

## **Pancasila Philosophy in the Phenomenon of Gender Equality of Batak Tobacommunity Perspective Patriarchiesin Dairi District**

**Samadam Boangmanalu<sup>1</sup>Dewi Sartika Siregar<sup>2</sup>**

<sup>1</sup>Pendidikan Pancasila dan Kewarganegaraan, Fakultas Ilmu Sosial, Univeristas Negeri Medan

<sup>2</sup>Pendidikan Pancasila dan Kewarganegaraan, Fakultas Ilmu Sosial, Univeristas Negeri Medan  
[Samadamboangmanalu99@gmail.com](mailto:Samadamboangmanalu99@gmail.com)

### ***Abstract***

*This study aims to determine the kinship system that exists in the life of the Toba Batak nation where there has been inequality in it and this inequality is the existence of interests in inheritance rights and the existence of discrimination against women in the form of double burdens. in this study were residents around the outskirts of Lake Toba Silalahi I Village with a total of 30 people, the type of research used in this study was qualitative research with a phenomenological approach and made the entire population into a total sampling sample based on the research results obtained data that gender equality The results of the study show that the Batak tribe who adopts a patrilineal system places women in a position below men in the aspect of adat only, whereas in everyday life Batak women have had the same opportunities as men in education, employment, and position although men are still often prioritized*

*Keywords: Gender, Kinship, Equality*

### **INTRODUCTION**

Eliminating all forms of discrimination against women is important to study considering that there is no country in this part of the world where women always experience unfair treatment (discrimination), even though in different degrees and forms. Therefore, the significance of discussing, encouraging implementation, knowing the obstacles and opportunities to fulfill women's rights is very important. Fulfillment of women's rights is the fulfillment of human rights (women's rights is human rights) which are often not properly fulfilled because of discrimination. Women are one of the groups most vulnerable to various types of human rights violations because of the discrimination they experience. Discrimination is a form of violation of human rights (HAM).

Thus, discrimination against women violates women's human rights, so that women's

empowerment is needed so that women can fight for their violated rights. The state has a big responsibility in eliminating discrimination against women because the development of discriminatory practices against women is very closely related to various issues that are the responsibility of the state, such as poverty, strengthening of religious and cultural fundamentalism or conservatism, as well as restrictions on women's rights both in politics and for taking part in the public space. To overcome the problem of discrimination experienced by women, there is an international human rights instrument, namely the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) which was adopted by the United Nations in 1979 and ratified by Indonesia through Law Number 7 of 1984 concerning Ratification of the Convention Concerning the Elimination of All Forms of Discrimination Against Women. Thus, Indonesia has the responsibility to eliminate all forms of discrimination against women and apply the principle of equality between men and women in law and everyday life. Indonesia has made various efforts to protect women's human rights by applying CEDAW. However, the consistency of the Indonesian government in guaranteeing women's rights still needs further proof. This means that even though de jure Indonesia has achieved various advances, de facto the government still has to complete a lot of homework in implementing CEDAW comprehensively. The state must continue to prove its commitment, including responding positively to comments and recommendations on CEDAW implementation reports carried out by the state and shadow reports from civil society every year. The National Commission on Violence against Women (Komnas Perempuan) is an independent state agency for upholding the human rights of Indonesian women (Rahayu, 2012).

Gender is not just a biological difference between men and women. Gender is defined in terms of forms or things related to a person's physical or biological characteristics related to physical and physiological features including chromosomes, genes, hormone function and reproductive or sexual anatomy, while gender refers to roles, behaviors, and identities constructed between men and women socially. 1 Gender is a cultural concept that seeks to make distinctions in terms of roles, behavior, mentality, and characteristics between men and women that develop in society. 2 Gender talks about the position of men and women in social life. 3 Gender is not a natural thing but rather society's view of men and women and their position. In this regard, gender discrimination has long been a problem for society throughout the

world, which differentiates the position of men and women. This gender discrimination certainly causes demands and efforts to achieve gender equality between men and women in all areas of life, especially in society (Sulistyowati, 2020).

Not in line with the existing regulations and programs, the perspective of society in Indonesia is still that the position of women is lower than that of men. As we know, in general, gender inequality or gender discrimination is often related to women who have a lower and weaker position in social life, even in laws and regulations. Gender inequality is associated with the allocation of resources that is lagging behind and therefore impedes socio-economic development. The occurrence of gender inequality in society arises because of social and cultural constructions.

This gender inequality does not only occur due to the existence of traditions and beliefs that are owned by the community, but also due to the system and rules that are applied so that it results in the inculcation of an understanding in society that the position of women is lower than that of men. In its development, gender differences will give rise to manifestations of injustice, including marginalization (economic impoverishment) of women, subordination to one sex, negative labeling (stereotype), violence (violence), carrying more and longer domestic workloads, in general, the victims are women with the existence of tradition and community belief that it is women who are in charge of and maintain the tidiness of the house, as well as responsibility for the implementation of all domestic work. Gender gap or inequality is still a major problem in Indonesia. This gender inequality does not only occur due to the existence of traditions and beliefs that are owned by the community, but also due to the system and rules that are applied so that it results in the inculcation of an understanding in society that the position of women is lower than that of men. It is not surprising that there are many policies, including policies that harm women (Judiasih, 2022).

## **RESEARCH METHODS**

The method used in this study is a qualitative method of phenomenological approach, to understand the phenomenon of what is experienced by research subjects holistically, by describing it with words and language, in a special natural context and by utilizing various natural methods (Hajaroh, 2018). Individual criteria for becoming key informants are traditional leaders and religious leaders who are administrators in social associations such as help-help

unions (STM), clans and churches. While the perpetrator informants were determined simultaneously with the development of a review and analysis of research results during the research, namely families, administrators of social associations and the younger generation who immediately experienced life as members of the Toba Batak family.

In this study there were 30 informants who were interviewed. This study was conducted in the Silahi Sabungan District, Dairi Regency. The choice of the sub-district is because the Toba Batak people who live in the area have lived for an average of 30 years and in their daily lives are members of the Toba Batak family, so they already know how the Toba Batak tribe views and treats women.

## **RESULTS AND DISCUSSION**

The position of women in society is an interesting topic to study. By studying the position of women we can see the reality of women's lives and see the function of women. The function of women is different from men physically and psychologically, where women can give birth, so that it has consequences for caring for, breastfeeding, nurturing, giving affection with a motherly feeling. This function is a real function of women in society. Men have a stronger physical condition when compared to women, so they can be used to work harder, therefore men function as breadwinners. The division of functions between men and women fosters a general division of labor, even though there are clear differences between functions and division of labor. Function is a potential possessed by humans that will not change and is the same for every human being, while the division of labor is more directed to individual skills and depends on the bargaining position of the actors. In social life there is a culture that displays appropriate functions for men and women. The image built by society is that men are more profitable than women. Men are given a picture of a strong, not crybaby, sturdy, reliable, intelligent, and so on, men are required to be able to face all the problems and challenges of life. Meanwhile, women are depicted as sweet, gentle, whiny, dependent on other people, so it is possible for women to expect help from others in dealing with all the problems that arise and are faced in life (Rahminawati, 2001).

The image that is built about men and women as well as the patrilineal kinship system and the customs of the Toba Batak tribe is often misunderstood, interpreted and used as the basis by society that the Toba Batak tribe is anti-gender and views women as weak. Among those that are often and prone to being misunderstood at least include; on the division of labor in the private

sphere and the public sphere as well as inheritance law. This is what makes many people misunderstand how the Toba Batak tribe views the position of women. For example, regarding the division of labor to take care of the house for women, if the context is not seen, it seems as if the Toba Batak tribe is limiting women's movements, which actually protects women's honor.

The sociological point of view sees family background influencing the way a person views and treats women. People with low education and backgrounds from less harmonious families will perceive and treat women very differently than people with high education and come from harmonious families. For families with bad backgrounds, women are considered despised in family life, so it is not uncommon for many women to be exploited, working inside and outside the home. This can be seen in daily life in the hometown of the Toba Batak tribe, after taking care of household needs at home, a mother will work in the fields. After a day of work in the fields, a mother will also return home and return to taking care of household affairs. Ironically, a father will spend all day at the warung (lapo) drinking coffee or palm wine (traditional Batak drink), and even gambling, without working to make money. We still encounter this view in various villages in the hometown of the Toba Batak tribe. Although historically, gender is a new term and emerged in the West around the 80s, at that time gender was used by a group of female scientists who specifically discussed the role of women in the public sphere (Simanjuntak, Prananingtyas, Pattora, Soegijono, & Nugroho, 2021 ).

The assumption that women are the number two human beings shows the interpretation that women are only bad and despicable creatures. In fact, this assumption does not exist in the local wisdom values of the Toba Batak people. The assumption that women are numbered is due to various factors, including the negative interpretation from society that humans fall into sin because of a person named Eve. This is increasingly believed when the portrait of culture and social construction of society is dominated by men. All of this is baseless, especially if it refers to the true understanding of the local wisdom values of the Toba Batak tribe and how the Toba Batak family treats women. In the life of the Batak Toba family itself, women play multiple roles, women do not only play a role in private space but also in public space (Firmando, 2021).

Father's descent. Thus, the position of boys is more important than girls. This is why culturally, men play an important role in all aspects of life. One of these kinship systems is applied to political activities in the Batak tribe. Moreover, the political culture adheres to a

patriarchal system which hinders the progress of women politicians with the assumption that women only have the obligation to take care of the house. So, for this case, the government made a law implementing a minimum quota of 30% for women working in parliament. The regulation, namely article 8 paragraph 2 e of Law no. 8 of 2012 concerning Elections "includes at least 30% (thirty percent) representation of women in the management of political parties at the central level", Article 55 "The list of prospective candidates as referred to in Article 53 contains at least 30% (thirty percent) representation of women. "The background for making this law is because of the following assumptions:

1. Women have issues that can be understood and considered more sensitive such as discrimination, marginalization, reproductive health, and others.
2. Women have participation that can eliminate stereotypes of women, discrimination in the field of law, social and work life, as well as marginalization in the world of careers and exploitation that occurs in women.
3. Women's participation in politics especially has a role that prioritizes peace

By doing so, it is expected that women also have the same rights in politics. Furthermore, the application of the patrilineal system is also applied to the principles of overseas culture in the Batak tribe. The Batak people have the motto "halalui son, halalui tano" or get children and land. Children and land are symbols of dignity, power and wealth which are closely related to their cultural mission. In addition, there is also a motto that means children are the most valuable treasure (anakkonhi do hamoraon di ahu).

Thus, this has an impact on parents' efforts to improve the quality of their children's education as well as possible. Judging from the patrilineal system, parents in the Batak tribe prioritize sons over Bandung Boru or their daughters. In fact, inheritance rights are also given to boys not girls for three reasons, first, related to the concept of Raja Parhata, or heirs who always refer to sons. Second, daughters are considered to become members of her husband's clan clan, become another clan, and multiply members of that other clan clan, and together with her husband at the same time share in "enjoying" the inheritance from her parents-in-law.

Third, it is intended to prevent excessive land control by the clan of the passengers (especially husbands of daughters). Gender equality is a manifestation of the democratic struggle that demands justice between rights and obligations regardless of gender. without affirmative

policies, political practices will have an impact on the imbalance between male and female domination. Patriarchy is defined as a condition or state of the social system in which men are prioritized in all matters, considered as the holder of the highest authority including in the fields of economics, politics, and social and moral conditions. In Indonesia itself, the patriarchal system has existed since ancient times, even during the Indonesian colonial period women were only used as slaves for the colonialists, women who wanted to fight in the war against the colonialists were considered trivial and considered incapable of this. Women seem to have life tasks that will only revolve around housework, such as cooking, cleaning the house, taking care of children and husbands, things like earning a living for the family are considered only men or the head of the family can do. Therefore, there are many gender stereotypes that already exist in society that women do not need to have a high level of education, this is considered useless in the future and is also considered to make every man who approaches them feel less confident if a woman's education level is too high. . It is in this perspective that it has an impact on the role of women in everyday life. According to the Dalihan Na Tolu system, the position of women in Batak culture is classified as weak and unequal to men. There are three nicknames for the position of women in Toba Batak culture.

1. Women are called “boru ni rajanami”, which means our king's daughter. this nickname means the position of women determined by his father, because women are part of his father.
2. Women are referred to as "inang soripada" which means glorified king of the house, this shows the role of women who carry out household chores.
3. Women are referred to as "openers of new relationships", which means that women will be seen and have high dignity in Toba Batak society, if they give birth to sons. Because they want boys more than girls

Overall, women have the same right to life as men. Girls are given the same treatment by their parents as boys. Even so, boys do not have to submit to stereotypes that emphasize girls to do household chores. They are more directed to help jobs that require a stronger physique. A woman is considered inappropriate to do work that requires more strength such as plowing fields or construction while there are still sons and vice versa, boys are considered inappropriate to do household activities such as washing and sweeping as long as girls are still around. Even though

activities such as cooking, washing, and cleaning are seen as mandatory abilities as adults, only women are forced to master them (Saputri, Tua Doras, Chandra, Oktavia, Aulyia, & Anwar, 2021).

Inheritance is generally dominant from parents to sons. This is determined because women have followed their husbands so they are expected to enjoy the inheritance from their parents-in-law to their husbands. However, daughters can receive inheritance shares if the parents concerned agree. Inheritance given to sons without giving to daughters is a natural thing in the life of the Batak people. If parents only inherit their wealth to daughters without giving it to sons, problems tend to occur. If a parent dies without leaving a will, the inheritance will automatically be controlled by the son and the decision to give the share to the daughter or not will be determined by the son. In extreme cases where a parent dies and no son is left, instead of passing it on to the daughter, the inheritance goes to the son of the parent's brother. However, not all Batak families apply this (Nadapdap, 2019).

## **CLOSING**

The implementation of gender roles may differ from one community group to another in accordance with social norms and socio-cultural values formed by the community environment concerned. Including what happened in Indonesia, as a country known for its multiculturalism with its cultural diversity. One form of diversity that exists in Indonesia is the kinship system. There are 2 kinship systems that are most well known in Indonesia, which consist of the matrilineal kinship system and the patrilineal kinship system. The most common kinship system adopted by Indonesian people is the patrilineal kinship system, one of the groups in Indonesian society that is identical to this patrilineal system is the Toba Batak community.

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