



PATRILINEAL AND MATRILINEAL ORGANIZATION IN SUMATERA: THE BATAK AND THE MINANGKABAU

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ABSTRACT

This study is about Matrilineal and Patrilineal descent between the Batak and the Minangkabau culture. Thus, this paper analyzes the view of adults (educated) about the phenomenon in Indonesia, whether the children of those organization confused of the clans of himself/herself. And then this paper aims to elaborate the reasons why adults (educated) people in North Sumatera choose Patrilineal rather than Matrilineal. The research was conducted by using qualitative research. To answer the problems of the study, the data were collected by giving questionnaire. The result of this study were the following; 1) Patrilineal and Matrilineal are supported by the adults (educated) people who participated in filling out questionnaires for this study 2) The reasons why educated people in North Sumatera prefer to choose Patrilineal rather than Matrilineal.

KEYWORD

Patrilineal, Matrilineal, Marriage Culture, Batakese, Minangkabaunese

I. INTRODUCTION

Matrilineal and patrilineal descent are well-researched alternate forms of unilineal kinship (see Fox 1967; Keesing 1975; Pasternak 1976). Western societies typically emphasize bilateral descent whereby one's kindred (all biological and affinal relatives on both parents' sides), are equally potentially meaningful. In contrast, unilineal descent restricts meaningful relatedness through only one line. [1]

Poewe (1978) has argued that the support matrilineal women derive from kin members reduces their "marital risks and investment" [2] in the conjugal unit, and thus increases the possibility of instability in their unions. Although some studies have reported higher rates of marital dissolution in some of Africa's patrilineal societies (Gage-Brandon, 1992; Isiugo-Abanihe, 1998; Solivetti, 1994), in general, the ethnographic literature points to weaker nuptial ties among matrilineal than non-matrilineal groups (Anarfi & AwusaboAsare, 1993; Bleek, 1987; Larson, 1990; Schneider, 1964, 1981).[3]

Marriage in human life is something that is considered sacred. When marriage becomes a legal link to tie the relationship between two persons of different types. Because, in this way it is hoped that the process of human regeneration on earth will continue and continue.

The most striking examples of patrilineal and matrilineal social organizations, however, are furnished by the Batak and Minangkabau peoples of Sumatra. A study of these, in my opinion, shows that, at some early date, both lacked sib organization, which came to them from the mainland in pre-Hindu times. The Batak then became intensively warlike as well as patrilineal, and the Minangkabau a peaceable matrilineal group. Actual Hindu colonizers founded the kingdom of Srivijaya in Palembang, which had reached its full cultural development in the seventh century of our era. Later the kingdom of Malayu arose as a rival of Srivijaya on the site of the present Minangkabau. Thus the matrilineal Minangkabau were under direct Hindu influence from an early period of our era, whereas the Batak were, for the most part, only indirectly affected. In the same way, while Minangkabau was under Mohammedan influence from the middle of the sixteenth century, the Batak remained isolated from Islam influence until the time of the Padri rebellion (1815), when the southern portion was forcibly converted. Here, thus, we have an example of a matrilineal people preserving its native organization under the rule of the two most patrilineal religions the world has known. [4]

Previous study has focused on the attributed of the instability of African marriages to the diffusion of Western norms and values in the region, fewer attempts have been made to empirically assess how Africa's internal institutional structures, such as extended kinship ties, impact marital outcomes. Guided by rational choice and exchange theories, argue that the strong bonds that exist among matrilineal family members in particular, rather than within the conjugal unit, may be important to understanding the dynamics of marital processes in the region, The results indicate a significantly higher risk of divorce among matrilineal than non-matrilineal women. The matrilineal effect persisted even after we controlled for sociocultural and demographic characteristics. Furthermore, this relationship differs based on Indonesian marriage culture. This case barely happen in Indonesian, it just the children matter, it makes the children confused which one choose between the clans of the parents. In Indonesian culture, it is customary to marry a boy or a girl from the different ethnic group. This study seeks to investigate 2 cultures marriage, whether the children confused which one supposed to decide between the mother (matrilineal) or the father (patrilineal) clans.

II. METHODS

The paper is based on library research. Library research is an activity in collecting the data by visiting the library, collecting the source data that related to the object of research, learning and quoting the data from books, documents, and internet as well. In other word, this paper does not do research in a field. According to Moleong (2006:4), "Qualitative method is used as research procedures that resulted descriptive data containing of spoken and written words and people behavior which can be observed". [5] The data of this paper is some facts why Minangkabau and Batak have different kind of value in clanning and it causes the confusion of the child. The source of data is a journal by E.M Loeb that published in 2009 and journal by Baffour K. Takyi that published 2007 [6].

III. RESULTS AND DISCUSSION

Table 3.1 Adults Thought about Patrilineal and Matrilineal

No.	Name	Age	Clan	Last Education	Their Opinion
1.	Arifah Ulfa Nst	23	Mandailing	Bachelor	She does not really understand both Patrilineal and Matrilineal system, it seems strange for her.
2.	Maulidina Mutia	23	Aceh	Bachelor	She is fine with that.
3.	Jumaini Srg	23	Batak	Bachelor	She thinks that it will make the children confused.
4.	Sudwintari	24	Padang	Bachelor	She finds it a unique system but also will confuse the children.
5.	Khairina Juliana Br. Pane	23	Batak	Bachelor	She thinks the systems are good since it becomes the icon of Indonesian culture but will be hard to the children to understand.
6.	Irga Safira	23	Minang	Bachelor	She argues that both are kinship systems which the whole family should follow in to (e.g. to determine the clan to children), father kinship is called patrilineal, while mother kinship goes to matrilineal.
7.	Sarmita UH	27	Mandailing	Bachelor	She finds it unique and interesting because it shows the various ethnic group in Indonesia.
8.	Harisa Dwi Oktira	23	Jawa	Bachelor	She believes patrilineal and matrilineal are the kinship system between father and mother line.
9.	Yossi Yunita Amalia Srg.	23	Mandailing	Bachelor	She argues that it is legit to use patrilineal or matrilineal system in a family because there are a lot of unique ethnics.
10.	Adli Dzil Ikram Nst	27	Mandailing	Magister	He thinks people should not argue about both patrilineal and matrilineal systems.
11.	Fadhilah Tsaqila Akhyar	22	Melayu	Bachelor	She thinks it does not matter to use matrilineal or patrilineal because it is the characteristics of some ethnics but she would be confused if she is asked to choose one of the system she will use in a family.
12.	Fitri Eka Susanti	24	Padang	Bachelor	She believes that it is a kinship system.
13.	Nirwana Resti	25	Chinese	Magister	She argues that both systems give the identity of a family in a society, and it also gives a direction of legacy.
14.	Fauziyah Riyan Putri	24	Batak	Bachelor	She thinks all ethnics have its own tradition to determine kinship. Even, there are also the existing debates on the issue in society. But she believes the matrilineal and patrilineal will not disturb her.
15.	Febri Yanti Nurkhaliza Pohan	24	Batak	Bachelor	She believes that patrilineal is a kinship of father line, while matrilineal is the kinship of mother line.

This finding clearly shows that most of the respondents who take part in filling questionnaires in this study are well known about the Patrilineal and Matrilineal organization. Thus, we can see that they provide some explanations about child perspective which it can make the child confused about the clans of the parents. As seen above one of the responders said “Its quite confusing for them if they have no idea regarding those family issues. But, again it depends on every person.”

Table 3.2 Adults Choice between Patrilineal and Matrilineal

No.	Name	Patrilineal	Matrilineal
1.	Arifah Ulfa Nst		√
2.	Maulidina Mutia	√	
3.	Jumaini Srg	√	
4.	Sudwintari	√	
5.	Khairina Juliana Br. Pane	√	
6.	Irga Safira	√	
7.	Sarmita UH	√	
8.	Harisa Dwi Oktira	√	
9.	Yossi Yunita Amalia Srg.	√	
10.	Adli Dzil Ikram Nst	√	
11.	Fadhilah Tsaqila Akhyar	√	
12.	Fitri Eka Susanti		√
13.	Nirwana Resti	√	
14.	Fauziyah Riyan Putri	√	
15.	Febri Yanti Nurkhaliza Pohan	√	

The table provides information about the phenomena of the confusion in choosing between the patrilineal and matrilineal. In the environment of adults people, as seen above, It can be seen that the majority of choosing Patrilineal (86.7%). Where the rest of choosing Matrilineal (16.7%).

Table 3.3 The Reason why Adults choose Patrilineal or Matrilineal

No.	Name	Perception
1.	Arifah Ulfa Nst	She thinks perhaps the children would be confused if both cultures of their parents were equally influential in their life and vice versa. She would choose Matrilineal because her mother's culture was more dominant around her life than her fathers.
2.	Maulidina Mutia	She believes that a child should follow his father's line of patrilineal, but actually there are some tribes that follow the mother line that is matrilineal, and she does not think it causes any problem if it is the mother's line is stronger. She will choose patrilineal, because that's the surname taken from her father.
3.	Jumaini Srg	She argues that it must be confused for a child to follow the surname on the part of the father or mother. She will choose Patrilineal because she prefers to go to her father's side of family.
4.	Sudwintari	She thinks most children in Indonesia follow the fathers's life of kinship. They are not asked to choose the line, but once they are, most of them will choose patrilineal.
5.	Khairina Juliana Br. Pane	She finds it unique because children can choose the tribe or culture they prefer. But she will choose patrilineal because she is a Batakness and it is a must for the children follow the father's kinship line. In her opinion, the head of family is father, and patrilineal is in father's line.
6.	Irga Safira	She thinks both are about kinship systems where the members of family must follow the line of kinship (such as clan) from father to patrilineal while mother to matrilineal.

7.	Sarmita UH	She thinks the kinship system is unique and interesting, showing how the rich of diverse in the tribes of Indonesian.
8.	Harisa Dwi Oktira	She believes that those are the kinship system between father and mother's line.
9.	Yossi Yunita Amalia Srg.	She reveals that she is a Mandailingness, so she follows the Patrilineal since her clan is made from her father's line. If she is asked to choose the kinship systems, she will take anything refer to the tribes she has and she is fine with that.
10.	Adli Dzil Ikram Nst	He thinks people should not argue about both patrilineal and matrilineal systems.
11.	Fadhilah Tsaqila Akhyar	She thinks it does not matter to use matrilineal or patrilineal because it is the characteristics of some ethnics but she would be confused if she is asked to choose one of the system she will use in a family.
12.	Fitri Eka Susanti	She believes that it is a kinship system.
13.	Nirwana Resti	She argues that children has to be educated about both patrilineal and matrilineal systems so they can choose it wisely in the future. If she is asked to choose, she will choose Patrilineal because it is the most used in Indonesia also in other countries.
14	Fauziyah Riyan Putri	Its quite confusing for them if they have no idea regarding those family issues. But, again it depends on every person.
15.	Febri Yanti Nurkhaliza Pohan	She argues that children have a right to choose. And she would choose Patrilineal because most tribes in Indonesia use that line of kinship.

Based on the result of questionnaires, there were some reasons found behind the reason why they choose Patrilineal rather than Matrilineal. These several reasons can be concluded as followed:

1. It is inevitable that most woman are placed in the second position after man.
2. A child suppose to follow the clans of his father because father is the head of household.
3. In Indonesia, clans that's use is commonly, in any cultures, the child tends to follow their fathers clan.
4. The kinship system that focuses on men dominance is patrilineal, which is almost the same as treating women in distribution of inheritance.

IV. CONCLUSION

Based on the analysis of the data, Matrilineal and patrilineal descent are well-researched alternate forms of unilineal kinship (see Fox 1967; Keesing 1975; Pasternak 1976). Patrilineality is a kinship system which is based on paternal line; therefore, the position of men in inheritance law is dominant With matrilineal descent, a person is exclusively descended from mother, her mother, and her grandmother, and so on.

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