

THE MEANING OF SON IN THE COMMUNITIES OF BATAK TOBA (A case study in the city of Tebing Tinggi Medan North Sumatra Province)

Rebecca Risten Fransiska Sinaga¹

Dion Tira Erlangga²

English Education

diontiraerlangga@gmail.com

Abstract

The studies aims to Determine and analyze the meaning of the boy in town Tebing Tinggi Medan. This study is qualitative study that Analyzed descriptively. The theory used in this research is the theory of structural functional by the parson. In this study the number of respondents as many as seven people. A sampling technique is purposive samplin. The results of the field say that the child is gift from God that is in a forward, especially in the public Reviews those highly preferred Batak Toba Because the boys are boys bearres of the clan and descendant successor to the family Batak Toba. Child is the pride of the community Batak Toba. Batak Toba children in the community as well as additions (sahala) authority for the parents so that the Toba Batak people do not have the boy felt like there was less Because if it does not have the boy's family line will be extinct.

Key words: Custom, Meaning Boy, Batak Toba

INTRODUCTION

The family is the unit of the smallest community [1], [2], [3] consisting of heads of families and some people gathered [4], [5], [6] and stayed the same in one place one roof and interdependence [7], [8], [9]. The family consists of father, Mother and child [10], [11], [12]. Grow blossoms, some human aspect either psychic or physical, social and spiritual, the most decisive for the success of his life [13], [14], [15]. Men are more valuable to the Batak Toba and it has become customary down temurun [16], [17], [18]. As change over time increasingly widespread among the public Result progress times [19], [20], such as on its own existing Batak society that considers boys and girls were the same [21], [22], [23], and as we know there are even families who follow the government program to follow the family planning program that two children had determined by the family environment [24], [25], [26]. Determining a conducive family environment optimization personal development, adjustment, ability socializing, intelligence, creativity, moral, too increasing the capacity themselves to the llimit kind and perfection in size humanity [27], [28], [29]. Tebing Tinggi is one of the districts and at once as capital district and the district capital Medan [30], [31], a native of Tebing Tinggi iePak-pak tribes often called Batak Pak-pak [32], [33], but as the town grew so much Tebing Tinggi tribe immigrants who come to

town Tebing Tinggi like, Batak Toba, Karo, and Simalungun Mandailings [34], [35], [36] even a majority tribe that Medan regency Tebing Tinggi occupy the city is ethnically non Pak- pack, like the Batak Toba [37], [38]. In the Batak Toba people had no understanding of the customs stating that son very enough although no having a boy [39], [40].

Structural Theory - Functional

Parson (In the book theory sociology modern Thing 121) argued about the functional structural theory [41], [42], [43] that begins with four essential functions for all systems "action" is famous AGIL scheme [44], [45]. A function (Funtion) is "a collection of activities that are directed towards the fulfillment of certain needs or the needs of the system" (Rocher, 1975:

1. Adaptation (adaptation): athe system must cope with external emergency situations. The system must adjust toenvironment and adjust environment that with needs. Batak environment, means a child exceeds his wealth, the child is considered very important [46], [47].
2. Goal Attainment (achievement purpose): A system should define and achieve its main objectives. Children in Batak family life is as a carrier of the name or surname successor as well as a family treasure for Batak [48], [49].
3. Integration (integration): a system must manage relationships parts which become components [50], [51]. The system must also manage the relationship between the three other important functions (A, G, L), On the Batak Toba acquire a boy is a great blessing for them because it can forward their clan and host name for the Toba Batak family [52], [53], [54].
4. Latency (latency or Maintenance pattern) a system should complementary, maintain, and repair, and motivating [55]. In Toba Batak society is very important because the boy is the successor descendant boys that boys should be maintained because if Batak Toba families do not have the customary boys will be considered extinct because it can not leave offspring [56], [57], [58]. Principles thought Talcoot Parsons, namely that an action individual human that goal-directed [59], [60], [61]. In addition, the action occurs in a condition that the element is certain, moderate elements a variety of ways, which also was

affected by the conditions of individuals who can help and choose the objectives to be achieved [62], [63], with the guidance of values and ideas as well as the norm [64], [65], [66]. The human individual actions are also determined by the motivational orientation [67], [68] and the orientation of the individual in the realization value and ast can be assorted for their element [69], [70].

Objectives to be achieved in this study are:

1. To know the meaningChild husband for Batak Toba
2. To analyze how meaning men in Toba Batak society.

In this study the authors also cite several previous studies by looking at the purpose of the study and its results, the following are some examples of previous studies cited by the author. More be used as a means to an end. In addition to determining the tools and goals. Or in other words it can be stated that the action was seen as a social reality which is the smallest and basic, that its constituent elements in the form of tools, objectives, situation, and Thus, in such norms. actions can be described is an individual as the perpetrator with the existing tools will achieve the goal.

METHOD

Research Sites

The research location is in the city Tebing Tinggi Medan regency. The reason researchers taking locations to be used as a research location for Toba Batak tribe that is the city of Tebing Tinggi is a newcomer, and Tebing Tinggi is an area that is more advanced than other areas so researchers wanted to know customary Batak Toba migrants still performed as meaning boys for the people of the city of Toba Batak Medan regency Tebing Tinggi

Research subject

His research interests are the people who are married and ethnic Batak Toba right and who understand the Batak Toba, where technique collection the sample is determined by the researchers themselves in accordance with the characteristics of researchers alone that is purposive sampling. Purposive sampling is a sampling technique to define the

characteristics that suits the purpose. Researchers also use key Traditional leaders of local informants that the key factor of the Batak Toba and meaning boy Batak society Toba. Adapun research subject as many as seven people. The first subject is the customary figure, both is King parhata (speaker), third subject and The fourth is the ordinary people who understand Batak Toba, subject to five and six are citizens who know the Batak Toba Batak Toba, but do not have a boy and the last subject is the local chairman of the STM.

Data collection technique

To obtain relevant data as well as to observe the author using the following method:

- Observation

These observations were made on the premises or home of each subject that is in the city of North Sumatra Medan regency Tebing Tinggi

- Interview

Things that will be used as guidelines for the interview is about the meaning boy Toba Batak society and social impacts, economics, and culture and how the construction on that what was applicable or not

- Document

Document done for get the facts and data. Respondents this document in the form of photos and informants will be a source of information about the significance boy Toba Batak society.

Types and Sources of Data

Primary data Primary data is data collected from Respondents useful answer the problems that exist, primary data obtained directly from the field that consists of the name of the respondent, the respondent's identity, and the meaning of the boys for the people of Batak Toba

Secondary Data

Secondary data is data obtained by researchers from existing sources to support information obtained from the field. Sources of secondary data obtained from reference books, books from library, internet and various documents that Related with a discussion of the meaning of boys Toba Batak society.

Data Analysis

Stage of the final stage of a process of research is the analysis of data. Data analysis performed in this study is qualitatively presented descriptively ie which aims to determine the meaning of the boys for Toba Batak society and circumstances of the construction is maintained or there is a change regarding Construction about children Male in the city Tebing Tinggi Medan regency of North Sumatra.

RESULTS AND DISCUSSION

Value of children in the family

Child in the family is very important whereabouts for present of parent child - the family has its own values although there difference view parents of the value of children. Rated boys and girls have ancestral values and customs custom that trusted by each of a tribe (ethnic groups) that the child in the family has a different value.

Subject Research

Characteristic subject in This research will be explained first before discussing about the social construction of meaning Batak Toba Boys As for the subject of his research is counted 7 person with using key informants local traditional figure remaining two people who do not have boys, bersukukan understand Batak Toba and Batak Toba and 4 others were monosyllabic right Batak Toba Batak Toba understand and have boys.

3 Analysis of Meaning Boys in Batak Toba Indigenous Peoples

Son is something wait in a family of marriages that sakral.Kehadiran a child is very valuable for individuals who already married and berkeluarga.Didalam Public Batak Toba child is something very wishes.Prinsip Toba Batak descent is patrilineal, the intention is that the ethnic lineage is a son. Male plays an important role in the continuation of

generations. This means that if someone does not have a boy that could be considered Nupunu because it cannot continue the genealogy. His father and will never be remembered or accounted for in pedigree. Nupunu means is that the generation of a person already extinct no more sustainable in Toba Batak pedigree when having no son laki. Sebagai sign of prinsipketurunan Batak Toba is Marga

Highways

Lineage Batak Toba is one of the very unique in the world ini. Dalam life daily Public vagabond Toba 'Marga ' plays an important role to put itself to communicate to fellow Toba. Anak the Batak Toba Batak society has a very important role in innate Marga. In the community Batak Toba that continuing indigenous clan ancestry Batak Toba are boys while girls are not accounted for at all in the genealogy of Batak Toba. If the family Batak Toba no boys then Highways in the family pedigree will be lost and will not be remembered. Male lineage role Urgent on system Batak community Toba. Anak man is king or commander unequalled in the family group. If a family does not have a boy would feel empty and his pedigree will become extinct lineage Hobo and his name will not be remembered or called again.

Supplementary Dalihan Natolu

Dalihan means the furnace is made of batu. Na means that, tolu means tiga. Jadi Dalihan Na Tolu mean three pillars of the furnace.

Indigenous Children as a complement

Batak Toba indigenous community so is a lot, one of them is perkawinan. Dalam Batak society, marriage is considered ideal if the marriage occurred among people rimpal or marpariban, ie marriages taking place between someone Male with child women his mother's brother.

Analysis of Meaning Boys in Toba Batak people in Economics

Children in Toba Batak society, terkhususnya boy is Bone back Toba Batak family keluarga. Didalam boys are already hard to be independent learners, because the breadwinner in the family Batak Toba was a boy.

Heirs

In Batak Toba boy serves as heir of keluarganya. In the division of inheritance in Toba Batak society boys who are entitled to the full and daughters will not get anything, because girls are not counted in the family tree and daughters will participate with her husband later married one.

Achievement Eternal life

Harahap and siahaan (1987) states that the purpose of life ideal Yag 3H is included in the hamoraon, Hagabeon da hasagapon. Lubis (1987) menjelaskan that hagabeon tantamount to a happy and prosperous. Yag meant happiness is happiness in offspring as giving hope

Analysis of Meaning Boys in Batak Toba Society Social

Having children is a hope every parent, because children are an invaluable wealth to Batak tribe. In Batak Toba let the children have a goat kampong own principle

Status Status of Boy

Meaning the position in Toba Batak tribal customs implies a difference between boy but bull diperantauan. yang kampong means be underestimated or abused but when diperantauan there is no reason to accept the same.

Turns Descendants

In the community Batak Toba descent is expected to develop Ethnical or his tribe. In Toba Batak society if it has been given a boy and female in sosial. Kedudukan women are still very weak when compared with men, laki. fenomena has been for hundreds of years. to continue or her ancestry melajutkan it will be incomplete and will arise intention to mendapatakanya although already has many children are girls.

Enhancer "Sahala" (Authority) parents

Ph.L.Tobing states Sahala as one aspect of tondi (Spirit) .a that have wealth and descent authority is a person who has Sahala.

Children as Vice Leading Family

In Toba Batak people who have a higher position are men, laki.seperti we know that lead and as heads of households are men. the Batak Toba scoop patrilineal system, where everything By line descendants of the father or male.

CONCLUSION

Children in a family is the most beautiful of God's grace. in a family on Toba Batak society is a very major boys because boys in Toba Batak society is clan and successor carrier pedigree and is a complement Batak philosophy is Dalihan Na Tolu.However, as the development of the times so that the human mind is also developing custom began to change especially its Batak Toba in urban Tebing Tinggi, where boys just as a carrier clan and had a lot of Batak Toba people who think boys and girls are equal, because basically the most favorable case the boys are very concerned about are problems about the clan, in contrast to the heirs where girls can become heirs according to the agreement because in today's families Batak Toba people have started following development era. In a customary or no distinction party boys and girls for both boys and girls already have their respective sections.

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