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MAN AND WOMAN IDENTITY IN *DALIHAN NA TOLU*

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Abstract

This research derived from the phenomenon that men of Toba Batak must be respected more and are treated differently from women. To define the truth of the phenomenon this study analysed the ideology of Toba Batak; *dalihan na tolu* which is composed by (1) *somba marhula-hula*, (2) *elek marboru*, and (3) *manat mardongan tubu* by analysing the syntactic and semantic structure of it and adapted the ecolinguistic approach to defined man and woman identity by Arran Stubbe. The syntactic and semantic analysis on *dalihan na tolu* defined the identity of men and women as follows: (a) men as brothers in Toba-Batak community are leader, decision makers, they are positioned the highest in the ideology and have more arguments in doing their responsibility to love sisters. (b) Women as sisters in Toba-Batak community are the second position in the ideology and for both syntactic and semantically are proved have to be strictly respect brothers, they have less argument to do it. However, men and women of Toba-Batak, due to their contribution to '*manat mardongan tubu*' are positioned the same.

Keywords: *dalihan na tolu*, ecolinguistics, identity, man, woman

Introduction

Dalihan na tolu deep-rooted in the Toba-Batak community, strongly characterizes the Toba-Batak people. Governed by the community, *dalihan na tolu* is reflected in all rituals of Toba-Batak as it is composed of three regulations (1) *somba marhula-hula*, (2) *elek marboru*, and (3) *manat mardongan tubu*. These three sentences map the Toba-Batak community into three groups *hula-hula* or brothers, *boru* or sisters, and *dongan tubu* or siblings. These parts of the community are regularly applied in any rituals and ceremonies of Toba-Batak. For example at a wedding party, the component of *dalihan na tolu* (*hula-hula*, *boru*, and *dongan tubu*) must be completed otherwise the party will be canceled. However, each part of *dalihan na tolu* of *hula-hula*, *boru*, and *dongan tubu* is structured unequally, *hula-hula* is positioned highest, above *boru* and *dongan tubu*. This unequal position defined the identity of men and women in Toba-Batak. And so, *dalihan na tolu* defined and shared not only the value and beliefs of the Toba-Batak tradition but also the identity of man and woman (Harianja & Sudrajat, 2021; Sahrul & Daulai, 2019; Sihombing, 2018; Suharto et al., 2022).

Dalihan na tolu which shares value and beliefs in a community is a part of ecology philosophy or ecosophy (Stibbe, A. 2015). Ecolinguistics defines language (written or spoken) as stories of the environment. Assuming language is powerful in telling stories about the environment, ecolinguistic structured the issues from ideology, framing, metaphor, evaluation, identity, conviction, erasure, salience, and narrative (Dastenaee & Poshtvan, 2018; Ghorbanpour, 2021; Wei, 2018). Examining the man and woman identity in *dalihan na tolu*, this study applied the parts of an analysis of ecolinguistics in the question of 'how is the identity of man and woman in *dalihan na tolu*? Supporting the analysis, the systemic functional linguistic theory is applied to show the meaning of *dalihan na tolu* in microanalysis.

Dalihan na tolu and its previous related literature

Originally, *dalihan na tolu* refers to three stones used to make a fire for cooking. It symbolizes cooperation, balance, and unity. There must be three stones arranged in triangle sites to lift the cooking bowls. The following picture is an illustration of how the three stones are arranged to lift the cooking bowl.



Figures 1 & 2. The 3 stones used to set the fire

The first picture on the right side is the illustration of *dalihan na tolu* which consists of three stones as the formation of the society in Toba-Batak ethnic. The three stones are the symbols of (1) *hula-hula*, (2) *boru*, and (3) *dongan tubu*. Philosophically, there's only if the three stones exist and are arranged, then the cooking bowl can stand on it while the fire is set for cooking. The second picture on the left side shows how the existence of three stones well-arranged can function and suit the bowl. This is the original meaning of *dalihan na tolu*. Related to the illustration and as has been mentioned in the previous part, *dalihan na tolu* is a value shared with three sentences of (1) *somba marhula-hula*, (2) *elek marboru*, and (3) *manat mardongan tubu*. This is a value or belief shared in the Toba-Batak community among people marriage. Again, *dalihan na tolu* divide Toba-Batak community into three groups of *hula-hula*, *boru*, and *dongan tubu*. *Hula-hula* is also called a brother, and *boru* is also called a sister, while *dongan tubu* is defined as siblings. However, the essence of *dalihan na tolu* is the relationship of those three parts in the Toba-Batak community, it is about how sister behaves brother, how the brother behaves sister, and finally how they related one to another as siblings (Arwita et al., 2017; Daulay, 2022; Harianja & Sudrajat, 2021; Hutagaol et

al., 2020; Sembiring et al., 2019). The following is a figure to illustrate the description of *dalihan na tolu*.

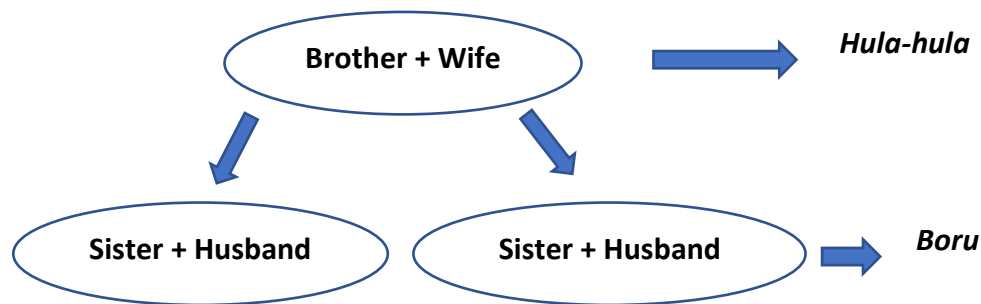


Figure 3. The relation inside the value of *dalihan na tolu*

The figure above explains the following facts about *dalihan na tolu*:

1. *Dalihan na tolu* is a system of value shared in Toba-Batak community
2. It mapped the Toba-Batak community into three parts of *hula-hula*, *boru*, and *dongan tubu*.
3. The essence of that value is the relationship between the three parts or the regulation of how they interact with one another.
4. *Dalihan na tolu* stated that a sister must respect her brother or *somba marhula-hula*, then a brother must love his sister or *elek marboru*, and siblings must care, and give attention one to another or *manat mardongan tubu*.
5. Implicitly, It defined that man and woman, each of them is positioned in the part of *hula-hula*, *boru*, and *dongan tubu*. For a Toba-Batak man who marries a Toba-Batak woman, he will be placed in the position of *boru* in his wife's family, and so a Toba-Batak woman who marries a Toba-Batak man will be placed in the position of *hula-hula* in her husband family. However, as long as a man and woman of Toba-Batak marry a man and woman of Toba-Batak, the same position of them is called *dongan tubu*.

There is research on the influence of *dalihan na tolu* to stop prostitution in the Batak environment. The findings mention the customs of *dalihan na tolu* effectively guard the man and woman relationship from prostitution and one of them is by expressing ideas in polite words and sentences (Siregar et al., 2016). Then, research investigating the use of *dalihan na tolu* in project-based learning methods of learning in improving study achievement. Surprisingly, the finding said that 71% of students collaborated in the project-based learning improved their achievement through the system of *dalihan na tolu* (Arwita et al., 2017).

Research investigating the scope of *dalihan na tolu* in Toba-Batak life defined it as the ideology of Toba-Batak people covering all parts of ethnic rituals such as weddings, funerals, newborn babies, etc (Sihombing, 2018). Further, the research of *dalihan na tolu* as a tool for reducing conflict in Toba-Batak life is also defined as a good finding such as it was proven effective to avoid conflict and arguments (Harahap & Hasibuan, 2018). Then, another research on using *dalihan na tolu* to prevent negative social life in the digital era also defined good findings of *dalihan na tolu* is effective in continuing family relations better (Lubis et al., 2019). Next,

research on using *dalihan na tolu* in enhancing tourism visits to tourism sites in lake Toba is defined effectively as proven effective in inviting tourism to visit the tourism site by the people values of *dalihan na tolu* (Sembiring et al., 2019).

Another research is telling about how *dalihan na tolu* is even able to enhance the relations of Batak people in a different province (Sahrul & Daulai, 2019). Another research investigated the effective way of illegal logging and finally, it was found that *dalihan na tolu* approach is effective in avoiding illegal logging (A. S. Harahap & Hasibuan, 2019). Research also proved that the system of *dalihan na tolu* in Toba-Batak life is effective in guarding religious tolerance, ethnic cooperation, and safety guards (Muda & Suharyanto, 2020). Moreover, a study of qualitative research is applied in investigating the relief of *dalihan na tolu* in stones place in north Tapanuli and its function in reminding people to keep the essence of *dalihan na tolu* (Hutagaol et al., 2020).

The research defined the kinship relationship in the use of *dalihan na tolu* (Harianja & Sudrajat, 2021). Another research also defined the function of *dalihan na tolu* in returning the essence of the family relationship of the Toba-Batak people (Soetanto & Gandha, 2021). Research on defining the meaning of Mangupa in Medan society is closely related to the principles of *dalihan na tolu* (Daulay, 2022). Last, the research was also investigating how the principles of *dalihan na tolu* enhance the friendship and system of social life in Toba-Batak society (Suharto et al., 2022).

Ecolinguistics and the previous related research

Language is a powerful entity that reflects human life. Language recorded or written, tells stories including the environment or ecology - philosophy ecology - ecosophy (Ghorbanpour, 2021). Stibbe (2015) defined language as the story we live by, which is reflected in whole parts of life at the level of Ideology, framings, metaphor, identity, evaluation, convictions, erasure, salience, and narratives. Those 9 (nine) sources of ecolinguistic analysis are leveled. Ideology is the value or beliefs shared in a community or society. It is defined as destructive, ambivalent, and beneficial. The value or beliefs are framed and expressed in the form of metaphors, the metaphors are valued in people's minds or evaluations, and the evaluation is pictured as the identity which is described into facticity of true or false or called a conviction. The conviction is defined as unworthy or called erasure and worthy or important or called salience. However, the story is concluded in narratives as the last part of ecolinguistics (Ahmed et al., 2021; Vaishali & Rukmini, 2021; Wei, 2018).

There was a research of emotive ecolinguistic focused on the *gadrauths* words in the bible, it was gothic bible symbols. The findings said that the existence of gothic symbols or *gadrauths* words depended on three factors (1) the time of the story, (2) the culture in the story, and (3) the existence of neologism. The research also defined that gothic *gadrauths* were all ecological terms both for Christian and pagan which is emotional, positive, or neutral. It was also defined that the context of gothic *gadrauths* was ecological for it was similar to the Germanic culture and described wulfila's ideas about christ soldiers (Sorokina, 2020).

There was also an analysis of metaphors in an advertisement for it assumed that the advertisements use metaphors to attract the consumers, after taking the data by corpus approach there were 13 advertisements were analyzed by using the

metaphor theory by Lakoff and Stibbe. The finding said that advertisements in the newspaper used metaphors to attract consumers' feelings due to the goods being advertised. This research enhanced their analysis by exposing the reasons the advertisement used metaphors in that is to let buyers overlook the advertisement and feel attracted to it (Ahmed et al., 2021).

There was a study exploring the interrelation of culture and nature in a novel entitled *L'amaomao* through Stibbe's concept of ideology and evaluation especially the picture of the environment in the folktale. It was defined that the picture of the environment in the *L'amaomao* folktale is positive since it needs sustainability which is expressed in the very close connection between nature and the people. The analysis also defined that the folktale honored nature well because it showed an abundance of vocabulary due to the naming of nature. This study also criticized the western culture due to some ways considered to perceive the environment.

A study analyzing documentary films due to the environmental issues exposed the laymen's narrative parts which stated that the documentary films, in their laymen's narrative parts, frequently express fear and threat due to environmental issues such as pollution, global warming, or deforestation. The study also defined that the expression of fear and threat is commonly found in parts of the analysis (Mliless et al., 2021). Furthermore, a study analyzing the framing of animals in quranic discourse found that animals in Qur'an are framed into beings, benefactors, ornaments, and celestial signs. These findings got after analyzing the data from the Qur'an by Stibb's theory of ecolinguistics (Hameed, 2021).

An analysis of ecology and language is also applied in *Tholkappiyam*; an ancient Tamil linguist to see the relationship of ecology, language, and culture through the *Tinai* theory. The findings stated that the *Tinai* frame is applicable to overlook the interrelation of culture, language, and ecology (Vaishali & Rukmini, 2021). In another analysis of Iranian high school English Textbook, by analyzing six high school English textbooks it was found that there was very little or low expression of the environment due to the limited ability of the book's producer to create English material that related to the ecology (Faramarzi & Janfeshan, 2021).

The study of foregrounding environment and language is existed in eco-spiritual tourism in Rebo Buntung, after observing the location it was found that the action of maintaining ecology spiritual, culture, and language, especially the interrelation positively affects the people's relationship harmony and also the economy level due to the location as tourism site (Supatmiwati et al., 2021). Then the other study due to the language and ecology is on the analysis of vegan pamphlets which campaign the suggestion to stop killing animals. The findings stated that the pamphlets and brochures of vegan contain salience, conviction, and ideology as parts of ecolinguistics (Zhdanova et al., 2021). An ecology and pedagogy perspective on Paulo Freire's influence was applied in the analysis with the finding that Paulo Freire's is important to be developed in education, utopia, citizenship, and globalization (Misiasek, 2021). An analysis of a news report about the trade war of Sino - US defined there were ecology terms that are mixed and complex, however, the variance of low and high happened to the dynamic of the trade war (Franklin et al., 2022).

The review of previous related literature defined some parts of analysis interrelated the language and ecology from Stibbe's theory, those are concluded into ideology, framing, metaphor, evaluation, identity, salience, erasure, and

narrative. Moreover, the reviews also explain the interrelation of one part of the analysis to another. It was defined as leveled and related one to another. Concerning this study, the analysis overlooks the relation of the environment of Toba-Batak to the man and woman identity as it is expressed in *dalihan na tolu*.

Method

This is a qualitative study, exposing the natural phenomenon inductively (Creswell & Creswell, 2018; Soegiyono, 2011). There are two instruments administered in this study (1) observation and (2) interview. The instrument of observation is used to take the data of *dalihan na tolu* as the value and beliefs of the society. The instrument of the interview is used to validate the meaning of *dalihan na tolu* from an informant. The informant in this study is a native speaker of the Toba-Batak language, the process of interviewing an informant to validate the content of *dalihan na tolu* is also called elicitation.

The data in this study are three sentences in *dalihan na tolu*, those three sentences will be analyzed in the method of content analysis by applying two theories of (1) syntactic and semantic structure analysis and (2) identity in ecology and language. The data were analyzed in two steps microanalysis and the implementation to language and environment or man and woman identity.

Findings and Discussion

Findings

The following findings are divided into (1) syntactic analysis findings, (2) semantic analysis findings, and (3) the meaning of *dalihan na tolu* due to the syntactic and semantic analysis findings.

The syntactic analysis findings

Syntactically, the content of *dalihan na tolu* is headed by the verb which is formulated by the prefix *mar-* + noun. It is proved by the method of substitution to both of *somba*, *elek*, and *manat* then to the words of *marhula-hula*, *marboru*, and *mardongan tubu*. The substitution method defined that the first words of each line functioned as adverbs though they are naturally verbs and adverbs. The following is the syntactic structure:

[[*somba*]_{Adverb} [*marhula-hula*]_{Verb}]

*Respect having brothers

‘Respect your brother’

[[*elek*]_{Adverb} [*marboru*]_{Verb}]

*Love having sister

‘Love your sister’

[[*manat*]_{Adverb} [*mardongan tubu*]_{Verb}]

*Care your friends

‘Be caring to your friends’

Though it is translated differently in English, the head of each line of them is the morphological form of a noun which becomes a verb. In Toba Batak Language

(TBL), the addition of the prefix *mar-* to a noun can change the noun to become a verb, look at the following examples:

[[*mardongan*]_{Verb} [*au*]_{Agent} [*tu Imana*]_{Oblique}]
 ‘I am his friend’

[[*marhula-hula*]_{Verb} [*au*]_{Agent} [*tu Imana*]_{Oblique}]
 ‘I am his sister’

The two clauses above in TBL are composed of verbs that are formulated in the Prefix *mar-* + noun. In the two clauses, the verbs are *mardongan* and *marhula-hula*. The existence of *mardongan* and *marhula-hula* equals nouns with auxiliary meanings on them. The syntactic analysis defined that the main message of *dalihan na tolu* is placed in the words of *marhula-hula*, *marboru*, and *mardongan tubu*.

The semantic analysis findings

Syntactically, it was defined that the main message is placed on the morphological forms of *marhula-hula*, *marboru*, and *mardongan tubu* and those words are modified by the words of *somba*, *elek*, and *manat*. Here is the unique thing in the meaning of *dalihan na tolu* because the regulation of the message is placed in the modifier. *Somba* is a transitive verb, then *elek* is a ditransitive verb, and *manat* is an adverb. Look at the examples below:

Somba – Transitive Verb

[[*ikkon somba*]_{Verba} [*do ho*]_{Agent} [*tu hula-hulam!*]_{Recipient}]
 *Must respect you to your brother
 ‘You must respect your brother’

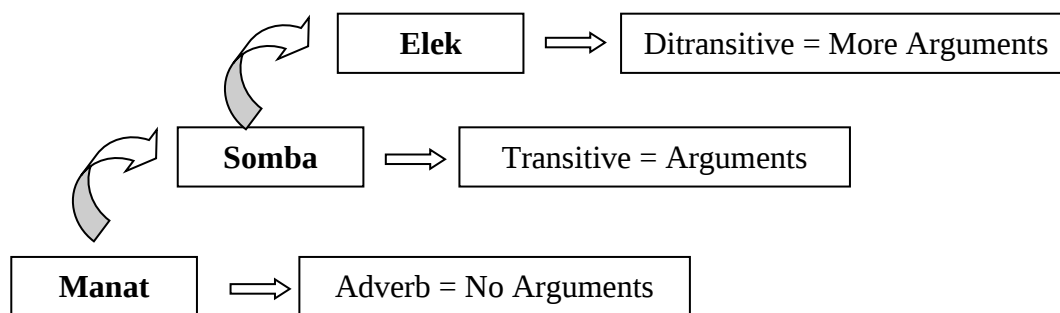
Elek – Ditransitive Verb

[[*mangelekkon*]_{Verba} [*Imana*]_{Beneficiary} [*buku i*]_{Patient} [*au*]_{Agent}]
 *Beg her the book I
 ‘I beg her the book’

Manat – Adverb

[[*manat mardalan*]_{Verb} [*Imana*]_{Agent}]
 *Slowly walk he
 ‘He walks slowly’

The analysis above shows how the degree of arguments *somba*, *elek*, and *manat* have. As a transitive verb, *somba* has a definite argument of agent and oblique, then *elek* has more arguments of an agent, direct object (patient), indirect object (beneficiary, recipient), and oblique. While *manat* is an adverb, it is attached to the verb and modify it. From this analysis, by defining the number of arguments, scientifically can be proved the strength of the verb; *somba* is a verb with fewer arguments than *elek*. The following is the figure to define the arguments in *dalihan na tolu*:



⁽¹⁾*Somba marhula-hula*, ⁽²⁾*Elek marboru*, ⁽³⁾*Manat mardongan tubu*

The analysis above contributed to the following meaning of *dalihan na tolu*:

1. Due to its order, the first line refers to a woman (sister), but due to the syntactic and semantic analysis findings, the highest degree of the verb refers to a man (brother).
2. Women due to their responsibility to respect men (*somba marhula-hula*) have to do it strictly to the action for there is no space/ arguments to deny it. However, the men of Toba Batak due to their responsibility (*elek marboru*) have some space/arguments to do it.
3. Those syntactic and semantic findings defined a different value to the identity of man and woman in Toba Batak.
4. Syntactic and semantically, *dalihan na tolu* clearly defined women as part who have to obey the order of *dalihan na tolu* while men are clearly defined as part who have some space/arguments due to their responsibility in it.

Due to the findings above, man and woman's identities are defined differently and not equal. Man, who is structurally positioned the highest, is a symbol of pride. Men or brothers or sons in Toba-Batak are born to be leaders. They are decision-makers, the one who is obliged to be respected. Due to the second order, brothers in Toba-Batak are also responsible to love and guard sisters, meanwhile, men are identified as guardians and full of care of the third order, men as parts of siblings are defined as coordinative, cooperative, and supportive people.

Similar to men's identity, women in Toba-Batak are pictured clearly in *dalihan na tolu*. Sisters are the ones who must respect their brothers as decision-makers or leaders in the family. However, they are objects of love to be guarded, cared for, and treated tenderly and politely. Sisters in Toba-Batak are identified as someone who knows how to respect their brothers and behave with them respectfully and politely. Concerning sibling relations, sisters in Toba-Batak are defined the same as brothers, as parts who are coordinative, cooperative, and supportive.

Discussion

Language expressed the harmony of ecology, language, and culture simultaneously. A community expresses culture in language and ecology. Ecology is the environment where the community exists with their culture which is expressed in language. This is the concern of ecology and language, to overlook the existence of ecology in language or how language expresses ecology. Language-defined culture as part of ecology varies in points of view or levels. The expression of ecology in the language is the widest in value or beliefs shared or ideology. The

value which is shared is possibly destructive, ambivalent, or beneficial. The ideology is framed using metaphors which is evaluated in community understanding abstractly. The evaluation produces identity which is defined as facticity or conviction. Furthermore, convictions are identified as salience as a negative value and erasure as a positive value. The benefactor and endangered value of facticity is told in narratives.

An article entitled 'Masculinity, Health, and Ecological destruction' by Stibbe (2006) explained how an explanation of a health magazine can express health identity in the existence of protein milk. In that article, the health identity is expressed from some words related to muscles such as solid muscle, bigger biceps, build this body, etc. Compared to the health data/related research which said that protein milk especially protein does not always bring health but also contributes some negative effects, the findings stated that the health magazine extremely highlights the product of protein milk, the health magazine is found to idolize the product of protein milk. It is assumed that way since even though the data and related research in health discipline explained some negative effects of protein milk on the human body, the health magazine still highlighted the protein milk for their benefit.

Similar to identifying the identity of man and woman in *dalihan na tolu*, this study analyzed the sentences in value. This study defined the sentences into imperative, with material and predicator which produce goals and complements. This study defined *somba*, *elek*, and *manat* as the expression of orders while *hula-hula*, *boru*, and *dongan tubu* are goals which are existed in the community of Toba-Batak. This study defined men as pride, someone to be honored, the highest in order, and decision-makers. While a woman is defined as the object of love, someone to be treated tender and politely. However, both men and women are identified as coordinative, cooperative, and supportive in creating a harmony of life.

In this study, *dalihan na tolu* is defined as a beneficial ideology that is framed as the relationship in the Toba-Batak community by the expression of *somba*, *elek*, *manat* as the metaphors and exited the evaluation of *hula-hula*, *boru*, and *dongan tubu*. The ideology, frames, metaphors, and evaluation finally defined the identity of man and woman in *dalihan na tolu* as the value or beliefs shared in the Toba-Batak community.

Conclusion

This study defined *dalihan na tolu* as values or beliefs shared in the Toba-Batak community. In defining the identity of man and woman, the sentences which are expressed the value are analyzed by the meta-function. The following are the conclusion of the study:

1. *Dalihan na tolu* shared beneficial value in the community, and it is defined as a beneficial ideology.
2. The value which consisted of *somba marhula-hula*, *elek marboru*, and *manat mardongan tubu* are structured equally as imperative sentences with material processes and predicator-producing goals and complements.
3. The shared value frames the relationship in the community through the existence of *somba*, *elek*, and *manat* as metaphors.

4. The metaphors evaluate the presence of *hula-hula*, *boru*, and *dongan tubu* which finally identify the identity of man and woman in the Toba-Batak community.
5. The value which is shared in the community stated that Toba-Batak people are ordered to respect, love, and live together in the community.
6. Men or brother identity are defined as the highest, leaders, guardians, and decision-makers. In sibling relationships, men are defined as coordinative, cooperative, and supportive persons.
7. Women or sister identities are defined as the object of love, someone who should be treated politely and respectfully. Similar to men, women in sibling interaction are identified as cooperative, coordinative, and supportive persons.

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