

SUMANDO CUSTOM AS A HYBRID ETHNIC COASTAL IDENTITY IN SIBOLGA CITY, NORTH SUMATRA PROVINCE

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ABSTRACT

This research was conducted to explain the background to the formation of the Sumando custom, the forms of the Sumando custom, and the meaning of the Sumando custom as a hybrid ethnic identity in Pesisir Sibolga. The theory used to analyze the object of this research is hybridity theory and deconstruction theory. Research on "Sumando Custom as a Coastal Ethnic Hybrid Identity in Sibolga City" taking the perspective of Cultural Studies was carried out with qualitative research based on descriptive data. The hybrid identity in the Sumando custom owned by the Pesisir ethnic in Sibolga is a phenomenon of changes in cultural identity experienced by several ethnic groups in Sibolga City. The Sumando tradition is a new identity owned by the Pesisir Sibolga ethnic group. The assimilation that exists between the Pesisir, Batak and Minangkabau people creates a new custom and culture that is suitable to be used as a shared guide in living in society on the Sibolga Coast in accordance with Islamic law.

KEYWORDS identity, culture, coastal ethnicity, hybridity.



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INTRODUCTION

The people of Sibolga City are unique in their culture, language, customs and cuisine. Cultural diversity is integrated into the daily lives of Sibolga people who are rooted in Malay, Minangkabau, Batak Toba, Mandailing, Karo, Nias, Javanese, Bugis and Chinese cultures. They are all integrated into the Sumando Pesisir customary unit that upholds a sense of togetherness and kinship.

Sumando custom is a hybrid identity of the Coastal ethnicity in Sibolga city. In postcolonial studies, hybridity is a term that refers to different forms of intercultural interaction, and the result of this interaction is a new culture and identity. Based on the view of cultural studies, identity is an essence that can be interpreted through signs of lifestyle, tastes, attitudes and beliefs. Identity is considered to be both personal and social, marking differences and similarities with others (Barker, 2004).

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Various previous studies on Sibolga and Sibolga's customs and culture only discuss the port city of Sibolga, the tradition of proposing in Sumando customs, elements of Minang culture in coastal culture, cultural values in traditional ceremonies, and the existence of Sumando customs as cultural heritage. Meanwhile, Sumando custom as a hybrid identity of Sibolga's coastal ethnicity has never been discussed before nor has research that uses the hybridity paradigm.

According to local tradition, the Sumando custom began when a young Minangkabau man living in Sibolga wanted to propose to a Toba Batak girl. Both parties shared the same faith, Islam. Because the two have different cultural essences, negotiations took place that led to tolerance on both sides by loosening some technical customs. Eventually, the Sumando custom was born. The majority of Sibolga's coastal communities embrace Sumando custom as a culture or habit. Overall, this adat is guided by Islam (Panggabean, 1995).

The mixing of various tribes in Tapanuli Nauli, including Barus, created a coastal community called "Orang Pesisir". They have a language and customs that characterize the west coast of Tapanuli Nauli. This is because the coastal area has become a trade route used by various traders from outside the region. Coastal communities define themselves as communities with a unique and integrated culture that emerges from the diverse customs of their region of origin. The new culture they form is completely different from the original culture of the area of origin (Nur, 2015).

The hybrid identity phenomenon of the Coastal ethnicity in Sibolga City is also influenced by the regional structure of Sibolga, which is located on the west coast mainland and adjacent to the inland mountains. Inlanders are the people of the Tapanuli mountains, the Batak Toba, Mandailing and Angkola tribes who desperately need salt and can only get it from the coast. They are called inlanders because the area they live in is far from the coast. Exchanging the forest products they get with salt and other materials from the coast is one of the efforts made to survive and open up more opportunities to meet residents in the coastal area. Many of them, especially the Toba Batak ethnic group, went back and forth and settled on the beach, one of which was the Toba Batak people from Silindung.

The unification of coastal customs between tribes arriving in Sibolga was further preserved when the inland Tapanuli population adopted the same religion as the immigrant community, namely Islam. Then there was marriage between the immigrant community and the community that had settled first, where the immigrant youth married local women or vice versa by always using coastal customs or what is called "Adat Sumando". (Panggabean, 1995).

The migrants in question are people from Poncan Island. Poncan Island is an island located 4.8 kilometers or about 3 miles from Sibolga city. Poncan is known as a rich salt-producing area. In its heyday, Poncan was a major business destination for traders. The island was known as a port island and a stopover for traders. Many traders from Arabia, Aceh and Minangkabau came to trade and spread Islam, so the people of Poncan Island recognized and accepted Islam as their religion (Asnan, 2007).

On March 17, 1824, based on the Treaty of London, British rule in Sumatra was handed back to the Netherlands, including Poncan Island which was given back

to the Netherlands. Because Poncan Island was not very large, the Dutch East Indies government moved the center of its government to Sibolga. This move was also made because of Sibolga's strategic location as a refuge from enemy attacks. In 1842, at least, Sibolga was established as the center of the Tapanuli residency as well as a port city (Lukman, 1991).

At the beginning of the arrival of the Poncan Island community as migrants and the Batak community as the first to settle, there were some differences between the two ethnicities. In addition to the different religions practiced by the two communities, there were differences in the use of traditional attributes. In this case, only early settlers are allowed to wear their regalia. If someone from Poncan Island wants to wear traditional clothes, they must first get permission from local traditional leaders. However, in later developments both parties between the migrants and the early settlers agreed to use Sumando adat as the custom that governs all matters of customs on the West Coast, Sibolga (Parhimpunan, 2008:63).

Therefore, to identify the hybrid identity owned by the Coastal ethnicity in Sibolga can be done by identifying identity culturally. Through this, changes can be traced, both in terms of language, the customary philosophy used, and the marriage ceremony. This research aims to look at the background, form and meaning of Sumando custom as a hybrid identity of Coastal ethnicity in Sibolga, North Sumatra Province.

The discussion is divided into three parts, namely, (1) the background to the formation of Sumando custom as a hybrid identity of Sibolga Coastal ethnicity, (2) the form of Sumando custom as a hybrid identity of Sibolga Coastal ethnicity, and (3) the meaning of Sumando custom as a hybrid identity of Sibolga Coastal ethnicity.

RESEARCH METHOD

Research on "Sumando Custom as a Coastal Ethnic Hybrid Identity in Sibolga City" takes the perspective of Cultural Studies carried out with qualitative research based on descriptive data from the collection of data obtained. Things that cannot be resolved theoretically can still be studied through an interpretive approach, considering that culture is not only in the form of physical or real things, but also has abstract values and meanings. Cultural analysis is not an experimental science to find laws, but an interpretive science to find meaning.

In this research, the use of theory is done eclectically, namely theories that are considered relevant as a basis for analyzing Sumando custom as a hybrid identity of Coastal ethnicity in Sibolga City, North Sumatra Province. The theories used are (1) deconstruction theory and (2) hybridity theory.

RESULT AND DISCUSSION

Before the 18th century, Sibolga was not recorded in foreign media or anywhere else. The earliest known name was Barus in ancient Greek records, the records of Islamic travelers in the 7th century, and the Portuguese in the 16th century. Then followed the names "Quinckell" (Singkil), "Mancopa" (Daya) in Meulaboh, "Natal", and the island of "Cingue" (Cingku).

In 1685, the Dutch rival, the English East Indian Company (EIC), gained a foothold on the West coast of Sumatra with the establishment of Fort Marlborough in Bengkulu. In 1710-1755, the EIC began to make trade agreements with kings on the West coast of Sumatra and controlled Natal, then Batu Mundam. Since then, the inhabitants of the West coast of Sumatra have inevitably engaged in divide-and-conquer politics between the British and the Dutch. At the end of 1755, the British EIC entered Tapani na Uli and built a fort on the hilltop of Pulau Poncan Kecil. Since the British placed their trading center in Tapanuli, precisely on Little Poncan Island opposite Sibolga, Tapani na Uli Bay began to become a center of activity and received attention.

Pasar Poncan Kecil was under a datuk with four subordinate pengulu jambur, each in charge of a particular tribe and nation. On March 11, 1815, Resident John Prince entered into a treaty contract with the kings around Tapanuli Bay. This agreement was called the "Poncan Agreement" or "Batigo Badunsanak Agreement". Datuk Poncan at that time (1815) was Abdul Mutalib titled Datuk Itam and Datuk Bandaharo Kayo, who would later become the first market datuk. This agreement was signed by Raja Bandaro Poncan, Sutan Bagindo Tapanuli, Datuk Bandaro Kayo Kalangan, Datuk Mudo Badiri, Raja Lumut, Raja Bukit Sorkam Kiri, Datuk Raja Amat Sorkam Kanan, and Raja Sibolga.

The tigo badunsanak agreement contains 16 articles, each of which contains provisions that have been mutually agreed upon regarding social order and customs between the three parties, namely the kings of Tapanuli, the king of Sibolga, and the Company. Basically, what is regulated in this agreement is that if there is a dispute between two members, the other members act as referees and if it is not resolved, it will be submitted to the resident as the final decision maker.

"... if a law has been passed by the Company together with the second kings and the elders of the island of Poncan, this shall be the custom, and it shall not be permissible for anyone to change what is in the hands of the Company."

The Batigo Badunsanak Agreement has played an important role in regulating community life in Tapani Nauli Bay. The agreed articles make community life harmonious and peaceful. If a dispute occurs, there will be other parties who help to resolve it. Existing problems are not allowed to drag on until they cause discomfort between the parties in dispute. This is proof that people in the Sibolga Coast live well together among various ethnicities and religions.

Sibolga's Coastal Ethnic Presence

People who live on the coast are often called coastal communities. Coastal communities on the west coast of Sumatra are coastal communities living in Aceh, Meulaboh, Tapak Tuan, Singkil, Barus, Sorkam, Sibolga, Natal, Padang, to Bengkulu. The character of the population, language, art and culture of the coastal communities of Sumatra Island are essentially almost the same, the only difference is the influence of the surrounding culture. Like the Meulaboh, Tapak Tuan and Singkil areas are influenced by Acehnese culture and language. Manduamas is influenced by Pakpak Dair culture and language. In Barus, Sorkam, Sibolga and Pandan Jago-jago are influenced by Batak customs and language. Batu Mundam and Natal are influenced by Mandailing customs and language.

According to Dutch records, Sibolga was opened around 1700 AD by a man named Raja Luka Hutagalung, titled Tuanku Dorong (the ninth descendant of the Hutagalung clan of the Datu Sorga clan and grandson of Hurinjom Hutagalung) who came from Silindung. At that time, the coast of Sibolga, to be precise, directly adjacent to the beach, was already inhabited by people from outside the area who most likely stopped by or eventually chose to settle there (estimated to be in the current Sibolga Sambas and South Sibolga sub-districts).

Since Sibolga was established as the capital of the Tapanuli Residency in 1842, Datuk Pasar (Datuk Poncan) was assisted by five Penghulu (PENGHULU Darek, PENGHULU Nias, PENGHULU Mandailing, PENGHULU Toba and PENGHULU Pesisir). Their customs were not Batak customs. The inhabitants of Poncan are Malays and Minangkabau people of the Tanjung, Caniago and Muko-muko tribes. Meanwhile, the Chief Curia (Raja) of Sibolga and the Chief Curia (Raja) of Tapan Nauli have a higher level of adat than the other Chief Curia. They may only use the yellow umbrella in their respective areas or only with the permission of the Chief Kuria of Sibolga.

Around 1860, the Chiefs of the Sibolga and Tapanuli Curia converted to Islam and around 1880 marriages were arranged with the family of Datuk Pasar. The Batak converts to Islam and the immigrants used "Adat Sumando" in their daily lives. Their ideals are contained in the phrase, "Berkampuang nak lawe, then nak panjang, sadaun satampek makan, Salapiek sekadudukan, sleep sekalang ulu". In this way, a family bond has been established between the land people (Batak ethnics who first settled in Sibolga) and the coastal people (migrants from Poncan Island), they call themselves the Coastal ethnics (Pasaribu, 2013).

Sibolga's Central Tapanuli coastal ethnicity is synonymous with Islam. This is also the case with the Malay ethnicity in the eastern part of North Sumatra. The ethnicity of coastal Tapanuli Tengah Sibolga was born at the same time as the introduction of Islam. However, not all communities living along the west coast of Tapanuli Tengah Sibolga are Muslim and identify as coastal ethnicities, because there are still groups of people in the coast and surrounding areas who are not religious, or called "Palbegu". They call themselves Parmalim, under the organization PAMBI (Followers of the Religion of Malim Batak Indonesia).

Christians who live on the coast also do not want to be called Coastal ethnicity, they tend to maintain their ethnic origin (Batak). However, not all Batak ethnicities are Christian. Many ethnic Bataks in Sibolga Central Tapanuli have embraced Islam since their ancestors and some of them have declared themselves as ethnic coastal people of Sibolga Central Tapanuli. As mentioned in the pantun, "Not just any axe, axe can split wood, not just any Batak, Batak has become Malay".

Malay in this case is synonymous with Islam, and the word Malay is also synonymous with coastal. One thing that is very praiseworthy, in daily life, from time immemorial until now there has never been a conflict caused by religious differences, or ethnic differences. All live in harmony and peace, helping each other in joy and sorrow, understanding and respecting each other.

Sumando Customary Hybridity

The coastal region of Sibolga became the main gateway connecting the inland communities (today's North Tapanuli and South Tapanuli) with the outside world brought about by the process of various tribes and nations meeting on the west coast of North Sumatra. Until a few decades ago, inland communities could not live without a connection to the coastal area. The coastal region was the gateway to coming and going from outside, as well as the gateway to deliver the goods they produced and needed (Asnan, 2018).

The cultural landscape of the Sibolga Coast shows a customary identity based on the ethnicity that occupies the areas on the west coast of North Sumatra. Sibolga and Central Tapanuli are areas where the majority of the population have recognized themselves as Coastal ethnic groups with Sumando custom as the main characteristic in reference to their customary and cultural activities. This of course occurs as a result of the interaction process that occurs in the Sibolga Coastal area and in accordance with the characteristics of coastal communities that are open and receptive to change. Thus, a guideline is formed in the customary and cultural activities of coastal communities which are believed to have good values in each series or process (Yudha, 2014).

Sumando coastal custom has never faded from the land of Central Tapanuli-Sibolga. Until now, Sumando coastal customs are still preserved and still apply in a traditional event in the coastal areas of Central Tapanuli and Sibolga, although there are still many people who do not know and do not understand Sumando customs at all, even though in their daily lives they are involved with the culture and customs of the coast itself. Some even consider Sumando adat to be part of Batak culture, while others refer to it as Minang and Malay culture.

The inauguration of Sumando adat was carried out on March 1, 1851 by the kings living in the coastal area of Central Tapanuli-Sibolga in front of the Dutch Resident to be used as a guideline. The adat heirloom guidelines contain 22 articles that regulate customary activities on the Sibolga coast. Sumando adat, which was confirmed by the kings, has given color to every customary and cultural activity of the Sibolga Coastal community. The Sumando custom based on the 22 articles that had been formulated was then discussed again between the Chief Curia of Sibolga I (because the term king after the Dutch entered Sibolga was replaced with Chief Curia). Then continued by Raja Ombun Barita Hutagalung, grandson of Tuanku Dorong with Datuk Pasar IV Muhammad Jamil (a descendant of Datuk Itam, Datuk Pasar I) in 1852. Furthermore, between the Chief Curia of Sibolga II, Sutan Lembang Alam Hutagalung (son of King Ombun) and Datuk Pasar IX, Muhammad Usman, in 1882.

The discussion or review of the articles in the Sumando adat is carried out to perfect and adjust the changes that occur in the community, so that the Sumando adat can be used as the main guide in customary activities and the life of the Sibolga Coastal community. The refinement of the articles in the Sumando adat was due to the fact that there were several things that had not been regulated in the adat, so it was necessary to update and rearrange them. In this case, around 1888 there was a marriage between Muhammad Yakub Hutagalung, titled Sutan Parhimpunan, Chief Curia of Sibolga III (son of King Ombun and younger brother of Sutan Lembang

Alam) and the daughter of a descendant of Datuk Itam, whose customs were very different. The Chief Curia adhered to Batak customs, while Datuk Pasar adhered to Malay Minangkabau customs. After a discussion and agreement between the families of both parties, new provisions were made which later entered into the "Sumando" custom.

Sumando customary practices and regulations include that marriage can take place when a man proposes to a woman and gives a gift of money called "Jinamu" as a sign of engagement. Sumando custom does not recognize Tuhor like marriage in Batak custom. In Sumando tradition, the responsibility for the household lies with the man and the offspring that are born follow the clan or tribe of the man's parents. Traditional coastal communities are in direct contact with traditional Batak communities in their daily lives. But because the coastal indigenous community is also a Muslim community, its customary life is also selected, lest there are teachings that conflict with Islam.

According to Sibolga's coastal customs, sumando is defined as a unity, namely the addition or mixing of one family with another family of the same religion. This mixture is bound through marriage according to Islamic law and legalized through a traditional coastal ceremony called "Baralek". In general, the Sumando traditional marriage procession of coastal communities consists of five stages, namely marisik, sirih tanyo, manganta kepeng, mato karajo, and manjalang. The Sibolga Coastal Sumando marriage custom has some similarities and similarities with several other ethnic marriage customs.

Sibolga Coastal Kinship System

The Sibolga Coastal Community adheres to a patrilineal kinship system, where lineage is determined based on the lineage of the father or male party in the Sumando customary system. This is similar to the Batak ethnic kinship system which adheres to a patrilineal kinship system in the dalihan na tolu customary system. Dalihan na tolu serves to identify generations, regulate speech control in Batak society, determine the status of one's rights and responsibilities, and become the basis for reflection and consensus. In short, dalihan na tolu regulates the mechanism of integrity and identity between clans. These values are applied in the form of dalihan na tolu social customs.

The kinship system in Coastal Sibolga based on the Sumando custom has undergone changes in values that have been adjusted to the customary guidelines that currently serve as a reference in every customary and cultural activity of the Coastal Sibolga community. This is due to the interaction of various ethnic groups in Sibolga by prioritizing the principle of togetherness so as not to cause inter-ethnic debates.

This is similar to the diversity in kinship systems found in the Pasaman and West Pasaman areas, which are synonymous with the term "mini Indonesia", an area with three main ethnicities with three different social systems. Minangkabau people with their matrilineal system, Mandailing people with their patrilineal system, and Javanese people with their parental system (Asnan, 2020).

In Sibolga's coastal communities, paternal brothers are called by different names than maternal brothers. This concept of kinship is different from that of the

Javanese. Paternal brothers and maternal brothers are called by the same title, Pak. In this case the call is determined by the age of the father or mother. Older brothers on the father's or mother's side are called Pak de, and younger brothers on the father's or mother's side are called Pak Lik. On the coast of Sibolga, the mother's brother is called Mamak and the father's brother is called Bapak or Pak.

Calling, baso or tutur gives symbolic meaning to those who speak reciprocally, regardless of the structural position that has been added by default. Calls, bases or speech are also very meaningful in terms of respect for elders and love for younger ones and respect for peers. The term kinship greeting in Sumando custom can also be related to the color of the skin or the nature of the person concerned.

Sibolga Coastal community family speech is very diverse and different from the speech language of the Batak community, but has some similarities with the speech language of the Minangkabau and Malay communities in terms of kinship terms. The diversity in Sibolga community speech terms is related to the heterogeneous characteristics of the community. The following will explain the kinship terms used in the Sibolga Coastal community and a comparison with kinship terms in the Batak and Minangkabau communities.

Table 1. Kinship terms in Sibolga, Batak and Minangkabau communities.

Kinship Term	Sibolga	Batak	Minangkabau
Brother	-Abang -Ogek	-Abang -Ito	-Uda
Sister	-Uning -Accik -Ceccek	-Brother -Ito	-Uni
Father's brother	-Mr. / Mr. -Pak Tuo -Pak Tanga -Pak Ketek -Pak Uti	-Amang Tua -Young Amang -Dadak	-Pak Tuo -Mr. Anga -Mr. Uncu
Father's sister	-Oncu -Accu -Etek	-Naboru -Bou	-Mak Uwo -Etek
Mother's brother	-Mamak -Mamak Gadang -Mamak Ketek	-Bone	-Mak Dang -Mak Ngah -Mak Etek
Mother's sister	-Mak Uwo -Mak Tanga -Mak Uning	-Old Mother -Inang Uda	-Etek -Mak Uwo

A comparison of kinship terms or speech greetings in the coastal communities of Sibolga, Batak and Minangkabau was carried out to see the hybridity in the Sumando customary kinship system. From the data above, we can see some similarities in the kinship terms used by the Sibolga community and the Minangkabau community, but they are very different from the kinship terms used by the Batak community. In addition, kinship terms in Sibolga are also influenced by the language of the Malay community in calling children in the family.

Coastal Language

Coastal language is the spoken language used by the people of Central Tapanuli Sibolga daily to convey their intentions and purposes, both at home and outside the home as well as in daily interactions. The role of the coastal language shows its existence in the community, in schools, and traditional ceremonies. The coastal language has become the language of instruction for the people in these two regions, especially the Sumando community of Central Tapanuli Coastal Sibolga, both in their hometowns and those living overseas.

This language is one of the dialects of Minangkabau, because the history of this language begins with the arrival of Minang migrants from the Pariaman area to trade on the west coast of the northern Sumatra island. These migrants then communicated with other tribes, such as Batak and Aceh, resulting in acculturation of the two languages.

Some similarities between Pesisir language and Minangkabau language will be revealed in the following vocabulary table:

Table 2. Vocabulary of Coastal and Minangkabau languages

Bahasa Indonesia	Coastal Language	Minangkabau language
A little	Saketek	saketek, sakociak, sakenek
Image	Hemp	Hemp
There.	in sinan	in sinan
I	ambo, crew	denai, aden, ambo, crew
Him	Inyo	Inyo
Thick	Taba	Taba
Small	Ketek	ketek, kenek, kaciak
Narrow	Sampik	Sampik
Tail	I	Ikua
Ears	Talingo	Talingo
Head	Kapalo	Kapalo
Mouth	Muncung	muluik, muncuang
Fighting	bacakak, batumbuk	bacakak, batumbuak
where	di mano	dima, di mano

The difference between Pesisir and Minangkabau lies in the use of diphthongs in the Minangkabau vocabulary. In Minangkabau there are seven diphthongs: [ia], [ua], [ea], [ui], [oi], [au], [ai]; each of these diphthongs can be written phonemically: /ia/, /ua/, /ea/, /uy/, /oy/, /aw/, and /ay/. Examples (1) The diphthong [ia] can occupy the middle or final position, as in the following word: [kambian] kambiāng 'goat'; [sambia] sambia 'while' [kaniān] kaniāng 'forehead'; [adia] adia 'fair', (2) The diphthong /ua/, can occupy the middle and final position, as in the following words: [gapuaq] gapuak 'fat'; [daguaq] daguak 'chin'; [taduah] taduah 'shade'; [talua] talua 'egg'. In Pesisir language, diphthongs are rarely used, for example in the word kening, if in Minang language it is called kaniang, in Pesisir language it is only called kaning without the addition of diphthong [ia] in the middle.

From the above it can be concluded that the Coastal language has many similarities with the Minangkabau language, but of course with different dialects. The Sibolga Coastal language is more influenced by the Batak dialect because it is

in accordance with its location in North Sumatra Province, but in terms of vocabulary it is clearly much different from Batak.

Meaning of Sumando Custom

In the study of cultural studies, meaning is the most important step in finding a meaning or value contained in the object under study, whether in the form of objects, discourse, social activities (in attitudes and behaviors) or symptoms of life and natural phenomena.

For the Sibolga Coastal ethnic community, Sumando has a deep meaning and a very strong inner bond in family relations and as a pathway in bridging brotherhood. Thus, the formation of the Coastal ethnicity and Sumando custom is the result of the family ties that exist between the Batak people and the Pocab people. The coastal communities of Sibolga highly value and respect the Sumando customary family ties. That is why in resolving matters or events that occur, it is always decided by deliberation and involves all family members. Sumando people have the motto "Bulek ai dek pembulu, bulek kato dek mufakat, saiyo jo sakato, dek sakato mangko sapakat". Thus, adat provides a deep sense of configuration, as well as a sense of structure in a society and its culture.

In relation to the condition of the multicultural society on the Sibolga Coast, it can be seen that social integration in the community is well built even though there are various differences that can cause problems. The nature of integration in society comes from the building of social solidarity between groups and the ability to live together. One form of social integration in a plural society is the emergence of cultural hybridization. In a plural society, each cultural community interacts, communicates, and builds its own system independently.

CONCLUSION

Based on the analysis and study that has been carried out on this research, it can be concluded that the Sumando custom is a new identity owned by the Sibolga Coastal ethnic group. The creation of Sumando adat as a custom and guideline that regulates community life on the Sibolga Coast is a testament to the high tolerance between communities despite ethnic differences.

The intermingling of the Coastal and Batak communities created a new custom and culture that was appropriate to serve as a common guideline for community life on the Sibolga Coast. Sumando custom emerged as a basic guideline used in social life according to Islamic law.

This Sumando custom is sourced from and refers to the teachings of Islam. Therefore, Sumando custom is used as an identity for the person of the Coastal ethnic group. In accordance with Sumando customary teachings, the true custom is the core custom based on the teachings of Islam. It is this custom that cannot be transferred, changed and exchanged.

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