



THE TRANSFORMATION MANDAILING COMMUNITY TRADITIONS IN THE CONTEXT OF ENDOGAMOUS MARRIAGES WITHIN A SINGLE CLAN

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Keywords	Abstract
Diffusion Of Innovation, Cultural Transformation, Endogamous Marriage, Mandailing.	<i>This study analyzes the transformation of mandailing community traditions in endogamous marriages within a single clan using everettrogers'(19625)difusion of innovation theory.Cultural changes occur as traditions adapt to moderzation and shifting social values.Using a descriptive qualitative approach,data were collected through virtual interviews with parents,community leaders,and local residents.The findings show that the tranformation of endogamous marriage traditions follows Rogers five stages of innovation adoption: awareness, interest, evaluation, experimentation, and acceptance. While traditional values persist, reinterpretations emerge due to religious, social, and urban influences. This study highlights how traditions evolve while maintaining cultural identity in changing social systems.</i>

1. INTRODUCTION

Modernization and globalization have brought significant changes to various aspects of life, including local traditions and cultural values. Increased interaction between communities and rapid advancements in information technology have accelerated the adoption and adaptation of cultural practices. Some traditions continue to be preserved in their original form, while others undergo reinterpretation and transformation to align with evolving social, economic, and religious conditions. One such transformation is evident in the Mandailing community, where the traditional prohibition against endogamous marriages (marriages within the same clan) has undergone significant changes due to modern influences.

According to everett Rogers' (1962) Diffusion of Innovation Theory, social and cultural changes occur through a five-stage adoption process: awareness, interest, evaluation, trial, and acceptance. This model explains how traditional customs evolve when exposed to new social, religious, and economic values introduced through communication, time, and social systems. In the context of endogamous marriage in Mandailing society, this transformation

is seen in the shifting perception of marriage customs—from a strict exogamous tradition (marrying outside the clan) to a more flexible approach influenced by education, urbanization, and religious perspectives (Nasution et al., 2022).

Previous research has examined how traditional customs evolve in response to modernization and religious interpretations. For example, Lubis (2021) highlights the increasing acceptance of endogamous marriages among younger Mandailing generations, who view kinship rules as more flexible than previous generations. Similarly, Nasution (2023) argues that urbanization and education have led to a reinterpretation of Mandailing marriage traditions, where economic and emotional compatibility are now prioritized over adherence to clan-based marriage rules. Furthermore, Harahap (2022) identifies religious perspectives as a major factor influencing this change, noting that Islamic teachings do not explicitly prohibit marriages within the same clan, leading many to prioritize religious law over customary norms.

These changes reflect how the Mandailing people balance cultural preservation with modern realities. In the past, exogamous marriage was a strict social requirement, reinforcing the Dalihan Na Tolu kinship system and strengthening inter-clan alliances. However, today, the function of exogamous marriage as a rigid social rule is gradually diminishing. Instead, many view marriage through a personal, emotional, and religious lens, where individual choice holds greater significance than adherence to rigid customary rules (Ramdhasuma, 2023). Additionally, Siregar (2021) argues that despite these changes, some Mandailing elders still strongly uphold traditional customs, resulting in intergenerational tensions between those who embrace change and those who seek to preserve the past.

This study aims to analyze the transformation of endogamous marriage customs in Mandailing society using Everett Rogers' Diffusion of Innovation Theory. By employing a descriptive qualitative approach with semi-structured interviews, this study explores how the Mandailing community perceives, negotiates, and adapts to this shift in marriage customs. This research is expected to provide insight into how traditional practices evolve in response to modernization, religious reinterpretation, and shifting social values, while also examining how local cultural identities are maintained amid changing societal expectations.

2. LITERATURE REVIEW

The Diffusion of Innovations Theory, developed by Everett Rogers (1962), explains how new ideas, practices, or objects are accepted and adopted by a social group over time. In the context of Mandailing endogamous marriages, this theory helps analyze the shift in cultural norms due to modernization, urbanization, and changing religious perspectives. Rogers identifies five key stages in the adoption of innovation: awareness (knowledge), interest (persuasion), evaluation (decision), trial (implementation), and acceptance (confirmation). The transformation of endogamous marriage traditions in Mandailing society reflects how customs evolve within a dynamic social system influenced by globalization. The following aspects of Rogers' theory are particularly relevant to this study:

a) Innovation and Cultural Change

According to Rogers (1962), cultural change occurs as innovations spread within a community. In this case, the shift in attitudes toward endogamous marriage is not entirely new but rather a reinterpretation of traditional values in a modern context. Previously, marriage within the same clan was strictly prohibited to preserve kinship networks.

However, due to changes in education, economic factors, and religious perspectives, this practice is now viewed more flexibly. While some still uphold exogamous norms, younger generations increasingly challenge these traditional restrictions.

b) Diffusion Process in Modernization

Modernization significantly impacts how societies adopt and maintain their cultural traditions. According to Rogers' theory, the spread of innovation is influenced by communication, information channels, and social interactions. In the case of Mandailing endogamous marriages, social media, religious teachings, and urban lifestyles play a major role in reshaping perceptions. Exposure to different cultures through education and migration allows individuals to question traditional restrictions and consider alternative perspectives.

c) Factors Influencing Innovation Adoption

Rogers identifies five main factors that influence the adoption of an innovation:

- **Relative advantage:** How much the innovation is perceived as an improvement over previous practices. Some individuals see endogamous marriage as beneficial because it simplifies family arrangements and strengthens internal kinship bonds.
- **Compatibility:** How well the innovation aligns with existing societal values and norms. In some Mandailing families, religious perspectives that permit same-clan marriages are increasingly accepted, allowing this practice to coexist with traditional norms.
- **Complexity:** The degree of difficulty in understanding and implementing the innovation. The transition from strict exogamy to more flexible views on endogamous marriage requires a deep cultural and religious understanding, which varies among different social groups.
- **Trialability:** The extent to which people can experiment with the innovation before fully adopting it. Families may initially resist same-clan marriages but later reconsider their stance based on personal experiences and community acceptance.
- **Observability:** The visibility of the innovation's impact on society. The increasing number of same-clan marriages in urban areas highlights how cultural adaptation occurs in response to modern influences.

d) Social Reinterpretation of Tradition

Cultural transformations are not only shaped by individual decisions but also by broader social influences. As Rogers (1962) suggests, once an innovation gains widespread acceptance, society begins to reconstruct its meaning. In the case of Mandailing endogamous marriages, the once-strict prohibition is now subject to reinterpretation, especially among younger generations who prioritize religious permissibility over customary restrictions. Some families now seek a balance between upholding tradition and adapting to contemporary realities.

e) Dynamics of Adaptation in the Context of Globalization

The diffusion of innovation is closely linked to globalization, which accelerates cultural exchange and adaptation. Just as many local customs evolve in response to external influences, Mandailing marriage traditions are also shifting. What was once considered a rigid prohibition is now debated, with perspectives varying based on education, religious understanding, and exposure to external cultures. This adaptation process reflects the

resilience of Mandailing culture in navigating modern societal changes while maintaining its core values. This analysis using Rogers' Diffusion of Innovations Theory highlights how Mandailing society negotiates the tension between tradition and change, particularly in the evolving perceptions of endogamous marriage.

3. RESEARCH METHOD

This study uses a descriptive qualitative approach to understand how the tradition of endogamous marriages within a single clan in the Mandailing community has transformed in the context of modernization and cultural change. This method was chosen because it allows for an in-depth exploration of the perspectives and experiences of the local community regarding this practice. Data collection was conducted through virtual interviews with three main groups of informants: elderly members of the Mandailing community who have direct experience or knowledge of traditional endogamous marriage practices, community leaders and cultural experts who understand the historical background and the shifts in the perception of endogamous marriages over time, and younger generations and local residents who have observed and experienced the transformation of this tradition in recent decades. In addition to interviews, this study also reviews previous research journals, historical records, and cultural documentation to enrich the understanding of the changes in perception and practice of endogamous marriages in the Mandailing community.

After data collection, the analysis was carried out by identifying patterns that emerged in the shifts in perception and practice of endogamous marriages. The stages of analysis include compiling and categorizing the collected data, grouping and comparing responses from different informants, and interpreting the data to find the relationship between traditional beliefs and their transformation in the modern era. To ensure the validity and reliability of the findings, this study employs triangulation where interview results are cross-checked with historical records and existing literature. By comparing different perspectives, this research aims to provide a comprehensive and objective understanding of the transformation of endogamous marriages within the Mandailing community. Through this method, the study is expected to offer a clear picture of how modernization, education, and globalization have influenced the traditional practice of endogamous marriages, reflecting the evolving social and cultural dynamics of the Mandailing people.

4. RESULTS AND DISCUSSION

1. The Shift in the Meaning of Endogamous Marriage in the Perspective of the Mandailing Community.

Based on interviews with older members of the Mandailing community, it was found that endogamous marriage within the same clan was once considered sacred and closely related to maintaining the harmony of kinship systems. In their view, maintaining marriage within the same clan was a form of respect for tradition and the Dalihan Na Tolu philosophy, which serves as the social foundation of the Mandailing people.

Data 1:

- *Marga do tondina Mandailing. Alai, ima angka na tolu na marpinahan jolo tu adat. Dompak dalihan na tolu, ikkon jaga dongan tubu. Ai sahat ai, dang boi endogami* (Interview 1).
- "Clan is the identity of the Mandailing people. In the past, three main principles

governed marriage according to tradition. Based on Daliha Na Tolu, we must maintain relationships with dongan tubu (blood relatives). However, over time, endogamous marriage was no longer permitted."

However, over time, the sacred value of endogamous marriage has shifted. Today, people living in urban areas are more open to exogamous marriage due to environmental and social changes. In another interview, an informant mentioned that finding a spouse from the same clan in urban areas is becoming increasingly difficult, making exogamous marriage more common.

Data 2:

- *Sonari hita di kota besar, susah manglele marga na asing. Mamak pe ndang masalah, aian dompak toras rohana. Alai, sada na ikkon hadang, ompunta na tua*(Interview 2).
- "Nowadays, in big cities, it is difficult to find a partner from the same clan. Parents are now more open because they understand the changes of the times. However, respect for our elders must still be upheld."

From these interviews, it is evident that the shift in the meaning of endogamous marriage in the Mandailing community is not only influenced by modernization but also by migration and changes in social structures.

2. The Perspective of Traditional Leaders on the Reinterpretation of Endogamous Marriage

Traditional leaders interviewed revealed that the shift in endogamous marriage traditions is not only a form of social change but also an effort to adapt to the modern world. They emphasized that tradition is still preserved, but its application can be adjusted to contemporary contexts.

Data 3:

- *Dalam Islam, asal mandok marga pe bukan hubungan darah, sah pernikahan. Alai, adat pe jaga dohot hukum agama, dang boleh saling bertentangan* (Interview 3).
- "In Islam, as long as there is no direct blood relationship, marriage is considered valid. However, tradition must still align with religious law and should not contradict it."

From the perspective of traditional values, endogamous marriage is no longer an absolute requirement but has become more flexible while still maintaining a balance between customary law and religious principles.

3. Analysis Using Rogers' Diffusion of Innovation Theory

The shift in the meaning of endogamous marriage within the Mandailing community can be analyzed using Everett Rogers' Diffusion of Innovation Theory. In this context, older generations are becoming increasingly aware that marriage patterns have changed among the younger generation. What was once strictly endogamous is now evolving into a more flexible approach, especially in urban settings. Community leaders and elders have begun to consider the benefits and challenges of these changes, particularly in balancing tradition with religious values.

Many families are now more open to inter-clan marriages, provided that respect for

kinship and parental approval is maintained. As a result, the practice of endogamous marriage is no longer viewed as an absolute requirement but rather as an option that depends on individual circumstances. Over time, the community has started to implement these changes in real-life marriage practices, especially in urban areas where finding a partner from the same clan is increasingly difficult. As this transformation progresses, the Mandailing people continue to adapt their cultural understanding, ensuring that traditional values are not lost but rather reinterpreted to remain relevant in a modern society. The reinterpretation of endogamous marriage reflects a broader cultural adaptation process, where traditions are preserved but also adjusted in response to social changes.

5. CONCLUSION

Based on the results of the study, it can be concluded that endogamous marriage within a single clan in the Mandailing community has undergone a transformation in meaning. Previously considered a strict cultural obligation, this practice has become more flexible, especially in urban areas where finding a spouse from the same clan is increasingly challenging. Parents experience the stage of awareness in Rogers' theory, realizing that marriage traditions are evolving. Community leaders are in the persuasion and evaluation stages, recognizing the need to balance tradition with religious values and modern social realities. Local residents have reached the implementation and confirmation stage, where they adopt a more adaptable approach to marriage while still respecting cultural values. This transformation aligns with Rogers' innovation adoption model, demonstrating how traditional practices must be reinterpreted to remain relevant in contemporary society. Thus, endogamous marriage in the Mandailing community continues to exist, albeit with a more flexible meaning that aligns with the dynamics of modern life.

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