

ABSTRAC

Nurhabsyah, Reconstruction of Ethnic Identity : Among Moniling Community Group in Medan. Postgraduate Thesis, Social Anthropology Study Program, Medan State University, 2007.

The present study looks at three major problems, first how likely is the strengthening of ethnic identity among Mandailing community in Medan. Second how far the role of Islam religion in affecting Mandailing ethnic community to preserve its identity are.

The study consists of three related purpose, that are, first, to find the likelihood of strengthening of ethnic identity among Mandailing community in Medan; second, to find the role of Islam religion in influencing Mandailing ethnic identity; third, to identify the strategies used by Mandailing ethnic group to keep their identity.

The study used qualitative method with descriptive approach, stemmed from the subject of study ass vigilant description of the people, the phenomena of certain groups. Data in the study were obtained from various informants infinitely determined and collected through unstructured interview, observing participants and library research.

Unstructured interview is the primary data collection undertaken in the way (1) focused interview; (2) free-style interview using open-ended questions. Observation, interview and documents would be used as reference in analyzing the subject of research.

The whole collected data would be analyzing in descriptive manner. The first step in data analysis is initiated by reviewing all data, reducing data through abstracting, making units using code-equipped categorization, examining the data validity and interpreting data and drawing conclusion.

The result show that, first, having embraced Islam, Madailing people are more likely to stick to Islamic practices. While custom traditions were still being in use, they are practiced on the basis of Islamic religion, and things prohibited by Islamic would have been disregarded. Second, religion can be utilized as identity of ethnic group determinant, because it was able to create a specific way of like for a person in his social activities. Religion can control every movement of a person and unite various different ethnic groups, enabling to maintaining the identity of ethnic group. Religion is able to dissociate ethnic groups, but can improve the awareness of ethnic solidarity. Third, ethnic identity can continue to exist, even though it is faced with other groups, by means of hiding its identity.

Mandailing customs simply found and sustained in its people need to be raised in order to grow and develop in consistent way the dynamic development of the people themselves. Although there is no obvious relationship between religion and traditional customs, they are still found and preserved in every aspect of life that is primarily influenced by Islamic religion.

In short, both religion and Mandailing customs can existentially survive and sustain Mandailing customs simply found and sustained in its people need to be raised in order to grow and develop in consistent way with the dynamic development of the people themselves. Although there is no obvious relationship between religion and traditional customs, they are still found and preserved in every aspect of life that is primarily influenced by Islam religion.

In short, both religion and Mandailing customs can existentially survive and sustain.

ABSTRAK

Nurhabsyah, Rekonstruksi identitas Etnik : Pada kelompok Komunitas Mandailing di Kota Medan. Tesis Program Pasca Sarjana, Program Study Antropologi Sosial Universitas Negeri Medan, 2007.

Penelitian ini melihat tiga masalah yakni, pertama bagaimana kecenderungan penguatan identitas etnik dikalangan komunitas Mandailing di Kota Medan. Kedua, sejauh mana peranan agama Islam dalam mempengaruhi identitas etnik Mandailing. Ketiga, bagaimana strategi kelompok etnik Mandailing dalam mempertahankan identitasnya.

Penelitian ini memiliki tiga tujuan terkait yakni, pertama untuk mengetahui kecenderungan penguatan identitas etnik di kalangan komunitas Mandailing di Kota Medan. Kedua yaitu untuk mengetahui peranan agama Islam dalam mempengaruhi identitas etnik dan ketiga untuk mengetahui strategi kelompok etnik Mandailing dalam mempertahankan identitasnya.

Penelitian ini dilakukan dengan metode penelitian kualitatif dengan pendekatan deskriptif, bersumber dari subjek penelitian sebagai gambaran yang cermat mengenai masyarakat, fenomena dari kelompok tertentu. Data-data dalam penelitian ini diperoleh dari informan yang ditentukan secara tidak terbatas yang dihimpun melalui wawancara tak berstruktur, pengamatan beserta dan penelitian dokumen.

Wawancara tak berstruktur adalah penghimpun data utama yang dilakukan dengan cara 1) wawancara yang berfokus 2) wawancara bebas dengan pertanyaan-pertanyaan terbuka. Observasi, wawancara dan dokumen akan dijadikan sebagai referensi dalam melakukan analisis masalah penelitian.

Data yang telah dihimpun akan dianalisis sepenuhnya secara deskriptif. Langkah analisa data dengan membuat abstraksi, membuat satuan-satuan dengan cara kategorisasi, pemberian kode, pemeriksaan keabsahan data serta menginterpretasikan data dan menarik kesimpulan.

Hasil penelitian menunjukkan bahwa ; Pertama, masyarakat Mandailing setelah menganut agama Islam lebih cenderung kepada ajaran agama Islam. Sedangkan pelaksanaan adat istiadat masih tetap dipakai, namun dipahami berdasarkan agama Islam dan hal-hal yang dilarang oleh agama Islam telah ditinggalkan. Kedua, Agama dapat dijadikan sebagai penentuan identitas kelompok etnik, karena agama mampu menjadikan satu pandangan hidup manusia dalam kehidupan masyarakatnya. Agama mampu membatasi setiap gerak kehidupan manusia dan mampu mempersatukan berbagai kelompok etnik, sehingga identitas kelompok etnik dapat tetap terpelihara. Agama mampu memisahkan kelompok etnik, namun mampu meningkatkan kesadaran solidaritas etnik. Ketiga, Identitas etnik mampu bertahan walaupun berharapan dengan kelompok lain dengan menyembunyikan identitasnya.

Adat budaya Mandailing yang terdapat dan hidup dalam masyarakatnya haruslah tetap dimunculkan agar tumbuh dan berkembang sesuai dengan perkembangan masyarakat itu sendiri. Meskipun tidak ada hubungan antara agama dan adat budaya, tetapi masih tetap bisa diketemukan dan dipertahankan di segala aspek kehidupan yang dipengaruhi oleh agama Islam. Dengan demikian antara agama dan adat Melayu dapat hidup dan lestari.