2. Review of Related Literature

2.1 Definition of widow

Widow according to the Dictionary of the Indonesia Language is a woman who is divorced or widowed husband. Married woman is bound to have this period namely a widow.

Additionally, Belsky (1997) says that the cause future widowhood is a common problem experienced by women because women who have been widowed tend not to marry again because they feel that they will never find another man as good as her first.

Being a widow means a woman will become a single parent for her children. After father as a leader of the family has die children will lose a father figure, where the role of women as mothers try to stabilize the situation with a dual role as a mother and a father for their children.

In Toba Batak society, the end of a marriage can be caused by 2 things:

1. Because of the death

If one party dies, then by itself who live just one person. Means that, if the husband dies it means the wife alone and widowed. Toba Batak culture widow can be mated with the brother of her late husband. Things like this happen if the first marriage of the widow have children who were born. However, if this fatality
did not leave as a girdle is usually the relationship between the family of the man with the woman's family would also be ended, although it is customary they actually still have the bond between *Hula-hula* and *Boru*.

According to the customary law of marriage in Toba Batak, if from older marriage there are children the property or the *pauseang* relics belong to the husband become the wife’s property along with her children. When the wife (widow) want to get married again with others who are not from the family of her late husband, so the property or *pauseang* the wife could not be hers but still belongs to her children.

2. Caused of Divorce

Marriage in Toba Batak end may also be caused due to the divorce even though divorce is not allowed in the Christian religion. *Padao-dao* is the description of divorce in Toba society, many reasons that lead to divorce from husband's arbitrary action that goes beyond the limits of the wife, the wife can not give offspring to the family of the man (remember that Batak Toba interesting lineage from men or Patrilineal people). Divorce like this usually happens at the insistence of the family or a demand.

Any divorce must involve *Dalihan Na Tolu* that once were legalize their marriage. When the marriage ended due to a divorce then it can have certain consequences such as, relationships as *Hula-hula* and *Boru* will not harmony as before because of the hurt and impact to the children of their marriage. And when a divorce because the wife, so about the property there is a shift, namely the women family were obliged to return the *sinamot* (wedding present) and cannot
sue the *pauseang*. Those are the weighing sanctions given by the indigenous Toba Batak against the divorce, with the intention that not to easy to get divorced.

2.2 The History of Toba Batak

There are 2(two) opinions about the history of Toba Batak according a paper that the writer read.

A. Based on Place

According to Simanjuntak (2006:25) there are 2 (two) based on place of delivery, the place which became the origin appearance of batak people are :

a. From the north ( where is not known from where explained), which of these place and then moved to country shifted to the southern Philippines and Sulawesi, which later became the Bugis and Makassar. Then they set sail for the south Sumatera, Lampung, and they landed on Barus by the west coast of Sumatera. Finally, they headed on the Lake Toba, *Samosir*.

b. From India, they moved to Burma, and then to Sumatera after they had set sail from Malay. From there, they headed Tanjung Balai/Pangkalan Brandanand finally arrived at Lake Toba.

B. Myth

According to the myth which was told by the ancestors of Batakness, the history of Batak people was from a princess who came from the heaven called “*Siboru Deak Parujar*” which paired by *Debata Mulajadi Na Bolon* (God) with *Siraja Odap-Odap* who also came from the heaven. From the marriage of *Siboru*
Deak Parajar and Siraja Odap-Odap, the twins were born named Siraja Ihat Manisia and Boru Ihat Manisia. Then, Siraja Ihat Manisia and Boru Ihat Manisia got married, because there was no other lineage, and this is the beginning of an anestuous marriage (incest forbidden) in Batak tribe. After marriage they live in Sianjur Mula-mula.

From the marriage of Siraja Ihat Manisia and Boru Ihat Manisia, three sons were born with name Siraja Miok-miok, Patundal Nabegu and Siaji Lapas-Lapas. Until now, the lineage of Patundal Nabegu and Siaji Lapas-Lapas news were unknown of their existences.

Siraja Miok-Miok had a son name Eng Banua who also had three (3) sons name Siraja Bonang-Bonang, Siraja ujung Ace, and Siraja Lapung Jau. The story told, Siraja Ujung Ace ran to Aceh and become the lineage of Aceh people, and Siraja Lapung Jau ran to Java and become the lineage of Javanese and Minangkabau. But now the truth is still asked.

From Siraja Bonang-Bonang was born Guru Tantan Debata who had a son namely Siraja Batak. Siraja Batak was the first ancestor of the tribe Batak (Siahaan 1982:3).

The children of Siraja Batak, namely:

a. Guru Tatea Bulan

Guru Tatea Bulan and Siboru Baso had got married and they had nine (9) children consisting of five (5) they are:

- Siraja Biak-biak
- Tuan Saribu Raja
• Limbong Maulana
• Sagala Raja
• Malau Raja

And four (4) daughters, they are:
• Siboru Pareme
• Siboru Anting Sabungan
• Siboru Biding Laut
• Siboru Nan Tinjo

Limbong Maulana became the lineage of Limbong family name, Sagala raja became the lineage of Sagala family names, and Malau raja became the lineage of Malau family names. Tuan saribu raja had three wives, one of them was his sister Siboru Pareme, who gave a son named Siraja Lontung. The second wife named Nai Mangiring Laut, who gave a son namely Siraja Bo-bor. And his third wife was Harimau (tiger) who also gave a son namely Babiat.

b. Raja Isombaon

Raja Isombaon had three (3) sons, namely:
• Tuan Sori Mangaraja
• Raja Asi-Asi
• Sangkarsomalindang

Tuan Sori Mangaraja had three wives, two of them got intermarriage with his cousin which from Guru Tatea Tulan, they were Siboru Anting Sabungan and
Siboru Biding Laut and his third wife namely Siboru Sanggul Haomason. From the three wives, Tuan Sori Mangaraja had three children, namely:

- Tuan Sorba Dijulu or Nai Ambaton from his wife Siboru Anting Sabungan
- Tuan Sorba Dijae or Nai Rasaon from his wife Siboru Biding Laut
- Tuan Sorba Di Banua or Nai Suanon from his wife Siboru Sanggul Haomason.

This lineage was become the time of appearance the Batak family names. Batak tribe and all family names came from Siraja Batak lineage until this generation.

2.3 The Relationship Dalihan Na Tolu with the Kinship in Batak

Dalihan NaTolu is the identify of Batak ethnic. Vergouwen (2004) “Masyarakat dan Hukum Adat Batak Toba” says that Dalihan Na Tolu is the element of kinship in Toba Batak society. So, the sub-ethnic of Toba Batak is connected each other. Dalihan Na Tolu from another side is stove that has three foot (tungku berkaki tiga), there prop up each other.

Part of Dalihan Na Tolu becomes the base principle in society system of Batak, such Toba Batak, Mandailing-Angkola-Sipirok-Padang Lawas Batak, Simalungun Batak, Karo Batak, and Pak-Pak Dairi Batak (Gultom 1992:2). It means that Dalihan Na Tolu is the basic of principle which is used as a system of community and kinship structure in Toba Batak society. It is still valid in Toba Batak society.

Any rules must be based on three structures of Dalihan Na Tolu, the Hula-hula, boru and Dongan sabutuha, that these provisions and the kinship system is
prevailing in the community and it is used in the process of marriage, it is not deviate from the basic principles Dalihan Na Tolu.

From the religion aspect, Dalihan Na Tolu describes about the human relation with the creator (God). Called banua toru, banua tonga (earth), and banua ginjang (the heaven). Tobing (1963) says that the Batara Guru, Bala (Mangala) Sori, and Bala (Mangala) Bulan is the deligation by the Hula-hula, Dongan Sabutuha, and Boru.

The analogy of the three stoves represent a social structure in Toba Batak society, namely : Hula-hula, Boru and Dongan sabutuha. They have a matter and responsibility as a doer of the responsibility on their position in one time. In Dalihan Na Tolu, their surname is absolute their position.

Dongan sabutuha as one of the parts of Dalihan Na Tolu has a meaning. Namely, Dongan sabutuha is the family that contents father, mother, and the children. In the Toba Batak family, it is called “saripe”. The children who are born from a mother called sabutuha (one stomach), but the son is the next generation of their father’s surname, and the daughter (who has gotten married) will follow their husband’s surname.

Hula-hula means the brother of their wife (wife giver) for another group or clan. The hula-hula will present if there is a relationship of marriage. In Toba Batak society, hula-hula is the source of blessing “pasu-pasu”. It is caused Tulang (uncle) like mata ni ari binsar (sun shines). “somba marhula-hula” is the important idiom to be remembered by Batak tribe. For Batak tribe, the economical of their Tulang is not a size for the blessing.
A daughter and her husband will be called as *Boru* in a party which is done by *Hula-hula* (wife giver). Commonly, *Boru* is the girl, but in custom of Toba Batak, *Boru* is the clan that recipient’s wife, example: the girl who has got married, will follow her husband’s clan and her husband will be *Boru* in the recipient’s wife family. In batak tribe, “*Elek marboru*” is the idiom must be applied to their *Boru*, because of *Boru* is the important thing in custom of Batak tribe.

In Toba Batak society, the system of Batak kinship hold an important rule in having a good relation between personality or society with its environment.

The kinship in Toba Batak:

- **Amang**: Father, calls respect for the man
- **Inang**: Mother, calls respect for elder woman
- **Amangtua**: Father’s elder brother, the husband of mother’s elder sister
- **Inangtua**: Mother elder’s sister, the wife of father’s elder sister
- **Amanguda**: Father’s little brother, the husband of mother little sister
- **Inanguda**: Mother’s little sister, the wife of father’s little brother
- **Amangboru**: Husband of father’s sister
- **Namboru**: Father’s sister
- **Tulang**: Mother’s brother (uncle)
- **Nantulang**: Wife of Tulang
- **Opung**: Grandmother or Grandfather
- **Akkang**: A call to elder sister to sister or brother to brother
• *Anggi*: A call to the little sister to sister or brother to brother

• *Pariban*: *Namboru*’s daughter for girl or *Tulang*’s daughter for boy

• *Ito*: A call of brother to sister, or sister to brother

• *Bere*: A call from the mother’s brother to son of mother

### 2.4 Adat Values of Toba Batak

Toba Batak Cultural Ecology great influence in the formation, preservation and cultural value changes Toba Batak. Harahap (1987:142) says that the strong influence of traditional religion and the high intensity of the challenges of living in communities Toba Batak personality has formed a firm and resilient to face the challenges of life. In this case there are nine (9) values Toba Batak’s culture that remains embedded in the Toba and described in a sequence based on the frequency of the requirement.

1. Kinship 34.33%
2. Religion 17.25%
3. Hagabeon 12.32%
4. Legal 12.25%
5. Advances 6.87%
6. Conflict 5.28%
7. Hamoraon 4.58%
8. Hasangapon 3.70%
9. Auspices 3.52%
From the description above clearly visible details of each cultural values and their relation to one another. Position Kinship and Religious values are higher than any value, proving that indeed the primordial spirit of Toba Batak has strong ethnic and religious as well as all the typical Toba Batak people. It is a unique personality that Toba Batak dynamic figure, or horas (hard) and tenacious in togetherness and independence but have conflicted in solidarition simultaneously. Similarly, the behavior of the embodiment of Toba Batak well as family members, as Batak, Indonesia as a nation and as a world citizen.

1. Kinship

Relationships between people in public life set in Toba Dalihan Na Tolu kinship system. Relationship with the system has been taught to children since he began to recognize the closest environment, those closest in his life, especially the mother, father and siblings. Along with the introduction of others was introduced to her clan and the values contained in the complete understanding of the principles clan Dalihan Na Tolu (hula-hula, dongan sabutuha and Boru). Early socialization is said that the call of kinship complete with key words contained in the vocabulary in relation Dalihan Tolu. So people are very adept Toba exposure associated with kinship clans pedigree. Everyone has a position as Toba Batak suhut, hula-hula and Boru. No one just sits as the position of the hula-hula, and even Boru suhut alone. So this kinship Toba Batak educate people to be democratic and transparantic. Another thing that characterizes the Toba Batak kinship, in terms of relationships. Strong solidarity Toba teaches people to always be friends rejoice at once divides grief, so that non-Toba Batak people will be able
to understand the behavior of the Toba Batak solidarity. The traditional advice is considered very important wherever located or wander.

2. Religion

Religious covers a part of a religious life, both traditional religion or religious who come later that regulates to do with the creator and its relation to mankind and the environment. A religious in cultural values was very high, toba though a lot of influence into people's lives was toba there are trust ancestors who remain coloring behavior was, religious people even though the behavior of religious it's very strongly opposed by religion of protestant christianity as the religion was wide following on the ground. The religious behavior among others: entomb back the bones of the ancestor, give an offering to parents and hula-hula, give ulos to boys and girls, and various customary behavior the other.

3. Hagabeon

An in offensive one traditional hagabeon was famous delivered at the time of the ceremony of marriage is an expression that is hoped that it will be to newlyweds endowed with boys and girls. The concept of hagabeon derived from thinking that the force that tough to build only come from number of people who much. A measure of hagabeon is large families and an advanced age at once into a role model of society. Religious and hagabeon closely related once, the honor and glory was obtained only with blessings Mulajadi Na Bolon of being in reality due to hula-hula.

The the kinship relation which is strong in the social life of culture of the toba prove to be in family involvement male and female of the element Dalihan
Na Tolu. The involvement of this continuous sustainable so that his descendants shall not lose his identity though be in various influence non- Toba Batak was. Hula-hula is the grantor happiness, the tranquility inward and also a source of advances.

The obidient of boru to hula-hula is a religious obidient. That shows in this umpasa( proverb),

\[
\begin{align*}
Ia \ tambur \ bonana & \quad \text{kalau subur pohonnya} \\
Rugunma \ dohot \ punsuna & \quad \text{pucuknya pun rimbun} \\
Ia \ gabe \ maradongkon \ hula-hula & \quad \text{mulialah pemilik hula-hula} \\
Songon \ i \ ma \ dohot \ boruna & \quad \text{begitu jugalah dengan borunya} \\
\end{align*}
\]

Hula-hula do bona ni ari, bona ni ari hangoluan, na manumpak manggabei di angka boruna, tudoshon mata ni ari bona ni hangoluan, na mangalehon sondangdohot halasan tu nasa na tinompa. That means hula-hula is a day source of life, day who forges sublimity of happines to the boru, and to source of life, as the sun who gives light and pleasure to all beings.

4. Legal

Legal traditional awareness containing meaning religion while legal formal awareness law containing meaning relationship between humans. Traditional legal rules is coming from Debata Mulajadi Na Bolon by hula-hula, through ancestors governing human relations with man and the natural surroundings. And formal law only regulates relations among human beings.
There are many expressions of Batak Toba which demonstrate the power of this law called the *padan* (accord). Accord is the agreement, pledge, agreed to by people who promise. *Padan* breach due to heavier than a violation of the law, because the rewards of an offence is in accordance not only borne by the offenders but also to the generations of his descendants. *Padan* is private and confidential, is thought to contain the curse, spoken without any witnesses. This is the background behind the value of keeping our promises to the Toba is very strong.

There is also a *poda* or advice being taught by their ancestors. People who do not comply will be excommunicated from poda.

5. **Hamajuon (Advances)**

The Advances in the community of the Toba cannot separate with Christian Missionary who entered the region of Batak Toba culture. There are 9 things people of Toba Batak do to reach a value of *Hamajuon*: with hard work, responsibility, study, merantau, adaptation to the new environment, persistent, meticulous and ingenious, receive updates and be honest.

6. **Conflict**

Conflict in lives of Batak Toba spur independence and dynamics as well as coaching life. The system of kinship *Dalihan Na Tolu* has a mechanism to resolve conflicts through deliberations close family, meetings and meetings of indigenous villagers. The root of the conflict lies mainly on the value of culture 3H (*Hamoraon, Hagabeon, Hasangapon*) and also solved with the 3H culture.
*Dalihan Na Tolu* also cannot play a role in resolving conflicts and serves as a mediator between the two parties in conflict, where *hula-hula* take active part to resolve conflicts which is has a sense of forcing, because peace in kinship very important.

*Pisang na marsomba*  
*Ndang jadi tampulon*  
*Tangan manomba*  
*Ndang jadi tulahon*

Tidak boleh ditebang  
Tidak boleh ditolak  
Tangan menyembah  
Pisang yang menyembah

In the socialization process of Toba people, living in conflict become an integral part of socialization together with other components. Since small children are used to seeing, hearing, engaged, or involved in the conflict. Thus the child feel and appreciate that almost every aspect of life can be a source of conflict. Conflict is a positive aspect of socialization process involving continuous training to be able to analyze every issue, trains used to think the way priorities. The process involves or involved in a conflict educate Toba Batak people to be transparant.

7. Hamoraon
Arta do hasangapon in batak, molo godang hepengna, dohot bangkena marsangap (Ruhut, 1984: 35). It means that the wealth makes people come to honor and more thoughtful. Hamoraon or wealth in daily life the toba is missi culture prominent even been rooted before christianity enters the Batak land. Pressure group having hamoraon against most people into a driving the toba to fix her life.

Dynamics grabbed hamoraon no stopped. Already rich not enough, hence to work hard to until at the level of rich highway. But center atmosphere competition a high solidarity fixed judgments of to an end together is rich highway. Mentality is unique; keep solidarity in the competition.

8. Hasangapon

Hasangapon or Value the dignity, honor, and glory, including among the cultural mission of 3H (hagabeon, hamoraon, hasangapon). If a Toba has had a value of kinship, religion, hagabeon, legal awareness, progress, had bisuk, wisdom in resolving conflicts, as well as successfully into the rich, then her dignity already to the extent the honorable and glorious. Hasangapon can be said to be the top result obtained after having success and cultural mission of 3H.

In this element Dalihan Na Tolu also serves in the attitude of mutual respect between rights and obligations any society was. Harmony and affection brothers is one of the requirements important to determine whether someone have or having not hasangapon. Because harmony in the kinship can only be maintained if people have holong (love). Hasangapon as one of the mission
culture 3H is cultural values main that characterizes a Toba person was perfect to fit the values of Toba culture. The toba who has achieved sangap standard policy, is the grantor giver habisuhon (wisdom), at once become a model of society.

9. Auspice

Auspices is the giver the giver of prosperity, wisdom, protective inner peace, adhered to the system of kinship Dalihan Na Tolu portrayed by hula-hula. The independence that has been ingrained put auspices became so honored. The auspices were imposed only at critical moments, such as when the people who auspices suffering either born or inner. Auspices usually is the ruler or King of the hula-hula position and in his position should be followed. But even if obedience to the Auspices kept, Toba Batak people with his personality remained unruly manifest independence without relying on the auspice.

3. The Analysis

3.1 Kinship