

Acculturation of Javanese and Malay Ethnic Marriage

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ABSTRACT

This study was conducted to obtain information about the acculturation process of Javanese and Malay ethnic marriages. This research was conducted in Kisaran, Asahan Regency, North Sumatra Province. This study used a qualitative descriptive method that aimed to provide an overview of acculturation through Ethnic Inter-marriage of the Malay and Javanese ethnic group in Kisaran. In collecting the data, the writer used the documentary technique through purposive sampling. The data were collected through interviews, observation and documentation. The subjects in this study were ten people, namely five married spouses who carried out Javanese and Malay ethnic marriage. This study indicated that the acculturation processed through Ethnic Inter-marriage of Javanese and Malay ethnic occurred in a series of marriage traditions. The acculturation of marriages that occurred in Javanese and Malay ethnicities in Kisaran was in the integration strategy. Which still maintain each culture in the traditional wedding.

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1. Introduction

In line with the trend of globalization, the number of immigrants who immigrated to countries other than their countries of birth because of international marriage is increasing all over the world. This case also happened in Indonesia. Indonesia is a country with the motto Unity in Diversity, which contains a profound meaning that shows the identity of the Indonesian nation as a plural nation. This can be seen from many ethnic groups in Indonesia who inhabited various islands. BPS (2017) described Indonesia as scattered in the archipelago, totaling around 13,677 islands, consisting of 300 ethnic groups with different communication languages, amounting to more than 350 regional languages developed in Indonesia.

The existence of ethnic diversity does not rule out the possibility of social interaction between ethnic groups, from interactions between ethnic groups that will lead to social processes (Rahman, 2017). One of the consequences caused through social interaction is acculturation. Acculturation concerns with immigrants' adoption of the cultural values, traditions, and standards of the host society. As stated by Ward, C., & Geeraert, N. (2016), acculturation has been understood as a key component and the first stage of the immigrant assimilation process in the host society. Similar to Awad, G. H et al. (2013), which mentioned that acculturation is the culture changed resulting from the contact of two or more cultural systems.

In line with Berry, J. W. (2019) which explained that acculturation refers to the process of adapting to a dominant host cultures that differ from the ethnic or national culture of origin. During this process immigrant and their descendants are challenged with the task of negotiating aspects of both cultures while developing a coherent sense of self. The process of cultural acculturation can be seen from the process of marriage between different ethnic groups. One of the impacts of meeting individuals with various ethnic backgrounds allows Interethnic marriage. In this study, the author examined how the acculturation occurred in Javanese and Malay ethnic marriages in Kisaran.

KISARAN is a city located in North Sumatra Province, as well as the capital city of Asahan Regency, North Sumatra Province. As many as 82% of KISARAN community is Muslim, most of the population is Javanese. In addition, there are also other tribes such as Minangkabau, Deli Malay, Batak and Tionghoa. BPS (2017) data note that the majority of the Kisaran ethnic groups were Javanese (38.01%), then Malay (25.69%), Batak ethnic groups 23.88%, Minang 4.68%, and other tribes (7.74%). The researcher chose Kisaran as the place to conduct this study because there are many ethnic

groups in this area. Especially the Javanese and Malay ethnic who are very diverse in this area. The diversity of the two ethnicities has the potential to experience cultural acculturation.

Regarding cultural acculturation on ethnic intermarriage, there are some literatures that can be used as literacy, such as in research conducted by Kim, J., Park, S. H., Kim, M., & Kim, S. Y. (2017). This study is a qualitative study which was an initial exploration of the positive and negative aspects of cross cultural marriages as perceived by the Korean immigrant women who participated. The findings of this study provide evidence that participants encountered some issues and concerns such as language barriers, cultural conflicts and misunderstandings, and unclear cultural identities. To cope with the issues identified, participants engaged in culturally meaningful activities with their families, which resulted in improved family relationships. In addition, cultural conflicts and misunderstandings provided an opportunity for participants to develop their cultural understanding (Kim, J., et.al; 2017).

Another research conducted by Oh, Hyunsu (2018). This study examined how institutional supported for cross-border marriage migration shapes life satisfaction among female marriage migrants in South Korea. The findings of this study reveal that levels of life satisfaction among marriage migrants married via commercially arranged marriage agencies are lower than those of female marriage migrants using interpersonal networks from kinship and friends / colleagues. And the impacts of institutional supports on life satisfaction are mediated by marriage duration and language proficiency, indicating higher levels of satisfaction are associated with shorter marriage duration and better language proficiency; however, the impacts vary by institutional supports (Oh, H; 2018).

Furthermore Kim, Viktoriya (2019) analyzes intercultural issues in marriages between Japanese men and women from former Soviet Union countries. That analysis reveals the effects of cultural differences on the relationships between spouses in international marriages in Japan. It discusses the fluidity and change of cultural notions over time, and explains how spouses justify these changes (Kim, V; 2019). Regarding to the previous study, this study was conducted in order to know how was the acculturation processes occurred in Java and Malay ethnic marriage. The difference between this study and other studies is that this study focused on the acculturation of the marriage procession of two different ethnicities.

2. Method

This research was conducted in Kisaran, Asahan Regency, North Sumatra Province. In this study, researchers used a qualitative descriptive approach. Based on Hennink, M., Hutter, I., & Bailey, A. (2020), qualitative research is descriptive which the data is collected in the form of words or pictures rather than numbers. Data in the form of quotes from documents, field notes, and interviews or excerpts from videotapes, audiotapes, or electronic communications are used to present the findings of the study (Hennink, M., Hutter, I., & Bailey, A; 2020).

This is in line with Preissle which defines qualitative research as "a loosely defined category of research designed or models, all of which elicit verbal, visual, tactile, olfactory, and gustatory data in the form of descriptive narratives like field notes, recording, or other transcriptions from radio- and videotapes and other written records and pictures or films" (Preissle; 2015).

This study was aimed to provide an overview of the process of acculturation through intermarriage of Malay and Javanese ethnic in Kisaran. The researcher chose Kisaran as the place to conduct this study because there are many ethnic groups in this area. Especially the Javanese and Malay ethnic who are very diverse in this area. The diversity of the two ethnicities has the potential to experience cultural acculturation.

In this study, the object of this research was the process of acculturation through mixed marriages between Javanese and Malay ethnic groups. The subjects of this study were ten people, namely five married spouses who carried out the process of Javanese and Malay ethnic marriage in Kisaran. Those five married spouses are:

1. F.M (30 years old man) and T.S.R (29 years old woman)
2. T.H (30 years old man) and S.A (26 years old woman)
3. B.R.T (27 years old man) and P.W.S (29 years old woman)
4. T.M.H (26 years old man) and F.Z (26 years old woman)
5. J.W (26 years old man) and T.A.C (27 years old woman)

In collecting the data, the writer used documentary technique through the purposive sampling. The research objective was to explain the prevailing social system, with this technique the researcher could find respondents who

understand the acculturation process in ethnic intermarriage. The data were collected through interviews, observation and documentation.

Ogden et al. (2004) defined acculturation as phenomena that result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups. In line to Berry, J. W (2019), which stated that acculturation is a social interaction and communication response style that individuals adopt when interacting with individuals and groups from other cultures. Both definitions explain that acculturation emerges when one intends cross-cultural contact. Awad, G. H. (2013) said that acculturation is the process of acquiring the customs of an alternative society.

Likewise, Berry, J. W; (2019) also reported that acculturation refers to the changes that occur as a result of continued contact between at least two distinct cultures. Therefore, acculturation exists when there is an interaction between at least two cultures. It is especially for people who have different cultural backgrounds. There are four different strategies based on Berry, J. W (2019), namely assimilation, separation, integration, and marginalization.

Assimilation strategy is where "individuals do not wish to maintain their cultural heritage and seek daily interaction with other cultures" (Berry, J. W; 2019). In other words, the result of assimilation is someone who moves away from the original culture and mingles with the dominant culture. This strategy signifies language, cultural background and other differentiating factors which the new dominant culture has replaced.

Berry, J. W (2019) stated that separation is when individuals place a value on holding on to their original culture and at the same time wish to avoid interaction with others. Individuals remain exclusively retaining their own language, practices, and cultural beliefs and deny being open to avoid prejudice, discrimination, and unintentional isolation from the new dominant culture.

Integration strategy is where the individual has an interest in maintaining one's original culture while one is in daily interaction with other groups (Berry, J. W; 2019). In other words, this is a difficult effort as preserving the original culture which probably got deep into a new culture at a time. This strategy is adopted by individuals who discover the value of adaptation from new cultures in dominant host societies.

Berry, J. W (2019) defined that marginalization is where "there is little possibility or interest in cultural maintenance. . . and [the individual has] little interest in having relations with others". This strategy is adopted by individuals who are less interested in maintaining the original culture and rejecting or isolating themselves from the new dominant culture.

Acculturation could be seen through the interethnic marriage. Interethnic marriage is the marriage between two couples which come from different ethnic groups. Utomo, A. J., & McDonald, P. F. (2021) stated that interethnic marriage indicated marriages between couples from different ethnic groups. Interethnic marriage is also can be called as exogamy. Interethnic marriage is used as a proxy for integration of a particular migrant group (minorities) to the host / dominant group (Mu, Z., & Yeung, W. J. J.; 2018).

In Kisaran, the interethnic marriage is very well established where each different ethnicity can respect and understand these differences. So that good and positive things will be created. Basically, the Kisaran community still holds the basic principles of their respective ethnic cultures. However, the two ethnic groups have been living for a long time and mingling between ethnic groups with one another will undoubtedly create a mixed marriage between the two ethnic groups.

This Interethnic marriage is common among Javanese and Malays in Kisaran. As in Kisaran, the population of Asahan Regency is mostly 75% Malay, often called Asahan Malay or Batubara Malay. In its own range, there are 25.69% of the Malay people. The Malay ethnic group is an ethnic group that still uses the Malay language as a daily language, is Muslim, and has a Malay culture. The Malay community are famous for its artistic abilities to this day.

And Javanese ethnicity is one of the largest ethnic groups in Indonesia, originating from Central Java, East Java and Yogyakarta. Apart from the three provinces, many Javanese ethnic live in Lampung, Banten, Jakarta and North Sumatra. Javanese ethnicity is also found in North Sumatra Province and spread throughout the Regency. As in Asahan district, especially in Kisaran, most of the population comes from Javanese ethnicity.

3. Results and Discussion

The results of this study were obtained based on in-depth interviews and researchers' observations of ten people, namely five spouses from Java and Malay ethnicities. The marriage acculturation happened of those five spouses were explained in the followings:

3.1. Marriage acculturation in F.M and T.S.R

F.M is from Java ethnic married to T.S.R that is from Malay ethnic. Those spouses said that they alternately wore traditional Malay and Javanese clothes at their wedding party. Their marriage was carried out in Kisaran because the two couples live in Kisaran. The wedding procession was carried out based on the agreement of the two families of the bride and groom. Their marriage was more inclined to the Malay custom. Their marriage procession, first began with the introduction of two families between a man and a woman. T.S.R said that this procession is known as Merisik in Malay ethnic. Next the second procession they held was Meminang. F.M said that he and his family came to the house of the bride with bringing a gold ring. This process was aimed to ask the bride's consent to be married by the bridegroom. F.M and T.S.R said that at the end of the ceremony on giving a ring to the bride, they also discussed about the right day for the wedding ceremony between the two bride and groom.

After 6 months they continued the third procession. This third procession was only carried out by T.S.R as the bride. T.S.R held Malam Berinai Kecil in her house. This procession was carried out with her closest family. Namely her parents and siblings. Malam Berinai Kecil procession was a sign that the bride will legally become someone's wife. In the next day they both immediately carried out the fourth procession, namely their wedding ceremony or what they called as Akad Nikah ceremony. This event was a sacred event. F.M and T.S.R held this event according to their religion. This procession aimed to provide clarity of status and responsibility between men and women in a family and society.

The fifth procession, F.M and T.S.R held Tepung Tawar ceremony. T.S.R said that in this procession He said that the ingredients for Tepung Tawar had been prepared, namely cold water, lemon, kemukur, cold leaves, lenjuhang, jejurun, root, white rice, and potpourri. The bride and groom sat with opened arms. White rice and potpourri were sprinkled on the bride and groom, while the other ingredients were dipped in lime juice, then sprinkled a little on the heads of the bride and groom in turn. Next, the sixth procession as the last procession from the traditional ceremony they did was Nasi Hadap-hadapan.

This ceremony was a meal with the bride and groom and their families, which was carried out after the Tepung Tawar ceremony. At this event T.S.R said that there was rice placed in a large bucket which was hidden inside the cooked chicken. After that the bride and groom scrambled to take the chicken. In this procession, the bride got the head of the chicken. T.S.R said that the meaning of that event was to symbolize the leadership in their family.

3.2. Marriage acculturation in T.H and S.A

T.H is from Java ethnic married to S.A that from Malay ethnic. They alternately wore traditional Malay and Javanese clothes at their wedding party. T.H and S.A said that they held their wedding ceremony in two times. Their first wedding ceremony was carried out in the residence of the bride. And their second wedding ceremony was carried out in the residence of the groom. This was because the family of the groom who comes from the Javanese tribe wanted the Ngunduh Mantu procession.

T.H said that they wanted to hold the Ngunduh mantu procession because both of his parents wanted to invite relatives with the intention of introducing the bride and wanted to celebrate their son's wedding. Their marriage procession began with the introduction of two families between a man and a woman. T.H said that if in Malay ethnic this procession was known as Merisik, So in Java ethnic this procession was known as Nontoni. He also said that in this procession both of those family discussed about the needs of the wedding expenses.

The next procession they held was Peningset or in Malay ethnic it was known as Meminang. T.H said that in this procession, T.H asked S.A's approval to marry him and if both parties agreed, then S.A was being bound by T.H. This was symbolized by wearing the rings for T.H and S.A. S.A said that when it was approaching the time of the wedding, approximately seven days before the wedding ceremony. S.A was not allowed to leave the house and was not allowed to meet T.H. This procession is known as Pingitan.

A day before the marriage ceremony, T.H said that in Java ethnic, there was a term known as Tarub. Tarub is the installation of tent decorations called Tratag and decorations from young coconut leaves that were be assembled at the entrance. This procession is a sign that the family is having a wedding celebration. After this event they both held their

wedding ceremony or known as Akad Nikah ceremony. This event was a sacred event. T.H and S.A held this event according to their religion. This procession aimed to provide clarity of status and responsibility between men and women in a family and society.

After the Akad Nikah procession was finished, T.H and S.A carried out a procession of Tepung Tawar. The bride and groom sat and opened their arms. Starting from the bride's parents and her close family, then followed by the groom's family. They all sprinkled white rice and potpourri to T.H and S.A. Then other ingredients such as cold leaves, lenjuhangan, jejurun and roots, are dipped in lime juice. Then splashed a little on the heads of T.H and S.A. When T.H and S.A held Ngunduh Mantu ceremony at T.H's house. Both of them held the Panggih procession. This process was the culmination of a traditional Javanese wedding ceremony.

The ceremony started with T.H and S.A threw Gantal (betel tied with white thread). T.H threw Gantal at S.A's chest as a sign that he had conquered his wife's heart. Then S.A threw Gantal at T.H's knee as a sign that she will serve her husband. Then proceed to the Ngidak Endhog procession. The husband stepped on a raw egg, and then the wife cleaned her husband's feet with a kneeling position. T.H said that this procession defined the decency of the wife to her husband. After that, T.H helped S.A to stand. It means to respect the wife. Then proceed with the use of the Sindur fabric to T.H and S.A. They walked towards the altar by holding their hands.

3.3 Marriage acculturation in B.R.T and P.W.S

B.R.T is from Malay ethnic married with P.W.S that from Java ethnic. They alternately wore traditional Malay and Javanese clothes at their wedding party. Their wedding procession first began with the introduction of the bride and groom as usual. P.W.S said the procession was carried out at her house. B.R.T came with his family to P.W.S's house. This procession was generally known as Merisik. After that in the second procession, B.R.T and P.W.S carried out their engagement. B.R.T and his family came to P.W.S's house brought the ring and Hantaran. Which next he gave it to P.W.S. This procession in Malay ethnic was known as Meminang. And in Javanese custom, it was better known as Peningset.

After their engagement ceremony took place. They both did Pingitan and Malam Berinai simultaneously. The Pingitan ceremony where the bride and groom were prohibited from leaving the house and were not allowed to see each other. And at the Malam Berinai ceremony, the two of them carried out henna usage with their closest family in their respective homes. P.W.S said even though she was not from the Malay ethnic. This procession was common with in her family. This happened because almost all members of the P.W.S family was married to Malay ethnic.

The next procession they did was the sacred event, namely Akad nikah. This procession was aimed to provide clarity of status and responsibility between men and women in a family and society. After carrying out the marriage procession, they entered the Humpang Pintu procession. This procession welcomed the groom's arrival by exchanging Tepak Sirih, and responded rhymes carried out Humpang Pintu by the two spokesmen of the bride and groom. At that time, the P.W.S's family had expanded the fabric as a barrier in front of the door of the ceremony venue. And a new scarf will be opened after B.R.T first handed over the kitbag to P.W.S.

Furthermore, B.R.T was taken to the aisle. But when he got there he was not immediately allowed to sit in the aisle which was guarded by two women stretching out a long fabric. At an event called Humpang Kipas, these guards wanted to reassure the customary requirements that must be given. After that the two newlyweds were allowed to side by side in the aisle to exchange betel as a sign that B.R.T had to support P.W.S. and vice versa. P.W.S as a wife must also serve her husband.

3.4 Marriage acculturation in T.M.H and F.Z

T.M.H is from Malay ethnic married with F.Z that from Java ethnic. Those spouses said that they alternately wore traditional Malay and Javanese clothes at their wedding party. At T.M.H and F.Z's wedding, they had two weddings. Although T.M.H does not come from the Javanese ethnic. T.M.H's family wanted the Ngunduh Mantu procession at their place. This is because the Malays commonly adopt some cultures from Javanese customs in Kisaran. Their wedding procession started with an introduction between the two families. F.Z said if in the Malay ethnic this procession is known as merisik, then in the Javanese ethnic this tradition is better known as Nontoni. And she said that in this process the two families discussed the need for wedding expenses.

The next process they did was Peningset or in the Malay ethnic, this procession is better known as Meminang. T.M.H said that in this procession T.M.H asked F.Z's approval to be married to him and if both parties agreed, then F.Z was being bound by T.M.H. This was symbolized by wearing a ring for T.M.H, which was paired by F.Z's mother and his

mother T.M.H placing a ring on F.Z. F.Z said that when it was approaching the time of the wedding, approximately seven days earlier. F.Z was prohibited from going out of the house and was not allowed to meet T.M.H and sometimes it was also recommended to fasting. This procession was known as Pingitan.

One to two days before the marriage contract, the family did the Siraman procession to the bride and groom. T.M.H said seven people carried out this procession. This procession symbolized as cleansing oneself before entering a more sacred ritual. F.Z's father did the final wash. Then proceed with taking his daughter to the bridal chamber. T.M.H said in Malay ethnic, this tradition is better known as Mandi Berdimbar but currently the Mandi Berdimbar tradition has begun to be forgotten and was also rarely implemented because the experts who lead this event are almost over.

After they carried out the Siraman procession, they immediately carried out the marriage procession or known as Akad Nikah. T.M.H and F.Z said that their closest relatives only attended this procession. After the Akad nikah procession, they carried out the Hembang Pintu procession. This procession welcomed the groom's arrival by exchanging Tepak Sirih, and responded rhymes carried out Hembang Pintu by the two spokesmen of the bride and groom. At that time, the F.Z's family had expanded the fabric as a barrier in front of the door of the ceremony venue. And a new scarf will be opened after T.M.H first handed over the kitbag to F.Z.

Furthermore, B.R.T was taken to the aisle. But when he got there he was not immediately allowed to sit in the aisle which was guarded by two women stretching out along fabric. At an event called Hembang Kipas, these guards wanted to reassure the customary requirements that must be given. After that the two newlyweds were allowed to side by side in the aisle to exchange betel as a sign that T.M.H had to support F.Z. and vice versa. F.Z as a wife must also serve her husband. The next procession, they carried out a procession of Tepung Tawar which was given by the two families of the bride and groom to T.M.H and F.Z in the aisle.

After that they entered the Nasi hadap-hadapan procession. This procession was a meal with the bride and groom and their families, which was carried out after the Tepung Tawar procession. At this event, F.Z said there was rice placed in a large bucket hidden inside the cooked chicken. After that the bride and groom will scramble the chicken. During this procession, F.Z received the thigh while T.M.H received the other part. F.Z said that it was symbolized as noble fertility.

3.5 Marriage acculturation in J.W and T.A.C

J.W is from Malay ethnic married with T.A.C that from Java ethnic. Those spouses said that they alternately wore traditional Malay and Javanese clothes at their wedding party. Their wedding procession first began with the introduction of the bride and groom as usual. T.A.C said the procession was carried out at his house. Where J.W came with his family to T.A.C's house. This procession was generally known as Merisik. After that J.W and T.A.C got their engagement going. J.W and his family came to T.A.C's house and brought the rings and Hantaran. Then next he gave it to T.A.C.

This procession in Malay ethnic is known as Meminang. And in Javanese ethnic, it is better known as Peningset. The next procession they did was Siraman. J.W and T.A.C conducted this procession two days before the marriage procession. Their family did this procession for the bride and groom. T.A.C said there were seven people who carried out this procession. This procession symbolized as cleansing oneself before entering a more sacred ritual. T.A.C's father did the final wash. Then proceed with taking his daughter to the bridal chamber.

The next day at night, they held Malam Berinai Kecil procession in their respective homes. This procession was carried out with their closest family. Namely their parents and siblings. The next day they both immediately held their wedding procession or what is known as the Akad Nikah ceremony. This event is a sacred event. This procession aimed to provide clarity of status and responsibility between men and women in a family and society.

The next procession they held was Panggih. This process was the culmination of a traditional Javanese wedding ceremony. The ceremony was started with J.W and T.A.C threw Gantal (betel tied with white thread) at each other. J.W threw Gantal at T.A.C's chest as a sign that he had conquered his wife's heart. Then T.A.C threw Gantal at J.W's knee as a sign that she will serve her husband.

Then proceed to the Ngidak Endhog procession. The husband stepped on a raw egg, and then the wife cleaned her husband's feet with a kneeling position. J.W said that this procession defined the decency of the wife to her husband. After that, J.W helped T.A.C to stand. It means to respecting the wife. Then proceed with the use of the Sindur fabric to J.W and T.A.C. They walked towards the altar by holding hands.

Acculturation in interethnic marriages occurred after going through various stages in various processes. The five pairs of informants gave almost the same results related to the initial stages of the acculturation process that occurred in

two individuals of different cultures. Acculturation occurred in Java and Malay ethnicities in Kisaran because of the frequent interactions between the two people and the increasing number of married people between the two ethnic. So indirectly acculturation continued along with the relationship that occurred between the two terms.

Cultural differences and customary processions did not make the acculturation process of the two cultures making an obstacle. The procession of two cultures between Javanese and Malay was carried out simultaneously without reducing or eliminating one other culture. The five informants during the study also revealed the same thing regarding the acculturation of Javanese culture and Malay culture in marriage.

The series of acculturation processes starts from the stage of understanding other cultures, namely the understanding of Javanese culture and Malay culture. The process of understanding other cultures is carried out before the marriage procession by learning about the implementation procedures and customs in both Javanese and Malay culture. Understanding is also carried out on the two people who will foster the household by understanding the differences in each individual habit.

Everything is done by communicating and learning to accept each other. The next stage is the stage of understanding or accepting other cultures from one another. In this stage there is a series of processes that are understood and followed by both the Javanese and the Malays. The traditional marriage procession which is carried out together is carried out simultaneously without eliminating one culture. The last stage is the implementation stage which implements the two cultures in one tradition without eliminating the other culture.

Acculturation between Javanese and Malay cultures in the implementation of the wedding ceremony could be seen from the procession of Nontoni on Java ethnic or Merisik on the Malay ethnic, Meminang (propose), Hempang Pintu, Hempang Kipas, Pingitan, malam berinai, tarub, siraman, panggih, tepung tawar, nasi hadap-hadapan, and ngunduh mantu.

After seeing several stages of the acculturation process that occurred in Javanese and Malay weddings in Kisaran. It can be concluded that the acculturation of marriages that occurred in Javanese and Malay ethnicities in Kisaran was in the integration strategy. Where the individual has an "interest in maintaining one's original culture while one is in daily interaction with other groups" (Berry, J. W.; 2019). This strategy is adopted by individuals who discover the value of adaptation from new cultures in dominant host societies.

As happened to the five spouses who came from Javanese and Malay ethnic groups. They still maintain the traditions of their respective ethnic groups. That was by holding a traditional Javanese and Malay wedding procession. Although not all traditional Javanese or Malay wedding processions were held entirely by the five spouses. They only hold a few traditional wedding processions from Javanese and Malay ethnic.

In T.M.H and F.Z wedding ceremony. Even though T.M.H does not come from the Javanese ethnic. T.M.H's family wanted the *Ngunduh Mantu* procession at their place. This is because some cultures from Javanese customs are commonly adopted by the Malays in Kisaran. It also happened in B.R.T and P.W.S wedding ceremony. P.W.S said even though she was not from the Malay ethnic. She held the Malam Berinai Kecil procession. This procession was common with in her family. This happened because almost all members of the P.W.S family was married to Malay ethnic.

4. Conclusion

Based on the results of research through qualitative descriptive data analysis, it can be concluded that the acculturation processed through Ethnic Intermarriage of Javanese and Malay ethnic occurs in a series of marriage traditions. The series of acculturation processes starts from the stage of understanding other cultures, namely the understanding of Javanese culture and Malay culture. The process of understanding other cultures is carried out before the marriage procession by learning about the implementation procedures and customs in both Javanese and Malay culture.

Understanding is also carried out on the two people who will foster the household by understanding the differences in each individual habit. Everything is done by communicating and learning to accept each other. The next stage is the stage of understanding or accepting other cultures from one another. In this stage there is a series of processes that are understood and followed by both the Javanese and the Malays. The traditional marriage procession which is carried out together is carried out simultaneously without eliminating one culture.

The last stage is the implementation stage which implements the two cultures in one tradition without eliminating the other culture. The stages of the implementation process here can be seen from the series of implementation starting

from the procession of Nontoni on Java ethnic or Merisik on Malay ethnic, Meminang (propose), Pingitan, malam berinai, tarub, siraman, panggih, tepung tawar, nasi hadap-hadapan, and ngunduh mantu.

After seeing several stages of the acculturation process that occurred in Javanese and Malay weddings in Kisaran. It can be concluded that the acculturation of marriages that occurred in Javanese and Malay ethnicities in Kisaran was in the integration strategy. As happened in T.M.H and F.Z wedding ceremony. Even though T.M.H does not come from the Javanese ethnic. T.M.H's family wanted the Ngunduh Mantu procession at their place. This is because some cultures from Javanese customs are commonly adopted by the Malays in Kisaran.

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