Tapanuli Central Regency Parent Communication Model in Coastal Traditional Marriage in Sorkam District

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Abstract

This study uses Aristotelian communication theory, which has three elements of communication aspects, namely speaker, message, and listener, to determine the communication model of the host in traditional coastal marriages in the Sorkam sub-district, Central Tapanuli Regency. This study's methodology employs qualitative data collection methods such as observation, interviews, and documentation. The findings revealed that the mother's communication model in marriage was a.) giving advice or direction to the bride and groom regarding manners, religion, and customs. b.) bathing the bride and groom by placing the two brides on a winnowing and bargaining temping. c.) bridal makeup, which includes everything from traditional attire to make-up. d.) assisting one another in avoiding mistakes or deficiencies in the mating process Meanwhile, the Sibolga community views the host as playing an important role in educating the younger generation about the customs of the coastal community of Sibolga.

Keywords: communication model, parent host, coastal traditional marriage.

1. Introduction

What is in society must, of course, be adapted to the soul and values contained in the nation's philosophy of life, namely Pancasila, in the context of the Indonesian people's life. So that the grouping of objects in Indonesian society must be based on Pancasila, it also discusses a part of the community to create evil, which will eventually create happiness, which is the ultimate goal (West Sumatra Cultural Value Preservation Center Jl Raya Belimbing No & Kuranji Kota Padang, 2017).
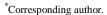
Culture plays a significant role in human life. Culture is derived from the Sanskrit word buddhayah, which is the plural form of buddhi (mind or reason). Furthermore, culture is defined as matters concerning the human mind and reason. Communication and culture cannot be separated, even though they are distinct concepts. Communication is the process of conveying messages between communicators in order for them to understand one another. Meanwhile, culture can be defined as a way of behaving in a community (Furrie, 2021).

Through communication, a culture can be sustained and passed down to the next generation. Communication serves as a means of transmitting traditions and cultural values in this context. People's communication styles, on the other hand, are heavily influenced by their culture. This makes communication and culture mutually beneficial. Communication and culture are inextricably linked (Sediyaningsih et al., 2013).

This goal is pursued in a variety of ways, including through culture, art, economics, and so on. In relation to the research that the author will conduct in Pasar Sorkam District, there are several changes or shifts in the implementation of customs in the midst of society, as is the case in every region (Sari, 2015).

The Sumando custom is used in the wedding ceremony at Pasar Sorkam (Coastal) District. Muslim residents who follow this Sumando custom also play a role in determining adat, syara, Kitabullah, or in other words.

The Parent Host is one of the Sumando Custom implementations. The host's mother is a woman appointed by the community. People who understand Adat and have a strong religious background. The Parent Host is always in charge of teaching customs, syara to the bride and groom, supervising it, and decorating it during the wedding ceremony. This

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situation demonstrates the existence of the parent's function in maintaining social balance so that there are no customary deviations and religious violations in married life.

With the advancement of science and the large influence of outside culture in the Pasar Sorkam (coastal) district, the function of the Parent Host has shifted. The Parent Host's traditional role as a director, syara guide, supervisor, and bridal decorator has gradually given way to modern (new) culture. This is known as a "Beauty Salon" (beauty salon), and it also serves as a bridal decoration (Furrie, 2021).

The community gradually abandons the old culture (Parent Host), which is regarded as more complicated by the community and is likely to lead to the erosion of religion (religion) contained in the old culture (Parent Host). The formulation of the problem in this study is 1.) How is the communication model of the host in traditional coastal marriages in Sorkam District, Central Tapanuli Regency? 2.) How do the people of Sorkam District, Central Tapanuli Regency, perceive the host's existence??

2. Literature Review

2.1. Definition of Communication

Humans engage in communication activities from birth to death, as they develop into children, adolescents, and adults. Indeed, some argue that human communication has existed since humans were still in their mother's womb. When the mother performs certain activities, such as rubbing the stomach, and the fetus then moves, eats, drinks, or performs other activities or plays certain songs, the fetus stops moving. This demonstrates that communication activities are not restricted to those that can be seen and observed using the five senses (Nurhadi et al., 2019)

Communication is the process of forming, delivering, receiving, and processing messages within an individual or between two or more people for a specific purpose. Communication can occur in a variety of contexts throughout life. Communication events occur not only in the lives of humans, but also of animals, plants, and other living things. Human communication with spirits, supernatural beings, and even deceased spirits, for example. Nonetheless, the object of observation in communication is focused on communication events that occur in the context of human relations or communication between two people (Kholisoh & Primayanti, 2016).

A model is a representation of an object, process, system, or idea in symbolic form. The model can take both graphic and verbal forms. The communication model is a straightforward description of the communication process that demonstrates the relationship between various communication components. Communication models can be classified into five types. The first group is known as the basic models. The second group is concerned with the individual's personal influence, dissemination, and impact of mass communication. Models of the effects of mass communication on culture and society comprise the third group (Effendy & Uchjana, 2009). The fourth group of models draws the audience's attention. The fifth group consists of communication models concerning the system, production, selection, and flow of mass media (Werdyanto & Kevin, 2020).

Human communication is a process that cannot be quantified. Many people agree that a physical model will aid in explaining the process. Motion pictures can be an effective modeling communication tool. The communication model abstractly represents the important features while omitting communication details that are not too deep in the "real world." According to Gordon and Wiseman and Larry Barker (Effendy, 2009), the communication model has three functions:

1) Explains the communication process
2) Displays visual relationships
3) Assist in identifying and resolving communication bottlenecks.

2.2. Definition of Intercultural Communication

Intercultural communication is communication between people from different cultures (can be different races, ethnicities, or socioeconomics). Culture is a way of life that develops and is accepted by a group of people and is passed down from generation to generation (Mosse, 2015). Language (particularly sociolinguistics), sociology, cultural anthropology, and psychology all have roots in intercultural communication. Psychology is the primary reference discipline for cross-cultural communication among the four disciplines. The expansion of intercultural communication in the business world is significant, particularly for companies that conduct market expansion outside their home country. The destination is culturally diverse (Furrie, 2021).

Furthermore, an increasing number of people are traveling abroad for a variety of reasons, including business trips, vacations, and further education, both temporarily and permanently. Communication satellites have brought the world closer together; we can now witness events in various parts of the world via television screens, newspapers, magazines, and online media. Geographical distance is no longer an impediment to seeing the variety of events that occur in different parts of the world thanks to communication and information technology (Furrie, 2021).

There are actions in intercultural communication that seek to maximize the outcome of the interaction, and three consequences suggest important implications for intercultural communication. First, people will interact with others who they believe will result in positive outcomes. Second, if you receive a positive response, your communication behavior will continue to involve you and improve communication. If the outcome is negative, the perpetrator will withdraw and reduce communication. Third, behavior predicts which behaviors will result in positive outcomes. The perpetrator will attempt to predict the outcome of the communicator's choice of topic, position taken by nonverbal behavior, and as the communicator does what he believes will result in negative outcomes (Werdyanto & Kevin, 2020).

2.3. Aristotle's Communication Model

Aristotle's model is the most traditional communication model, also known as the rhetorical model. When a speaker conveys his speech to the audience in an attempt to change their attitude, this is referred to as communication. To be more specific, he proposed three fundamental elements of the communication process: the speaker, the message, and the listener. Aristotle's emphasis on communication is rhetorical communication, also known as public speaking or speech.

Aristotle defined influence as someone who is trusted by the public, reason, and playing on public emotions. This model has numerous flaws. For starters, communication is regarded as a static phenomenon. Second, this model does not consider nonverbal communication when influencing others. Despite its flaws, this model serves as an inspiration for communication scientists to create a modern communication science model (Sari, 2015).

3. Methodology

The qualitative type is used by the researcher in the study. Qualitative research methods employ research procedures that can generate data in the form of oral, written, and visual data rather than numbers from people. The qualitative method was chosen because it is widely used to examine documents in the form of text, images, symbols, and so on in order to understand culture in a specific social context (Raco, 2018).

This qualitative method also refers to the document analysis method, which is used to embed, identify, manage, and analyze a document in order to comprehend its meaning in general. Qualitative research can be used to study community life, history, behavior, social activities, functional organization, and other topics. The purpose of using qualitative methods is to investigate the meaning discovered through a series of wedding events that are the subject of the research (Sugiyono, 2013).

The data will be derived from the documentation of the wedding ceremony recording; in this case, the author selects all of the events led by the host in Pasar Sorkam (Pesisir) District, Central Tapanuli Regency.

This study's data sources included both primary and secondary data. Primary data sources are data obtained directly from the host and the community through observations and interviews. Secondary data sources are sources of research data obtained through books, journals, and the internet that are related to and relevant to the subject of study.

The process of systematically searching and organizing data obtained from observations, field notes, and other sources is known as data analysis technique. Because the data collection method in this study is observation, the data analysis technique is to search and organize the data obtained from the observations systematically. The systematic observation or recording of phenomena to be studied is known as observation. (Sugiyono, 2013) Data analysis can be accomplished by organizing the data, breaking it down into units, synthesizing it, arranging it into a pattern, determining which ones are significant and will be studied, and drawing conclusions. The data analysis technique used in this study is content analysis, which involves analyzing the content or message to be studied. You can begin by analyzing the dialogue or whatever is being discussed.

4. Result and Discussion

4.1. Overview of Sorkam District Community

Sorkam District is 45 kilometers from the capital city of Central Tapanuli Regency and can be reached by two or four-wheeled vehicles, according to data and information obtained from the sub-district office of Sorkam District. Where minibuses are widely used as public transportation vehicles. According to the findings of interviews, the Sorkam District is directly adjacent to the Indian Ocean.

Sorkam is divided into four kelurahan areas and seventeen village areas. Sorkam District is a promising area because it contains a tourist attraction with a breathtaking view, Binasi Beach. This location can entice tourists to enjoy its beauty. Despite being directly adjacent to the Indian Ocean, this location is also ideal for rice cultivation.

The population's livelihoods are heavily influenced by the marine climate; however, the area is also located near mountains that are fertile enough for agricultural areas. The population's economic situation is a major tool in assisting the activities of people's lives, because the economy is a tool and a means to achieve prosperity within the community, implying that there is no human activity that is not affected by this economic aspect. According to the data, the sub-district has a population of 16,511 people and a population density of 205/km2. According to the author's research, if a servant has four sons, and a census is taken of several people who work in the family? The fishermen will then respond that their four sons are also fishermen. This means that their children participate in going down to the sea (fishermen), and if the population has a fisherman's livelihood, it is clearly visible among the community. As a result, mothers' work is always associated with terms involving their husbands' participation (fishermen or farmers). It is explained that the coastal community has ingrained his work. This can be seen in every family who lives on Sibolga's coast, such as the Barus area, where the dominant population works as fishermen; the people will go to the sea to catch fish during the dark moon (lots of fish), and the results are usually very good at that time. In the bright season, when the fishermen are unreliable, they spend their previous earnings, even if their habit is to borrow money from the toke, where they are cut toke when they go to sea and produce.

In general, the people of the Sorkam sub-district adhere to the Sumando traditional culture as a coastal community, namely the culture created by the assimilation and acculturation of several cultures, the local community, the Sumando custom controls the life etiquette of the Sorkam sub-coastal district's community. Community life in the Sorkam sub-district. Sumando was born on Poncan Island, which was used in the marriage of a young man who follows the Minang Kabau Malay tradition with a young woman who follows Batak customs, according to M. Djamir Panggabean SH. They follow different traditions, but they both believe in Islam. The young man had been waiting for his lover's invitation for days, and the young woman had been waiting for the young man. What was expected, however, never arrived. To overcome the obstacles that arose during the marriage of the two parties, an agreement in the form of tolerance was reached, giving birth to a custom known as Adat Sumando.

Although the origins of the Sumando custom are debatable, one thing is certain: the custom evolved from local customs with outside customs as access to marriage and tussle. This assimilation and acculturation enriched Sumando Indigenous culture. The existence of a historical necessity of civilization, anticipating the challenges that occur in the midst of people's lives comprised of various customs, clans (tribes), and ethnicities.

Sumando custom is practical and actual, which means that not all Batak custom regulations are accepted in Sumando custom, nor are all Minang Kabau Malay customs included in Sumando custom. Batak customs have been adapted to Minang Kabau customs and vice versa. The two customs were divided into logical and practical rules. However, Islamic law continues to predominate. Muslims, of course, follow the Sumando tradition (Sediyaningsih et al., 2013).

Coastal Sumando custom as a unit is the expansion and mixing of one family with other families of the same faith, with marriage ties according to Islamic law and legalized through coastal traditional ceremonies. Adat Sumando refers to a son-in-law or brother-in-law and sister-in-law who have become their own family. As a result, Sumando Customs assumes joint responsibility for all matters, good or bad.

The Sorkam coastal community's way of life and customs are deeply ingrained, and Sumando's kinship is a means of bridging brotherhood. Coastal communities place a high value on family ties, which is why no decision is made without the input of all family members. In general, this type of climate is quite constructive, and coastal communities' basic capital in the success of national development (Sari, 2015).

Regarding Sumando's practical practice and logic (stipulations):

1) Marriage can occur if a man first proposes to a woman by giving up a certain amount of money or goods. Money or goods are called Jinamu as a binding sign that a marriage will take place at a certain time in the presence of a witness guardian. In Batak customs, tuhor or jurjuran marriage is not recognized by Sumando tradition.
2) The man is responsible for the household and family. or who is born with the surname of the tribe of male parents.
3) The proverb "tiers up, steps down" applies to inheritance distribution. The amount of inheritance received by a person is determined by the closeness of the family relationship; however, for women's rights, the inheritance of the residence (house) is prioritized. The inheritance distribution between brothers and sisters is 1:1, contrary to faraid law and Batak custom.
4) In the event of a divorce between a husband and a wife, the husband vacates the residence while the wife remains. In terms of inherited and acquired assets during a marriage (gonogini assets). This is a glimpse of the customs that developed in the Sorkam sub-coastal district's areas as a culture that is used as a guide in the community's daily life.

4.2. Model of Parent-Host Communication in Coastal Community Marriage

A mother is a woman appointed by the local community to guide a girl through an event or marriage process, particularly the procedures for being a good wife to her husband after the wedding ceremony or process is completed. The Sibolga community always includes the host in the marriage process; this is a tradition that has been passed down from generation to generation. The host has its own role in the implementation of parental mating. The parent's communication model for leading the marriage process is as follows:

1) Providing an Understanding of Customs and Manners

The parent is a person who is trusted by the community to lead and provide good advice or direction to the bride and groom during the marriage ceremony. After the wedding ceremony, the bride's mother will advise her on proper manners when serving her husband. Everything that should not be done, according to the parent, must be completely abandoned, or something that is missing in certain conditions in order to complete the implementation of customs must be completed (Kholisoh & Primayanti, 2016). The parent has the right to postpone a traditional event if one condition is not met, because in reality, if the community judges the implementation of the marriage custom to be inappropriate or not in accordance with the prevailing customs, the host will be ostracized as a customs violator or harassing customs. He is rarely appointed as the parent host.

2) The Bride's Bathing

There is a procedure in the Sumando tradition for bathing the bride and groom. First, the mother places the bride and groom in a tray, then they are wrapped in black cloth 3 meters long and 1 meter wide. Before taking a bath, the host applies plain flour to the bride and groom three times while reading sholawat, then sweeps the limes three times across the bride and groom's forehead, right hand, left hand, and both feet. If the host fails to do so, the surrounding community will assume that the parent has violated customs or has violated customs, and the parent will become the subject of gossip in the surrounding community (Werdyanto & Kevin, 2020).

3) Dress the Bride

The mother host also serves as a decoration for the bride and groom; whereas in most weddings, the family will hire a hairdresser or a bridal midwife to make up the bride and groom, bridal makeup is part of a parent's duties in the Sibolga community. In the Sibolga community, families or brides who use a bridal midwife or salon to apply makeup during a wedding are considered people who do not understand customs and can be considered a person who violates or insults customs.

4.3. The Parent's Image in the Sibolga Community

The Sibolga community values parents more because being a parent is difficult and necessitates knowledge of local religion and customs. The presence of the parent is extremely rare in the Sibolga community. As a result, many people believe that the host plays an important role in helping the bride and groom understand religion and customs.

According to Ms. JRF, a member of the community in Sibolga, the host plays an important role for the local community so that there are customs that will not fade away with time (Sediyaningsih et al., 2013). Mr. L believes that it is critical for children and the next generation to understand customs. Meanwhile, according to NSS's mother, the host's mother plays an important role in traditional marriages that have meaning for both the bride and groom (Werdyanto & Kevin, 2020).

5. Conclusion

According to the explanation above, the communication model of the parent host in coastal traditional marriages in the Sorkam sub-district, Central Tapanuli Regency, namely a.) Provides an understanding of customs and manners in the process of marriage events The host is someone who the community believes can lead and provide good advice or direction to the bridal couple. After the wedding ceremony, the bride's mother will advise her on proper manners when serving her husband. b.) The bride and groom are bathed. There is a procedure in the Sumando tradition for bathing the bride and groom. First, the mother places the bride and groom in a tray, then they are wrapped in black cloth 3 meters long and 1 meter wide. Before taking a bath, the host applies plain flour to the bride and groom three times while reading sholawat, then sweeps the limes three times across the bride and groom's forehead, right hand, left hand, and both feet. C.) Dress up the bride and groom. The mother of the bride and groom is also in charge of decorating them, from fashion makeup to make up. d.) Assist each other as parents so that mistakes do not occur during the marriage process. The community's perception of the parent in the Sorkam sub-district is very important in providing education or understanding of customs to the next generation.

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