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Forms of Husband-Wife Interaction in Different Ethnic Marriages (Case of Minangkabau and Chinese Ethnics in Padang City)

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ABSTRACT

Based on the research on marriages between ethnic Minangkabau and ethnic Chinese that occurred in the city of Padang, it was found that marriages between ethnic Minangkabau and ethnic Chinese had their own dynamics. This paper examines the forms of interaction (cooperation, conflict) between Minangkabau and Chinese husband and wife in the family, and then attempts to resolve the conflict between husband and wife in the family. A qualitative approach is used to understand the problem under study. Data was collected through deep interviews. From the research it was found that the form of cooperation in marriages between Minangkabau and Chinese ethnic can be seen in educating their children. Minangkabau and Chinese parents educate and guide their children according to the teachings of Islam. Furthermore, these families guide and motivate their children's formal education. This Minangkabau-Chinese family holds the principle of mutual help and cooperation, for example in domestic work, even though the husband is not involved in all household activities. The forms of conflict in the Minangkabau and Chinese families in the study were found to be related to the character of the spouse, the practice of worship and the identity of the child. As for the resolution of conflicts from Minangkabau-Chinese families in their domestic life, among others, by avoiding conflict, giving in and discussing.

Keywords: Interaction Form, Cooperation, Conflict, Inter-Ethnic Marriage

INTRODUCTION

Indonesia has plural society consisting of various ethnic groups as well as differences in culture, customs, beliefs and religions. Because of this, it will be social contact or cultural contact. One of the implications of social contact or cultural contact is the occurrence of interracial marriages (amalgamation).

Sociologists defines amalgamation as the biological union of various different racial groups. Therefore, amalgamation is usually used to denote interracial marriages between ethnic groups, namely between

Indigenous people (Minangkabau) and Chinese people. It has happened since the beginning of their arrival as immigrants.

Interracial marriages with local women have occurred in several areas on the coast of Sumatra and Java (Vasanty in Koentjaraningrat, 1985: 348). Interracial marriages beside uniting two individuals (male and female), also unite two different cultures with different customs.

West Sumatra is one of the provinces visited by ethnic Chinese immigrants starting from the 13th century to the 19th century. The number of Chinese who came was estimated

at 14,962 people. Chinese Paranakan ethnic residing in West Sumatra are increasingly integrated with indigenous people. The interaction between the Minangkabau and Chinese community does not rule out the possibility of marriage between them in West Sumatra, especially in Padang city. (scholar.unand.ac.id/20679/2bab%20pdf).

The marriage between the Minangkabau and Chinese communities has the own dynamics. Generally, the parents of both Chinese and Minangkabau ethnic basically do not like the occurrence of mixed marriages for their children. It is due to several reasons such as differences in ethnicity, religion and other personal reasons. However, over time, the parents finally agreed for various reasons. Usually when the Chinese have embraced Islam, the parents tend to give the child the freedom to find their own life partner.

Research conducted by Angraini (2004) explains that Minangkabau and Chinese families realize their differences, but they tried not to discuss about it. It turns out that from the interracial marriage there is still a sense of indifference, indifference or the absence of a harmonious relationship in the extended family (parents and in-laws) or in Minangkabau and Chinese families. This condition may cause obstacles in the intermarried family.

Besides Yohannawati (2013) also explained that there were more than 4,420 married couples. Data from the Community Guidance (Guidance) of the Ministry of Religion, the divorce rate in 2009 was 233,371 cases of divorce due to different religions and different ethnicities. With the formation of families from couples of different ethnicities, cultural backgrounds are prone to incompatibility. With the formation of families from couples of different ethnicities, cultural backgrounds are prone to incompatibility.

Each individual in the family (Minangkabau and Chinese) interact with with family members and with other members in social environment. The form of social interaction causes associative and dissociative relationships. Associative relationships such as cooperation and accommodation, while dissociative relationships such as competition, contravention and conflict. Minangkabau

society is a matrilineal society, a society based on maternal lineage. A child will belong to mother family and not from father family. It means that a father in a Minangkabau family is another family from his wife family and also children.

Chinese society adheres to a patrilineal kinship system, a system of family and cultural patterns through male lineage. In the nuclear family, father and son have the role and power (Hidayat 120). Asri (2006) finds that the problem in interracial marriages felt by children or descendants of the family, children often do not get social status and inheritance rights as descendants of their parents.

With the formation of the marriage, it causes of change in the status of each individual, namely as husband and wife who have duties/functions that ultimately realize rights and obligations. The interactions that occur in carrying out these responsibilities can lead to the conflict. Based on the background described above, this study aimed to describe the forms of interaction (cooperation, conflict) between Minangkabau and Chinese husbands and wives in the family. As well as describing the efforts to resolve conflicts between Minangkabau and Chinese husband and wife in the family.

RESEARCH METHODS

This research was conducted using qualitative approach with descriptive research type that describes a reality related to the problems and the unit under study (Moleong, 2004). Data and information related to the research were obtained through informants who came from Minangkabau ethnic and Chinese ethnic families in Padang City. Research informants were selected intentionally (purposive sampling) based on criteria such as: husband and wife of different ethnicity, Minangkabau and Chinese.

In this study, there were 10 cases of Minangkabau – Chinese families including 2 couples of the wife family (Chinese ethnicity) and the husband family (Minangkabau ethnicity). As well as 8 other family with wife from Minangkabau ethnicity and husband from Chinese ethnicity.

In this study, primary data were obtained by in-depth interview. The in-depth

interviews aimed to collect information about the cooperation and conflict of different ethnicities marriage and how to resolve the conflict. While secondary data were obtained by library research, namely theoretical data about the studies related to research problems. as for the data obtained information in the research

RESULTS AND DISCUSSION

Forms of cooperation between husband and wife in inter-ethnic marriages (Minangkabau ethnicity and Chinese ethnicity) in the family

Different ethnicity, Minangkabau and Chinese family consist of husband and wife from different social, cultural backgrounds, mindsets, behavior patterns or traits possess. These difference is united in marriage. The existence of these differences may affect the method in educating the children that requires cooperation with each other to achieve the same goal in educating children.

In daily life, parents educate their children according to the Islamic teaching, perform the five daily prayers, read the Koran, teach etiquette, morals and others. Parents try to instill religious and moral values from an early age in children, because the first and foremost education received by children is education in the family as stated by the informants. Apart being taught religion directly by their parents, children are also sent to a TPA in their neighborhood

Based on research findings, educating children in the family needs the cooperation between husband and wife. Informants said that they agreed to educate them, they did not only ask their children to worship, pray, recite the Koran, but immediately set an example to practice it.

Besides families as informal education for children, family also prioritizes the formal education for their children. Education is the foundation for an individual who can develop potential and educate. By having education, it is expected that a child has knowledge, independent personality and becomes a responsible person.

In this study, it was found that parents motivate and support each other their children formal education, as stated by

informant Ev who comes from the Minangkabau ethnicity and her husband who comes from Chinese ethnicity whose children are new student of junior high school. Based on the research findings, in his family it prioritizes the formal education of the children. Furthermore, parents accompanying children to study, provide facilities to support their education and then also include children in non-formal education places (private lessons).

In daily life, this Minangkabau-Chinese family couple household tries to apply the principles of mutual help and cooperation. In domestic work, husband helps his wife, as revealed by the As family who are from the Minangkabau ethnicity and the husband from the Chinese ethnicity, their daily work is selling lontong, pical and other food, in their household the husband is involved in all household activities.

Another case is from other Minangkabau and Chinese families, the wife acts as a housewife and the husband works in the formal sector, the husband is involved in identical (domestic) household activities on holidays as stated by the foreign informant who has a 1 month old baby. .

In another case, the Minangkabau-Chinese family whose wife also works in the public sector as stated by the informant RN (Chinese ethnic) who works as a lecturer and husband works as a civil servant. They explained that husbands were involved in household activities only on holidays. Finally, informant R as a wife has a double task such as household work remains her responsibility. It means that in the family there is cooperation in household affairs (domestic) but it is imbalance.

The fair division of household tasks between husband and wife sometimes tends to be influenced by public perceptions of gender roles that women position always in the domestic sphere. Furthermore, in the Marriage Law No. 1 of 1974 article 31 paragraph (3) that confirms that the husband is the head of the family and the wife is a housewife. Furthermore, Article 34 of the Marriage Law states that the husband must protect his wife and provide all the necessities of household life according to the ability and the wife must obliged to manage household affairs as well as possible.

Forms of conflict in Minangkabau and Chinese families

Conflict is the incompatibility condition to achieve the goals and values both within the individual and in relation to others, according to Killahan and Thomas (Handayani, 2008).

In marital life, conflict is a common thing because marriage is a combination of two different individual from different personality, nature, character, different views and so on. Marital conflict can occur because each individual brings unique needs, desires and backgrounds. Domestic conflicts always arise in married life. Conflict in marriage is a condition of husband and wife who face problems in their marriage, it can be seen from their behavior during conflict.

The conflict that often arise in every married couple in family life is from various source such as individual factors, work, age, environment and other factors. According to Sadarjoen, marital conflict can be triggered by various problems such as financial problems, children's education (discipline cultivation), relationships with extended families, activities that are not approved by the partner, division of labor in the household and others (religion, politics, sex, communication in marriage). etc).

This research is not only to know the the forms of cooperation in the Minangkabau and Chinese ethnic families, it also aims to determine the forms of conflict in the Minangkabau and Chinese families. In interracial families, apart from individual differences such as differences in character, nature, values, there are also cultural differences. These Minangkabau and Chinese families have dynamics, conflicts, differences of opinion or conflicts in the household, like other families.

In the findings of the study, it was found that the form of conflict in Minangkabau and Chinese families was related to the character or personality of the partner. As stated by an informant. In the case of the US family who are of Minangkabau ethnicity and their husband is of Chinese ethnicity. They support their families daily by selling rice cakes, pical and other foods. This family in earning a living, compact and mutual cooperation. Like other families, they have their own dynamics

in building a household, there are contradictions, conflicts in their household.

Then there is another family case, IS who is of Minangkabau ethnicity and her husband is of Chinese ethnicity. The existence of differences of opinion, conflicts in the household are common and often experienced by them. In a debated household, disagreements can be triggered by small things. In everyday life, IS family earns a living by selling that can sometimes be a debate between them.

On the other hand, this research found that the process of a husband or wife becoming a convert (adhering to Islam) varies, there are those who follow Islam at a young age (before there are plans to get married) there are those who embrace Islam (convert) 2 years before marriage or there who converted to Islam before planning to marry. There are ethnic Chinese who become converts to Islam (adhering to Islam) 2 months before marriage and there are also converts before their marriage (ijab kabul).

In families from the Minangkabau - Chinese ethnicity, the implementation of religious teachings/worships may cause conflict, debate, and conflict in household. In the case of the IS family who are from the Minangkabau ethnicity and the husband who is from the Chinese ethnicity, the husband converted to Islam (converts to Islam) before getting married. The husband (informant H) has 9 brothers but he became a convert. They explained that in their daily lives, the implementation of religious teachings could trigger quarrels, debates or conflicts in their household.

The same thing is also experienced by As family from Minangkabau ethnicity and their husband who is Chinese ethnic, where debates can occur because the husband does not carry out worship and the husband is not fluent in reciting prayers (Anggraini, 1990).

In some cases, other families did not find any conflict in implementing religious teachings in their household (Hidayat, 1977). In their household, on the contrary, the Minangkabau-Chinese family actually tried to carry out religious activities/teachings well.

Minangkabau society is a society where there are groupings of families whose members are obtained from the children of mothers. In other words, lineage in Minangkabau society is based on matrilineal

lines. Matrilineal means to draw lineage according to the mother line. The person belongs to mother family and not to father family. The father is outside the family of the child and the family of his wife. A father in a Minangkabau family is another family from the wife and children family. Similarly, a son will belong to another family from his father (Vasanti, 1985)

The definition of marriage in Minangkabau society is not a matter of a couple of people who want to form a family and form a household only. According to the Minangkabau mind, the ideal marriage is a marriage between a close family, such as a marriage between a child and a nephew. This marriage is commonly referred to *pulang ka mamak* or *pulang ka bako*. *Pulang ka mamak* means marrying mamak's child, then *pulang ka bako* means marrying the father's nephew (Navis, 1989).

Furthermore, A.A Navis explains that marriage with an outsider meant marrying an outsider that is seen as damaging their traditional structure. Because from this marriage the child is considered not from the Minangkabau ethnic group. Furthermore, the wife's life will become a burden for her husband, because every man has a main task for the interests of his relatives, his people and his village. However, it is different if a Minangkabau woman marries an outside man, it will not cause a change in the customary structure because the child remains a Minangkabau ethnic group.

In the findings, there were two couples whose wives were Chinese and husbands were Minangkabau. According to informant R (Chinese) with his marriage of different ethnicities, namely the Minangkabau community is a matrilineal society that means to draw lineage according to the mother line and the Chinese community regulates the lineage according to the father line. It will affect the family, including their children. It is impossible for their families to live in either male or female family.

Based on the results, it was found that out of 10 couples of Minangkabau - Chinese families who chose a place to live or settled in a rented house there were 5 families. Four couples who live in their father-in-law's place (Chinese) and one family who chooses to live in the mother-in-law's house (Minangkabau ethnicity). It means that the place where the

Minangkabau-Chinese couple live after marriage was various, namely there are those who choose a rented house, some live in the house of the male in-laws (Chinese) and some live in the place of the female parents (Minangkabau).

Furthermore, in Minangkabau society, women are the determinants of lineage, husbands are considered only as other people or other people from their tribe or people. With the matrilineal system, the Minangkabau - Chinese family has an impact on the identity of the child, namely the *sianak* tribe for the Minangkabau community. As a result, the child has no ethnicity and is not recognized as a "Minangkabau person", as stated by AA Navis (2015). Even in their mother circle they are not accepted in the Patrilineal kinship system.

One of the consequences faced when marrying an ethnic outside Minangkabau is regarding the ethnicity of their children. Another consequence faced in Minangkabau and Chinese families is when their children are about to get married. In Minangkabau society that adheres to the matrilineal system, the problem of marriage is from the *mamak* (uncle). *Mamak* role towards her nephew is great when the nephew gets married. In the case of Minangkabau-Chinese families, when they are about to marry off their children, this family looks for adoptive mothers first (Yohanawati, 2013).

From the research findings as described above, there are many factors that cause conflict in the Minangkabau - Chinese ethnic household, including the individual character of the couple, not practicing the Islam teaching well. As well as the dilemma of the consequences/consequences of the inter-ethnic marriage (Angraini, 2004).

Based on the research findings, it can be found several efforts to resolve conflicts between Minangkabau and Chinese husband and wife in their families, including;

1. Avoid conflict, there are family members when there is a debate, conflict, for example, when the wife is angry, the husband ignores it, he leaves the house for a moment then returning home, usually making up again.
2. Giving in to conflicts in the household according to the family in order to maintain the integrity of the

household. The relentless attitude of one of the partners, whether from the husband or wife in the household may save their family from continuing and possibly even greater conflict)(Asri, 2011).

3. Discussion, is another form of the Minangkabau-Chinese couple family. It can be seen in the choice of place of residence after marriage and the process of child marriage from the informant's family. According to Firzptrick, discussion is a solution to find alternatives that can satisfy the aspirations of the parties (in Theresia, 2002 quoted by Puspita Dewi (http://ejournal, Gunadarma.ac.id).

CONCLUSION

1. The forms of Minangkabau-Chinese couple cooperation are:

- a) Husband-wife cooperation in educating children. Parents educate their children in the family according to Islamic teaching as well as guiding and motivating children formal education, providing facilities to support the continuity children education. The involvement of mother is important in educating children.
- b) Minangkabau-Chinese husband and wife hold the principle of mutual assistance and cooperation in domestic work or in household activities. Husband does not hand over all household work to his wife. Even though in a Minangkabau - Chinese family couple there is a wife who works in the public sector, she will have a double burden, namely that household work remains her responsibility. It means that in the family there is still imbalance cooperation in household affairs (domestic).

2. Conflicts in Minangkabau and Chinese families

- a) In household life, Minang family has dynamics, conflicts, differences of

opinion or conflicts. The sources of conflict that in every married couple in family life vary in form and intensity. In a debated household, disagreements can be triggered by small things.

- b) Conflicts in Minangkabau - Chinese households usually occur in the implementation of worship. In several cases in Minangkabau - Chinese families, conflicts are found in the implementation of religious teachings in their households. In the research findings, there are family with Chinese husbands who do not practice religious law properly. On the other hand, Minangkabau-Chinese family is actually trying to carry out religious activities well.
- c) Based on the kinship system, the Minangkabau community is a matrilineal society that means regulates the generation according to the mother line and the Chinese community regulates lineage from the father or patrilineal. This will affect the child.

3. The effort to resolve conflicts between Minangkabau and Chinese husband and wife in their families, including: 1) Avoiding the conflict. There is a family couple when there is a debate, conflict, for example, the wife will be angry, the husband ignores it and leaves the house. After returning home, usually making up again. 2) Giving in, is one of the steps taken by Minangkabau and Chinese couples in resolving problems or conflicts in their households. 3) Discussion, is another form of the Minangkabau-Chinese couple family.

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