

The Impact of Modernization on the Batak Toba General System

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Abstract

Many times the development of the era has an impact on the loss of traditions, genetic relationship systems, and customs. Because things that are traditional are always considered as obstacles to progress. This research reveals the deviations and changes in genetic relationship in the Batak Toba community in the perspective of modernity. Data collection in this study uses a literature review approach. Many data sources are taken from various books, journals, and other sources related to deviations or changes in the genetic relationship system of the Batak Toba community in the perspective of modernity. After that there will be an evaluation, content analysis and criticism of the sources until the latest findings are obtained. The conclusion of the research is that socio-cultural changes in the second and third generation of Batak Toba people overseas tend to bring destructive changes, so that they no longer know the origin and genetic relationship system. This has led to a culture and identity crisis that in the end they no longer know the customs of the *na tolu*, ancestors and their origins.

Keywords

Modernization, Genetic Relationship System, Degredation, Batak Toba.

Introduction

Local wisdom on the environment in the global era will change with the development of technology and communication (Dahlani, 2010). Including the development of the nature of materialism, individualism, *anomali* to customs, and genetic relationship systems. This globalization process will cause cultural homogeneity (Zarzar, 2008; Berry, 2008). So that it causes the relationship between family relationships to be relaxed and attachment to traditions (Lie, 1966). Various forces of modernization have reduced the family system, which among others causes contact between families to become less organized, difficulty in interacting, social industry organizations take over the function of providing education, and the profession of family group offspring becomes less important (Schoorl, 1979). Such characteristics of life are now found in the lives of the Batak Toba. Their attachment and understanding to tradition and genetic relationship are experiencing degradation and deviation that are adapted to the pragmatism of modern life.

Fundamental changes in the kinship aspect are marked by changes in the genetic relationship structure with the new model through various modifications and improvements to the Genetic relationship customs "*Dalihan na Tolu*" (Saragih, 1980; Sitanggang, 2014). That is because culture and social behavior become valuable resources for those who want to gain a deeper understanding of values (Triandis, 1994). As local wisdom that exists in the Batak community. This local wisdom will be an asset that needs to be maintained so that there is no cultural crisis in modern society. Moreover, local wisdom will be a wise local idea, full of wisdom and good value (Antariksa, 2009).

The socio-cultural phenomenon is a form of modernity that demands adaptation, renewal, redefinition and revitalization of Batak Toba cultural values in accordance with the needs in maintaining meaning and Genetic relationship systems. It's just that there will be a simplification of the implementation process, so that the meaning is not reduced. Such an action is intended so that the Batak Toba people do not experience a cultural and identity crisis that is destructive in the future. So there is cultural hope *Dalihan na Tolu* will still exist in the global scope to the present.

Research Methods

Data collection in this study uses a library approach. Literature research is a study that uses material collection in the form of books, journals and other sources deemed relevant without carrying out field research (Danim, 2002; Zed, 2008). In addition, to complete the various questions in the study, various documents deemed relevant to the problem will be collected, evaluated, synthesized, analyzed, and criticized (Bugin, 2008; Creswell, 2015).

Referring to the various views above, in this study conducted by selecting books, journals and other literature relating to the culture of the Batak community. To ensure the validity of various sources, the authors carry out evaluation, content analysis, and synthesis of related sources. This means that the written source is related to the deviation of the genetic relationship system in the perspective of modernization, so that there will be an evaluation, comparison, analysis, synthesis to reach a conclusion.

Result and Discussion

Deviations from the Batak Tobagenetic Relationship System

Basically, all ethnic groups will experience social and cultural changes and traditions. These changes occur due to environmental factors, religion, interaction with other ethnic groups, scientific advances and so on. Same is the case with the Batak Ethnic who have also experienced a change of genetic relationship and traditions in their lives. If change is not responded well, the Batak Toba people will be left behind and the change will bring about a cultural and identity crisis (Simanjuntak, 2015).

The crisis of cultural values led to the phenomenon of distortion of cultural values, tradition and systems of genetic relationship (Zaimar, 2015). This fact can be seen from the deviations of various Batak genetic relationship systems related to the increasingly widespread Batak Toba community to various regions in Indonesia and even abroad. The intense social and cultural contact experienced by the Toba Batak community with other ethnic groups, and the increasing number of migrants residing in other regions have pushed them into a cultural crisis. One solution to deal with the cultural and identity crisis process for Batak Toba migrants can be anticipated by the formation of social organizations in overseas areas. (Brunei, 1961; Pelly 1994).

Various deviations from the ideal Genetic relationship system can be observed from the practice of customs and traditions carried out by the Batak Toba community in overseas areas, for example in marriages there have been engineered determination of the amount of dowry between men and women. This means that in a dowry marriage paid by the men is no longer appropriate, because it has been engineered before *tonggo raja* (traditional meeting). In addition, it carries out functions *dalihan na tolu* and other relatives in general have been replaced by other people who sometimes no longer have genetic relationship in accordance with Genetic relationship *dalihan na tolu*. Another fact at this time is that many parent surname and the same surname have carried out the marriage of one clan. Another cultural crisis is that the second generation and the next generation in general who live in the area of assistance no longer understand, understand and use the term Batak

Genetic relationship system. This means that they no longer use calls in accordance with the terms and Genetic relationship ties to all relatives, which in turn tend to experience an identity crisis. This phenomenon has pushed the Batak Toba community to experience a cultural and identity crisis. This identity crisis is growing in a destructive direction due to the strengthening of global culture. In the post modern era, the problem of identity arises precisely because identities are plural and open (Giddens, 1990). Such conditions make individuals required to continuously carry out adjustments to the new lifestyle.

The problem of identity crisis has become in contemporary society (Chaubet, 2015; Megatsari, 2016). This view is related to the existence of identity, the Batak Genetic relationship system (*dalihan na tolu*), matrilineal and surname system, especially in urban areas, it will be seen the second and third generations have experienced an identity crisis. They can no longer understand the relationship of their surname with other surnames. Likewise, the position of the surname with other surnames. Marriage Association and *dalihan na tolu* likened to a cobweb that binds all elements of relatives (Siahaan, 1987; Napitu, 2005). If this is allowed, the identity of the Batak Toba will weaken and even disappear. The loss of this identity can occur with strong currents of change. If this happens, then the community will experience anomaly and anomaly in their lives or they no longer know the origins of their ancestors and surname descendants (Ihromi, 1987).

Batak Toba Genetic Relationship System in the Perspective of Modernity

The tradition and Genetic relationship system of the Batak Toba family originates from the social order "*dalihan na tolu*" (Tungku nan Tiga). The Genetic relationship system is a procedure that regulates the life of the Batak Toba tribe as a whole, has an open nature, functions to transform values and between one element and another has a relationship, integration, and dependence (Marbun, 1987; Sitanggang, 2014; Simanjuntak, 2009). Marriage that is considered ideal according to the Batak Genetic relationship is considered to bring happiness between a man and a woman's brother and mother. Brother called "*Tulang*" and child "*Tulangis*" "*Pariban*".

Marriage to a father's sister's daughter is considered not good (Bangun, 1978; Koentjaningrat, 1990). Marriage is generally done with "*cross-cousin*" father's side. Symmetrical marriage cannot be carried out in the Batak community. That is because each family's identity and application are not permitted "*Dalihan na Tolu*". Genetic relationship "*dalihan na tolu*" based on surname, namely the name as a clue to the family identity of the father's line (*partilineal*). "*Artuturan*" namely the habit of speaking

based on social relations governed by patterns “*dalihan na tolu*” or genetic relationship. As for *Paradaton* namely customs as a handle in dealing with events in the journey of life as indigenous peoples (Siahaan, 1987; Simanjuntak, 2009).

The Genetic relationship function is carried out with the *exogamy* surname tradition which is still held by the surname of Batak Toba (Koentjaraningrat, 1990). So that the surname tradition really determines which party one can marry in accordance with the genetic relationship “*Dalihan na tolu*”. The importance of determining and knowing which parties may or may be not married to maintain the structure “*dalihan natolu*”. Discordance in marriage disrupts the stability of the inner family, because it causes disorder in the role and causes difficulties in socializing children (Murdock, 1949; Sanserson, 1993).

Marriage between the same surname is not permitted; it does not mean that marriages between different surnames are permitted. This means that not always different surname are allowed to carry out marriages. In the Batak community the term is known “*Asimetris Connibium*”, that is the mutual marriage is not permitted (Koentjaraningrat, 1987). Surname, compilation, genetic relationship system and “*Dalihan na tolu*” is the most basic element in people's lives Batak Toba. This whole is knotted on “*Dalihan Natolu*” (Tungku nan tiga) with the basic elements of the female giver's surname (*Hula-hula*), family members (*dongan sabutuha*) and female recipient surnames (*boru*) (Saragih, 1987).

Surname gives the girl a position “*Hula-hula*” or higher status than *Boru* who accepts girls. On the other hand, the second surname of the girl recipient occupies the position *hula-hula* higher towards the third surname and to whom they gave their girl (Koentjaraningrat, 1987; Simanjuntak, 2009). Balance in the genetic relationship system Batak Toba is *somba marhula hula*” (respect to the female giver), “*manat mardongan sabutuha*” (apply caution to siblings) and “*elek marboru*” (applies affection to a sister). This is the normative foundation which is said to be the paradigm of balance in the genetic relationship system Batak Toba (Siahaan, 1986).

The genetic relationship system adopted by each ethnic group cannot last as it used to, especially in the global era. All ethnic groups absolutely adapt and carry out modifications to cultural values in accordance with the global life order. The way of life that is raised by modernity causes the revocation of traditional values and discontinuity between traditional culture and modern culture. Modernity shows the interaction between local cultures with foreign cultures, characterized by high social mobility, effectiveness,

efficiency and the prominence of individualist attitudes. The characteristics can be seen from the discontinuity between traditional cultural values with modern cultural values and rapid change (Giddens, 2011; Nainggolan, 2012; Hidayat, 2012).

Start from the various views of all ethnic groups, including Batak Toba. As a result of the development of science and technology and the increasingly globalized world association has made changes, adjustments and renewal in its traditional values. This means that what is considered ideal according to the values of tradition has changed. The values of modernity are used as a new order of life, causing many socio-cultural values that require adjustment and renewal. The ideal Genetic relationship system in the nuclear family includes eight relationships namely, husband and wife relationships, father and son relationships, mother and daughter relationships, brother and sister relationships, brother and sister relationships and brother and sister relationships (Murdock, 1949).

Referring to the above, each nuclear family has at least four children: two boys and two girls. However, with the smaller number of nuclear families due to the family planning program, current economic demands and patterns of life, the ideal family members are compatible with genetic relationship “*dalihan na tolu*” are increasingly rare (Murdock, 1949; Sitanggang, 2014). Batak Toba tribe who adheres to genetic relationship “*Dalihan na tolu*” today it still rejects the view that equates the position of boys with girls. This is unacceptable because a son is the successor to the offspring and if no son is found in the same family, the successor to the offspring of his father will be lost.

The Batak Toba tribe in the context of modernity cannot maintain ideal Genetic relationship values. The change can be seen in the refinement, flexibility and renewal of the tradition and Genetic relationship carried out by the Batak Toba tribe. Factors influencing the change in Genetic relationship include the introduction of Protestant Christianity, Islam, Catholicism into Batak land, high social mobility among Batak Toba, interaction with other cultures and tribes, the development of science and technology, and marriages of different tribes. (Pasaribu, 2015).

The emergence of Christianity, Islam, Catholicism which is generally embraced by the Batak toba tribe has become evidence of changes in their faith from traditional beliefs. However, the religious traditions of the Batak Toba people do not eliminate their truth (Siahaan, 1987). Even the influence of the extraordinary strengthens the identity of genetic relationship. One of the strengths of the Batak Toba as a tribe is that they have an organization based on a strong religion that is Huria Kristen Batak Protestan (HKBP) (Bangun, 1978). This organization unites the Batak Toba who is Protestant Christians,

brings modern values and simplifies Batak traditions and removes ancient elements that hinder progress (Koentjaraningrat, 1987; Pelly, 1994). The adaptation to various modern cultural values in Batak life today is a flexible attitude of the Batak Toba towards social change with the demands of life today. Like genetic relationship *Dalihan na tolu*, traditions, surnames, marriages, Genetic relationship, patterns of adoption of children, discordant marriages and various other traditional events (Sitanggang, 2011; Vergouwen, 1986). To understand changes in the perspective of modernity can be analyzed as follows:

Batak Toba Customs

Batak tribes uphold tradition more than religion. This view is reflected in the statement when someone is mentioned *naso maradat*, he will be angry if called *na so marugamo*, he said the most *Ima da, beha bahenon, ido pe tingkina*, because the Batak people think that tradition is *hangoluon ni jolma na marhangoluon*. This gives an indication that tradition is still the main thing in the lives of the Toba Bataks (Sitanggang, 2014). Customs develop in line with progress, cultural change and migration of Toba Bataks from *Huta Sianjur Mula mula* to *bona pasogit*, and then *ke tano parserahan*. This can be seen from the traditions that were formed in *bona pinasa* has changed in such a way in the new area (Schreiner, 1994). Changes to these traditions consist of core traditions namely customs practiced since the days of the Batak ancestors, *adat na taradat* that is, traditions established by a particular region which is adapted to the local and tradition situation *na Niadathon* that is the tradition that emerged in the current era. Such tradition has deviated from the nature of tradition at the core, so it has no meaning anymore (Sitanggang, 2014).

The core tradition is an ideal tradition in the life of the Batak Toba tribe, but at present it is rarely implemented. Tradition *na taradat* with various modifications in accordance with the local environment is still implemented even though it is not in accordance with the ideal tradition. Tradition *na niadathon* is the most deviant tradition of genetic relationship carried out by the Batak Toba in the City. The tradition is carried out ceremonially without meaning. This tradition has deviated a lot from the Batak Genetic relationship *Dalihan na tolu*. The fact of deviation from the ideal tradition has been widely practiced by the Batak Toba, for example: the delivery of a wedding invitation has been conveyed via cellphone or electronic mail to the "*hula*", even though it is not good. The most extreme is that in the invitation regardless of party *Dalihan na tolu*. An invitation letter that says thank you, we would say if your prayers were not given in the form of goods, but were given in the form of money "(Simanjuntak, 2015). The contents of this invitation are very offensive *hula-hula*, because they should receive money and give ulos as a symbol of adat.

Surname

Surname are people who admit that they are from the same line. They refer to themselves as *dongan sabutuha* which means being born *one stomach and "blood"*. Because it is not distinguished between his own child and the children of his siblings. Vertically people of the same age create a hierarchy between them based on principles. This blood bond also makes people of the same age like to live in groups (Vergouwen, 1986). The existence of clans in the Batak Toba community currently functions also as self-identity and ethnicity. At present there are already many Batak generations who do not understand the meaning in their daily lives. The surname is just a name tag without meaning. This might be due to their lack of understanding of the surname and the surname is seen as a barrier to getting a job and there is still a stigma that considers people who have a clan in their names synonymous with abusive people.

Daliha Natolu

Dongan Tubu

Dongan tubu is a surname group of one ancestor. The surname named itself *mardongan tubu* now there are already married to each other, except for genera *Raja Nai Ambaton* yang still maintain *si sada anak si sada boru* (Sitanggang, 2014). Such reality is a very serious violation of the existence of a Genetic relationship system *dalihan na tolu* which impacts the non-functioning of Genetic relationship. Because there are two or more surname that cause Genetic relationship dysfunction *Dalihan na tolu*. The attitude that must be obeyed by *dongan sabutuha* is *manat mardongan tubu* (apply caution to relatives).

Hula Hula

Hula-hula is a wife surname group, starting from the ego wife, a mother surname group (father's wife), a grandmother wife surname group, a child wife surname group, a grandchild wife surname group, a sibling wife surname group and so on. *Hula-hula* has the highest status in a Genetic relationship relationship (Vergouwen, 1986). *Hula-hula* considered a source of blessing, so parents provide guidance on attitudes towards *hula-hula* as "*somba marhula hula*" (respect) to *hula-hula*. *Hula-hula* is source of *hagabeon* (descendant). *Hagabeon* (descendant) obtained from the wife. Wife comes from *hula-hula*. Without *hula-hula* no wife and no *hagabeon* (Sitanggang, 2014).

After marriage, a new Genetic relationship group is formed: *simatua*, *tulang*, *bona tulang*, and *bonani ari*. *Bona ni ari* 3-4 generation up is called *pamupus*. Wife's innate youth is *tulang ro robot*. Sequence and line level *hula-hula* from the bottom up is *simatua* or calling father, brother and sister. *Tulang* is mother's brother *bona tulangis* a brother and grandmother *bona ni ariis* a brother of mother and grandfather (Sitanggang, 2014). Structure, levels, functions and types of responsibilities *hula-hula* currently increasingly not understood by the Batak Toba. This causes more and more deviant behavior (anomali) towards traditions and Genetic relationship *Dalihan na tolu*, because of parties *boru* and *dongan sabutuha* sometimes less respectful to parties *hula-hula*.

Boru

Boru is surname groups who take wives from our daughters. *Boru* also defined as a group that takes a wife from a child *ompung* from several generations above and took the wife of our grandchildren. Good attitude towards *boru* need because *boru* at each celebration is responsible for carrying out work in the family *hula-hula*. Without presence *boru*, celebration is not possible. Currently parties *boru* as *parhobas* (worker). Even more and more do not know the duties and responsibilities, causing inequality in the implementation of functions and responsibilities in accordance with *Dalihan na tolu*. Function of *boru* in preparing for customary events of joy and sorrow as well as other tradition events currently often replaced by social service provider organizations, no longer carried out by *boru* with terms *boru na burju*.

Sihal-sihal

Batak Toba people mentioned *Dalihanna tolu paopat sihal-sihal*. *Sihal sihalis* a group of outsiders from relatives *Dalihan na tolu*, that is *dongan sahuta*, *ale ale*, a coworker or colleague. Presence *ale-ale dan dongan sahuta* greatly affect someone's life. Expression *jonok partubu jumonohan do parhundul* reflect how the role *dongan sahuta* which says that although they are close to siblings, they are near one village and a place to live (Vergouwen, 1986; Sitanggang, 2014). Function of *Dalihan na tolu* this time has been carried out by many others who have no Genetic relationship with *suhut*. The function is carried out by people who are close to families who are celebrated because of the relationship and the similarity of the place of residence.

Marriage

A Batak marriage is a family marriage. Family involvement is very important, both in the marriage preparation process and in the event and after the marriage takes place. Marriage

is always done between families, that is to say *marboru ni tulang dan maranak ni namboru*. Basically, the marriage of the Batak people is to preserve the pathway within the patrilineal male line. Through marriage, women are released from their groups, so they must be replaced with *sinamot* (dowry). The marriage system of the Batak Toba community adheres to a form of marriage “*jujur*” this means that the male family has to hand over the dowry to the female family (Saragih, 1980).

The marriage system adopted by the Batak Toba community is a system *eksogami* that is surname of *eksogami*. This means that marriages between the same surnames are not permitted, it does not mean that marriages between different clans are permitted forever. Therefore, in addition to adhering to the exogamy Batak community, they also know the system *cunubium a simetris* (do not allow mutual marriage between different clans). In determining a married couple in the Batak Toba community, a man is recommended to marry with “*pariban*” (uncle's daughter). This is called “*manguduti*” which is an ideal marriage according to the Batak Toba Genetic relationship system. Such marriages in Batak community life have rarely been carried out. Many of them married clans who were not the same as their mother's surname, and even today many choose to marry non-Batak ethnic groups rather than those who marry their biological uncle's daughter. This fact occurs because the younger generation of Bataks are currently married not because of close family relations (relatives), but because of compatibility regardless of family, ethnic and religious relations.

Non rabbinical marriage is currently developing among the younger generation of Batak Toba. Because according to them, the validity of the marriage if it has been legalized based on religion and government agencies. This view is motivated by the pragtism of life today, so that customary events are not carried out in full. The Batak Toba traditional event was replaced by a reception by inviting several relatives and other invitees. This is based on the lack of understanding about the traditions of marriage and the increasing number of Batak Toba who are married to other tribes (Sitanggang, 2014). After completing the tradition wedding ceremony, the next event is “*Mebat*” (*paulak une*) or the first visit of the bride and groom accompanied by the groom's parents along with the three elements “*Dalihan na tolu*” to the bride's parents' house with meat and rice. Next “*Maningkir tangga*” that is a visit of the bride's family accompanied by three elements “*dalihan na tolu*” to the house of his newly married son with goldfish, and the last event was “*Manjae*” that is, an activity carried out by the bridegroom's parents to separate their newly married offspring from their own homes (Sangti, 1978 ; Saragih, 1980).

At present the Batak Toba people have simplified the implementation of both types of events. Where it was agreed that the tradition wedding ceremony combined with the event *mebat* and *maningkir tangga (ulaon sadari)* for time and money efficiency. This proves to have been carried out simplification of wedding tradition events but still retain its meaning (Sitanggang, 2014). In addition to an ideal marriage in accordance with the Batak Toba Genetic relationship, a deviant marriage was also found (*marsubang*) that is a marriage that is prohibited by any individual because it is considered to violate adat *Dalihan na Tolu*. The type of marriage *Marsumbang* it consists of marriage of one clan, marriage between a person's son and his sister's daughter, marriage between two brothers and sisters, biological marriage, marriage between his brother and his sister's widow, marriage between a man and his wife's brother-in-law who have become widows, marriages between men and women-in-law despite the status of step-mother-in-law, and similar marriages (Vergouwen, 1986; Sitanggang, 2014).

Marriage that is very contrary to Genetic relationship "*Dalihan na tolu*" is a kind of marriage, because it seriously disrupts the Batak Genetic relationship. In the Batak Toba community, the term Genetic relationship is called "*partuturan*" that is a rule, scolding greetings, conduct, ethics, and courtesy in association with others. Surname relations can be traced through "*martarombo partuturan*", it means tracing the position of the surname to what number of parent surname, surname branches, and surname branches to determine speech. In social relations, it is impolite when you meet to ask or say a first name, but to ask which surname and generation are from which surname?

The habit of asking the surname in advance aims to find out Genetic relationship. Implied in the saying: "*jolo tinitip sanggar laho mambahen huru huruan jolo sinungkun marga, asa binoto partuturan*" (flats cut first to make a bird cage, first the surnames are asked to know about relatives)" (Siahaan, 1987). Mention of it "*partuturan*" determined based on the relations of relatives, hereditary groups, parent surname, surname and surname branches which are basically divided into two parts, namely: Genetic relationship relatives and non-family relatives. Surname relatives called "*pardongan sabutuhaon*" (like brothers) while relatives who are not of the same surname can be domiciled as "*hula-hula*" and as "*boru*". relation "*partuturan*" different surnames occur because of marriages between different surnames. Marriage between different surnames will give birth to the use of the term and determine a polite calling and designation.

The importance of manners in mention and greeting, because in the Genetic relationship of the Batak Toba people know "*Subang ni tutur*", that is a taboo rule states and uses a certain greeting to certain parties (ordered). As "*parsubangon*" in the Batak Toba Genetic

relationship, for example male in-laws may not call the name of a woman's son, abstain from talking to his wife-in-law (having a message), and abstinence from other names. Such is the case of greetings and greetings in the nuclear family which includes the relationship between mother and father, between father and mother, between father and son, between father and daughter, between fellow boys, between fellow girls and the relationship between children male to female (Sinaga, 1985).

Child Adoption

In the life of the Batak Toba people, infertile couples are rarely willing to adopt children. According to the mind of people who have not embraced religion, do not have children (*ndang marrindang*) means miserable life in the afterlife. To avoid such a situation, there are still other ways to be taken, namely to have two wives and adopt children to continue the father's line (Vergouwen, 1986). The process of adoption of children in ancient times has existed with the priority of children of close relatives and blood relations. This is difficult to implement, because Batak people rarely give their sons to be adopted by relatives and others, which is considered to be very degrading to self-esteem. If the adoption of a child is not obtained from a close relative, a family that is not a descendant will seek an adopted child from an outside party. The adoption process is often carried out by the Batak community and does not reach the court. Today Batak Toba people's views have changed about the existence of adopted children. They adopted boys and girls through court. This is to provide legal certainty of the rights and obligations of adopted children in the family. The position of adopted children of boys and girls is still distinguished. Until now, according to the patrilineal genetic relationship adopted by the Batak Toba people, boys still continue to be descendants or surnames of their fathers, while do not daughters.

Other Ethnic Groups

Today more and more Batak Toba people are carrying out inter-ethnic marriages (not relatives). Inter-tribal marriages, if they want to be legally adopted by the Batak Toba, the bride and groom must first be given a surname and "*boru*". The process of appreciation begins with finding a family head who is willing to be the adoptive parent of the bride and groom. Relatives that function as male foster parents are the "*boru*" group and the group *hula-hula* or woman. This adopted child may be not domiciled *si angkangan* (eldest) or *si ampudan* (eldest). If there are two adopted foster children, the adopted child becomes number three, but not *siampudan*. This is done because it involves inheritance rights and

obligations in some subsequent customary activities. House inheritance, for example, must be given to *siangkangan atau siampudan* (Vergouwen, 1986).

The inauguration ceremony and notification of adopted children were held by the adoptive father. This is necessary, because after marriage, adopted children will be involved or involved in tradition events and subsequent Genetic relationship. The validity of adoption is done by necessity *marganti tulang* (change uncle). The maternal surname that adopts, the replacement is carried out traditionally and is attended by all relatives and both the old and new bone surnames. The increasing number of Batak Toba couples married to other ethnic groups is caused by single Batak Toba women and men interacting and working with non-Batak residents. Therefore, marriage is in accordance with Genetic relationship *Dalihan na Tolules* and less implemented. The current respect for men and women from other ethnicities is not absolutely necessary because of the ratification of marriage in their view. The legality is sufficiently validated in religion and government agencies (civil registration). Such changes in marriage traditions are a form of modernity in accordance with the pragmatism of life in the present context.

Conclusion

The conclusion in this study that the Genetic relationship system is basically an agreement with certain communities, not static, but changes according to the times. Likewise in the Batak Toba Genetic relationship system based on *Dalihan na tolu* also experienced changes due to the influence of the values of modernity, social contact, advancement in education, science and technology and social mobility. Modern times have increased the migration of Batak Toba communities to urban areas. The development of science and technology as well as very intense social interactions with other ethnic groups led to socio-cultural changes in the lives of the Batak Toba people. These socio-cultural changes in the second and third generations of Batak Toba overseas have tended to bring about destructive changes, as evidenced by the fact that many Batak people no longer know their origin, *istiadat dalihan na tolu*, and its Genetic relationship system. This has led to a culture and identity crisis.

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