

Communication Interaction Of Double Burden Batak Women In Patriarkhi Family In Gender Analysis In North Sumatra

Nursapia Harahap

Faculty Social Sciencies University State Islamic North Sumatra

*Corresponding Author

Email : nursapiaharahap@uinsu.ac.id

Abstract

Study aim for knowing how interaction social family woman batak *double burden* in a patrilineal culture a gender analysis . Study this conducted with approach qualitative descriptive , collecting data with observation and interview to woman special double burden hobo woman scavenger , interaction social with children , husband and environment . This study is supported theory interactionalist Symbolic Herbert Blumer and the Hierarchy from Abraham Maslow . Research results show that woman working hobo _ as scavengers in system kinship patriarchy is bone back family Beside function reproduction , care child , serve husband and take care house stairs . Woman trying for Fulfill needs house stairs , education child children and social _ Attitude independent and work hard supported by existence expression culture " *my son " hamoraon , hagabeon hasangapon in au* " make woman fight hard even though treatment husband no protect family. Work hard wife no considered husband as a advantages proper woman _ to be appreciated rather on the contrary man man feel stepped on price herself because wife taking over not quite enough answer house ladder because traditional batak man man is "King". There is an anomaly that appears where husband which no occupy function gendered will _ agreed custom customs no considered gender deviation . Condition this cause crisis integration Among husband and wife so that harmony house ladder start eroded . Different with attitude child child to parents , children the child is very obedient and respectful to his father and mother even though not quite enough answer family it 's on the shoulder mother . Relation social and interaction that is built very closely and well , raises attitude of love dear , cheer up high learning , responsibility _ responsibility , cooperation and mutual help Among child constructed by conditions double *burden* mother .

Keywords : *Interaction _ Social , Double Burden Women , Patriarchy*

INTRODUCTION

Man as creature social need Interaction with other people around him . communication social alone is connection dynamic , between _ a with group other in a interactive relationship (X i a o , 2 0 1 8) Sociologist famous from Canada , Erving Goffman look at a Public formed because existence individual individuals who do interactions tied in one connection social . good with different races, religions and ethnicities . Ethnic group Batak comes from from north Sumatra has 500 tribes that come from from clan clan namely Batak Toba, Angkola , Mandailing , Pakpak , Simalungun , Karo. Toba Batak are be in the north of North Sumatra while Angkola and Mandailing be in the the south which is populated majority bordering muslims _ direct with West Sumatra. System family kinship _ batak is patriarchy built with system *Dalihan Natolu ; Ora, Kahanggi , Son of Boru . Mora* is family wife , *Kahanggi* family husband , *son of Boru* is family woman from husband . Third designation this have the position and function of each carried even indoor seating _ *paradatan* already determine somebody is *Mora, Kahanggi* or *Anak Boru* (Siregar , 2021). Norman Denzin (1987) in Father even explained that process transformation identity in approach theory interaction symbolic , stand on effort construct draft self and social interest relationships . Denzin, stated dynamic self is a process in where somebody by active for increase teak self - managed from language skills in self man in interaction with other people.

In life daily woman *batak* is worker hard and tough . woman is bone back family . Nature give birth , take care of house stairs , the wife should also work hard _ for Fulfill needs family especially in rural areas as well as in urban areas . Term *Hosts* and *Parengge-rengge* is designation for women working hobo _ as traders in the market center working start at one o'clock night until afternoon day . is work hard comparable with appreciation which given on work hard lousy them by culture and treatment husband . In gender study that should each other 's role must appear to the surface like Duty husband as bone back family and wife with Duty domestic . Culture patriarchy still very attached to the system kinship family hobo , good relation social , political , economic , and cultural . Impartiality , asymmetry and dominance to woman so come to the fore . Girls don't have autonomy in take decision in family because culture set the norm to practiced so that called as woman customs (*Patria*). Ayu also mentioned in the research that woman considered as source appearance problem with all attributes and functions that are owned then women are made as creature number two ((Rengkaningias, 2018) In there is a Balinese tradition called *Leak*; is magic based _ *Durgaism* change form man shaped monkey or very bad rated pig _ then the leak is assumed female . This idiom excess power based ideology patriarchy and at the same time legalize subordination man man to woman with excuse for harmony social . As a result , women Becomes marginalized in Balinese society . (Atmadja et al., 2015)

Discrimination this no only happening in Indonesia but in women in Europe also occurred in the 19th century . Académie des Sciences, one of the college tall leading no give chance on a Curie a doctor receiver Nobel Prize in Physics and Chemistry in France as power teacher because he a girl who has have husband is also a scientist . world of science not yet fully sincere give Nobel Prize for female . Once Hypatia followed footsteps his father professor mathematics write various books in the library of Alexandria, scholarship buried along with murder to he consequence contradiction big Among Neo Platonic school with adherents christian . Laura Bassi professor at the University of Bologna 1732 almost without meaningful award _ because he give birth to child . Contradiction this appear because scientist woman no will can professional and competent if time many spent for reproduction , care affairs domestic and family . Affairs give birth to considered blocker in reach success in science . So scientists at this time more many live in a monastery so that can concentration full in study science .

Data above show that marginalization woman already there is since ancient times in various part of the world. Only just discrimination rather scrape a little with existence affirmation Act . But reality on the ground difficult to be scraped (Dewi et al., 2020) because Support culture and understanding social as well as teachings religion. The Kingdom of Saudi Arabia is lacking agreed with gender equality . Gender in Saudi Arabia interpreted as difference function Among men and women constructed by norms _ culture that is no permanent customized with situations and conditions (Dewi et al., 2020). Life woman scavengers

Development technology inspire the girls want to exist in various field fight to get the widest opportunity and place breadth with various movement that appears including movement _ feminism . This movement attempted fight for right right women to be equal with people man . woman isn't only mother house ladder but women have a chance too work other sectors outside Duty domestic .. girl want to actualize herself to the outside world so that others don't looking at adjacent eye to female . In field Politics in Indonesia is appropriate mandate law Law no. 22 of 2007 regulates composition organizer election give 30% chance of representation people weather in the world of politics . There are results research conducted _ Gusmansyah that is for the DPR RI 18% of previously which was only 12% and for representation in the DPD is a bit more tall than representation in the DPR, which is 27.3% of

previously 18.8%. Study results that show that comparison men and women in institutions legislative still low (Gusmansyah et al.,).

Women have a share big in enhancement economy family because demands needs more and more family increase good cost education, needs basics and needs technology. Condition this want to no want to demand woman take role for wheels economy family could survive . Though thereby man men should too permanent To do function as head family . Girls can increase well-being his family with To do activity effort productive house ladder including girl who has profession as scavengers .

Scavenger is individual or a group of people who source his life obtained with steaming or gather goods used ; iron , paper nor ingredient plastic found in te (Wiyatna, 2015) mpat disposal trash . collector goods used get income that is not determined start from Rp. 10,000 to with 100,000 thousand one day depends from goods second hand for sale . ((Asliati, 2017) . Low income scavengers in Ambon (Ony , at all ,2015) only just maintain live ((Hutapea et al., 2019) scavengers always endure although in condition everything deficiency from income far under average standard ((Suhartono et al., 2020) .Test study PLS analysis reveals that is factor social demographics and activities economy take effect positive and significant to welfare .. Income collector man more tall income than scavengers woman only just collector goods more used _ mostly done by women and more _ age in effort for endure life from problem poverty (Saptra , 2021 et all). Desire for give life and rights school for child Becomes solid foundation _ for scavengers for work . (Pratiwi , 2017) woman scavengers as seeker living attempted for help economy family , outside profession house stairs (Prasetijowati , 2021, at all). Activity woman as collector goods used Becomes vulnerable social because often experience disturbance from party condescending party _ profession them . (Lamaya 2022, at all). beside vulnerable Social scavengers are also vulnerable teadap disease because always relate with trash that has been rot especially scavengers no obey with protocol protector health (Sartika , at all, 2020). The results of the study of experts health in the field melasma is caused exposed sustainable sun _ for scavengers (Marianingrung, at all 2019), too. appearance vaginal discharge in women because side by side with viruses and bacteria (Febriani, 2022, at all), dermatitis or inflammation skin like itchy itching (Sartika, 2020 at all) and the appearance disease channel breathing (Hartini at all, 2015).

Scavenger have enough contribution _ big in guard sustainability environment and balance ecosystem river and land . how much the destruction ecosystem if rubbish inorganic no collected . This thing will Becomes problem big in life human . Beside it's also a businessman ingredient inorganic will overwhelmed look for ingredient raw factory so that have excess to increase price production .

The above is benefit activity scavengers to government . But there is very crucial thing with existence scavengers female . Life family distant scavenger _ from the word prosperous worried will give birth to child child deficiency teeth and stunting Beside it also becomes study priority , where woman work from start dawn until afternoon day . How they look after child children and husband . Children really need _ attention from a mother . If things this continue then worry _ will increase risk happening disturbance inappropriate behavior _ good for children and their erosion interaction husband wife result in appearance disintegration communication between member family.

Gender is traits , roles , attributes and behaviors inherent in men and women that are socially shaped _ culture . There are some define gender and sex two the same thing . Sex that seen from type sex that is designated men and women _ according to function reproduction . There are several incoming term _ in gender category ; gender identity that is view somebody to big , cisgender gender identity is appropriate with type gender , transgender; identity self

different with type gender . Meaning sex or type sex by biological is difference or distribution two type sex human being seen from form body , something already _ certain no could changed brought since born and as grace God ((Family & Toba, 2020) male have a penis, Adam's apple , beard and secrete sperm . Girls have function reproduction give birth and have breasts . Gender identity is part from symbol in interpret attribute masculinity and femininity individual start shown with different shapes . _ The reality man will means loss of identity masculinity caused use style or attitude that _ stereotype used by women . Media as source information , sustainable , entertainment, and motor aware or no has formed vision new in show gender identity .

Gender begins with birth revolution industry in england 17th century , happened discrimination sexual to girl , then appear movement ISIS protests against abuse sex by men . _ _ Appear affirmation roles and functions boy and girl based on construction social (Rigita , 2019). Studies on gender do not can miss from religious norms governing about difference role boy and girl good in relation social social nor in fulfillment rights and obligations . In women's religious rules are always seconded good in taking decisions , leadership , and sharing treasure inheritance . In norm culture is also women made as creature number two . Not realized culture too _ play a role nourish difference girls and boys as a identity in relationships and interactions social . Research results about female gender workers in West Java (Herawati , nd) that worker woman capable make more money big from income men . This thing Becomes trigger appearance ripples small Among husband wife . Husband by instinctive no want income wife more big because man in study theoretical is guarantor answer family even though in reality a little deviate .

Gender differences should be no bring up problem will but in reality gender differences give rise to persistent problems in the environment social community (Nur, 2019). Cultural values booster main appearance subordination man man to female . Cultural values more dominant play a role give rise to ego centric man man feel more great from female . ((Hervey, 1998)

In reality social that strong society _ hold score culture or wisdom local woman always marginalized _ with the power you have as a legitimacy downhill culture _ difficult heredity _ removed from time to time time.when woman home ladder start consider culture as support injustice often occur quarrel and often cause violence to female . Right man more men _ big compared his obligations in culture result in appearance not harmony in house ladder that can result in appearance misalignment in connection House stairs . when woman realize that score adopted patriarchy _ the culture straddle right , here beginning happening prolonged turmoil . _ Relation social will disturbed with no the harmony a family . Husband no feel guilty when obligation no held completely . This thing will compared to backwards to woman where culture will just girl who doesn't doing obligation fully although woman already attempted replace duties and responsibilities answer husband . (Hervey & Shaw, 1998)Rodiyah, nd)

This thing caused many factor including tradition culture and part of religion that always number double woman in question rights and needs is caused by rules , norms nor culture and sanctions social . Stereotypes, negative labeling , impoverishment economy , opportunity career , lot politics , no chance position strategic , burden a lot of work , oppression culture is description gender inequality (Fakih, 1996). Gender studies do not just eye miss from religious studies . In religious teachings explained how rights , duties and responsibilities answer girls and boys so is _ culture . Culture reconstruct repeat about meaning difference role boy and girl in environment social community (Astuti , 2016).

Theory Hierarchy

Man is creature God who has encouragement for endure life where needs biologists and psychologists must fulfilled.Abraham Maslow reveals that man in life and life need water,

food , sex, oxygen , existence and appreciation and elements element physical push _ life human . (Bagas, 2020) looking at needs physiological this , as the most basic and dominating needs man for To do something action certain . Second ; need for security z, need this will urge when needs first already fulfilled . Third ; needs relationship (*social affiliation*) , human need someone else and always interact with environment its people . Fourth ; needs recognition (*esteem*); man in everyday need the awards given no only in form object but in form appreciation self someone . Fifth ; needs actualization self (*self actualization*) actualization self , want show ability himself to others (Sutrisno , 2015).

Women who have role double in affairs domestic and seeker living many experience depression mild consequences _ to pattern nurturing child . Among them appearance attitude Rough same child , less care to husband and environment social . If things this occur by Keep going continuously result in woman will lost happiness and balance soul . (Schumm et al., 2005)et al., 2005) (Bratberg et al., 2002)

In assessment carried out Bratberg explain that two work done _ together will result in mental burden for girl ((Bratberg et al., 2014)

In Other studies are also described that happening crisis economy, war , world disaster , covid 19 requires woman To do profession double because man man many lost work (Banks, 2019). Girls will take over Duty husband in fulfillment needs house ladder when husband must be retired from profession or housed . The irony again that profession man man already start taken over woman for example job at gas station , driver grab, bus trans, worker buildings and more so on . Reality social this want to no want in the end woman will Keep going Becomes bone back family . Working woman as scavengers is bone back family where woman work start at 4 am until 10 o'clock even until evening.

interpreted as the power possessed man more from what is in women (Rokhimah et al.). Like a bloodline should _ bring clan or name back , problem treasure inheritance , taking decisions , obligations finance party men , tendencies family more men _ take precedence as a relation dominant social . _ That is , the law descendants in patriarchy according to the father's line . Name, treasure belong to , and power head family (father) inherited to child men (Rokhima et al.,)

RESEARCH METHODS

Assessment this use approach qualitative descriptive with interview and observation Observation is supported theory interactionalist symbolic from Herbet Blumer and George Herber Mead (meaning , language and thought as well as socialization self (Griffin, 2003, Ahmadi, 2005) done for collect data about reality performance woman batak scavengers as well as interaction social Among wife with husband, parents with child awakened child _ environment social patrilineal family . Whereas Interview conducted for collect data _ related things _ with flexibility culture and exchange duties and responsibilities answer woman *double burden* . Study this carried out in the city of Medan with reason the base of Medan City is center cities and places transact business and government so that allow scavengers _ for life because many produce rubbish plastic , iron and goods goods junk until 2000 tons per day.

RESULTS AND DISCUSSION

Speak problem woman is interesting thing , remember _ more from half world population is female . Various type dilemmas and problems that arise in relation social Among

boy and girl especially in Thing home stairs . Life house ladder built with presence girls and boys tied in one bond sacred marriage _ originated from background different back . _ For made one same understanding _ about family Among husband with wife , child as well as parents too with environment and built customs . _ Likewise _ _ with family background _ built with system patriarchy especially in family hobo .

In The reality is Batak women more many *double burdens* ; burden double one side as wife *plus* mother , on the other hand as bone back family . Like thing to do woman batak scavengers . They must work gather goods junk start from 4 am even until the afternoon . scavenge rubbish little by little hope there is goods used _ _ exchanged so money. They no think again about health , dirty trash , with his fingers without their bottom kais the trash only for a bottle Aqua bottles and stuff goods other so you can can be exchanged for rupiah brought go home to the house because child child waiting a mouthful of rice at home . Poor inheritance make they more spirit fight for life his family . Leave time dawn is a must for woman scavengers before rubbish appointed by officers cleanliness . They attempted actualize herself in activity scavenging so that what is always glorified in culture after home ladder " *my son " hamoraon , hagabeon hasangapon him* ". Motivation want to send to school child as high as height make women _ batak *double burden* as scavengers no once tired . Scavenger girl want to outline name his family with make child child so success as a basic experience gained _ _ in life and life . Experience here according to (Baiduri , 2015) from results the study is Step reconstruction in increase existence in build keep others against house the stairs . Static life at home the liminal experience he gained will Becomes Step reflection to change of status, position and role . Culture reconstruct as a ideology that when woman already marry carry burden cultural , on the shoulder woman continuity life all house ladder even though in arrangement culture patriarchy that man more dominant . However , domination _ man that is on thing auspicious thing _ one parties , for example distribution treasure inheritance , and lineage . There 's a kind of ideology that is constructed from from Toba Batak culture , Angkola and others that Batak women who have home ladder carry burden cultural (*cultural burden*) that in her shoulders charged continuity life and education his children . Assumption culture that a good mother and wife _ no guard children , manage (*manage*) income husband but capable woman _ give family life , schooling _ child as high as possible . Position woman in life social economy , as worker hard no capable dissect role man in take decision . Husband still dominant determine attitude even though the woman who should be look after house ladder Becomes bone back family . Reality social believe role double this as a greatness man in lead house stairs .

Women's double burden in family patriarchy

When Thing this linked with gender issue , this considered as a reality oppression people woman where woman Becomes bone back family temporary relation socially built _ must take precedence family men . Example small in Problem day highway , a obligation for a house ladder for visit family husband more first in every year than family wife , if no thereby woman will considered a person who does not customary , wrong in view custom . This gender inequality nourished by culture hobo and considered that as a greatness party men . Reality this Becomes dilemma big day this when woman already condemn education . Girls feel restrained with existence norm culture always _ looking at woman as a consumption culture that must obedient and obedient . customary norms it's been a while cause ripples small in house ladder so that bring up pebbles small as a stumbling block in build mahligai house stairs , even ironically again this Becomes a possible contradiction _ result in collapse mahligai house stairs (Rigita , 2019).

There is fertilization social done _ Public around in relation social . Meaning bad for husband no will appears on a wife who is a *double burden* . Position , relationship social and interaction social woman in system patriarchy relatively woman marginalized . . Study results Harn woman carry burden house ladder look for living , doing profession home and care child who doesn't proportional . Religious norms emphasize man man as guarantor answer family however on the other side norm culture and religion nourish inequality in women (Boo, 2021) . Relation strong social _ appears in children child whose mother *double burden* . children _ they have high *responsibility* _ to work at home for replace Duty domestic her mother as bearer burden family . children _ they have work same strong _ shoulder to shoulder in operate activity at home and have high spirits _ in study . love _ Dear to parents is very big because remember that mother as guarantor answer family Beside function reproduction give birth to child and serve husband . Interaction social they constructed with condition relative economy _ low so love _ love each other help , attitude independence and respect for parents is very big . children _ they ripe before time in undergo life and life .

Hard life in the middle struggle the economy is getting heavy capable create woman scavengers and their children Becomes strong personality , tough , independent , wise _ in resolve problem and ready live in situations and conditions whatever . Spirit high learning _ appears in children child scavengers because child they no will repeat story pain her mother as scavengers . Boys are very fond of ibotonya (sister girl) because figure shadow her mother is on sister female . Relation social building built on _ family mother who *double burden* is very strong . Strength relation that constructed with condition a very apprehensive life , where mother as bone back house ladder so that realization the expression " *my son do hamoraon* (pride , *hagabeon* (greatness (, *hasangapon* (greatness) in au "), different from the study conducted Rizqa that routine profession influence to integrity family (Anita et al., 2020)

Reality social it's been a long time with alone bring up resistance culture , by slowly will scrape patrilineal culture . Flexibility culture will appear with role doubles done by women _ batac this in accordance with studies conducted by professors _ Sjafrin Sairin (Baiduri , 2015). Scavenger is asset big government in the area urban remember production rubbish city the terrain that so big up to 2000 tons per day . There's a thing things to do noticed by the government problem health and empowerment economy woman scavengers Scavenger.Female is printer generation young forward if health and economy disturbed so will give birth to weak generation .Women _ scavengers need given counseling about enhancement economy level sector with prioritize wisdom local . so that Among scavengers , collectors , agents and factories _ _ processor is one fair and proportionate chain.

CONCLUSION

Women with double burdens in patriarchal families are very concerned on one side as the backbone of the family and on the other hand as housewives who take care of their husbands and children. The assumption that men are kings encourages the emergence of subordination to women. Culture always favors men in everything. However, the reality on the ground is that when men do not carry out their duties and responsibilities, the culture does not blame, on the contrary. When women workers do not carry out their domestic duties, women are always eliminated from the culture. This is something that is unfair in gender studies, that men and women will be the same in terms of work whether the work is in the household or work outside. Cultural conflict with gender becomes a dilemma in a working family.

Communication between wife and husband is not interactive because women feel intimidated and not treated wisely.

There is something interesting that the appreciation of children whose mothers work is very large for male parents even though they are not fully responsible for the family economy. Interaction Children and families are very good and have a strong inner bond. Mutual help and good cooperation are created in families whose mothers are scavengers.

REFERENCES

- Anita, R., Abdillah, MR, Wu, W., Faizal Sapthiarsyah, M., & Sari, RN (2020). Married female employees' work-life balance and job performance: The role of affective commitment. *Pertanika Journal of Social Sciences and Humanities* , 28 (3), 1787–1806.
- Asliati, A. (2017). Socio-Economic Condition of Scavenger Community at Muara Fajar Rumbai Final Disposal Site (Tpa) Pekanbaru: Phenomenon and Solutions. *Social Culture* , 14 (2), 150. <https://doi.org/10.24014/sb.v14i2.4430>
- Atmadja, NB, Ballet, LP, & Rai, IW (2015). Deconstructing Gender Stereotypes in Leak. *COMMUNITY: International Journal of Indonesian Society and Culture* , 7 (1), 71–78. <https://doi.org/10.15294/komunitas.v7i1.3597>
- Bantul, K., & Yogyakarta, DI (2017). *THE ROLE OF WOMEN scavenging associations at PIYUNGAN TPSP, BANTUL REGENCY, YOGYAKARTA SPECIAL REGION* . 5 , 127–136.
- Boo, HS (2021). Gender Norms and Gender Inequality in Unpaid Domestic Work among Malay Couples in Malaysia. *Pertanika Journal of Social Sciences and Humanities* , 29 (4), 2353–2369. <https://doi.org/10.47836/pjssh.29.4.14>
- Hervey, T., & Shaw, J. (1998). Women, work and care: Women's dual role and double burden in EC sex equality law. In *Journal of European Social Policy* (Vol. 8, Issue 1, pp. 43–63). <https://doi.org/10.1177/095892879800800103>
- HS, S., & Salamah, U. (2021). Empowerment of Women Scavenger Groups in Rawa Limba, South Tangerang through Training for the Establishment of Small and Micro Enterprises. *Journal of Abdimas Ilmiah Citra Bakti* , 2 (1), 128–136. <https://doi.org/10.38048/jailcb.v2i1.263>
- Hutapea, B., Ayun, TQ, Cherika, C., Natashya, R., Noviana, R., & Soedaryo, S. (2019). Live a Happy Life and Prosperity for Scavengers. *Psychology : Journal of Psychology* , 2 (2), 65. <https://doi.org/10.21070/psikologia.v2i2.975>
- Marhaeni, AAIN (2015). *THE ECONOMY OF THE WELFARE OF THE FAMILY OF scavengers Made Yustisa Putri Wiyatna 1 Faculty of Economics and Business . Udayana University (Unud), Bali, Indonesia Email: made_yustisa@yahoo.com It is recognized that the problem of waste is now a scourge in every region (Darma, d . 04 , 282–295.*
- Pratiwi, IW (2017). *The Meaning of Life for Scavengers in Jakarta* . 6 (1), 21–36.
- Rengkaningias, AU (2018). Women in the Media's View: Labeling Women as "Agents of Problems" in the Merapi Newspaper. *Communication* , 9 (1), 35. <https://doi.org/10.36080/comm.v9i1.615>
- Rodiyah, R. (nd). *Implementation of the Independent Learning Campus Independent Program in the Digital Era in Creating Character and Professional Law Students* . 7 (2), 2021. <https://doi.org/10.15294/snhunnes.v7i2.737>
- Schumm, JA, Stines, LR, Hobfoll, SE, & Jackson, AP (2005). The double-barreled burden of child abuse and current stressful circumstances on adult women: The kindling effect of early traumatic experience. *Journal of Traumatic Stress* , 18 (5), 467–476.

Suhartono, O., Islam, U., Kiai, N., Achmad, H., & Jember, S. (2020). *Independent Learning Policy Independent campuses in carrying out education during the covid-19 pandemic* . <https://ejournal.uin-malang.ac.id/index.php/alrosikhuun/indexPage%7C8>

Xiao, A. (2018). *Concept of social interaction in communication, technology, society* .

Astuti , YD (2016). Media and Gender (Study Descriptive Representation Stereotypes of Women In Television Advertising _ private). *Prophetic : Journal Communication* , 9 (2), 25. <https://doi.org/10.14421/Pjk.V9i2.1205>

Bagas, MA (2020). Relevance Theory Hierarchy Abraham Maslow's Need for Motivation Work Member Organization Islamic Religious Education . *Syifaul Qulub : Journal Islamic Guidance And Counseling* , 1 (2), 100–108. <https://doi.org/10.32505/Syifaulqulub.V1i2.2244>

Baiduri , R. (2015). *No just For Money, Meaning Toba Batak Women Trader in Medan City* .

Dewi , NR, Fikri , AI, & Febriani , A. (2020). Dynamics Gender Equality in Saudi Arabia: A New Hope in the Era of King Salman. In *Journal Social Politics* (Vol. 6, Issue 1).

Herawati , M. (ND). *Gender Meaning of Women Media Workers in West Java*

Family , K., & Toba, B. (2020). *Portrait Gender Mainstreaming In Life Toba Batak Family in North Tapanuli (Gender Analysis Approach Sociologist) Harisan Boni Firmando Tarutung Batak Toba State Christian Institute of Religion wrong Understand , Interpreted And Made Lan* . 3 (1), 47–62.

Nur, I. (2019, November 1). *Urgency Of Islamic Education Based On Gender Equality In Restoring The Patriarchy Culture In The Woman Kokoda Environment Of West Papua Indonesia* . <https://doi.org/10.2991/Iccd-19.2019.69>

Rigita , P. (2019). *Analysis Position Toba Batak women's social life Context Literature Principle Rigitta* . 49–55.

Rokhimah , S., Di Mojokerto, A., & Timur, J. (ND). *Patriarchism And Gender Inequality* .

Siregar , HS (2021). Change The Position of Women in the Angkola Batak Society . *Journal Ius Constituendum* , 6 (1), 252. <https://doi.org/10.26623/Jic.V6i1.3281>

Griffin, E. A. (2003). A First Look at *Communication Theory, 5th edition*. New York City: McGraw-Hill.

Ahmadi , D. (2005). *Interaction Symbolic : Something Introduction . Interaction Symbolic : Something introduction* , 304-305

Zulianti (2017), NATAPRAJA Journal of Scientific Studies State Administration , Volume 5 Number 2