

THE MARRIAGE OF KARO PEOPLE, INDONESIA

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ABSTRACT: *This research paper entitled The Marriage of Karo People, was a research result conducted in North Sumatra, Indonesia by using Field Research Method. Sources of data amounted to thirty-six people, selected two people from each village of Karo society. The villages in the regencies of Karo were Mardinding, Cingkes, and Basam; Deli Serdang were Sibirik, Penen, and Bukum; Langkat were Bahorok, Marike, and Telagah; Pakpak were Tigalingga, Lau Meciho, and Naga; Simalungun were Rakut Besi, Seribu Dolok, and Sari Padang; Aceh Tenggara were Lau Deski, Lau Pakam, and Lau Perbunga. Additional data was also provided by the author for the author is also often participated as a facilitator for marriage ceremonies. There are different types of marriage systems in Karo society, seven are real marriages and one is pretended marriage. The real marriages are as follows: Kawin Lari, Jumpa Impal, arranged, religious marriage in both Islam and Christianity, Gancih Abu, and Lako Man; and Mukul is a Pretended Marriage, Cabur bulung is the marriage of minors which means that the groom and the bride are children.*

KEYWORDS: Marriage, Karo People, and Dowry

INTRODUCTION

Indonesia is located in between of the Indian and the Pacific oceans. Indonesia is the world's largest archipelago country, with more than seventeen thousand islands and there are still islands in Indonesia that have not been populated. Indonesia is located in the equator. In addition to Indonesia consisting of thousands of islands, Indonesia is administratively made up of 34 states, each state has dozens of regencies, each regency has dozens of districts, and each district has dozens of villages. The Indonesian population consists of a wide variety of ethnic groups, languages, and cultures

Marriage is not a new term in the world, it is very commonly known and also every society in the world knows and has marriage. It is possible that every marriage owned and practiced by every society in the world may have some similarities although there may be many differences. We all know and cannot be denied that the terms language, culture, and society cannot be separated to one another. Wherever people go, there will be people, language, and culture. It is very true and cannot be denied that one single man or woman cannot keep his or her life without the presence of a language. Any people cannot keep his or her life without having a society. God created human beings coupled and join a society. There will be a number of people who do not want to get married. It happens caused by their beliefs and the regulation concerned with the religion they believed. For instances, popes, nuns, and Buddhists. In accordance with the title of this paper that the question, that is what steps should be taken by the Karo community for each type of marriage system according to Karo customs from start to finish.

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LITERATURE

It has been stated in the introduction that there are many different kinds of marriage practiced by the people in the world. The most wellknown system of marriage is monogamy, i.e. the marriage of a man to a woman. Sometimes it can be seen that many countries have a convention, a marriage of monogamy is a common one. The convention that owned by the people of Karo is monogamy though polygamy is available, but poliandry could not be found.

METHODOLOGY

The methods applied to this kind of reseach is field research and it is a qualitative one. The resources of the data required for further analysis is thirty six people, they are used as informants. The age of the informants are between 45 to 60 years. They are all male. These thirty six people live in 18 different Karo villages. There are six different regencies used as the location of the research. Those six regencies are *Karo*, *Deli Serdang*, *Langkat*, *Pak-Pak*, *Simalungun*, and *Aceh Tenggara*. Three different villages are choosen from each regency.

In order to get the data the author went to see and interviewed all the informats. While the interviewing is going on, the author set a recording machine. All of the informants statements use as data used for further analysis. The author made a tabulation to the whole data for analysis.

RESULT AND FINDINGS

It has been stated in the introduction that there are some different kinds of marriage practiced by the people in the world. The most wellknown system of marriage is monogamy, i.e. the marriage of a man to a woman. Sometimes it can be seen that many countries have a convention, a marriage of monogamy is a common one. The convention that owned by the people of Karo is monogamy though polygamy is available, but poliandry could not be found. The types of the marriages are *Kawin Lari*, *Jumpa Impal*, *Arranged*, *Islamic*, *Christianity*, *Gancih Abu*, *Lako Man*, and *Mukul*. *Mukul* or the pretended marriage is called *Pediated Marriage*, it is a marriage of children.

Kawin Lari

The married elopement held by the Karo community is a marriage that does not get approval from either parent or may be from both sides of the bride's and groom's parents. Because of this problem, the bride and groom candidate who has fallen in love makes a decision to elope. Usually for those who have fallen in love and are forbidden by their parents to marry then they will elope. For this, it is usually the bridegroom and bride candidates to go to another village, village AB where in the village there is a relative called *Bengkila* (uncle) of the

groom (the husband of the father's sister). In general after eloping, the prospective groom asked one of his best friends to tell his parents that he had gone with his bride, Siti br Karo to the place where his uncle was living. This news will be delivered the next day.

Likewise, the bride-to-be asks one of her best friends to convey to bride's parents that she has taken her away with her boyfriend, Boy Sembiring to his uncle's house in village AB. This news will also be delivered after they have gone one day since their departure. Before the bride and groom leave the village where they live they usually excuse their parents to go to the weekend to shop for clothes. Then from that weekend they went to the village AB earlier. They did not come back from the weekend into the village where they lived.

The next day after the parents of both bride and groom parties receive the same news then the bride parent will visit them to negotiate. By the time they arrived they brought enough lunch for ten people. Those who shared lunch at Uncle Boy Sembiring's house were bride, groom, bride's mother and relative, and uncle's of Boy Sembiring.

After lunch, bride and groom were asked by their mothers whether they were serious and had no compulsion from anyone else. After his mother and relative heard the bride and groom reply they went back to his village and told the news to other relatives. Then the father, mother, and sister of groom's father and sister of groom's mother tell the bride's mother that they want to discuss the action that made by the groom and bride. At their meeting at the bride's parents' house the groom asks for time to discuss.

Usually bride's side gives time not more than one week. Once the men have got time to visit then the men plan the implementation of the meeting to both parties. Usually bride's families provide lunch for approximately 30 people or each party has 15 people. By lunch there will be a dialogue between the two sides. Position where they discuss at home of the bride parents, namely the groom will sit on the terrace and the bride in the living room.

The discussion is as follows.

The discussion between the two relatives, The Groom Side (GS) and the Bride Side (BS) are as follows:

GS: We've gathered in this house to talk about the marriage our son with the daughter in this house.

BS: We would like to thank you for your visit and good deeds to us. If we may ask what would you like to talk about with us.

GS: Our son and your daughter have fallen in love with each other and they have done elopement.

BS: If so, what would you want to talk about.

GS: If you agree, we would like to make a wedding for them.

BS: Actually, we would not want to make their wedding, but because our daughter will get married once in her whole life then we will accept your plan.

GS: We would like to ask for the day to the bride family for the execution of the wedding.

BS: As the harvest season will be completed in our village within the next 3 months therefore we would like to propose to have the wedding party after the harvest.

GS: Thank you. We are very pleased with the approval of the bride side on our proposal.

BS: Well, what is the level of the party you are planning to have. Singuda (simple), Sintengah (middle), or sintua (big party)?

GS: We plan to make the sintengah (middle one). We would like to ask for dates for the wedding ceremony?

BS: Sunday 11-06-2017 day. Place in the village hall.

GS: Well, thank you.

BS: We have already prepared for our lunch together so we would ask you to return to your house after lunch.

As the discussion is over and lunch supplies are ready then they have lunch together. After lunch, the groom's family brings cigarettes to the bride's men who smoke together and talk. Similarly, the groom's relatives who brought women a set of betel to women bride's party to enjoy betel together while talking to the talk. This activity is an honor to the bride's family. After that the meeting is considered finished and each participant will go home. Then 21 days before the feast of the wedding they will be re-assembled for the wedding.

Jumpa Impal

Impal means that the father of the bride is the brother of the groom's mother, or the mother of the groom is the sister of the bride's father. One marriage *Jumpa Impal* means an engagement which is arranged by both sides, groom and bride parents. Or it may be said that the man's parents and the girl's parents want their son and daughter to be married. For this circumstances, the man's parents ask their son whether he likes to marry his uncle's daughter or not. If he wants to accept the ideas of his parents, they will ask one of their parents for proposing for their marriage. As the application has already been received by the girl's parents, soon they will look for a time for it.

After the girl's parents and their relatives find a good time for them they will let the groom side know it. In hearing the time which has been decided by the girl's side, they will feel very happy and they ask for their relatives to prepare things needed to apply for the girl. The things to be prepared are the meal or lunch for the meeting. The members of the meeting are usually about one hundred persons from each side. The relatives of the man's parents must cook the meal at the girl's parents' house together with the relatives of the girl's parents. Social status is also very important to be influenced by. In many marriages among the societies of Karo people or in the kinds of *Jumpa Impal* is also motivating or a little bit of force for the woman is her desire to engage their daughter or sons to be married. Marriage which is organized by the parents usually influenced by the wish of the parents. This kind of marriage may mean to go socially in the society. Some men improve their social standing through marriage, but there are other ways in which to rise in the social world, such as achievement in a profession. Since a wife is usually accorded the social position of her husband, marriage is a simple and effective way for her to achieve a desired social position.

Without disparaging love, women are inclined to be more realistic than men in taking cognizance of the advantages or disadvantages involved in a marriage.

Economic status on the eyes of Karo people may be different with the outsiders. A romantic marriage offers the love story in which the poor girl falls in love with the wealthy boy, but the stories never hint that she married to the boy for his money. Unfortunately, they marry because they are in love, money is incidental. In real life, where poverty marries wealth is the economic considerations of the economy. Our society places great emphasis on economic wealth, and the one who is successful in marrying wealth is often accorded respect for having made a good marriage. Sometimes children brought up in homes where it is insufficient in coming are more than married to the security in marriage. If parents condition of the children will judge prospectively mates by their material possessions rather than by the qualities which would make for happiness in marriage. Of course, some people will make economic considerations the deciding factors in choosing a mate, whereas others, though conscious of economic advantages or disadvantages, may be swayed by other motives and may still marry in spite of the doubtful economic future indicated. Still others may be quite unconscious of financial considerations.

The relatives of CD's parents are called groom-side (GS) and the relatives of DC's parents are called bride-side (BS).

GS: Our son CD has been in love with your daughter DC and they want to get married. So now we come to propose and ask for the approval of parents and relative of DC.

BS: DC as they say you and CD love each other and want to continue to marriage. Is that correct DC?

DC: Yes. That is true, but with the following conditions:

- (1). He had to buy (a) three Indian sarongs (sarong means surrounding which is idian made, and it is very popular in Karo people society) , (b) three long silk clothes (it is a piece of cloth that made in India, it is very expensive and usually used by singgle lady), (c) three “uis nipes” it is a traditional clothes that usually wear by married girls when they go outside their home. Women who are wearing this kind of clothes means that they are married or not singgle anymore), and three “kebaya” (it is the shirt of Idonesian women fashion),
- (2). The plot of the uncle's field must also be ours, and
- (3). A male buffalo, therefore we can use to work on that field so that from the field we earn a living to live with our children later.

GS: Thank you. All the requirements that DC submits are accepted.

BS: Right. Your arrival to woo the bride has been accepted with pleasure.

Upon hearing their appeals the bride's family discussed whether their prescribed time was appropriate and acceptable.

BS: Please convey what kind of party you have in mind.

GS: Thank you. We plan to have a middle level wedding party and we plan to hold it within the next two months, on Sunday the 11th of June in 2017 in the village hall. With this plan we would like to ask if there is no obstacle for the bride' family.

BS: We are happy to have the bride's family agreement. Lunch is ready and let's have lunch together before returning to our place.

Arranged

The marriage whose name is mated in the Karo community is that the candidates of the groom and bride have not known each other. Then there is a third party who thinks that Mr. CD and Miss DC are suitable for matchmaking. Furthermore, this third person earlier (XY) told the prospective groom, I feel very good if you (CD) match with (DC). Do you agree? Likewise to DC he says that they are perfect for marriage. After CD and DC agreed to the proposed XY earlier then they were reunited at XY's house. CD and DC are given time to exchange ideas about their matchmaking.

By the time they both agreed to get married then XY had told the plan to parents of CD and DC. After both sides agree the parents of CD along with some of the relatives ask for approval and time to visit her home to discuss about CD's wedding plans with DC. After both parents have got an agreement for the visit then they meet and dialogue for their child's wedding plans. Consumption for the meeting will be overtaken by the male's parents of CD. The dialogue in their meetings is as follows.

BS: You come to our house and bring us food to eat together. If we may ask, what is your arrival intentions?

GS: Good moring. Well. Thank you for this ood uportunituy. Our family, the AZ'S family come to this house to talk about the wedding, Mr. AZ with Miss ZB.

BS: Well we are ready to welcome you and discuss their wedding ceremony plans.

GS: The harvest time in our village is within a month. So along with the situation we would like to let you know that we are planning for the wedding party on Sunday, June 11, 2017

BS: Well, we are very happy to hear your plans for the wedding party. Only we want to know the type of the party you do plan tobe hold .

GS: Thank you. According to our plan which is in accordance with our ability that their party we have in mind will be a middle level (middle) party.

Bs: Thank you, we the bride's family in agreement to your plan.

Gs: Before leaving this place, we hope we can have meals together. We have prepared food for lunch.

Bs: Thank you. So according to the plan we will have lunch together as a sign that our conversation is over, and after having lunch, we will be able to return to our respective home.

Once the dialogue has been finished, the men announced that they had prepared lunch together so that the dialogue participants could all have lunch together. The cost of this joint lunch is being paid by the male parents. Once, lunch has been completed then before the meeting broke up the AZ's family men directly face to the ZB's family men to smoke each other. Likewise, women from the side of the men brought the betel to women's families to enjoy betel together. This is an unwritten tradition but every member of Karo society already knows it. When finished smoking together and enjoying betel together then the meeting was immediately dispersed. And three weeks before the party some people from the male family will tell the women's family that all preparations for the party are available. Heard their report that the women were all happy.

Marriage of Islamic

Marriage of Islamic is called is a marriage that is implemented according to Islamic rules. People who elope can also marry only they want to get married but not get the consent of their parents. The journey of their marriage has little difference then he is eloped. If he is said to be married because they want to marry to the uncle of the bridegroom, whereas the one who did not get the consent of the parents to marry, then they went to Mr. Kadhi's house to be married. Mr. Kadhi has the authority to marry an adult and claim to love each other. They were married at Mr. Kadhi's house or at the Marriage Agreement. Ustazd who married them to invite his people to serve as guardians in the wedding.

When they came home from Mr. Kadhi's house, the men's family asked for time and consent to receive their marriage. Meet the *impal* or even mate if they follow the religion of moeslem then they will also be married in front of Mr. Kadhi, only when *Jumpa Impal* and mated then they will get married witnessed by their parents. Because for those who are married to the *Impal* or mated, their marriage has been approved by their parents and other relatives. After they get married the Mosque in the presence of Uztad and witnessed by the family on both sides it will be held of course a dialogue for the next step. For further discussion the men ask for permission and time to get approval for their visit then according to the agreement for the planning of the party they will also hold a dialogue at the home of the bride's parents. Their dialogue is as follows.

Groom side (GS) and Bride side (BS)

GS: Good morning. We, the family of the groom (US) came to . SA's parents' house to say that on Sunday 16 April 2017 Mr. US and Miss SA are to be married in front of Mr. Kadhi in the Mutaqin Mosque. After the marriage vow, we would like to continue the conversation about their wedding party.

BS: We are all the brides family side is ready to talk about it.

GS: Since they were married already today, we would like to plan for their wedding. The wedding party we planned is on Sunday, May 28th, 2017 in the village hall. The party is a middle level of party.

BS: The plan we received with pleasure. For that let's have lunch together before ending our meeting.

GS: Thank you

According to the Karonese tradition that after lunch with the groom's family usually will continue to come to the place where the female families are sitting. Men offer their cigarettes to smoke together, and women offer their betel fittings to enjoy together. After smoking and enjoying the betel then they each excuse to go home.

Christianity

Marriage of Christianity is a marriage peroses performed by people who are Christian. The marriage that are rumored through the church there are three types that are held by the Karo tribe community. (1) For a pair of young men and women who have fallen in love then they both will ask for blessings from both sides of their parents. After obtaining the consent of their parents they will go to a priest to ask what they should do before getting a blessing event in the Church. According to their visit to a pastor, they were told to take a short course, which is about a week long. The lecture is to equip it into a new family of Christian life. After a short lecture, the male parents and several relatives will visit the parents' home of the bride. (2) For a pair of young matchmakers and youth will also experience the same peroses after they have already received approval from their parents. (3) The *Impal* Meet will also experience the same thing. These three ways are just different at the beginning of their meeting before getting the blessings of the parents. If any of the bride and groom had not embraced Christianity then the Reverend asked him to take a two or three-weeks course on Christianity. After they graduated in following the lectures on the teachings of Christ, he was accepted to become one of the Christians. After that your marriage planning can be implemented in Christian. The discussion will be as follows.

GS: Our son, Mr. BD has fallen in love with Miss DB the daughter in this house. They want to be married by receiving blessings in the Church.

BS: Well. Mr. DB, is it true that you have fallen in love with Miss BD?

BK: Yes, it is true.

BS: Good. Your plans for this house have been approved.

GS: Dear Pastor, Mr. BD and Miss DB would like to receive blessings in the Church for their marriage. Tell them the things they should do Please.

Pastor (PR)

PR: Is this plan right on your agreement?

BD: Yes. That's right.

DB: Yes. That's right.

PR: You must complete the file for marriage. You are obliged to attend church every day for one week. You can be blessed on Saturday 27th of May in 2017.

GS: We plan for their wedding on Sunday 28th of May in 2017 at the village hall. The party stage is synthetic.

BS: Thank you. Let's have lunch together, and after that we'll go home to our respective homes.

GS: Thank you.

Gancih Abu

The marriage of *Gancih Abu* is a very simple marriage. It is called *Gancih Abu* because the wife has passed. *Gancih* means replace and *Abu* means dust. In this circumstances the people of Karo believe that human beings created by God from the dust and when someone died he or she will go back to the dust. Therefore the society of Karo people call it *Gancih Abu* which means to replace her sister who has been passed. When the dead wife has a younger sister and she was asked to replace the position of her sister who has died. The idea of Karo people to marry *Gancih Abu* because the wife will not hate her sister's children who has died. She will be able to love and consider her own children, and feel compassion for the children older brother whose mother died. Utilizing wedding *Gancih Abu* usually there will be no wedding party. They are asked to live together, and of course this is done at the request of the wife's family that has died. Likewise, her sister's possession property automatically will belongs to her. This kind of marriage is not strange to the society of Karo people. The dowry for this kind is not required, because on their first wedding have been paid by the parents of the widower. So this kind of marriage also without wedding and dowry.

Lako Man

Lako man marriage adopted by the Karo people is the situation of a widower with a widow. A widower which his wife is dead, then a widow is the wife of the widower brother's wife. This kind of marriage is not negotiated among families. One day the widower went to the widow's house to live together as husband and wife or the widow was picked up by the widower to his house to live together as husband and wife. This happens only because they are equally happy. In general, the widow's children and the widower's children do not complain, because they are a family.

If their marriage is not through a process of discussion between families, they are already sincere because it is in one family and children are all become their joint responsibility. Likewise, the property of the widower is also the property of his brother or brother who has died. So the treasure will be their children. Their children names will also be the same as because the Karo community system is the fatherlineage. Utilizing wedding *Lako Man* usually there will be no wedding party. The persons involved in this kind of marriage was belonged to the family, and they have known to one another. Since there is no party and of course no dowry is required.

Mukul: Wedding of the Children/ Ppretended Marriage

Mukul which is also called children's marriage is also may be said marriage of pretended or pretended marriage. This kind of marriage seems a bit strange, but once researcher learned from one of the television programs in Indonesia that the movie entitled GANGGA is also a marriage of children where bride and groom candidates are immature or under 12 years of age. In the Indian movie entitled Gangga it is shown that to conduct the wedding is to improve prestige in the local community. In the movie after several years of marriage the

groom died because of a disease. Since his death, the bride, Gangga has been given a widow's name.

Indeed, in their marriage is not the same as a common marriage, that is two people, that is a man and a woman already fall in love so they want to build a household. But it is different with the Gangga's wedding. They marry not to build a household, but merely a bond of brotherhood between the two parents' side. Similarly pretended marriage is practiced by the Karo community. For example it can be told that the researcher who is the author of this article experienced the pretended marriage. At that time the author has been nine years of age and married couples are aged six years. We also did not know at all what the meaning of the marriage. We are made as toys from our parents. At the celebration of our wedding we were given good clothes, good food and of course we feel proud of the situation. After the end of our wedding party, we were still staying at our parents' homes. In general, the celebration of a children's wedding is just to say a prayer to God so that when we grow up we can be blessed by God to fall in love and become matching match. Apparently after we were grown up we never planned to get married, even though both of our parents always took her. Finally, because the woman lives in the village and does not continue her studies to the Senior High School, she is already in love with a young man in the village. Since I was still studying to college then there is no thought to marry according to adult marriage.

The process of marriage of children is requested by the groom's parents to the parents of the bride-to-be. This can happen because the biological mother of the groom is the sister of the bride's father. Because in accordance with the tradition of Karo society that the expected marriage is where the mother of the groom is the sister of the prospective bride's father. Karo people have a principle that if the mother of a man dies then the search results during his life can be inherited to his brother's daughter. Formerly a lot of weddings conducted *Jumpa Impal*. This includes the traditions and expectations of parents.

The Discussion Before the Wedding

All types of weddings listed at point 4.1 Elope, 4.2 *Jumpa Impal*, 4.3 Marriage mated, 4.4 Islamic Marriage, 4.5 Marriage of Christianity, and 4.8 *Mukul* will go through the discussion process before carrying out the promised party beforehand, except the marriage systems of 4.6 and 4.7. These two systems of marriage are under the agreement of groom and bride, these kinds of marriage without dowry. The discussion is to determine the dowry of the woman. Dowry will vary according to the type or level of the wedding party that has been agreed. The assigned dowry will be paid by the groom to the bride. As explained earlier, Karo society has different levels of party which is dealin with the dowry. Each level will be differentiated by the number of dowries along with the number of invitations to be invited to celebrate the wedding. The differences of the dowry is as follows. \

The level of weddeing party:

a). The simple wedding.

The dowry of simple wedding consists of:

Tukur =Rp466.000.

Rudang-rudang =Rp 46.000.

Perseniaen =Rp 46.000.

<i>Bere-bere</i>	=Rp266.000.
<i>Perbibiin</i>	=Rp166.000.
<i>Perkempuun</i>	=Rp096.000.
<i>Si rembah ku lau</i>	=Rp096.000.
<i>Si ermakan</i>	=Rp096.000.
<i>Kepala desa</i>	=Rp075.000.
<i>Ulu emas</i>	=Rp466.000.

b). Sintengah (middle)

The dowry of middle party consists of:

<i>Tukur</i>	=Rp866.000.
<i>Rudang-rudang</i>	=Rp 66.000.
<i>Perseniaen</i>	=Rp 66.000.
<i>Bere-bere</i>	=Rp666.000.
<i>Perbibiin</i>	=Rp466.000.
<i>Perkempuun</i>	=Rp226.000.
<i>Si rembah ku lau</i>	=Rp226.000.
<i>Si ermakan</i>	=Rp166.000.
<i>Kepala desa</i>	=Rp150.000.
<i>Ulu emas</i>	=Rp866.000.

c). Sintua

The dowry of the *Sintua* party consists of:

<i>Tukur</i>	=Rp966.000.
<i>Rudang-rudang</i>	=Rp 66.000.
<i>Perseniaen</i>	=Rp 66.000.
<i>Bere-bere</i>	=Rp766.000.
<i>Perbibiin</i>	=Rp566.000.
<i>Perkempuun</i>	=Rp366.000.
<i>Si rembah ku lau</i>	=Rp226.000.
<i>Si ermakan</i>	=Rp166.000.
<i>Kepala desa</i>	=Rp150.000.
<i>Ulu emas</i>	=Rp966.000.

It is in accordance with the Karonese tradition that the dowry is not to be given to the bride, but it is given to the bride's family, except the '*Ulu Emas*' is given to the brother of groom's mother to be distributed to the groom's relatives. '*Tukur*' will be shared by bride's brothers and her biological siblings. '*Rudang-rudang*' is distributed to relatives of similar surnames. '*Perseniaen*' is also distributed to relatives of different branches of surnames that have been appointed since the first time in the village is opened. '*Bere-bere*' is distributed to the brothers of the bride's mother (bride side). '*Perbibiin*' is distributed to the sisters of the bride's mother. '*Perkempuun*' is distributed to the brothers of the bride's uncle. '*Si rembah ku lau*' is distributed to the sisters of the bride's father. '*Si ermakan*' is distributed to the husbands of the bride's father's sisters. '*Kepala Desa*' is the village head is given to the village government as the cost of making the marriage certificate.

The dowry will be paid on the day of the wedding ceremony. Usually after breakfast witnessed by the whole invitees the dowry payment will be executed. After the delivery of dowries is completed then there will be speeches by everybody who excepted the dowry.

A party level will determine the dowry as well as the number of guests to be invited to the party. For a simple party is a maximum of 150 people from each side. For the middle level the invitation it is not limited to the numbers of the guess and the side dishes must be beef. The beef may be bought in the market or the groom buys a cow to be slaughtered. When the wedding is held there should not be traditional Karo music. For the most majestic ladder, *Sintua* that the side dish should be a cow and should not be bought in the market. The cow must be witnessed by the bride and slaughtered in the village where the party is held. When the party is in progress the Karo traditional live music must be accompanying. The number of invitations must also not be restricted. All relatives may be invited.

Implication to Research and Practice

The results of this study will be a big benefit to Karo society in particular and for non-Karo in general to know, understand and practice them. For someone who already knows very well the contents of this paper he will be able to become one of the protocol in the implementation of the marriage ceremony.

CONCLUSION

In accordance with the analysis of the data and the translation of the analysis it can be found that the Karo tribe has eight types of marriage, namely (1) Kawin Lari, (2) Jumpa Impal, (3) Arranged, (4) Islamic, (5) Christian, (6) Gancih Abu, (7) Lako Man, and (8) Mukul (mediated marriage). During the process of marriage until the wedding is completed all the costs will be borne by the male family. Wedding celebrations among the Karo community have three different levels, namely *Singuda* (Simple), *Sintengah* (Middle), and *Sintua* (Upper Level). The level will be closely related to the amount of dowry that must be paid by the groom to the bride. Likewise, the number of invitations will be adjusted to the level of the party to be agreed upon. Every marriage will always be solved by way of deliberation. Similarly, the details of the party should be discussed together by the groom and the bride and decided together as agreed. The type of wedding *Jumpa Impal* has the privilege, the bride candidate is free to ask whatever she wants to the parents of the prospective groom. Usually the prospective groom's parents will never refuse the request of her future together with their son because all she asks is for her sake along with their son, a prospective groom. The eighth marriage was a bit odd because the bride and groom did not know what they were doing and after the party they still stayed at their parents' homes.

Future Research

Advanced research will have to be done and will take longer time. Since the era of globalization many inter-ethnic marriages occur (Karo, Simalungun, Pak-pak, Toba, Aceh, Gayo, Malay, and Java) in North Sumatera. When a couple fallen in love between two different ethnics there will always be many problems. Likewise, when one family member dies there is always a question of inheritance. Each one of them wants to apply according to their own traditions. They had forgotten that his family was made up of two different ethnics.

Prior to the wedding people found problems how much dowry and the distribution to run the wedding. Therefore after the future research will have been over the problems faced by the marriage of inter-ethnics will be able to overcome. The distribution will produce sets of regulation and rules to be followed by.

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