dalam Relasi Agama Dan Budaya," *De Cive : Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan* 3, no. 12 (2023): 473–442, <https://doi.org/10.56393/decive.v3i12.2059>.

³⁴ Giora Eliraz, "The Islamic Reformist Movement in the Malay-Indonesian World in the First Four Decades of the 20 Th Century: Insights Gained from a Comparative Look at Egypt," *Studia Islamika* 9, no. 2 (2002): 47–87, <https://doi.org/10.15408/sdi.v9i2.666>.

entry of Malay culture into the Batak Toba society in Kisaran was also difficult.³⁵ The long journey resulted in the assimilation of Malay and Batak cultures in this city, which resulted in a Malay culture that is different from Malay culture in other places. Malay people in the Kisaran area tend to be rough in their behavior and language. This is the result of the Acculturation of Malay and Batak Culture. Many words used in the city of Kisaran come from the Toba Batak language, which shows the Acculturation of Malay and Toba Batak Culture.

In addition to the above factors, the process of acculturation of Malay culture and Muslim Batak Toba society in the range is easy to do because there are many cultural similarities. First and foremost, the kinship system of the Batak Toba tribe and the Malay tribe uses patrilineal descent. Men play an important role in forming kinship and lineage relationships. However, there are differences in some customs. Second, in addition to similarities in kinship structure, there are also cultural similarities between the Batak Toba tribe and the Malay tribe.³⁶

For example, the language used in the Batak Toba tribe is similar to the language used in the Malay tribe. The Malay community is around taking the cultural equality of the Batak Toba tribe in the form of Sinandong. However, until now, Sinandong Asahan which is filled with Islamic words, is still very popular with the Malay community. Third, historical and anthropological studies state that the ancestors of the Batak people are the same as the Malay people, came from the Back Indies, and spoke Austronesian.³⁷

The Process of Migration and Integration of Batak Culture Into Malay Culture and What Forms of Cultural Acculturation Occur

In search of a new place to live, the Toba Batak people began to migrate to coastal areas such as Asahan. When they arrived, the Asahan Sultanate, which was made up of Malays and Muslims, already controlled the area. Sultan Asahan I played a significant role in regulating how these two cultures interacted with each other.³⁸ If we read the definition of "movement", or migration in scientific terms, which we know, it means a permanent change of place.³⁹ Changes in a person's residence, either permanently or semi-permanently, are not limited by distance. This is

³⁵ Mahfayeri Mohamad Zainuri, "Budaya Melayu Berintegritas," *Modul Diseminasi Gugus Depan Integritas*, 2017, 1–17.

³⁶ Nurul Laelatul Husna, "Khazanah : Jurnal Sejarah Dan Kebudayaan Islam," *Khazanah* 7, no. 3 (2017): 1–14.

³⁷ Sakti Ritonga and Oekan S. Abdoellah, "Kinship Practice of Toba Batak Moslem As a Land Control Strategy in Asahan," *Journal of Contemporary Islam and Muslim Societies* 4, no. 1 (2020): 97, <https://doi.org/10.30821/jcims.v4i1.7356>.

³⁸ Nugraha and Rambe, "Persilangan Identitas Budaya di Tanah Melayu Asahan (Analisis Eksistensi Masyarakat Batak Toba Di Kabupaten Asahan)."

³⁹ Syahraini Tambak, "Implementasi Budaya Melayu Dalam Kurikulum Pendidikan Madrasah Ibtidaiyah Di Riau," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 41, no. 2 (2018): 361–83, <https://doi.org/10.30821/miqot.v41i2.409>.

called migration. If we look at the picture of this definition, it is clear that it is impossible to say that people are in that place just because they were born there; instead, they must try to find a good place to live (interview with informant Mrs. Siska Margolang).

The migration of the Batak people, especially the Toba, was very large, especially to coastal areas such as Asahan. Seeking a source of life outside of themselves was the main motivation. This was due to the very narrow and dense agricultural land around Lake Toba. The Asahan River, which connects Lake Toba to the coastal sea of East Sumatra, is considered the route of migration of the Toba people. At the beginning of their arrival, they faced many challenges that prevented them from achieving their goals. One of them was their conflict with the native people of Asahan. In historical records, the Islamic kingdom that was formed after the expansion of the Aceh Kingdom to East Sumatra was named the Asahan Sultanate. The rules set by the sultan hindered the intentions of the Toba Batak to do what they wanted; for example, if they wanted to come and build houses and land on the land of Asahan, they had to convert to Islam into Malayu.⁴⁰ They finally agreed to the terms and were willing to accept the consequences, which meant they had to be able to adapt to local conditions, even though their previous customs were different.

In Asahan There are three Toba Batak clans which are the native tribes, namely Margolang, Nahombang and Pane (Sitorus). It is explained that initially a group of Batak people settled in a remote and separate area called pardembanan which is located in the Asahan river valley, then from there there was a migration from the Toba area to the Asahan area.⁴¹

According to Mr. Khojali Margolang as a traditional figure in Kisaran, the Batak Toba tribe who practice and use Malay culture, they do not mind if their tribe and culture are combined with Malay culture, in fact they like this culture, like Malay culture and like Batak culture, it is interesting and fun to see two cultures combined into one, even every time they hold an event at home, whether it is a wedding party or the traditions and cultures used, they use two cultures, namely Batak and Malay, it has been customary from the past until now, so there is no objection or oddity if Batak and Malay culture are combined, in fact many people like it and use it in every event or tradition and culture.

According to Mr. Imam as a resident of Asahan, the Toba people moved to the Malay land of Asahan gradually because at that time the road was very difficult to pass with many terrible situations such as hilly roads, wilderness, and many wild animals. The Toba people faced challenges because of these conditions, which sometimes caused death on the way. The Toba

⁴⁰ Eugenio M. Rothe, Andres J. Pumariega, and Diana Sabagh, "Identity and Acculturation in Immigrant and Second Generation Adolescents," *Adolescent Psychiatry* 1, no. 1 (2011): 72–81, <https://doi.org/10.2174/2210676611101010072>.

⁴¹ Mailin, "Peran Sultan Iskandar Muda Dalam Pengembangan Islam Dan Kesultanan Melayu Di Sumatera Timur."

Batak people in Asahan are residents of the hills who deliberately went down by boat across the river to Bandar Pulo. There are several reasons why they came down from the hills. First, the economic pressures that were very difficult in their original lives. Second, exchanging the results of spice crops with salt, fish and other needs. Third, many hilly areas are barren so it is difficult to plant. This record is not written much by several historians because it is very difficult to find. This migration continued to occur at that time until finally the population of the Malay land of Asahan increased quite a lot.

According to Mr. Abdul as a cleric and academic in Kisaran, he said that the more there is a blend of cultures, the more unique it is seen, even in terms of culinary he likes Malay food and Batak food, and also in terms of tradition, customs he also likes and uses the traditions and customs of the Malay and Batak people, even traditions that have been combined between Malay and Batak cultures, this acculturation runs peacefully without rebellion, because the Malay and Batak are like younger siblings in Kisaran because their cultures are always combined in one custom and tradition that is usually carried out by the Kisaran community, Asahan district.

Meanwhile, the acculturation of Malay and Batak cultures in Asahan is the result of ongoing interaction between the two community groups, which produces a new culture without eliminating the personality of the original culture.⁴² This process is seen in various aspects of the life of the Asahan community, especially in Kisaran City, which involves the influence of the Sultan of Asahan. The process of Batak-Malay cultural acculturation occurred in Kisaran, Asahan Regency is as follows:

Cultural interaction, Integration with other tribes created acculturation of Malay and Toba Batak in Asahan.⁴³ This interaction produces a unique cultural identity that combines Malay and Batak elements, thus increasing the diversity of local cultures. Like language integration, Batak Malay is a language used by the Batak Malay community in Kisaran Asahan (results of an interview with Mr. Candra as a Malay resident in Asahan). This language is a combination of Malay and Batak languages and uses loan words from Malay and Batak in everyday conversation.⁴⁴

Wedding, In wedding ceremonies, acculturation is seen especially when one of the bride and groom is from the Batak tribe. The use of Gondang music in weddings shows the fusion of

⁴² Nikmah Suryandari, "Eksistensi Identitas Kultural Di Tengah Masyarakat Multikultur Dan Desakan Budaya Global," *Jurnal Komunikasi* 11, no. 1 (2017): 21, <https://doi.org/10.21107/ilkom.v11i1.2832>.

⁴³ Dian Maharani et al., "Peran Dalihan Na Tolu Dalam Era Globalisasi : Tradisi Yang Memudar Atau Beradaptasi" 1, no. 2 (2024): 758–63.

⁴⁴ Sumatra, "Identitas Budaya Melayu Di Asahan , Sumatera Utara."

Batak and Malay cultures, realizing the synergy between the traditions of the two groups.⁴⁵ The influence of the Sultan of Asahan, the government of the Sultan of Asahan began the process of acculturation of Malay and Batak Toba Muslim cultures in Kisaran City. The Sultan gave immigrants the freedom to live and join the Malay Asahan people. Batak Toba people who wanted to live in Asahan had to become Malay (Muslim) during the sultanate.⁴⁶

The Role of Religious and Traditional Figures, Religious figures (ulama) and their traditional figures also play a role in the process of acculturation and values between Malay culture in Kisaran City, especially among the Muslim Toba Batak ethnic group in the area.⁴⁷ Character of Society, Acculturation between Malay and Batak Toba cultures produces a Malay culture that has distinctive characteristics different from Malay culture in the archipelago. Malay people in these cities have characteristics and traits that tend to be rough and tough, like the characteristics of the Batak Toba ethnic group.⁴⁸ Adaptation and Cultural Shift, Because of the migration of the Toba Batak tribe to Asahan to meet financial needs, they were forced or not forced to adapt to the Asahan Malay culture. As a result, there was a cultural change.⁴⁹

What's unique is that these two cultures have united Batak and Malay and created acculturation between the two tribes. Firstly, like the Mengog tradition, this Mengog tradition is a tradition that is carried out to heal the spirit and soul of someone who has experienced a disaster such as an accident or illness and to restore that person's spirit. In this tradition, eating together is used and yellow bale flowers are used, where the bale flower is a characteristic of Malay culture, while eating together is the culture of the Batak people. The second is the wedding party tradition, where when the Batak tribe holds a wedding party at their home, the traditional clothes worn first are Malay customs and secondly, Batak traditional clothes are the same as Malay culture. At the wedding party they also use plain flour which is typical of Malays, but when giving flowers to the bride and groom what is said is the word Horas, which is a word from the Batak tribe, and the ulos cloth used also has Malay and Batak nuances. In this way, the two cultures united in one tradition that continues to this day.

The three traditions of child birth, the blend of the birth tradition between Batak and Malay is the result of the process of cultural acculturation that has taken place in Kisaran, Asahan Regency. Such as cutting a baby's hair as a form of cleansing, which is influenced by the Batak

⁴⁵ Muhammad Adika Nugraha and Yasir Maulana Ramb, "Realitas Keberagaman Budaya Di Tanah Melayu Asahan Pada Era Revolusi Industri 4.0," *Peran Ilmu Pengetahuan Dalam Pembangunan Di Era Revolusi Industri 4.0 Berdasarkan Kearifan Lokal*, 2019, 405–14.

⁴⁶ Nugraha and Rambe, "Persilangan Identitas Budaya di Tanah Melayu Asahan (Analisis Eksistensi Masyarakat Batak Toba Di Kabupaten Asahan)."

⁴⁷ Mailin, "Akulturasi Nilai Budaya Melayu Dan Batak Toba Pada Masyarakat Melayu Kota Tanjungbalai Asahan."

⁴⁸ Arirusandi, "Akulturasi Budaya Masyarakat Perkotaan."

⁴⁹ Remila, Ritonga, and Ismail, "Sinkretisme Agama Budaya Batak Toba Di Luar Islam Di Desa Pulau Rakyat Tua, Kecamatan Pulau Rakyat, Kabupaten Asahan."

tradition while the aqiqah which slaughters a goat as a form of gratitude and protection for the baby is influenced by the Malay tradition. In the part of giving a name to the baby based on the traditions and beliefs of the Batak and Malay. And the tradition of carrying a baby, this tradition is carried out as a form of protection where when the baby is carried around, it is carried out while being marhabankan or reciting the Prophet's prayer as a form of protection and gratitude, and this is influenced by the Batak tradition. And circumcision is a circumcision for baby boys as a form of protection influenced by the Malay tradition.

CONCLUSION

There has been a cultural acculturation between the Batak Toba tribe and the Malay Kisaran Asahan, because at that time the Batak Toba people migrated/moved to Asahan district because the people of the Batak Toba tribe left their hometown for a number of reasons, and lived in East Sumatra which was controlled by the Malay Sultanate which was very fanatical about Islam. This fact made the Batak people have to be able to adapt to local conditions. One of the reasons is because at that time the Batak Toba people lacked agricultural and plantation resources while Kisaran was rich in agricultural and plantation resources. That is why the Batak Toba people traveled and moved to Kisaran, Asahan district, and there was a blend of cultures between Batak and Malay in Kisaran Asahan.

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