

# THE DIFFERENCES ON SELF-ESTEEM BETWEEN FATHERS HAVING SON AND HAVING NO SON IN BATAK TOBA TRIBE IN BALIGE, MEDAN, INDONESIA

Mustika

Psychological Faculty, Medan Area University (UMA), Medan,  
INDONESIA.

bukharyahmedal@gmail.com

## ABSTRACT

*Batak custom, from the beginning until now only men have the right to descend the clan to their children and women have absolutely no right. In Batak custom, the sons are called ni-pusu-pusu, ihot ni ate-ate, tum-tum ni siubeon. It means that boys are precious and everything. If someone does not have a son then it is called napurpur tu wind, namaup tu alogo. It means flying into the air and drifting in the wind. Based on the research results and the results of statistical analysis with Wilcoxon W analysis of the proposed hypothesis, it can be concluded that there is a significant difference in the self-esteem between a father who has no son and a father who has a son in Batak Toba. The conclusion is indicated by the data analysis by viewing the value or coefficient difference of Wilcoxon  $W = 595,000$  with the significance coefficient 0.000. This means that the significance value obtained is less than 0.050.*

**Keywords:** self-esteem; having son;having no son; Batak Toba tribe

## INTRODUCTION

Every Batak Toba family is looking forward to the presence of a son. Not having a son is sadness for the Toba Batak family, but everything is the will of God, the Creator. In fact, not all Batak Toba fathers are lucky to have sons. How do the fathers of Batak Toba feel if they do not have sons? The feelings experienced by the fathers on the Batak Toba tribe who do not have any son is not feeling satisfied. He will have the feelings of no meaning, incomplete as a Batak, sad, and feelings of dissatisfaction in himself and this will form a judgment of himself or his self-esteem.

In the Batak custom, from the beginning until now only men have the right to descend the clan to their children and women have absolutely no right. In Batak custom, the sons are called *ni-pusu-pusu, ihot ni ate-ate, tum-tum ni siubeon*. It means that boys are precious and everything. If someone does not have a son then it is called *napurpur tu wind, namaup tu alogo*. It means flying into the air and drifting in the wind. Batak people are desperate to have sons. There is a phrase in Batak Toba society that sounds like this: *Na mate-mate tu anak do jolma Batak*. This means that any attempt is made to have sons to have genealogies, heirs, and to maintain/enforce customary law. There are even times to have more than two wives to have sons. So, how precious the boys are seeing from this phrase (in Damanik, 2012).

## METHODOLOGY

### Toba Batak Tribe

Batak tribe is one of the largest ethnic groups in Indonesia. This tribe many inhabit the province of North Sumatra, especially the area around Lake Toba. In the past, this region was called *Tano Batak*, which means the area surrounding Lake Toba. It is said that *Tano Batak* actually extends to the area of South Aceh and Southeast Aceh. This is seen from the

existence of some people who categorize the people of Nias and the people of Aceh Gayo as Batak people. Tano Batak became smaller after the Dutch government deliberately divided the region for their colonial strategy (Vergouwen, 1986).

Batak tribe has sub-tribes that are strongly tied to each other. There are several opinions about the number of these sub-tribes. Some people say that there are five subs, namely sub Toba, Mandailing, Karo, Simalungun, and Pakpak. However, others also say eleven that is the five subs are added with Pasisir, Angkola, Padang Lawas, Malay, Nias, and Alas Gayo (Malau, 2000).

In general, Batak Toba sub-tribe live and settle in the northern part of the island of Sumatra (North Sumatra), especially in the area of North Tapanuli or Samosir. In fact, Batak Toba people have also spread to the remote areas of this country and even to the country people (abroad). As one of the largest sub - tribes in Indonesia, Batak Toba people are also known as sub- tribes that live and grow in culture. In fact, it can be said that the whole life process of Batak Toba people is a phrase or spark of the culture/customs that lived it.

## **The Kinship System in Batak Toba Culture**

### **a. The concept of Marga**

*Marga* is a Toba Batak term to refer to the parent ancestor of their family tree and kinship. As a tradition, the clan has become the identity and social status of the Batak Toba people that still survive today. The activity traces the lineage of clan lineage which is called *tarombo* (Vergouwen, 1986).

According to Vergouwen (1986), when viewing the reality of the present Batak Toba society, this meaning appears to be inconsistent with the reality because for Batak Toba people, *marga* is also meant to denote smaller tribal units and larger groups. This is also due to the substantial flow of the *tarombo* structure of the various Batak Toba. Batak Toba people still believe that *marga* and *tarombo* are important to look for and be clarified because all Batak people believe that they are *Dongan - Sabutuha*. *Dongan - Sabutuha* means "those who come from the same womb" (Vergouwen, 1986). This is also reinforced by the Batakese saying that *Tinitip bahang huru - huruan/Djolo sinungkun marga asa binoto partuturan*. The meaning of this proverb is "to make a bird cage, one must cut the reeds. To know the relationship kinship people have to ask clan ".

The belief that Batak Toba people are originated from this same womb (one *marga* and *tarombo*) is caused by the determination of their patrilineal lineage structure which means that the *marga* line and *tarombo* of the Batak Toba are passed on by the boys. If Batak Toba people do not have sons, then the *marga* and the *tarombo* will be extinct. The position of a daughter or a Batak Toba woman is as the creator of the relationship because women have to marry men from other patrilineal groups (Vergouwen, 1986).

### **b. Dalihan Na Tolu**

As one of the sub - tribes, Batak Toba people are also known to have a kinship system. The kinship system of Batak Toba puts one's position firmly from birth to death in three positions as set out in *Dalihan Na Tolu*. This kinship system aims to regulate the pattern of social interaction among Toba Batak people (Vergouwen, 1986).

## **Understanding Self-Esteem**

Coopersmith (1967) states that self-esteem is an individualized evaluation of matters relating to himself expressed through an assessment form agreeing or disagreeing, and indicating the

degree to which the individual believes himself to be a capable, important, and valuable individual. A person's self-esteem determines how a person behaves in his environment. The role of self-esteem in determining this behavior can be seen through the process of thinking, emotions, values, goals, and goals to be achieved someone. When a person has high self-esteem, then his behavior will be positive, whereas if his self-esteem is low, it will be reflected in his negative behavior as well.

According to Santrock (2003) self-esteem is an individual's evaluation of himself positively or negatively. This evaluation shows how an individual judges himself or herself and acknowledges whether or not his or her abilities and success are attained. The assessment is seen from their appreciation of their existence and self esteem. Individuals who have positive self-esteem will accept and respect themselves for what they are. According to James (Baron and Byrne, 2004) self-esteem is an evaluation made by individuals. It is a person's attitude towards himself in the range of positive and negative dimensions. Self-esteem as an evaluation made by the individual about matters relating to himself, expressing an attitude of agree or disagreement and indicating the degree to which the individual is convincing himself that he is capable, important, successful, and valuable. In other words, self-esteem is a personal assessment of the precious feelings expressed in the attitudes held by the individual. According to Tambunan (in Meliala, 2009) self-esteem implies an individual's self-assessment expressed in attitudes that can be negative and positive. In contrast to the opinions of Santrock, James and Tambunan, Klass and Hodge (in Meliala, 2009) argue that self-esteem is an evaluation made and maintained by the individual, derived from the interaction of individuals with the environment, as well as the acceptance, respect and treatment of others towards the individual. Self-esteem can also be interpreted as a thorough evaluative dimension of itself (Santrock, 2003).

## **RESEARCH METHOD**

### **Variables Identification**

The research variables used in the data analysis for hypothesis testing are as follows:

1. Dependent variable : Self-Esteem
2. Independent variable : Fathers' status;
  - a. Fathers who have no son
  - b. fathers who have a son

### **Operational Definition**

Self-esteem is an individual's judgment of himself either positively or negatively in which judgment is derived from the interaction of the individual with the environment, as well as the acceptance, respect and treatment of others towards the individual. A person's self-esteem determines how a person behaves in his environment. In this study, self-esteem measurement is derived from the characteristics of high self-esteem: (1) Considering self as a person of value and as good as others who are his own age and respect other people. (2) Can control his actions against the outside world and can receive criticism well. (3) Like new and challenging tasks and does not get confused when something goes beyond the plan. (4) Success or achievement in the academic field, active and able to express himself well. (5) Do not consider himself as perfect, but knows his limitations and expects growth in him. (6) Having democratic values and attitudes and realistic orientation. (7) Being happier and more effective against the demands of the environment.

**Population and Sampling Method**

**a. Population**

The populations taken in this study are married Batak Toba men in Balige. The population in this study amounted to 738 people.

**b. Sampling Method**

The sampling method used in this research is purposive sampling technique, that is sampling technique where the sample member is chosen specially based on the research purpose. The samples taken in this study have characteristics - features:

- Man
- Married
- Have a son
- Do not have a son
- Batak Toba Tribe

**c. Method of Collecting Data**

The data collection method used is psychological measurement scale. The scale used in this study is the scale of self-esteem. This scale is used to reveal the high low self-esteem father who has a son with a father who does not have any son on Batak Toba tribe. For the self-esteem scale, the scale is arranged in the form of attitude scale in the form of favorable statement to be a positive attitude toward the issue and situation of the statement and is unfavorable which contains the negative attitude toward the content and condition of the statement (Azwar, 2008).

**Validity and Reliability**

One simple way to see if the content validity has been met is to see if the items on the scale have been written in accordance with the blue print, which is in accordance with the pre-set area limits and check whether each item is in compliance with the indicator behavior to be revealed. In this research Product Moment correlation technique from Pearson is used, that is:

$$r_{xy} = \frac{\sum xy - \{\sum x\}\{\sum y\}}{N} \div \sqrt{\left\{ \frac{\sum x^2 - (\sum x)^2}{N} \right\} \left\{ \frac{\sum y^2 - (\sum y)^2}{N} \right\}}$$

Note:

- $r_{xy}$  = the correlation coefficient between x and y.
- $\sum xy$  = number of multiplication products between x and y.
- $\sum x$  = total value of each item.
- $\sum y$  = number of constant values.
- $N$  = number of research subjects.

To simplify the calculation, the Statistical Product and Service Solution (SPSS) version 16.0 for windows is used. The Alpha - Cronbach coefficient formula as follows:

$$\alpha = \frac{K \cdot r}{1 + (K - 1) r}$$

### Data Analysis Method

The method of analysis in this study is to see the difference of self-esteem of fathers who have son and who do not have son in Batak Toba by using Wilcoxon W analysis technique of using Sygel (1990) formula as follows:

$$z = \frac{T - \sigma T}{\sigma T} = \frac{T - \frac{N(N+1)}{4}}{\sqrt{\frac{N(N+1)(2N+1)}{24}}}$$

### DISCUSSION

In this section some various matters relating to this research will be presented including (A) Orientation of Scene and Preparation Research, (B) Implementation Research, (C) Data Analysis and Research Results, (D) Discussion.

#### Scenario Orientation and Research Preparation

This research was conducted in Balige District which is located at Jl. Muliaraja No. 26 Balige. Balige District is at 2° 15' - 2° 21' North Latitude and 99° 0' - 99° 11' East Longitude, with topographic and diverse land constellations, ie flat, ramps, and steep. The area of the Balige District is 91.05 km<sup>2</sup>, with the northern boundary: Lake Toba, South: North Tapanuli Regency, West: Tampahan Sub district, and East: Laguboti Sub-District.

The district is located at an altitude of 905 - 1200 meters above sea level so that humidity is quite humid. This sub-district consists of 29 villages and 6 sub-districts, with a total population of 37,008 people. Land area in Balige District is 9,105 Ha and used for paddy field as much as 2,929 Ha and the rest is dry land, building location/housing and others. The livelihood of the inhabitants of this sub-district is mostly as farmers.

The scale is arranged based on Likert scale with 4 answer options, namely *Strongly Agree (SS)*, *Agree (S)*, *Disagree (TS)*, and *Strongly Disagree (STS)*. For the positive items the scores are: value 4 for SS answer, 3 for S, 2 for TS, 1 for STS. For negative or unfavorable items, the reverse assessment of a positive items or favorable aitem that is 4 for the STS answer and so on up to a value of 1 for the SS response.

The study was conducted on 29 April - 5 May 2014 on Batak Toba's fathers who are domiciled in Balige sub-district, which is 68 people, where 34 people have sons and 34 others do not have sons. The implementation of the data retrieval in the framework of this study is conducted by giving a scale of self-esteem to the fathers of Batak Toba who have no son and have a son in the District Balige. After meeting, the researcher introduces himself and at the same time conveys the intent & purpose of conducting the research, and explains the procedure of filling the scale. After understanding it, the self-esteem scale was distributed to 68 Batak Toba fathers. This data collection takes place from house to house, so the scale file is left to be filled and retrieved the next day at the residence of the research subject.

Based on the results of a self-esteem scale study on 42 items of statement, it is known that all statement items are valid. A valid item has a validity coefficient between 0, 676 and 0, 949 with a reliability coefficient of 0, 993.

**DATA ANALYSIS AND RESEARCH RESULTS**

Based on the analysis, it is known that the self-esteem variable data, spreading to follow the normal distribution, that is distributed according to the principle of Ebbing Gauss normal curve. As a criterion when  $p > 0, 050$  the distribution is otherwise normal. The following table summarizes the results of the distribution normality test.

**Table1. Calculation Result Summary of Normality Distribution**

Variable	Average	SD	K-S	P	Description
Self Esteem	109.338	43.069	2.271	0.000	Not Normal

Note:

- Average = Average value
- K-S = Price of Kolmogorv-Smirnov
- SD = Deviation Standard
- p = Opportunities of Error Occurrence

Homogeneity test of variance is intended to find out whether the subject of research is in some psychological aspects, such as self-esteem data is the same (homogeneous). Based on the homogeneity test of variance it is known that the subject of the research comes from a homogeneous sample. As a criterion when  $p > 0.050$  then declared homogeneous (Nisfiannoor, 2009). Table 4 below summarizes the results of homogeneity test of variance:

**Table 2. Calculation Result Summary of Homogeneity Test of Variance**

Variable	Homogeneity Test	Coefficient	P	Description
Self	Levene Test	5.307	0.024	Not Homogen

Based on the normality and homogeneity test which showed no normal distribution and not homogeneous, the statistical analysis in this study cannot use the parametric difference test analysis. The statistical analysis used is non parametric Wilcoxon W, which shows the result of the difference with the coefficient of: 595,000, with  $p = 0.000$ , meaning  $p < 0.05$ , the hypothesis can be accepted in the sense that there is a difference in the self-esteem in terms of having a son and having no son. The self-esteem variable in this study is expressed using a scale of 42 items and formatted by using Likert scale with 4 answer options, then the hypothetical mean is  $\{(42 \times 1) + (42 \times 4) / 2 = 102,500$ . Based on the data analysis, as seen from the analysis, it is known that the total empirical mean of self-esteem variable is 109.338. The self-esteem of fathers who have a son is 150,147; the self-esteem of fathers who have no son is 68,529. In an effort to know the condition of self-esteem, it is necessary to compare mean/empirical average value with mean/hypothetical average value with pay attention to the amount of SB or SD number of each variable being measured. The value of SB or SD of self-esteem variable in total is 43,067, the self-esteem of fathers who have a son is 5.176, and the self-esteem of fathers who have no son is 17,529. So if the mean//hypothetical average value  $<$  mean/ empirical average value, where the difference exceeds the number of one SB/SD, it is stated that the subject of study has high self-esteem and if the mean//hypothetical average value  $>$  mean/empirical average value, where the difference exceeds the number one

Deviation Standard, it is stated that the subject of research has a low self esteem. Furthermore, if the mean/ empirical average value is not different (not exceeding the number of SD or SB) with the mean/ hypothetical average value, then the subject of self-esteem is stated moderate.

**Table 3. Calculation Results of Hypothetical and Empirical Average Values**

Variable	Average Value		SD/SB	Description
	Hypothetical	Empirical		
Self Esteem	102.5	109.338	43.068	Moderate
Self Esteem in having a	102.5	150.147	5.176	Very High
Self esteem in having no	102.5	68.529	17.529	Very Low

**Table 4. Result Summary of Wilcoxon W**

Self Esteem	Having a son	Having no son
Low	0	16
Moderate	21	18
High	13	0

**DISCUSSION**

The results of this research prove that there is a significant difference in self-esteem between those who do not have a son and who have a son. This result is known by viewing the value or the coefficient difference of Wilcoxon  $W = 595,000$  with a significance coefficient of 0.000. This means that the significance value obtained is less than 0.050. Thus, the proposed hypothesis which reads that there is a difference between fathers who have no son and have a son, is declared acceptable.

Factors that affect the self-esteem are the individual's internal factors, environmental factors in the family, and social environmental factors outside the home. Judging from the internal factors of individuals in which the ideals of Batak Toba society is to achieve the purpose of life (3H), then for a father who does not have a son on Batak Toba tribe, this value and aspiration cannot be achieved because of the absence of a son in his life. This will affect his self-esteem so that he tends to lack of self-respect. If it is compared to a father who has a son, his values and ideals can be attained with the presence of a son in his life and that affects his self-esteem so that he is more in self-respecting.

The family environmental factors also affect the self-esteem of Batak Toba fathers which the parents and relatives of a father Batak Toba also expect a successor clan from his son. For Batak Toba's father who does not have a son, his family's hopes cannot be achieved by the absence of a son. This will affect his self-esteem and thus tend to be less appreciative of himself. If it is compared to a father who has a son, his family's expectations can be achieved by the presence of a son in his or her life and that affects his self-esteem so that he is more in self-respecting.

The social environmental factors outside the home also affect the self-esteem of Batak Toba's fathers which the Batak Toba culture considers a very valuable boy as the successor of the clan, so that the father of Batak Toba who has no son of his clan will be extinct and less appreciated & respected. For Batak Toba's father who does not have a son, his worth and sense means his lack of social environment. This will affect his self-esteem and thus tend to be less appreciative of himself. If it is compared to the father who has a son, the worth and

sense of meaning can be achieved by the presence of a son in his life and that affects his self-esteem so that he is more in self-respecting.

## **CONCLUSION**

It can be concluded that there is a significant difference in the self-esteem between a father who has no son and a father who has a son in Batak Toba. The conclusion is indicated by the data analysis by viewing the value or coefficient difference of Wilcoxon  $W = 595,000$  with the significance coefficient 0.000. This means that the significance value obtained is less than 0.050. Thus, the proposed hypothesis that there is a difference between a father who has no son and who has a son is declared acceptable.



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