

An Analysis of Feminism in Toba Batak Song Lyrics

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Abstract

The objectives of this study are to describe the role of woman were found in Toba Batak tribe and to find out the type of Feminism were found in selected Toba Batak song lyrics. This research is analyzed by using descriptive quantitative method. In analyzing data, the writer uses Rosemarie Tong's theory of feminism to find out the meaning founded in selected toba batak song lyrics . The writer classification three types of Feminism based on Rosemarie Tong's theory . There are liberal feminism, Radical Feminism and Marxist and Social Feminism. In this research, the writer found 45 data of Liberal Feminism, 17 data of radical feminism , and there's no data of Marxist and Social Feminism. The most dominant type of feminism in selected Toba Batak song lyrics is Liberal Feminism because almost all sentence it can be show how a mother in Toba Batak tribe love and care every minute of her life . It shows the reader or the listener that a mother in the tribe has done her responsibility to take care her children into the successful gate. The women is ready in doing a hard working by earning money for the need in this life. Talking about liberal feminism and role of woman is surely a woman has a very important role both in the domestic and the public work.

Keywords : *Feminism, Song Lyric, Toba Batak*

1. Introduction

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. 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.

2. Review of Literatue

2.1 Feminism

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 phallogosentrisme. 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.

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 variouskinds 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 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:

a. 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 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 .

b. 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 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 question 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 pointcharacteristics 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 .

c. 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.

2.4 Batak's Culture

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

Batak tribe has another important value. This value can be seen in their culture, such as traditional song (Pasaribu, 2014). 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 Batakese 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 Batakese as communities shows one family clan. So in the custom event if there is a Batakese 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 Batakese 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 Batakese 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 Batakese must be smart and wise in positioning themselves well.

3. 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. The research design of this study is descriptive quantitative method. After collecting the data from Toba Batak selected song lyrics, the researcher 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. 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.

3.1 The Technique of Collecting and Analyzing 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.

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 metaphors types of Feminism, they are Liberal Feminism, Radical Feminism, Marxist & Social Feminism
4. Making Conclusion of The Research

4. Researchn Finding

After analyzing the data, the writer found the data of type of Feminism based on selected Toba Batak song lyrics. Here is the number and the percentage of each type of Feminism. They are :

Table 1
 Types of metaphor and the frequency of occurrence

No	Type of Metaphor	Frequency	%
1.	Liberal Feminism	45	73%
2.	Radical Feminism	17	27%
3.	Marxist and Social Feminism	-	-
TOTAL		62	100%

After analyzing the data, the results above show that the liberal feminism is dominant used by song writers of selected Toba Batak song lyrics . It means that they prefer to describe woman in toba tribe earning money for this life especially all the children needed . Based on the result above, liberal feminism is the most dominant type while radical metaphor is the least .

5. Conclusion

Having analyzed the collecting data, the writer would like to draw some conclusions, they are as following : There are 2 type of feminism, namely liberal feminism, radical feminsim found in sixty two data of selected Toba Batak song lyrics. The most dominant type of feminism in selected Toba Batak song lyrics is Liberal Feminism because almost all sentence it can be show how a mother in Toba Batak tribe love and care every minute of her life . It shows the reader or the listener that a mother in the tribe has done her responsibility to take care her children into the successful gate , no matter the way as far as it is sill on the right way. The women is

ready in doing a hard working by earning money for the need of her children . Talking about liberal feminism and role of woman is surely a woman has a very important role both in the domestic and the public work. Nowadays we can see most of women go out for work. The role of woman is a human being remains her most essential role in life. Generally Indonesian women are famous as stereotype of a hard worker, especially Batakese woman . In the Toba Batak tribe the role of women had been practiced long time ago before it was issued hotly in the society . There is the women's goal of life that they want to form in the reality such as : hamoraon, hagabeon, hasangapon "wealth, generation, honor" so that they have to struggle for the children no matter what or how the way is as far as it is still in the positive one in the right way. Batakese woman are super women for they could do any kind of job both in domestic and public. The women in the Batak Toba had implemented their role in both the

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