

Multi-cultures on Nias Community

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Abstract

This study dealt with multi-cultures concerned on Nias community (the study about staged process in marriage ceremony). The study was conducted on district of Kabupaten Nias Utara Kecamatan Lahewa. In this dissertation discussed Nias society with multi-cultures that local people hold on and existed, applied in peaceful living, assimilating process, adapted and all should accommodate. This study adopted qualitative research method with historical sociological approach. In collecting the data, in field by observation, interview and by documentation. Some findings in this research explored that in generally Muslim community of Nias is acknowledged comer arrived in minority derived originally of Aceh, Bugis and Minang ethnic group. The existence of Nias community in multi-cultures can be seen in assimilated of different religion, language and own culture. Although it is minority in society, their basic rights in hold religion and culture identity is maintained, to keep it due to existing social interaction process there generating mutual tolerance, solidarity and harmonious among those majority and minority community. Adopting *mado* local term is to recognize every society by local community and their existence is acceptable. The process of assimilation, adaptation and accommodation are all applicative to the community of multi-cultures, however the assimilation of those majority and minority society existed on Kecamatan Lahewa seemly found some elements of minority community's culture lost when minority community assimilated to local people such as about own-mother speech and *Talifuso*. Coming-people-in should ignore own mother-speech and speak in majority community as communication tool. *Talifuso* as a resolution of conflict, originally known as local prudence that applicable to local community, in field the adaptation is well known as *Aleale*. *Aleale* is a newly concept of cultures generated in combined of silat originally by minority people and warrior dance of majority belonging. With accommodation, they applied it in marriage between majority community to minority that hold relative same in marriage ceremony but cultural elements of each group still hold on and make own self.

Keywords : multi-cultures, interacted, co-existence, ceremony

Introduction

Multi-cultures is a variety of cultural applicative among those community in order. Multi-cultures can be interpreted as a variety or combination of a certain cultural with other in applicable. Means, multi-cultures is defined as a group of human living that occupied a certain area possessed own cultural with certain characteristics that able to distinguish between a group of community to other group. Each community may generate owned each culture as its characteristic in community.

A multi-cultures society is a community comprising some groups of community with own cultures in all existence having a lot difference of concept about their life, hold a system of benefit, value, form of social organization, history, traditions and cultures (Parek, 2008). In variety, all community in whole then may respect each other between one group to others. It is indeed that Indonesia as one of country hold multi-cultures perhaps cause advantages that Indonesia in greatest region comprising of a lot of ethnic groups, religion, local language and owned cultures in differently to practice as well as, that one important point is each region has own characteristic.

Nias Island is one of territories of Indonesia having varieties of ethnic groups, religion and cultures, located on western part of Sumatra island, territory to North Sumatra province. Indonesia. Nias territory has a width of 5,625 km² with total population of 700,000 people. Nias Island also is framed in cultures arts properly to enjoy. This territory is located about 85 miles from Sibolga which is isolated island comprised of a quite small islands and surrounded by Indian Ocean. Nias Island is divided into four districts they are Gunung Sitoli city, Nias Selatan, Nias Utara and Nias Barat. Nias Island is occupied by majority of Suku Nias (*Ono Niha*) with Christian Protestant almost faith hold on. In originally, Nias community hold on *sanombaadu*, and the followers was called *molohe adu* (worshipping *adu*). The old-period people worshipped statues (local name *Nadu*) they considered as a place where the ancestors' soul staying and may present which by the nature of the believer is perhaps to worship the ancestor's spirit.

Nias community believed that all these statues (*adu*) shall be occupied by their ancestors' god therefore they must preserve it well. According to Pastor Johannes (1995), although the doctrine has no concept of any living after died but this belief applied a certain worship to those ancestors' spirit (animism). The belief hold up the ancestors in spirit need to care mainly any merits they had performed. This belief is manifested in a form of *adu*.

Nias community should live in a traditional atmosphere and hold highly cultures and also it has been maintained in a traditional laws. Nias cultural law in generally is called *fondrako* ruled all living originally from birth up to death. One of the systems in their life is by cast, where the highest cast rate is known in “*Balugu*”. The cast has 12 levels. According to Dasa Manao (1998) :

“ There are twelve levels human rate or *bosi* namely : (1) *fangaruwusi* (refers to pregnancy), (2) *tumbu* (birth), (3) *famatoro doi* (given name), (4) *famoto* (circumcised), (5) *falowa* (marriage), (6) *famedadao omo* (build a house), (7) *fa’ani hambanua* (assembling a village), (8) *famaoli* (to be membership of traditional group), (9) *fangaitoi* (taking a degree), (10) *fa’amokho* (have wealthy), (11) *meme’ego mbanua* (serving all people in village) and (12) *mame’egonori* (serving one in *ori*).”

In order to gain this level in all, someone must do a rather big party, invite thousands people, for by the family should slaughter thousands pig for many days. In generally, a family who could hold alike perhaps in much wealthy and gold.

On a cultural ceremony of Nias, in particularly for marriage is always symbolized with multi-colors, in custom and on bridal-bed. Traditional dress of Nias is called *Baru Oholu* for men, *Oroba Si’oh* for women. The traditional dress in generally is reddish, gold or yellow colors combined to other color such as black, and white. The most dominantly color is red.

In addition, Nias community also well known with dances that always be presented while ceremonies of art performance, in marriage ceremony and many other traditional ceremony. One of popular dances from Nias is *Tari Perang* (warrior dance), *Tari Baluse* and *Maena*. These dances is perhaps traditional originally applied in Nias community. The original of *Tari Perang* in Nias community is noted since local people hold war inter-villages rural. In generally, the war was triggered in chase to gain a land or sometimes when a plan to invade other rural.

Beside local community, there are many coming-community in living long time on Nias they are called *Ndrawa*. Those comer-people originally from Aceh, Minang and Bugis that they are seemly minority community living around Nias, mostly they have similarity in religion of Islam. According to Statistic, Islam spread out Nias island around 32,000 people or 5 percent of total community of Nias (BPS statistic of Kabupaten Nias, 2013). Mostly Muslim society live in Gunung Sitoli and seashore of Northern Nias.

The growth of Islam in numbers resulted by the comer-people in from Aceh and Sumatera Barat that spread Islam teaching. By history, the arrival of Aceh community was led by Teuku Polem, came into Nias in 1642 noted as the first fleet in Islam. (Polem, etc, 2008). But, in further, Islam in Nias Island spread is not as fast Christian with special mission by many missionaries (Suady Husin: 1976).

The first fleet come into Nias island was a group originally from Aceh with own traditional and cultural that they want to continue maintained and should be conformed to the context their existence in Nias island. The next group in second fleet was ethnic group of Minang and Bugis in certain period spread Islam These both group came into and met in field.

Thence, these groups interacted by ethnic and cultures there generated multi-cultural in those coming-in people. In early, there are many comers in variously ethnic group visited Nias island for trade. The variety of races and ethnic in the comer community context indicated existed varied ethnicity. In differently groups of ethnic and races then should push developing their own system in jointly and also to enrich community life. Each ethnic and cultural group in one country perhaps as important as thing and become unique for they all contributed in enriching cultural.

In the interacted process by inter-ethnic groups, beside found a contextualization process by deducting characteristics distinguished one with another for integration, but also the process is to preserve and maintain at once the difference. The groups of the ethnic were emerged with own characteristics available determined in the group itself thence they produced owned pattern in the interacted relation between them, that in this matter we are attempting to connect various other characteristics belonged to ethnic groups with mainly nature. Similarity in values of religion and spirituality on social interaction in binding by minority community is persistently power and maintainable among those majority people. Process of society interaction is one of practices can be implemented by the coming-people in order to create a newly identity and acknowledged it.

In affected religion approachable to those Nias community also influencing to local traditions they practiced. In the traditions process may distinct between community hold Islam and Christian. One of religion touchable in Nias namely in marriage ceremony of Nias community as Islam seemly high differently to marriage ceremony of Nias community in Christian do. In marriage ceremony of Islam community mostly serving mainly menu after slaughter sheep, but by those Nias community as Christian with main menu of fork.

It shall be so different in traditions that local community hold, in a marriage ceremony they should do *folaya* (respectfully by present some pigs to bride’s side). Serving menu with pork has been main menu on traditional ceremonies by local community of Nias, so it shall be fairly for they hear forbidden in pork by newly belief. In any marriage ceremony of local Nias community, it should be served with a lots of pork dishes perhaps in differently function by partly. In such obligatory that local community tradition practice cause burden

to mostly youth people of Nias, render leading to poverty for one men must provide highly bride-price that present a lots of pigs hand over then allow them to hold marriage ceremony by local requirement (Postianus Gulo; 2007). *Bowo* is local term of bride-price presented in a marriage traditional system of Nias community, but *Bowo* indeed has uttered newly problems that mostly local community of Nias do not aware of.

So some men-youth of Nias prefer to marry with outsider girl that not apply a highly bride-price in present as Nias local women hold in traditional. Then, they feel that marry with Nias girl may cause fear of, lead to reluctant and hesitated that mostly men feel. Pigs is an obligatory dishes on each traditional associated, that although one has ability to slaughter water buffalo, the matter is not fulfilling requirement for not serving with pork” (S. Zebua, 1984).

It is rather differently to traditional marriage ceremony in *Ndrawa* community with Islam hold on, that their belief prohibit in serving pork. In addition, the different to hold this marriage ceremony are many influenced by cultural original from Aceh, Bugis, and Minang clans. Such like cultures then generate a certain identity and cultures belonged to coming-in people. It is noted that comer-people has endeavor to adapt and involved to participate in social behave to be acceptable by local community. The interacted each other in those comer-people as called *Ndrawa* hold help each to other and maintain to respectful each other as newly community they are interacted between community of Christian and Muslim, encourage every group keep harmoniously friendship and make contributed peaceful and comfortable live around hold community everyone should avoid any conflict that may cause one lost fell down.

Co-existence binding in between local community with comer-people can be seen by solidarity they hold each other of majority community and minority community too. Solidarity that community may feel cause generating cultures, in one side to maintain ethnical identity and hold interacted between cultures in one community in minority of other hand, for this matter can be seen in the arts generated by those comer-people. Nias is one of communities hold a modified in art applicable accommodated interaction values between ethnic groups, but also there hold multi-cultures substance. So, the arts originally frm Minang, Aceh, and Bugis can be expressed into a multi-cultures values. In this multi-cultures concept there is found a varied cultures that constituted more than two groups in cultures different but should life in the same community atmosphere. It has plural community, with varied cultures and tradition (multi-cultures). A multi-cultures community is comprising of a groups of ethnic that they may live hand in hand, hold peaceful in co-existence principle indicated in every level willingness to respect other cultures.

The arrival of this comer-people has generate already multi-cultures existed around Nias island. Type of multi-cultures existed in Nias can be seen in a certain process of interacted between *Ndrawa* community with *Ono Niha* local community in majority as Christian. The interaction process run well indicated in side of religion hold, language, cultures with own symbols available, one’s attitude, behave and life style. In a long time process is expected acknowledgment and have new identity to those comer-people. This indicated available modification of arts they formed, created new identity, also build a new power and actively to improve own art creativity they have.

The group of comer-people is allowable to generate own cultures also by social in adapted to majority community. This variety shall be never parted from their own role as comer-people having also own characteristics. It means, various cultures can be interacted without losing own cultures belonged to. The life of comer-people in Nias was not emerged just alike, but it got a length time process to run uninterrupted, that community hold it awareness of it or not by all community in element. Please note that community has own a set of values, ideas, commitment on tolerances, cooperate, respect each other, co-existence and pr-existence later indeed the community may re-produce a series of the values to be joint belonging.

Quoted the term of Ricardo L. Gracia said in a plural community, it explained about the correlations of individual in community with variously background of religion, ethnic, local tongue, there has a privilege to express out own identity in cultures democracy.

Methodology

This study adopted qualitative method with historical sociological approach, deals with a social reality and events occurring in the past, describe out and to analyze facts available on Nias community under an accountable procedure and theory scientific. This study aimed at describing out multi-cultural matters that local community hold on (study about the staged process of marriage ceremony). According to Bogdan and Taylor (1975), Creswell (2014) pointed out a qualitative research produce out a description by a written or by oral to those community in speech and on behave that can be observed. This multi-cultural perspective believed that ethnic and cultural groups in diversity cultural by individuals can live together in harmonious, not only hold co-existence principle indicated in willingness to respect differently cultures there with participatory characteristics, more over, through in pro-existence principle, noted that multi-cultural preferable hold on dialog-cross-cultural (Parekh, 2000). The multi-cultural takes principle pro-existence put diversity as a high value that hold emancipation on (Springga, 2008).

This study deals with exposing a staged process of marriage ceremony of Muslim community in Nias, where presented a certain phenomenon. In field, they got newly identity as Muslim community in minority, noted the community as comer-people live there generation to generation. The marriage ceremony seemly phenomenon in connected to subject collective, they are Muslim community as subject.

On this point, multi-cultural they hold on then put individuals on each ethnic as an actor capable to present according to experiences, live in marginal that one may experience. Many informants share their owned inspired experiences, then interesting to interpret the past experiences and some should be analyzed for then generate a valuable actions. This study also is completed in historical sociologic approach that oriented to produce a properly concepts also based on causal analysis upon that historical phenomenon.

In this research also linked a concrete events of individuals occurred in historical reality upon certain cases concretely in historical, based on depth study in empirical data that has been selected from a specific view point, so that historical approach (historical sociology) is truly to approach either individually or generality. It can be combined harmoniously by improving and exploiting a general concepts as called "an ideal types in individuals study, by events, or specific community. The general concepts was employed to know more and define individuals of each development, characteristics available in the process of development in one side can be summarized in different to other as well as, in that matter, one can decided the causes resulted in the differences.

Lachman, (1971:20) pointed out that historical method not more or less than classical method with interpretation applied in clear action than upon any text, a method directed to know a human design, any profits available behind events observed. In this matter, expected it shall be acceptable to apply under human interaction also to those actors individuals. In that view, concluded that history is interacted that should be interpreted correlating with any design competitive. As Hobsbawm (1972) deals with conformed with *societal history*".

In writing a societal history required a model however it is allowable not so formal and detailed in structure, at least to be a frame on central nexus or radian of connection in the topic as in discussion. It is noted that a social system is unity of units connecting each other, also applicable in societal history that connected in units into a larger ones. A causal circle, influence and action is a system if its structural seen clearly. The circle can be seen in existed comer-people in original from Bugis, Minang, and Aceh ethnic groups, interacted well to local community then every element influence to each other condition. In field, community practiced in marriage ceremony interacted into social system, then produce a multi-cultural structure resulting in available acknowledgment of identity to those comer-people community.

Discussion

Muslim community of Nias is noted minority community in number recognized as comer-people original from Aceh, Bugis and Minang. Aceh ethnic group entered Nias in 1642 there they spread Islam later. But Islam unfortunately could not grew well because the Aceh community came into Nias prior that period had priority for trades.

In 1675, community of Bugis group visited Nias. This ethnic group was well known as boat people for mostly their time staying in marine, once day they found Nias Island's shore and they landed down, occupied firstly on Lahewa and this community also overspread Islam. In 1690, Minang community fled into Nias and occupied a partly, occupied one area and do trades, they then had generation and run go on.

Christian faith was entered into Nias in 1832, that time shared by a Pastor named Denninger, since that time Christian teaching spread over time to time, and many people hold it grew in number year by year, got a rapidly grow mainly to Nias Selatan. In early time, while spreading Christian, was assisted by many godly missionary from France. Indeed, it can be summarized as following. Firstly, multi-cultural was taking place run and local community hold it well, and local community practiced and existed in those among local people of Nias and interacted, in principally, local community of Nias and those comer-people have own characteristics in religion, mother tongue and traditional cultural.

By time it all got a length process that run between those comer-ethnic group with Islam faith and local community with all its traditions and cultural go interacted positively and fill each other. In differently background of cultural in each ethnic group, everything of (1) assimilation, (2) adaptation and (3) accommodation, run well. In interaction process, society life in Kecamatan Lahewa in local community run well co-existence between local community and comer-people ethnic group. In field, local community is acceptable to accommodate and comer-people is adaptable this all is termed co-existence, there is practiced a multi-cultural. Adopting *mado* is a daily practicing to recognize others by local community, so their co-existence is acceptable and acknowledged. It is noted cultural value of Nias community flexible, and as local community hold also multi-cultural maintained.

Mutual profits that always depending on works has been realized in daily needs (*cross affiliation*), in reality, the comer-people in originally from Aceh, Minang and Bugis is mostly adaptable to local traditions, and all community could share and accepted each other, those local community whose along living in local area, they

respected all comer-people and there take place interacted local traditional and new cultures by comer-people, in Nias it all can run and grow well. All comer-people should respect also those local community although in different faith. Reversely, those comer-people should be adaptable. It is fortunately, multi-cultural on local community of Nias indicated a good response according to its function of accommodation, adaptation thus generated an co-existence.

Co-existence between minority and majority community also take place well based on solidarity among them. Local strategy by community is based on cooperation in a society group and they practiced help each other, either in marriage ceremony and when one group of community erect a praying building.

In field, community also practiced a process of social and cultural interaction by minority. In diversity based, acceptable, appreciated, and provide space and time indicated various format of life expression jointly in sharing of arts, cultural of community with multi-cultural. In community of Nias Utara, can be seen that there is respectful each other between those inter-faith in religion, every group recognize different and respect similarity and hold unity highly important. In Nias Utara, community in diversity of background, some original from Aceh, Bugis, Minang and local community has got interacted each other, they speak in local tongue.

In daily life of Nias community once triggered a social conflict related in planning to have cemetery yard (wakaf), emerged conflict between Muslim community (coming-in people) to local community. In addition, disharmonious between Islam community wanted representative in bureaucracy. But, this social restless did not become any conflict along, did not result in any riot in social. In daily life that has long run in local community as majority and to others cause not any de-society, mostly community hold on *Talifuso*. *Talifuso* is the best option and highly strategic adopted to build and to encourage society to hold on multi-cultural, in that expected to produce social behave conducive. In theoretically, Simmel pointed out that social process may produce associative and desociative as well as. It is truly that community in Kecamatan Lahewa desociative sense has been managed well in *Talifuso*. *Talifuso* is a product of *local genius* community as well as.

Secondly, this study explored that truly multi-cultural is in co-existence and has already got recognition from each religious figures. In theoretical and in practical, community in Kecamatan Lahewa proved a harmonious relation each ethnic group. It is noted that multi-cultural going process on, even moved into assimilation, adaptable and accommodative but in co-existence and coherence in cohesion by those community hold on. It is found also that comer-people in Nias could keep to resist in assimilated. A harmonious integrated cohesion amongst those community with diversity ethnic group and faith found on Kecamatan Lahewa has been implemented as well.

In assimilation that community as majority and minority hold in Kecamatan Lahewa can be seen that there some cultural element that community in majority and minority hold lost when the community in minority combined to local community. The assimilation taken place there is on community in minority for language and *Talifuso*. The minority community should endeavor to know local language that majority community hold to communicate. *Talifuso* is known as resolution of conflict that local community has practiced nicely.

The adaptation by community in Nias Utara that can be seen is on *Aleale*. *Ale-ale* is a newly traditional practices produced in solidarity combined of Silat, a special dance hold by minority community and warrior dance by majority community. In traditional warrior dance was taken mainly body movement to jump-foot with highly spirit in self-defense and for group. By silat was taken in adopted such as variety movements of local term *silek Harimau* of Minangkabau, *Silat Siwah* from Aceh and *Sendeng* from Bugis.

Accommodation obtainable that local community hold on in Nias is on marriage, in practices between community in minority and majority there have a certain ceremony of marriage in the same stage but the elements of cultural of each ethnic group seen however. In field, this truly respectful each other of those comer-people in Nias and local community hold it well.

Conclusion

Multi-cultural occurrence that community of Nias hold on indicated that in daily life community itself produced variety that there resulted in co-existence and pro-existence to those local community and by those comer-people. Process of interaction in longer in daily life of Nias community, has generated at least three- interacted applicable in assimilation and adaptation. The assimilation is about speech in tongue and *Talifuso*, while in adaptable is known existed *Ale-ale*, still in accommodation is known existed a marriage ceremony. These three main points that has been sounded by Ricardo L. Garcia, where relations among individual in society with diversity of background in faith, speech and cultural. In addition, by interacted between local community and comer-people, those comer-people got recognition by local community upon their religion and cultural as comer-people.

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