1. INTRODUCTION

1. Background of Study

Toba Batak is one of the ethnic groups in Indonesia. This name is a collective theme to identify some of the tribes who lived and came from Eastern Sumatra and Tapanuli in North Sumatra. The ethnic Batak are: Toba Batak, Karo Batak, Simalungun Batak, Pakpak Batak, Angkola Batak, and Mandailing Batak. The Batak are very dynamic people who hold fast to tradition. The Bataks were born with inherited the ancestral custom which is still held by his descendants. Descendants of the Batak are known from the *marga* (clan) which become the family's identity. The formation of the Batak’s society is composed of various clans, partly due to the migration of families from other regions in Sumatra. Toba Batak tribes more highlighted by the author as the specification of reference discussion.

Customs according to the Dictionary of the Indonesian Language is the eternal and hereditary behavior of one generation to another generation as a legacy so strong integrity and behavior patterns of the community. The term custom means a tradition that remains attached to the Toba Batak language. Custom views dependability from the common rules of the male as the beneficiary.

Toba batak marriage customs in the note is not just the rules of the State and religious norms but also customary law concerns the Batak. Rajamarpodang
(1995) says, “In Toba society, the marriage tigh his self with his wife to spend time forever and rest by the rule of Batak’s custom.” On this matter, Toba Batak have understood correctly that a couple who has been blessed and diadatkan are bringing together two large families. Soemadiningrat (2002: 176) says, “Women have been follow indigenous husband through clan (bruidschaadt)”. Surely it will be a lot of things to be aware of, for example, about the festivities to be attended and even her generation wedding later.

In this paper, the author want to convey that there were many widows Toba Batak which remained following the customary norms which are inherited. As society continues to fight for the widow of a patrilineal people continuity of generations of his family. As a result the widow had not thought to marry again, the reason is easily accepted by common sense that is, that they are worried that someday will be a problem if the child of the first husband will marry and “mangadati”. A variety of issues will come up about the family whose later will be the hula-hula does the family's father or stepfather. Further, actually a widow cannot remarry because it considers the death of the husband as the event of faith that must be faced.

The Holy Bible (Mathews 19: 6) says “so then, they are no longer two but one flesh. Therefore, what God has joined together, let not man separate. It Means, for widows who still hold fast to the principle of religious teachings (holding firmly to the oath and promise of marriage) are adhered to believe that nothing can separate them unless the death because they have been brought
together by God. Toba Batak adage says, “Tagamon do marianakhon, tagamon
do mabalu” means that the life of a woman would have been confronted for
having children and being a widow. On the other hand, there is the widow of
Toba Batak is not holding fast to those principles. There is a wide social
perception that they have addressed. The dynamics of modern life like economic
background, the necessities of life, become the main reason for widows taking
steps to marry again, moreover, the basic demands of the family that drove the
widow in search of a new husband. This led to a shift in the culture of indigenous
Toba Batak, so the author very interested to discuss it.

2. The Problem of Study

The main problem in this paper is whether and how the perception of the
Adat values towards widows. And the authors would also like to explore the shift
in the Toba Batak Adat values in the present.

3. The Scope of Study

It is important to make the limitation of the study to avoid the readers from
getting confused, because widow in Indonesia’s society has several kinds. The
writer wants to explain all attitude and what Toba Batak adat values says as the
perception on widow’s status.

4. The Purposes of the Study

This paper is written as one of the requirement of graduate from Diploma
III English Program, Faculty of Culture Studies University of Sumatera Utara. By
writing this paper also, the writer hopes the reader will get some knowledge about the Adat values in Toba Batak. Moreover, this paper can increase the English Diploma Student’s interest in studying about culture.

5. The Method of Study

In writing this paper the writer use the method of library research by reading some books, searching Internet and interviewing. The writer also got data from interview of the widows to make the conclusions.

For the first, the writer reads the book and make some main points and selection the text in quotations from the book. Then, the data that has found is interpreted by using some books about the literature from the library and browses from internet. And the last is analyzing the data and the writer can make conclusion.
Here is the chart of the method:

The writer

The source of data from literature book and internet

The data is read and selected to get the quotation. The writer doing research by interviewing

The data is interpreted and analyzed

The conclusion