

CHAPTER I

INTRODUCTION

1.1 The Background of The Study

Literature as a creative art using humans and all sorts of aspects of life can be used as a medium to convey an idea, a theory, or a system of human thought. Authors of literary works used to convey his thoughts about something that exists in reality it faces. This reality is one of the factors causing the authors created a literary work, in addition to the element of imagination. To determine the author's thoughts contained in his work, literature can be discussed based on two things: content and form. In terms of content, literary talks about things contained in it, while on the side of the form, the literature discusses how its delivery.

Song may be used to express, communicate among people in the different way with that their singing. Because, song show something in daily language. As a language, song is used to express someone's feeling, thought, or idea through words. The aim of this research is to know role of women and social meaning in selected Toba Batak song lyric. For example, the image of woman in the society, the position of women amongs the men, and the descriminations which occur in the women's life. Some people try to describe that theme by using feminism perspective.

Based on Bhasin and Khan (1995:5), Feminism is an awareness of women who are under man's domination in many aspects and set of action to resist it. Feminism is a theory which explain about woman emancipation in some aspect such as politic, economy, and another social

aspect where women are not allowed to take part. In many people perspective, this is because of the stereotype of men and women in the sex site.

Talking about the role of women should be related to the activities and the responsibilities of the women both in domestic and public jobs. In this study the role of the women which will be discussed is the role of the women according to both the Batak Toba children and women that will be found in the selected Toba Batak songs. Various studies have revealed the existence of a patriarchal culture that believes men are superior and women inferior that used to justify men to dominate and control women. The Toba-Batakese has patrilineal kinship system that so dominant that can be traced through the male line. Men as the main actor control various areas in life, including in marital life, law, inheritance, and land ownership; while women seems to be living at the hands of men. On the other side, there happen to be a paradox since the Toba-Batakese women known as hard workers in meeting the household life, they do whatever necessary either as farmers, cultivators and small traders (parengge-rengge) . Toba-Batakese women have a significant role for the family survival and contribute fairly prominent for their children's education (Baiduri, 2014).

There are 3 famous living values in *Batak Toba*. They are 3 H: *Hamoraon*, *Hagabeon*, and *Hasangapon*. Literally, *Hamoraon* means wealth in Bahasa. Other words, every Batakese is expected to live prosperously, established, and have a good financial. *Hagabeon* means “complete” in terms of having offspring. Hopefully, every Batakese can have descendants to continue the clans. *Hasangapon* is translated as dignity and honor in Bahasa. It can be seen not only from the positions of their descendants but also their success or failure

. Harahap and Siahaan (1987) said that 3 H: *Hamoraon*, *Hagabeon*, and *Hasangapon* are related to each other, and also stand as the cultural values used as their objectives and ideal living

guidelines, or in other words it becomes a standard for *Batak Toba* life perfection. This paper tries to describe how the values of life have been represented through Batak Toba songs. Besides 3 H (*Hamoraon, Hagabeon, Hasangapon*), there is also *Dalihan Natolu*, a value to always remember to hometown, in a form of '*poda*' or advice. However, Batak songs also appear as the romantic expressions of affection to their lovers.

1.2 The Problem of The Study

Based on the background above, the problem of study in this research were:

1. What is the role of women in Toba Batak tribe were found in selected Toba Batak song lyrics?
2. What is the type of Feminism were found in Toba Batak song lyrics?

1.3 The Objective of The Study

In view of the problem of study, the objectives of study were formulated as follow:

1. To describe the role of women in Toba Batak tribe were found in selected Toba Batak song lyrics
2. To find out the type of Feminism were found in Toba Batak

1.4 The Scope of The Study

The scope of the Study focuses only on the analysis of: finding the role of women according to the children in the Toba Batak selected songs and to make sure the study is more focused, the topics are limited only in the analysis of women roles, and type of feminism in song lyric.

1.5 The Significances of The Study

- 1) Theoretically, the findings of this study were useful for expand the knowledge for other researcher or the student who are attracted in learning cultura of Toba Batak and the readers will understand that some of women roles is happening in Toba Batak and new perspective in analysing batak feminism.
- 2) Practically, the findings are useful for other Toba Batak in maintaining their oral traditions, especially for men and women in carrying out their respective responsibilities and the research contribution in Batak Toba language young generation to learn culture

CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Feminism

According to Ritzer(2004) “Feminism is kind of critical social theory which included in social context, political, economic, and history that is facing by injustice people”. Feminism is an

understanding that arises when women demanded to get equal rights as men. The term was first used in the political debate in France in the late 19th century.

According to June Hannam (2007:22) in the book of feminism, the word feminism can be defined: 1) Recognition of an imbalance of power between the sexes, with woman in a subordinate role to men. 2) A belief that woman condition is social constructed and therefore can be changed. 3) An emphasis on female autonomy. Based on the theory above, it can be deduced that the movement of feminism made to seek gender balance. Feminism is the women's liberation movement of racism, stereotyping, sexism, oppression of women, and phallogentrisme. Gender balance is to align the masculine position and feminine in the context of a particular culture. This is because, in one certain feminine culture is often considered inferior, not independent and only be subject. For that feminism can also be regarded as a movement to fight for women to be independent.

Based on the meaning above the writer conclude that feminism is a theory explain about woman emancipation in some aspects such as politics , economy , and another social aspects.

2.2 History of Feminism

The beginning of the 18th century can be called as a starting point in the history of feminism. Although there has been a debate for women who do get position recognized society, feminism has not been too much developed at that time. On when it is emerging is the woman who wrote the works that show demands them to get equalrights, particularly in the field of education. Then, the women became interested in the new ideas that emerge after the French revolution. They imagine that the relationship between genders currently in effect abolished and

appears in the form of various kinds of associations wants to stop the dominance of men and denies the public how to be a woman at that time (Hannam, 2007: 6).

Around the middle of the 18th century, women in Europe, North America, and the colonies in Canada, New Zealand and Australia set up the first joint time in the group and the community that aims reaches changes and developments in social, economic and political women. The organizations became the center of the historical feminist movement. They continue to educate and make the women poured the contents of his mind. They want their ideology will be recognized in the future. They wrote an autobiography, memoir or history who we would know as characteristic of the early emergence feminism (Hannam, 2007:7).

2.3 The Types of Feminism

Rosemarie Tong on her book *Feminism Thought A More Comprehensive Introduction* third edition, there are some types of feminism, those are Liberal Feminism, Radical Feminism, Marxist and Socialist Feminism, Psychoanalytic Feminism, Care-Focused Feminism, Multicultural, Global, and Postcolonial Feminism, Ecofeminism, and Postmodern and Third-Wave Feminism. In this thesis the writer presents four types of feminism, they are Liberal feminism, Radical feminism, and Marxist and Socialist feminism:

2.3.1 Liberal Feminism

According to Rosemarie Tong, in *Feminist Thoughtbook*, liberal feminism is not about women who can do anything that men can do, but it is more about some women who can do anything that they want (2009: 18). Liberal feminism emphasizes the freedom that women can get. It means that women have the same freedom as men, they can do everything that the men want to do, they can express themselves without any limit in the society. Women can

express themselves by doing anything that they want to do, since women are equal to men, women do not have limits to doing something, they are free to express themselves by their choices.

Liberal feminism is trying to make women and men equal, corporate, independent and free to decide their own future. Liberal feminism asserts the equality of men and women through political and legal reform. It is an individualistic form of feminism and feminist theory, which focuses on women's ability to show and maintain their equality through their own actions and choices

. Liberal feminism looks at the personal interactions between men and women as the starting ground from which to introduce gender-equity into society. According to liberal feminists, all women are capable of asserting their ability to achieve equality; therefore it is possible for change to come about without altering the structure of society. Issues important to liberal feminists include reproductive and abortion rights, sexual harassment, voting, education, "equal pay for equal work," affordable childcare, affordable health care, and bringing to light the frequency of sexual and domestic violence against women. Liberal feminists argue that women have the same capability and capacity as men for moral reasoning and agency, but that patriarchy, particularly the sexist patterning of the division of labor, has historically denied women the opportunity to express and practice this reasoning. Women have been isolated to the private sphere of the household and, thus, left without a voice in the public sphere.

From the explanation about Liberal Feminism according to Tong's Theory above, The writer conclude and make some point characteristics of Liberal Feminism they are :

1. Equality rights in employment and education.
2. Have the same opportunities in the future.

3. Taking care about education and health .

2.3.2 Radical Feminism

This type of feminism spreads out in the United States since 1960s-1970s. They consider that both women and men must be educated to see the tradition as one of oppression and be encouraged to create a new one based on a female perspective. Radical Feminism is a branch of feminism that views women's oppression (which radical feminists refer to as "patriarchy") as a basic system of power upon which human relationships in society are arranged. It seeks to challenge this arrangement by rejecting standard gender roles and male oppression.

Radical feminists argue that being a woman is a positive thing in and of itself, but that is not acknowledged in patriarchal societies where women are oppressed. They identify physical violence as being at the base of patriarchy, but they think that patriarchy can be defeated if women recognize their own value and strength, establish a sisterhood of trust with other women, confront oppression critically, and form female separatist networks in the private and public spheres. Radical feminism is the breeding ground for many of the ideas arising from feminism.

Radical feminism was the cutting edge of feminist theory from approximately 1967-1975. It is no longer as universally accepted as it was then, and no longer serves to solely define the term, "feminism". This group views the oppression of women as the most fundamental form of oppression, one that cuts across boundaries of race, culture, and economic class. This is a movement intent on social change, change rather revolutionary proportions. Radical feminism questions why women must adopt certain roles based on their biology, just as it questions why men adopt certain other roles based on gender. Radical feminism attempts to draw lines between

biologically-determined behavior and culturally-determined behavior in order to free both men and women as much as possible from their previous narrow gender roles.

From the explanation about Radical Feminism according to Tong's Theory above, The writer conclude and make some point characteristics of Radical Feminism they are :

1. To give education about tradition and culture .
2. Relationship between one to another person in society.
3. Emotion , Peace and Life .

2.3.3 Marxist and Socialist Feminism

Marxist feminism is growing up in the second wave during late 1960s and 1970s, in Britain especially. Marxist feminists argue that the path to gender equality is led by the destruction of our capitalist society. This perspective speaks out to issues such as unequal pay, obstacles to achieving tenure or excelling in certain fields, and the frequent lack of family-friendly policies at many of the institutions and national organizations of higher education. Gender-Inequality theories recognize that women's location in, and experience of, social situation are not only different but also unequal to men's.

Socialist feminism connects the oppression of women to Marxist ideas about exploitation, oppression and labor. Socialist feminists see women as being held down as a result of their unequal standing in both the workplace and the domestic sphere. Prostitution, domestic work, childcare, and marriage are all seen as ways in which women are exploited by a patriarchal system which devalues women and the substantial work that they do. Socialist feminists focus their energies on broad change that affects society as a whole, and not just on an individual basis.

They see the need to work alongside not just men, but all other groups, as they see the oppression of women as a part of a larger pattern that affects everyone involved in the capitalist system.

From the explanation about Marxist and Social Feminism according to Tong's Theory above, The writer conclude and make some point characteristics of Marxist and Social Feminism they are :

1. Woman which is part of economic contribution

2.4 Batak's Culture

Batak tribe is from North Sumatera. Originally, they live in many areas of North Sumatera, such as *Toba*, *Simalungun*, Karo plateau, *Deli Hulu*, *Serdang Hulu*, Middle Tapanuli, *Langkat*, and *Mandailing*. Toba area which is very popular of its lake, is considered as the symbol of unity. Beside as unifying symbol, Lake Toba also becomes the source of life ranging from fish sources and holds an important role in agriculture, as well as one of the tourism objects in North Sumatra.

There are two kinds of ideas about the origin of Batak tribe. First idea was told by Simanjuntak, said that Batak tribe was originally from Northern Asia, then moved to Formosa in Philippines, and continued to move toward South Sulawesi, who then finally became Toraja, Bugis, and Makassar. After that, they moved to Sumatera through Lampung, South Sumatera, downed the west coast to Barus and still moved on to Bukit Barisan mountain in Pusuk Buhit, which is one of the areas near Lake Toba. The second idea, said that Batak tribe was originated from India who then spread around Southeast Asia in Muang Thai Burma, then moved to Genting Kera land in North Malaysia and sailed from Malay peninsula toward the east coast of Sumatera, then moved to batubara coast and downed the river toward Lake Toba. Actually, there was another route they took, that was from Malacca to the west coast of Aceh and moving

forward to Singkil, Barus or Sibolga and finally stayed in Pusuk Buhit (Harahap in Simanjuntak, 2002 :75 as cited by Sianturi M A, 2012).

Batak tribe is divided into several major groups: *Toba, Pakpak, Mandailing, Simalungun, Karo, Dairi and Angkola*. *Batak Toba* has the biggest population than either. In their kinship system, they live in a village called *huta*, which is usually lived by people with the same clans. And clan itself shows a kinship line which is descended down to the offsprings patrilineally.

Batak tribe kinship is patrilineal, means that the lineage is drawn by the men. In other words, men are considered as the successor of the clans. That's why, men are advised to get married so that they can have descendants and expected to have a boy to continue the lineage. If a clan gives away her daughter to marry a man from another clan, then the bride's clan shall be highly awarded and called '*hula-hula*' by the man clan. The man who has married with the other woman from another clan also called "boru". The clan relation also shows a strong bond between people with the same clans. *Inhuta*, relation or connection between people with the same clans is called '*dongan tubu*.' And the relation amongst '*hula-hula*,' '*boru*,' and '*dongan tubu*' is called as *Dalihan Natolu*. This paper talk about life values of Batak tribe and use that term that refers Batak Toba

2.5 Value of of Dalihan Na Tolu

Batak tribe has another important value. This value becomes important because its implementation is the most easily seen in daily life. *Dalihan natolu* means 3 arranged stones as a buffer or a stove. It is compiled by 3 stones that symbolizes a basis or foundation to manage life

of Bataknese in order to be balance. The Philosophy can be summarized *Dalihannatolu* of *umpasa* or this proverb: “*Angka na so somba marhula-hula siraraonma gadongna, molo so Manat mardongan tubu, natajom ma adopanna, jala molo so elek marboru, andurabionma tarusanna.*” This *umpasa* can be interpreted if that does not worship (also could be interpreted to respect) to his *hula-hula*, his yam will be damage (yam could also be interpreted as food or livelihoods), for those who are not careful with his *dongan tubu* then something sharp would be face, and do not be impatient with his *boru* it will dry for the breast (Breast can be interpreted with affection)

From the *umpasa* above, it can be seen there are 3 important things. They are *marsomba marhula-hula*, *manat mardongan tubu* and *elek marboru*.

1. *Marsomba marhula-hula* is such a worship to the *hula-hula*. *Somba* in Indonesian language is “sembah” which means showing respect. So *Marsomba marhula-hula* means we should respect for the *hula-hula*. In the Bataknese there is a concept called the *hula-hula*. In the wedding ceremony, the *hula-hula* are all men of wife’s family as a party that gives his “*boru*” to the family of husband. *Hula-hula* have to be respected for willing to give *boru* to be married by husband. If you do not worship or honor *hula-hula* then you will be difficult to earn their livelihood. *Gadong* or yam is a symbol of food. *Siraraon* is conditions in which cassava is damaged because of water. So *siraron gadongna* shows food or livelihood that will be break. Formerly, land was controlled by many *hula-hula*. Therefore if you do not respect to *hulahula* then the land will not be given to the *boru* to be processed so that livehood will be difficult.

2. *Manat mardongan tubu* means it is necessary to be careful with *dongan tubu*. *Dongan tubu* in Bataknese as communities shows one family clan. So in the custom event if there is a Bataknese clan has party, the communities that called *dongan tubu* will be the “committee” to

organize the event. If someone does not carefully or *manat* to *dongan tubu* then something “sharp” will be faced. "Sharp" refers to the possibility of a dispute or conflict among *dongan tubu*. So if you are not careful there can be conflict.

3. *Elek marboru* means Bataknese have to be patient or embrace to *boru*. *Boru* in this context referred to the women of the clan. In daily activities *boru* is a group that help the job of *hulahula*. In the traditional ceremony the group who becomes *parhobas* is the *boru* or female. If you cannot embrace *boru* well then her breast will dry up. Breast will dry up can be interpreted as love and affection. So if you are not good in taking care of *boru*, *boru* can stop giving her love or her affection. So with this concept of *Dalihan natolu*, there is some sort of reference or basis for the Bataknese to position themselves since a person can perform 3 functions as well as *the hulahula*, as well as *dongan tubu* and *boru*. Someone can be called *dongan tubu* by their clan. When a Batak's man married with *boru* Batak, he is also grouped into the *boru* and very likely to be the *hula-hula* if his sister gets married to another clan. At least these three roles indicate that the Bataknese must be smart and wise in positioning themselves well.

The significance of this *Dalihan natolu* does not explicitly appear in the lyrics of the song but it is implicitly. The song implicitly describes *Dalihan Natolu* on song of “*Poda*”. *Poda* itself is an advice. This song describes the messages or advice given by parents to their children when they are going to migrate to other areas. The depiction of children who are advised when they will migrate can be seen from the quote: “*Angur do goarmi anak kon hu songon bunga bungai nahussusi molo marparange nadenggan doho diluat nadaoi jala ikkon ingot do maho tangiang mi do parhitean mi dingolumioh tondikku..*” "My son, your name is so sweet as flowers if you behaved in *luat nadaoi* and you must always remember. Prayer is the way for your life oh my life " Word *luat nadaoi* which means distant regions shows the different areas away from

parents. The phrase of areas far from the parents is interpreted as going to another area to get something such as education or work. Because children go to another area then the parents express advices to his son. Going to another area or wander in Batak language is called *mangaranto* which is an attitude held by Bataknese.

Bataknese have always had the desire to *mangaranto* to find a decent life. Even at the advanced or modern life, *mangaranto* concept can be started in school. There are many children who are separated from their parents to get better education, especially at the college. *Mangaranto* surely is to look for a decent life, improve the material conditions of life. *Pangarantoan* as a term of going to another are is used by the child to wander. *Pangarantoan* is also called *Luat na dao*. One of the advices given by their parents is the child has to respect the older people.

The attitude of respect itself is a precious treasure for the parents as well as children and for other Batak people. An Attitude to respect older people is regarded as the most precious treasure in the lives of bataknese that refer to *partuturan*. *Partuturan* is a concept about how to speak or way to speak to other people especially to Batak people. Implementation of *partuturan* as the concept how to speak is easily to be seen in the relation of clan. When there are Batak people who meet with other Batak clan, they will ask that person what their clan is. This question is important because they may have the same family name with their father or could also be the same as their mother. So it is probably call *Bapa Uda*, *Bapa Tua*, *AmangBoru*, or *Tulang*. If batak's man married to boru batak, the relationship *partuturan* can be more complex because the man probably is his *hula-hula*.

If that person is *hula-hula*, that message or advice about somba *marhula-hula* has to be remembered and implemented by the Batak's man The expression that related to *partuturan* and

Dalihan tolu implicitly seen in quote the lyrics that shows: “*Unang sai mian jat ni rohai dibagasan rohami. ai ido mulani sikkap mabarbar da hasianikkon benget ma ho Jala pattun maradopon natua tua Ai ido arta na ummarga idingolumi..*” “Don’t you maintain bad feeling in your heart, that's the beginning of disaster. My dear you must be good at maintaining heart and you are always polite to the elderly that's the most prized possessions of your life

2.6 Value of Hamoraon Hagabeon and Hasangapon

Toba Batak have some important life values. One of them is the concept about *Hamoraon*, *Hagabeon*, and *Hasangapon*. These values became a message or advice presented as a motivation or goal to be achieved by the Bataknese. *Hamoraon* can be translated to Indonesian language as “kekayaan.” *Hagabeon* can be translated to Indonesian as “ke-jadi-an”. For the word “*hasangapon*” is still not easy to find the most appropriate Indonesian word to describe it. However there are words which can be used to simplify it such as “kemuliaan” or “kehormatan”.

Hamoraon which means wealth refers to a wealth of material or rich property. This rich of property refers to money, movable and immovable property, or other form of property. But for Bataknese, child is also considered as wealth. The child is a priceless treasure. So, when Bataknese get married and they have no children then they do not feel rich.

Hagabeon in the Indonesian language means ke-jadi-an. “Jadi” in this context refers to child. When a man and a woman get married, they are expected to get children or descendants. So *hagabeon* refers to the son and daughter in their marriage.

Hasangapon not only talks about *hamoraon* and *hagabeon*. There are other assessments that are used to measure of a person is *sangap* such as commendable behavior or the ideal of life behaviour. They are very difficult to achieve. Commendable behaviour or the ideal life behaviour will make someone is worth to be imitated and become such a role models for others. Concept of *hasangapon* demands perfection. Perfect or ideal in *hamoraon,hagabeon* or having children and also having an ideal of life behaviour without fault so that becoming a role model for others, including the customs life.

2.7 Previous Research

The writer presents some previous findings, which related to or relevant with this research, as follow: Firstly, Rasiah.(2005). In her thesis with title "The Existence Heroine Jane Eyre by Charlotte Bronte Overview of Feminist Literary Criticism". In his research, Rasiah concluded that the women in the novel were able to free themselves from all forms of oppression. Figures Jane Eyre was able to demonstrate its existence as an independent human being, both economically and socially. To obtain these selfexistence Jane Eyre many face problems that threaten freedom itself. In real terms, the existence of women in the novel Jane Eyre can be seen in the picture of the potential of the women in the novel. Depiction of women is seen in three ways namely, the freedom of women, the choices of women and their relationships with men, indicating that women have been aware of its existence as a human being, trying to reach his existence, so that he could be the subject of an independent, which is no longer dependent on the other (male).

Secondly, Usman (2009) conducted a study with the title "On the Existence of Women in Novel Throne Abidah El Khalieqy Work: A Study of Feminist Literary 7 Criticism". In his

analysis, Usman argued picture of life and the image of women, women's ability to demonstrate its existence pursued in three ways, namely through the choices of women, the ability to take the fight against the violence that happened to him, and awareness of the benefits of education to increasing the quality of life. A woman's ability to make autonomous choices in life reflects that women are not just an object, but a subject that has an awareness of itself in taking responsible decisions. The choices are owned by female figures in the novel shows that women are autonomous beings capable of making decisions his own life and do not depend on men. Choices of women as the embodiment of personal identity as the appropriate autonomous liberal feminist view that states that the form of the creature of reason is when people have the ability to determine their own destiny as a private autonomous.

The similarity of the previous findings above with this research is a Study of Feminism and the difference between the previous findings above with this research is the role of woman in Toba Batak tribe . While this research focused the types of feminism and how the role of woman in selected Toba Batak Song Lyrics by Rosemarie Tong's theory. Based on that, then the writer is interested in reviewing the role of women in Toba Batak tribe .

CHAPTER III

RESEARCH METHOD

Research Method is so needed to help in making method and feasible. Research methodology covers research design , such as technique of collecting the data, technique of analyzing the data and the data resources.

3.1 Research Design

The research design of this study is descriptive quantitative method. After collecting the data from Toba Batak selected song lyrics, the reseacher put them into some groups which relates to the problem focuses. Based on the research questions mentioned above, the result of the study are as follows.

3.2 The Sources of Data

The sources of data of this study are collected from selected Toba Batak song lyrics in form of text also the data the words, phrases, and sentences that are included feminism in the lyrics in Toba Batak selected songs lyrics.

3.3 The Technique of Collecting Data

The data of this study are taken from Toba Batak selected song lyrics. In collecting data, the writer took the following steps:

1. Searching on google the lyrics of Toba Batak

2. Downloading the lyrics on the internet
3. Listen many times and reading all lyrics that have downloaded
4. Reading and understanding Toba Batak Song Lyrics
5. Translating the lyrics of Toba Batak into English
6. Understanding the meaning based on semantic analysis of metaphor and the type of feminism.

3.4 The Technique of Analyzing Data

The data will be analyzed by following steps as follows :

1. Analyzes the meaning with semantic analysis of metaphor
2. Categorizing the data based on the types of metaphor, namely conceptual metaphor, mixed metaphor, and poetic metaphor and feminism/Role of Feminism .
3. Classifying the selected Toba Batak song lyric based on types of metaphor, namely conceptual metaphor, mixed metaphor, and poetic metaphor types of Feminism, they are Liberal Feminism, Radical Feminism, Marxist & Social Feminism
4. Making Conclusion of The Research