

An Analysis of Education within Batak Society: A Gendered and Biblical Perspective

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ABSTRACT

Education has a crucial role in fostering the quality of human resources and promoting community development within Batak society. The significance of a gendered approach to education in Batak society stems from cultural and traditional viewpoints that delineate distinct roles for men and women in the realms of education and employment. Nevertheless, there has been a notable shift in cultural perspectives towards gender roles in the realm of education, as seen by the growing presence of women in both educational pursuits and professional occupations. Alongside the gendered approach, the biblical worldview exerts a notable influence on education within Batak society. The biblical perspective offers a robust ethical framework for education and instills a comprehension of its inherent objectives. Hence, it is imperative for education in Batak society to incorporate the biblical worldview as a foundational framework for imparting crucial moral principles. This work utilizes a qualitative research methodology, employing case studies and historical comparisons. Julia Sarumpaet is a prominent individual who has been actively involved in advocating for the advancement of women's rights. The correspondence she has written exhibits a notable similarity to the letters authored by prominent figures in Indonesian history. In the cultural context of Batak Toba, individuals of both genders are accorded a position of high esteem. The identical sentiment is also expressed within the pages of the Bible. Hence, it is imperative for men and women to engage in collaborative efforts, as this aligns with their inherent nature. In the absence of male offspring within a family unit, there is no inherent need to perceive any sense of lacking.

1.INTRODUCTION

Throughout millennia, the field of social sciences has been profoundly influenced by the collective human experiences, manifestations of cognitive processes, and interpretations of the surrounding reality. The study pertaining to women's concerns frequently exhibits a tendency to be formulated, comprehended, and evaluated via a masculine lens, rather than being grounded in the lived experiences of women themselves. The Batak people represent a significant ethnic population in Indonesia, encompassing many ethnic groups that inhabit and originate from the western and eastern coastal regions of North Sumatra. The ethnic

tribes known as Toba, Karo, Pakpak, Simalungun, Mandailing, and Angkola are together categorized as Batak.

The Toba Batak people have gained recognition for their distinct cultural identity and steadfast commitment to preserving their traditional practices throughout their historical development. Despite the Toba Batak people's migration, they persist in preserving the cultural customs and practices of their forefathers within their relocated communities. On a daily basis, the Toba Batak community consistently showcases a profound reverence for its cultural customs. The persistent utilization of the *Dalihan Na Tolu* system exemplifies the enduring commitment of the Toba Batak community to engage in collective endeavors. The *Dalihan Na Tolu* system facilitates the establishment of structured social interactions among members of the traditional unit's community. The presence of this organization is seen in enduring ceremonial traditions, such as weddings and funerals, which fulfill certain societal roles.

Throughout history, the Batak group has exhibited robust cultural traditions and distinctive systems of values. Education is a significant facet of Batak society, as considerations of gender and the Bible frequently impact policy decisions. Education is widely recognized as a very efficacious means of enhancing the quality of life within a community, fostering the growth and development of human capital, and cultivating a more prosperous and harmonious society. Nevertheless, the efficacy of education is maximized when its method aligns with the specific contextual needs of the community.

The implementation of a gender strategy in education is of utmost importance inside the Batak society. The Batak society adheres to a conventional framework that delineates various gender roles, encompassing educational pursuits. Traditionally, there exists a gendered division of labor where men are typically assigned tasks connected to agricultural or land management, while women are assigned tasks more closely associated with domestic services and child-rearing.

Nevertheless, in the contemporary period of globalization, there has been a notable transformation in gender roles. In the Batak society, which places value on formal education, individuals of both genders are afforded equal opportunities to pursue educational endeavors and attain personal achievement. The Bible holds a prominent position in the educational landscape of the Batak society, with considerations of gender concerns. Religion holds significant importance in the daily lives of numerous families residing in this particular location. Within this particular framework, the Bible functions as a pedagogical tool in imparting significant principles, like tolerance, justice, and morality.

The historical record of the Batak community demonstrates the enduring presence of women as resilient and astute leaders, spanning over past epochs and persisting into contemporary times. Nevertheless, the Batak society as a collective entity continues to encounter various challenges, including those within religious establishments. Women frequently encounter prejudice and marginalization with regards to organizational structure and decision-making procedures. One of the contributing factors to these issues can be attributed to the presence of cultural prejudice within Batak society, which appears to exhibit a preference towards men and affords them greater privileges (Siagian, 2017). One notable individual, Julia Sarumpaet-Hutabarat, gained prominence for her efforts in tackling this particular situation. During the early 1980s, an interview was conducted with the individual in question, whereby she expressed her inclination towards critical analysis of Batak society, with a specific focus on the privileges bestowed upon men. Furthermore, she conveyed profound apprehension for the well-being of Batak women, emphasizing the notion that a mother's worth is contingent upon the presence of a male offspring. The male offspring, representing the paternal ancestry, exhibit robustness. In instances where the father is absent within the family unit, it results in the forfeiture of property. The present generation ought to ensure that such an occurrence does not again (Bemmelen, 2020). In this analysis, the author endeavors to elucidate the similarity between the arduous journey of Julia Sarumpaet-Hutabarat and the heroic fight of the heroine Esther, who played a pivotal role in the salvation of her nation.

2.METHODOLOGY

The methodology employed in this composition is qualitative research. This research utilizes a case study approach combined with a comparative historical analysis to undertake a critical examination of the social construction of reality, the interpretation of history, diverse events, and the exploration of values, among other aspects. The objective of this study is to acquire a thorough comprehension of certain occurrences within their distinct contextual frameworks (Tohirin, 2012, pp. 19–21).

3. RESULTS AND DISCUSSION

3. 1. The Batak Community Education

Gender Approach

The Batak society exhibits divergent perspectives towards education and employment in relation to gender. Traditional gender roles dictate that men are assigned the role of family leaders, assuming significant obligations, and women are assigned the role of homemakers and caretakers of the children. Nevertheless, there has been a notable shift in these perspectives in recent times, as there has been a noticeable rise in the involvement of women in both educational pursuits and the labor market. Numerous groups have surfaced with the objective of advocating for women's rights and promoting awareness regarding the significance of women's education.

However, it is important to note that within the Batak society, there exists a significant number of women who do not partake in formal education. This can be attributed to the prevailing notion that their primary duty is to manage household affairs and fulfill familial responsibilities. The need to further augment the recognition of the significance of education for women is imperative in order to ensure widespread access to equitable educational opportunities for women.

Biblical view

The Christian faith is widely embraced by the majority of Batak society, with the teachings of the Bible holding considerable importance in their educational endeavors. According to the biblical text found in Proverbs 4:13, it is advised to diligently retain and protect instruction, recognizing its vital significance as a source of sustenance and guidance. This observation underscores the significance of education and knowledge in an individual's life.

The Bible also conveys significant moral principles within the realm of education. As illustrated in the biblical passage Ephesians 6:4, fathers are advised against inciting wrath in their children, but rather encouraged to raise them in a manner that emphasizes the principles of discipline and instruction rooted in religious teachings. This implies that it is incumbent upon dads to provide their children with religious education, imparting ethical principles from a young age.

The teachings of the Bible establish a robust moral framework within the realm of education and provide insights into the fundamental aim of educational endeavors. In addition, the Bible espouses the belief in the equality of all individuals in the eyes of God. Hence, it is imperative for education within Batak community to prioritize the recognition that all individuals, irrespective of their social or cultural origins, are entitled to equitable access to formal educational opportunities.

3.2. An Analysis of Julia Sarumpaet's Profile and Ideological Perspectives

Julia Boru Hutabarat, commonly referred to as Julia Sarumpaet, came into existence in 1916 as the third offspring of Rhenatus Hutabarat (1875-1967) and Marselina Boru Tobing-Sumutul (1886-1968). The mother of the individual in question was the second spouse of Rhenatus Hutabarat, following the passing of his first wife, boru Tobing-Sumutul. Julia originated from a socioeconomically advantaged upbringing. Rhenatus Hutabarat, the paternal figure, obtained his schooling at a missionary seminary located in Pancur na Pitu. However, he subsequently made the decision to pursue a career within the colonial

authority. He occupied the demang position, which is the most esteemed position among the indigenous population of Tapanuli, specifically in Porsea and Balige. Julia's mother, Marselina boru Tobing, likewise hailed from a family with a strong educational background. Julia, as the offspring of a demang, was afforded the privilege of pursuing a tertiary education (*Majalah Berita Oikumene PGI*, 2012).

In 1930, following her completion of elementary education at the *Hollandsch Inlandsche School* (HIS), a Dutch-medium institution with a seven-year curriculum, she proceeded to pursue further studies at the *Hollandsch Inlandsche Kweekschool* (HIK) in Solo. Following her graduation in 1936, she commenced her professional career as an educator, serving as a teacher for a duration of four years at a reputable educational institution located in Pematang Siantar, known as an HIS. Following the attainment of independence, it has been said that she assumed the position of head of a girls' school, which was particularly established with the primary objective of promoting and advancing girls' education.

During the 1950s, Julia assumed the role of Chairwoman for PWKI (Persatuan Wanita Kristen Indonesia)¹, an organization dedicated to the advancement of Indonesian Christian women. Additionally, she made significant contributions to *Melati* magazine, a journal affiliated with PWKI, by her active involvement as a writer. Julia Sarumpaet undertook a series of village visits during her tenure as the Chairwoman of PWKI, with the objective of promoting awareness and understanding of gender equality between males and females. Nonetheless, the progress of her lobbying efforts in North Sumatra was interrupted in 1957 due to the relocation of the Sarumpaet family to Jakarta. Julia, alongside Pastor Sarumpaet, was bestowed with a total of ten offspring, comprising eight female progeny and two male

¹ PWKI is a prominent national organization that is dedicated to advancing the welfare and promoting the interests of both the nation and the state. This organization has been encompassed into the historical narrative of the Indonesian nation's struggle. This organization has a specific objective of achieving the unity of the church (ecumene) by actively engaging in the establishment of cooperative ties and networks among Christian women belonging to different denominations within the church.

progeny. The offspring of the individual in question consisted of the eighth and tenth progeny within the familial unit (*Majalah Berita Oikumene PGI*, 2012).

During the 1950s, Julia Sarumpaet authored an article entitled "*Lagi-lagi Anak Perempuan*" (*Wieder nur ein Mädchen*), which was subsequently published in the *Melati* magazine. This article describes the baptism ceremony of the author's seventh daughter, which adhered to customary practices and involved the participation of several individuals, such as *dongan* (representatives from the husband's family), *hula-hula*, and *boru* (female elders). During the occasion, a spokesperson from the husband's kin made the following statement, "...and this marks the addition of our seventh daughter to our family." While we are pleased with the arrival of our daughter, we harbor a deep desire for immense happiness, specifically in the form of a son who can assume a position of dominance over his sisters.

Julia articulated her discontent and conveyed her frustrations by expressing, "Gradually, the sense of delight dissipated." It is possible that I may never acquire the ability to maintain a state of composure when exposed to such verbal expressions. I experienced emotional distress and a sense of disillusionment. Additionally, the speaker expressed her lack of personal sadness regarding the birth of a female child and her lack of interest in substituting her for a male child.

The present composition authored by Julia demonstrates resemblances to the correspondences of the esteemed national figure R.A. Kartini. As stated by Sita van Bemmelem, the work exhibits a notable subjective component rather than solely presenting a descriptive narrative. In a similar vein to Kartini's renowned work "Door Duisternis Toth Licht!" or "*Habis Gelap Terbitlah Terang*" which translates to "Through Darkness to Light," Julia Sarumpaet penned the thought-provoking piece "*Wieder nur ein Mädchen*" which may be translated as "Once Again, Only a Girl." (*Majalah Berita Oikumene PGI*, 2012).

3.3 The Position of Batak Women

The Batak people possess a profound understanding of their genealogy, which encompasses a significant historical timeframe. This concept is applicable to both individuals

and collectives. Individuals whose ancestors did not experience the disruption of their familial connections with the community, specifically through circumstances such as abduction, enslavement resulting from indebtedness, or fleeing following the commission of an offense, in the tumultuous Pidari era that preceded the establishment of Dutch governance, possess the ability to accurately trace their lineage back to six, eight, or even ten or more generations.

In the context of narrower kinship groups, namely *sasuhu* and *saompu*, individuals possess a comprehensive understanding of the intricate relationships that exist among their fellow members. The interrelated relationships within the bloodline are well recognized, however not all individuals may possess knowledge of the specific intricacies. Individuals do not encounter challenges while expressing their affiliation within the clan or subclan of their ancestral ancestry. It is a common understanding among children that they possess knowledge of their own clan, the fact that their mother belongs to a distinct clan, and that their sisters will eventually form marital alliances with yet another tribe.

When examining the historical understanding held by the Batak community in relation to their lineage, it becomes evident that their knowledge encompasses a significant span of time. This concept is applicable to both individuals and collectives. Individuals whose ancestors maintained their kinship ties with the group during the Pidari period preceding the arrival of the Dutch government, without experiencing abduction, enslavement due to debt, or fleeing after committing an offense, are able to accurately trace back six, eight, or even ten or more generations of their ancestral line without any inaccuracies.

In the context of more specific kinship units, namely *sasuhu* (indicating membership in a certain group) and *saompu* (indicating descent from a common ancestor), individuals possess a comprehensive understanding of their precise familial connections. The interrelated relationships within the lineage are widely recognized, however certain idiosyncrasies may not be universally understood. Individuals may face challenges while expressing their status within their clan or familial lineage. Every youngster possesses

knowledge of their respective clan, acknowledges that their mother belongs to a distinct clan, and anticipates that their sisters will eventually form matrimonial alliances with yet another clan (Vergouwen, 1964, p. 2).

Each person of Batak lineage is a member of the *Dalihan Na Tolu* group. In the context of *Dalihan Na Tolu*, the hierarchical roles of elder brother, younger brother, father, child, grandpa, and grandchildren within a clan are regarded as being of equal importance. Irrespective of an individual's societal position, encompassing roles such as officials, affluent folks, intellectuals, and similar jobs, their status inside *Dalihan Na Tolu* is rendered egalitarian (Silalahi, 2012). When analyzing the role of women in the kinship system of *Dalihan Na Tolu*, the application of the gender concept as proposed by social scientists can be utilized to elucidate the innate and culturally acquired disparities between females and males. These disparities are perceived as inherent attributes bestowed by a divine entity and as cultural constructs that are acquired and internalized from an early stage of development. The differentiation between natural and non-natural (gender) human features holds significant importance, as there is a common inclination to blur the boundaries between these two categories.

The Batak Toba customary law is an example of a contemporary customary legal system that operates within a patrilineal kinship structure, which establishes distinct social statuses for male and female offspring. In many societies, there exists a prevailing belief that male offspring are designated as the rightful heirs to their paternal lineage, whereas female offspring are not accorded the same status due to their perceived transitory nature. In due course, young girls will join into matrimony and assume the role of their husbands, so integrating into their husbands' lineage. Until a female offspring enters into matrimony, she continues to be affiliated with her paternal lineage.

In Batak civilization, which adheres to a patrilineal kinship system, the designation of heirs is typically limited to male offspring. Male offspring are often seen as a source of honor and satisfaction within their own families. Historically, in situations when a couple only had

female offspring, it was not uncommon for the husband to resort to practicing polygamy as a means to conceive male progeny. In many societies, the inheritance of lineage and property is structured in a way that excludes female children from becoming heirs. This is mostly due to the fact that female children do not typically inherit the lineage of their father's clan. Additionally, upon marriage, a female child often forfeits any entitlement to her parents' property, as she gets integrated into her husband's family. In contrast, female offspring are allocated a share through the practice of *holong/silean-lean*, wherein they are bestowed with benevolence, compassion, and fondness by their male siblings. In the event that male siblings exhibit benevolence towards their female counterparts, they may be entitled to a portion of resources. However, it is important to note that male siblings retain the prerogative to withhold such provisions if they so choose (Gultom, n.d., p. 13).

The cultural lexicon of Batak Toba encompasses honorific names that serve to understand the societal position of both men and women. In the cultural context being discussed, males are commonly denoted as "anak ni raja" (offspring of the monarch), but females are designated as "raja ni boru" (rulers of the lineage). Nevertheless, it is important to note that the utilization of these terminology does not inherently guarantee gender equality among the Batak Toba community in terms of resource distribution and decision-making mechanisms during customary rituals. The hierarchical positioning of men is commonly regarded as superior than that of women, a construct that is influenced by both biological and sociocultural factors. In this cultural context, it is customary for male infants to be bestowed with the honorific term "sibursok," which connotes a sense of responsibility. Conversely, female infants are traditionally assigned the designation of "sitatap," which implies their role as observers of beauty (Rigitta, 2021, p. 53).

The historical analysis of the Batak community reveals a longstanding tradition of robust and strategic female leadership, which has persisted from ancient times to the current day. Nevertheless, the Batak community itself continues to face numerous obstacles. Women continue to experience prejudice and marginalization in various domains, including familial dynamics, organizational frameworks, and decision-making procedures. Moreover, it is not

uncommon for them to encounter instances of sexual violence perpetrated by individuals of the male gender who hold positions of institutional power. One of the contributing elements to these challenges might be attributed to the biased interpretation of Batak culture, which erroneously suggests the existence of male privileges. In actuality, the Batak culture does not engage in discriminatory practices or establish a hierarchical structure that places women in an inferior position.

When examining the notion of *sahala*, particularly in relation to women's leadership, one observes a Batak cultural construct that underscores the equitable status of women in comparison to men. The term "*sahala*" originates from the Batak language and is included within several Batak mythological narratives (Tobing, 1963), this implies the combination of authority and charisma. During the early Christian period in the Batak regions, missionaries shown a notable affinity for this particular term. In the year 1943, a periodical named *Sahala*, namely a monthly Bataksbond magazine, was released (Siagian, 2018). The term "*sahala*" in Batak leadership holds a global significance. This observation indicates that the attributes associated with female leadership do not significantly diverge from those associated with male leadership. Another concept that exists is *sahala*, which is derived from three key elements: superior spirituality, superior quality, and superior character. There is no justification for the family or society to undervalue the capabilities and worth of women.

The passage in 1 Corinthians 11:11 underscores the notion that within the context of the Lord, there exists an absence of division between woman and man, as neither gender is regarded as distinct or different from the other. The primary objective of this verse is to underscore the notion that there exists no necessity to segregate or establish a dichotomy between males and females within the framework of divine teachings. Since the inception of humanity, there has been a fundamental interdependence between men and women in their spiritual connection with the divine, as it is an intrinsic aspect of human existence. Men are commonly linked with rationality, whereas women are frequently linked with emotional expression, and it is argued that these gendered associations should be seen as complementary to one another. Julia Sarumpaet further contends that the exclusive reliance

on reason is insufficient, as emotions should also be taken into account and accorded significance.

The biblical passages of Genesis 1:27 and 2:18-20 assert that woman possesses an inherent equality with man. According to religious belief, man was formed in the image of God. It is stated that God expressed the notion that it is unfavorable for man to be in solitude. I will provide assistance to him, ensuring that it is compatible and well-suited to his needs. Peter's lecture on the day of Pentecost can be understood as the realization of the prophecy found in Joel 2:28-29. This prophecy foretells that in the future, during the final period known as the latter days, there would be a manifestation of God's abundant outpouring of the Holy Spirit. As a result of this divine revelation, it is prophesied that individuals, both male and female, will be empowered to prophesy. Furthermore, even those who serve in subordinate positions will also experience this spiritual phenomenon. According to Acts 2:17-18, it is stated that during a specific period, the pouring forth of the Holy Spirit would occur, leading both male and female individuals to engage in prophetic activities (Susanti, 2008, pp. 132–133). Evidence exists of numerous women who hold major leadership roles, such as Phebe, Lydia, Euodia, Syntyche, Priscilla, and Yunias. As seen, individuals are designated as pastors or deacons (Rom. 16:1), collaborators (Rom. 16:3), or collaborators in the Gospel (Phil. 4:2-9) (Susanti, 2008, p. 136). In addition to the aforementioned persona, there exists an additional character named Deborah, who is included in the biblical text Judges 4-5. Deborah exhibited expertise in advisory capacities as well as demonstrated her leadership as a female military commander. In a manner analogous to the veneration of Yahweh as the deity of Israel during the pre-monarchic era, Deborah was bestowed with the honorific designation of "Mother in Israel" for her role in delivering the populace from oppressive circumstances (Jost, 2006, pp. 128–129).

The equality of women and men is demonstrated in the Batak adage, "*La dompak marmeme anak, dompak do marmeme boru, ai rap na tinean do anak dohot boru, sian na martua debata,*" which signifies the equitable treatment of male and female offspring. The individuals in question are provided with equivalent levels of care and compassion, without

any form of discrimination or difference. However, it is observed that in Batak customs, there exists a notable disparity in the roles and positions held by men and women. Specifically, men are bestowed with a prominent status as the inheritors of their parents' legacy, but women are expected to align themselves with their husband's lineage. Nevertheless, when it comes to concerns of inheritance, all genders are afforded equal treatment.

Within the Batak culture, namely in the Batak Toba group, there exists a philosophical concept referred to as "*Anakhon hi do hamoraon di ahu*," which can be interpreted as "My child is the most valuable possession within me." The aforementioned philosophy functions as a perpetual reservoir of resilience for Batak households. The name "*Hamoraon*" encompasses a wider range of significance that extends beyond the mere notion of "treasure." Broadly speaking, the term "treasure" denotes tangible assets that can be measured and valued. Nevertheless, within Batak households, *Hamoraon* symbolizes an abundance of wealth that cannot be quantified. Therefore, it can be understood that daughters hold equal value to sons.

3.4. Esther and Her Struggle

The character of Esther exhibits intriguing qualities and might be regarded as a prominent figure and advocate for women. In response to a formidable predicament, Esther summoned the entirety of the Jewish populace within the kingdom to engage in acts of prayer, fasting, and observance of a mourning period. The individual in question assumed personal responsibility for overseeing the mourning ceremony conducted within the fortified city of Susa, as well as within the premises of the royal palace, as documented in the biblical passage Esther 4:1. Gertz's classification, in conjunction with his colleagues, is both thorough and clear. According to Gertz, the text can be divided into three distinct sections: exposition (1:1-2:23), content (3:1-8:17), and conclusion (9:1-10:3). The exposition serves to elucidate the initial segment, whereby the conflicts within the palace of Ahasuerus are delineated and the primary characters, Esther and Mordecai, are introduced. The substance component of the narrative reveals a plot that centers upon the theme of the annihilation of the Jewish population across the empire, orchestrated by Haman and his supporters. The

narrative's midpoint undergoes a shift in emphasis towards the endeavors of Mordecai and Esther to counteract Haman's nefarious scheme, employing both spiritual means (such as prayer and fasting) and physical actions (such as the daring act of approaching the king), with the aim of unveiling and obstructing Haman's malevolent intentions. The narrative culminates in Esther's triumph and the subsequent victory of the Jewish community. Following Haman's execution, Mordecai assumes his post. The concluding section of the narrative highlights the legitimacy and success of the Jewish community within the kingdom, as well as the founding of the Purim celebration (Gertz et al., 2012, pp. 725–727).

The position of Esther as the consort of the king, coupled with Mordecai's involvement in providing guidance, counsel, and exerting pressure on Esther to advocate for her people, ultimately resulted in the revelation of Haman's various schemes and malicious intentions aimed at the Jewish community. Mordecai was elevated to assume the position previously held by Haman in close proximity to the monarch. The historical content inside this literary work encompasses a decade, namely spanning from 483 to 473 BC, and is given in a sequential manner. In addition to its citation by Herodotus, the veracity of the events chronicled in this book has been substantiated by the unearthing of a tablet in Persia. This discovery serves as compelling evidence that the events described within the text are indeed historical occurrences (Hill & Walton, 2019, p. 351).

The Book of Esther provides insight into Queen Esther's astute comprehension of the kingdom's circumstances, as well as her adept understanding of the psychological dynamics at play in her interactions with King Ahasuerus. Additionally, he possesses a meticulous and sophisticated approach, characterized by accuracy and maturity. Esther's profound commitment to the preservation of numerous lives, including those of her compatriots and the Jewish community, serves as a testament to her deep affection for her people. Esther's devotion to her community exceeds her self-interest. Esther demonstrated an exceptional devotion to fulfilling her duty to safeguard her community via her profound affection. Esther exhibits a genuine sense of patriotism. He exemplifies the qualities of a genuine warrior.

4. CONCLUSION

Education in the Batak society exhibits contrasting gender viewpoints, as men are anticipated to undertake positions of leadership, while women are confined to the domestic sphere as homemakers. Nevertheless, there has been a progressive shift in society perspectives towards the recognition and provision of equal rights for women in the domains of education and employment. Moreover, the impact of the Bible on Batak education is significant, as it offers a solid ethical basis. Hence, via the cultivation of a comprehensive comprehension of biblical doctrines and the promotion of consciousness regarding the importance of education, it is anticipated that the educational landscape within Batak society can flourish, providing equitable prospects for all individuals irrespective of their gender.

The activities undertaken by Esther in order to improve the conditions of her people exhibit similarities to those of Julia Sarumpaet, as both individuals have a shared tendency to protect and advocate for their respective communities. Both individuals exhibit a lack of fear while engaging in conflict, employing their own unique approaches. Historical biblical figures exemplify the attainment of accomplishment by women, not exclusively via their individual capabilities, but also through collaborative efforts with males. Similarly, in the Batak cultural framework, it is apparent that daughters hold a significant and vital position. Hence, it is imperative for both males and females to collaborate harmoniously, since it aligns with their inherent nature. There is no necessity to experience a sense of deprivation in instances where a family lacks male offspring.

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