

# Christology from the Perspective of a Batak Woman in Dalihan Natolu's Concept

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## ABSTRACT

This research made the title Christology From the Point of View of Batak's Women In The Concept of Dalihan Natolu. The purpose of this research is to see how Batak's women, in their patrilineal culture, have begun to clearly express their own christologies now. The women's emancipation movement has spurred the enthusiasm and courage of Batak's women to be more courageous in believing in Jesus Christ as Lord and Savior. The Dalihan Natolu's concept appreciates the existence of Batak's women as boru (daughters) who are ready to serve hula-hula (fathers, brothers or relatives of the wife's clan) as Jesus Christ be the Servant of God who serves. Writing this journal uses a case study qualitative research method by examining a particular case or phenomenon in society which is carried out in depth to study the background, circumstances, and interactions that occur. This research materials is taken from the textbooks, journals and other written materials. The research finding is that the events of the death and resurrection of Jesus Christ have made Batak's women aware of a human life, about a common desire to get liberation from any form. The findings in the study encourage Batak's women to emancipate in reflecting on the concept of dalihan natolu in their experience of understanding Christ.

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## I. INTRODUCTION

The Batak people used to believe that the world and everything were created by Debata Mula Jadi Nabolon (God is the creator). The term of Batak refers to one of the ethnic and linguistic groups in Indonesia. The Toba Batak people are community that live around Lake Toba in the western part of North Sumatera.<sup>1</sup>

The Batak people are very synonymous with the titles of "Anak Raja" and "Boru Raja." This expression implies that the descendants of the Batak people is descendants of nobles who is received abundant blessings. From its geographical location, around Lake Toba, it

means that it is blessed with abundant water and fish that can meet daily needs. The Toba Batak culture long ago had the concept that a son-in-law (parumaen) who did not have sons/successors and even though they had descendants but all of them were women, the son-in-law (parumaen) was not worthy of being called a boru raja (daughter of the King). In addition, there is a tendency, the boy will be urged to get married immediately, so that later he is expected to have a son as the successor of the clan (generation). Basically, men and women are created of God who are responsible for maintaining the universe and as evidence God's love for this man. Humans created by God are taught to love one another. Thus, men and

<sup>1</sup> H. Venema, *Hidup Baru, Orang Kristen Dalam Konteks Kebudayaan Setempat* (Jakarta: YKBB/OMF, 2006).

women who love each other, God will give a blessing, namely offspring which is a sign that men and women belong to each other.

The word's clan is a name or designation attached to someone who is passed down from generation to generation from the father's lineage. Batak beliefs, which are recorded in myths, are then presented in various forms of art and in ritual activities (dance, folklore, traditional ceremonies).<sup>2</sup>

When Christianity entered the Batak Land, Batak cultural customs or traditions began to be illuminated. The understanding of the concept above is slowly starting to fade, but what Jesus Christ said has become the foundation in the marriage of the Batak people. The marriage vow made before the Pastor, that what God has joined together, no man should separate (Matthew 19:6). Even though a woman cannot give birth, she is not immediately divorced, but prefers a resigned attitude and patiently waits for the blessings of Jesus Christ. How have Batak women, in the context of patrilineal culture, now begun to clearly convey their own christologies?

The issue of faith is indeed a very sacred and special issue; inner problems, problems of the heart and soul of the deepest in a person. So it is difficult to measure or see clearly and with certainty what and how the color or level of a person's ability to reflect his faith. Christology influences a person's behavior through the way of life, way of thinking and acting. Christology

is at the heart of all theology, for it is Jesus who has revealed to us the deepest truths about God. In this paper, the author will also try to reflect the author's understanding of Christ in the Dalihan Natolu traditional order, as a traditional institution that has a vision and mission to maintain and actualize the habatahaon values that come from Christ. The author tries to reflect the author's Christian faith, in Jesus Christ in the author's life as a Batak woman in the Dalihan Natolu's concept.

## II. METHODS

In the process of doing research, of course, a writing method is needed with the aim of being able to obtain answers and new paradigms for the problems studied. The method used in writing this journal is a qualitative research method, namely research sourced from text books, journals and other written materials.<sup>3</sup> This research was conducted based on library research. Case study research examines a particular case or phenomenon that exists in society which is carried out in depth to study the background, circumstances, and interactions that occur. Case studies are carried out on a unified system which can be in the form of a program, activity, event, or group of individuals that exist in certain circumstances or conditions. This research is based on Batak women's understanding of Christology in relation to the Dalihan Natolu concept. The method used in this research is a qualitative method through an anthropological approach, which clearly

<sup>2</sup> Susan Rodgers, *Batak Religion Dalam Mircea Eliade (Ed), The Encyclopedia of Religion Vol. 2* (New York: Macmillan Publishing Company, 1978).

<sup>3</sup> Sukmadinata Nana Syaodih, *Metode Penelitian* (Bandung: Remaja Rosdakarya, 2009).

understands the web of human relations and the values that make up human culture and God is present to offer life and wholeness.<sup>4</sup>

### III. DISCUSSION

In order to understand the position of women in Old Testament studies, it must be understood that there are differences in the ideal picture of the creation of women and the reality of the position of women in Old Testament culture. In the Old Testament, men and women are not seen separately, as God's creat men and women are mentioned as the highest creatures created in the image of God. According to Genesis 1:26-28 Men is mentioned ('isy, Gen. 2:23), where God made the decision to make humans (singular), then made them (plural). Masculine adjectives (testicles: masculine and male) are designations for men and women with feminine adjectives (nekabah: feminine and pierced female). Woman ('isysya, Gen. 1:27), a woman created from one of Adam's ribs (Gen. 2:22).

The critical understanding of the Old Testament reader gives the impression that in the practices and laws of the Old Testament women were undervalued than men. The creation of man and woman together in the image of God (Gen. 1:27) and woman was made from the rib of man (Gen. 2:21-23). This understanding is one of the reasons for causing women to be subordinated to men and causing gender equality tensions. Bone in the book written by Yonky Karman mentions "Humans

as co-creators in continuing the work of creating this world, have the task of bringing all creation to the next step in the process towards its perfection".<sup>5</sup>

In accordance with their duties, men and women are creations of God who must be responsible for protecting and maintaining the universe as evidence of God's love for humans. Humans created by God are taught to love one another. Men and women who have love have a close relationship with the blessings that God gives, namely offspring that are a sign that they belong to each other. The role of a man is created as a leader over his family while a woman as a wife has a role as a companion/helper for her man/husband. God created man and woman to complement each other, not to make them different before Him.

For God the difference between men and women are a sign that they need each other even though gender and physically women and men are different. The woman was created to help men, this is to show the existence of women who were created from the rib of a man, and this also means that men must make women a commensurate companion.

Nowadays it seems that many men and women are not aware of its existence. Many problems arise because men have power over women, for example, husbands tend to feel right in managing their family life without ignoring the existence of their wives and assuming that

<sup>4</sup> Stephen Bevans and B., *Model-Model Teologi Kontekstual Terjemahan Yosef Maria Florisan* (Maumere: Ledalero, 2013).

<sup>5</sup> Yonky Karman, *Bunga Rampai-Teologi Perjanjian Lama* (Jakarta: BPK Gunung Mulia, 2007).

women are only complements without thinking about the true meaning of women's existence in their lives.

The Old Testament also shows discrimination against women. By law women will be stoned to death while men receive legal protection in the event of adultery between a married woman and a man who already has a wife. Likewise, in Batak culture, even in contemporary society if there are quarrels and quarrels between men and women in their household, people tend to blame the wife with the concept that the wife cannot understand and respect her husband. Another thing is that the wife who does not give birth to children is the one who is blamed and labeled as a barren woman, and if she only has daughters, the wife is also blamed and judged not to be able to produce male offspring as the successor of the offspring.

In the context of Batak culture, the things mentioned above also happen, the patrilineal culture adopted by the Batak people makes Batak women experience the same thing. Batak women get positions and classes below men. A son-in-law (parumaen) who has no sons / descendants and if he has offspring but all of them are women, in the context of the ancient Toba Batak culture then the son-in-law (parumaen) is not worthy of being called boru raja. Ironically again, the boy will be urged to immediately remarry, in order to have children as the successor of the descendants (marga). However, since Christianity began to enter the Batak Land, these cultural customs and

understandings have begun to be illuminated, in the sense that this understanding is fading and making what Jesus Christ said has become the foundation in marriage.

Vergouwen stated in his opinion that it is not easy to say exactly how far the Batak people who are Christians have left their traditional religious concepts. The eradication of old ideas never takes place in a balanced way of concept-changing concepts. Moral transformations that occur in person after person can be very different from one another, depending on the background conditions and life situations experienced by each person. There are also differences in the nature of existing pagan concepts and customs.<sup>6</sup> Missions were always quick to diagnose anything that seemed animistic in color and directly related to ancestral worship, missions quickly turned against it. The older Christian church simply labeled animism and ancestor worship as non-Christian.

Human life as a community is manifested in certain ways, habits and norms. Every person or every community has a certain environment or living system, namely the cultural context in which he lives and feels at home. Most human behavior is determined by context, in addition to internal factors.<sup>7</sup> Therefore, to get to know someone, the identity of the community needs attention so that the recognition process becomes more in-depth.

<sup>6</sup> Dkk H.P. Panggabean, *Kekristenan Dan Adat Budaya Batak Dalam Perbincangan* (Jakarta: Kerukunan Masyarakat Batak dan Dian Utama, 2001).

<sup>7</sup> Venema, *Hidup Baru, Orang Kristen Dalam Konteks Kebudayaan Setempat*.

## Helpful Hints

### 1. Dalihan Natolu Cultural Customs and the Bible

The Dalihan Natolu order is a noble value in the Batak community. It is undeniable that the Batak people have lived in these customary values long before the gospel entered and influenced the lives of the Batak people. In traditional institutions or institutions, Dalihan Natolu can be ascertained as an instrumentalist value.<sup>8</sup> Source of adat is Mula Jadi Nabolon. At first Nabolon created a triumvirate of Batara Guru, Balasori and Balabulan. N. Siahaan said that the Toba Batak people's belief in a high God called Mula Jadi Nabolon which is present in three functions symbolizes the most basic concept of the trinity.

The concept of the trinity is actually familiar to the Toba Batak people, such as: the trinity of banua, the trinity of gods, the trinity of Dalihan Natolu, the trinity of colors. The three functions in the concept of the trinity of Mula Jadi Nabolon are Tuan Bubi Nabolon as ruler of the upper world, siloan na bolon as ruler of the middle world and pane na bolon as ruler of the underworld. In addition, there is also the title of debata na tolu (three gods), namely Batara Guru, Soripada and Mangala Bulan.<sup>9</sup>

Dalihan Natolu's legal basis is in the form of poetry but has the meaning of coercive law that regulates the relationship between a person

and his community, between a person and his environment, between society and other communities which if violated will cause havoc. Logos is taller than Mula Jadi Nabolon. So Nabolon is the Creator of the universe and everything in it. So it can be concluded that there is a Logos who created and is higher than the creator of the universe. Logos is the word and the word is God.

The Dalihan Natolu culture is another name for the Batak customs. Because in Batak customs, Dalihan Natolu's kinship roles: dongan tubu, boru and hula-hula are quite prominent in every traditional activity. Customs are useful for regulating human life so that they live in an orderly manner. People who do not live in an orderly manner are referred to as nasomaradat people (not living according to the rules/orders). If there is no social order, it is conceivable that each person will only do what he wants which might make others feel underestimated. In order for social relations to run well, rules are created and when the rules have been repeatedly guided and have become customary, they are called adat.<sup>10</sup>

In the order of the Batak people in the past, the ancestors created rules in the midst of the Batak community for their fellow descendants, called Adat Dalihan Natolu. The Dalihan Natolu tradition contains values and attitudes in three Batak kinship positions including hula – hula, dongan tubu and boru. The attitude towards the hula-hula, namely the

<sup>8</sup> H.P. Panggabean, *Kekristenan Dan Adat Budaya Batak Dalam Perbincangan*.

<sup>9</sup> N. Siahaan, *Sejarah Kebudayaan Batak: Suatu Studi Tentang Suku Batak-Toba-Angkola-Mandailing-Simalungun-Pakpak Dairi-Karo* (Medan: C.V. Napitupulu & Sons, 2000).

<sup>10</sup> Richard Sinaga, *Meninggal Adat Dalihan Natolu* (Jakarta: Dian Utama, 1999).

wife's parents and those who share the same household as the in-laws, should show an attitude of respect (*somba marhula-hula*), implicitly this shows respect for the wife and is an application of the sacred marriage promise in the church, namely the husband must love his wife, as which is written in Ephesians 5:25; Husbands, love your wives as Christ loved the church and gave himself up for it. Furthermore, the attitude towards fellow clansmen must be careful, not arbitrary and mutual respect (*manat mardongan tubu*). The last attitude, namely towards sisters and husbands and those of the same family as them, should be persuasive and nurturing (*elek marboru*). The three things mentioned above, namely, *somba*, *manat*, *elek* are positive attitudes and actions, pleasant and sourced from love.

Who is the *hula-hula*, who is the *dongan tubu*, who is the *boru* depending on the traditional event being carried out. As a *hula-hula*, *dongan tubu*, *borua* will be experienced by every citizen of *Dalihan Natolu*, as long as one has a wife, brother and sister. So *hula-hula*, *dongan tubu* and *boru* are not the monopoly of a single person or clan. Really, did Jesus reject custom? No, it is precisely in the Bible verse that there are many passages that support people to live by order (custom). Matthew 7:12; whatever you want people to do to you, do to them.

That is the whole content of the Law and the Prophets. This is a golden verse that always underlies attitudes and actions in society or relating to others. Many of us only expect others

to do good to him, but he never does as expected of others. Unlike Christ, he never expected humans to repay every kindness, act of love that he had given, even though he was willing to lay down his life for humans.

The foundation of *Dalihan Natolu* is clan and marriage. Without a clan and an exogamous marriage, *Dalihan Natolu* cannot stand.<sup>11</sup> *Dalihan Natolu* in practice can be seen during traditional ceremonies, both joy and sorrow ceremonies. *Dalihan Natolu* is a traditional institution which is an institution that has a vision and mission to maintain, implement and actualize the *habatahon* values derived from the ancestors. Currently, *Dalihan Natolu* has changed its function from an institution/institution that maintains customs which descended from *Mula Jadi Nabolon* to become an institution/institution that maintains customs that descended from God the Father in Jesus Christ.

*Dalihan Natolu* is a communication forum to build mutual commitment and resolve various social disputes between clans who are members of the community. In the *Dalihan Natolu* event, church events are never forgotten. In starting the *Dalihan Natolu* event, it was opened with a church event led by a priest. Prayers and Bible texts form the basis for the *Dalihan Natolu* traditional ceremony.

The Bible teaches very clearly that only God is the source of all blessings. We are all His created people who depend completely on His

<sup>11</sup> H.P. Panggabean, *Kekristenan Dan Adat Budaya Batak Dalam Perbincangan*.

grace and grace. Since the first book and the first chapter of the Bible, we have found the statement of the Bible that God, So according to God's word, then in the practice of Dalihan Natolu, no one should replace God's role and make himself a source of blessings, including hula-hula.<sup>12</sup>

The Creator is the source of all blessings. God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and conquer it; have dominion over the fish of the sea and the birds of the air and over all the creatures that move along the earth" (Genesis 1:28).

The Bible teaches that humans only pass blessings on or ask one another for blessings. In this regard, to all of God's congregations overseas (Greece, diaspora), the Apostle James gave a very strong warning. My beloved brethren, do not go astray. Every good gift and every perfect gift is from above, coming down from the Father of lights; with Him there is no change or shadow due to change (James 1:16-17). On the other hand, he also encouraged the congregation to pray for one another. Therefore confess your sins to one another and pray for one another, that you may be healed. The prayer of the righteous, when confidently prayed for, has great power (James 5:16). In the application of asking each other for blessings in the practice of Dalihan Natolu, this is done by praying for each other, where the three elements in Dalihan Natolu: hula-hula, dongan tubu, and boru have

the right to ask each other for blessings to Christ.

## 2. Boru Serves Hula-Hula as a Symbol of Jesus Christ as God's Servant

The doctrine of Christ continued to evolve. The development of the teachings continued in a linear and smooth manner. The doctrine of Christ developed not only influenced by academic education, but also because of personal experience with Christ. The whole Church gives its Christological answer in each century or age as an ecclesiastical act.

We can see this development starting from the first century AD, which is known as Biblical Christology. Beginning with the encounter of the Jews (both men and women) who began to relate to Jesus. His teachings emphasize that salvation comes from God, God is on the side of the lowly, lowly and outcast as well as sinners. But in the end, Christ was rejected, condemned, died and was crucified. Christ is the crucified and resurrected king. Focusing on what God has done in Jesus and what the consequences are, Jesus is seen as functional.

Further developments in the 2nd century until the 7th century (Christology according to the Council). Jesus is seen ontologically, because at this time he is influenced by hellenistic thinking, abstraction from knowledge about how things act, questioning it, then formulating it based on nature, essence and so on.

There was a debate about the identity of Jesus, questioning the divinity of Jesus as well

<sup>12</sup> Mangapul Sagala, *Injil Dan Adat Batak* (Jakarta: Yayasan Bina Dunia, 2008).

as the humanity of Jesus and the church members were also involved in the development of questions about Jesus. In response to this growing question, the Council of Nicaea was convened, which formulated that Jesus was recognized as God from God, Light from Light, born, one substance with the Father. Council of Constantinople (381), Jesus is truly God and truly man. One and the same Christ, two natures in one person.

Medieval Christology (11th century to 16th century), there is no great controversy regarding Christ. This century answers the question of Jesus in the 2nd to 6th centuries, namely examining why God became human, which was influenced by scholastic thought. To know Jesus is to know His rewards, not to know the complexities of thought in dogma.

Furthermore, the post-Trente understanding of Christ (16th century to 20th century), Christology is organized into a tract or handbook with a doctrinal thesis quoted with several logical conclusions. On the verge of renewal (1951), Jesus is a historical person with His own personal characteristics and His own life history as a human subject.

What was prophesied came true in the Lord Jesus Christ. God's pre-elected people are only temporary intermediaries for certain troubling and harmful circumstances. People who become leaders of the people are not free from mistakes and defects and blemishes, even though he was a king who was admired like

David and Solomon.<sup>13</sup> For this reason, people always hope for a leader or king who reigns to the ends of the earth and eliminates oppression, misery and brings justice and prosperity (Psalm 72).

His position is so low in society, but what he does has enormous meaning and benefits.<sup>14</sup> Lord Jesus called Himself, the Son of Man who came to serve and give His life so that others might be saved (Matthew 20:28). By calling Himself the Son of Man, He showed that He too has authority, power and honor, so that His actions are decisive, which will be fully manifest at the end of time.

The early Christians linked the person of Jesus and His works as a Servant of God. In the sermon in the Acts of the Apostles, Jesus was given the title as Servant of God. The description of the suffering Servant of God was fulfilled in Jesus. His life for the salvation of many. The image of Jesus as a Servant of God is so clear. Jesus is the Servant of God who sees himself and thinks in the image of the Servant of God.<sup>15</sup>

What is expected is actually none other than God Himself (verses 18-19). The king who received power from God, carried out the work of saving the nations like a servant (Isaiah 49:5-6). He carried out his duties as a servant without blemish and blemish. He is the one who is trusted by God to carry out the task completely because of his loyalty. God is pleased with him,

<sup>13</sup> O. E. Ch. Wuwungan, *Bina Warga-Bunga Rampai Pembinaan Warga Gereja* (Jakarta: BPK Gunung Mulia, 1997).

<sup>14</sup> Ibid.

<sup>15</sup> St. Darmawijaya, *Gelar-Gelar Yesus* (Yogyakarta: Kanisius, 1989).



it is evident from God's own words: This is my beloved Son, in whom I am well pleased (Matthew 3:17b). A servant gives himself completely to serve.

The thing to be explained in Dalihan Natolu's concept is that boru is like somba marhula-hula, meaning that Boru is always ready to serve hula-hula in any condition. Boru must be the party who prepares and serves in the event and implementation of the Batak traditional party or ceremony. The traditional party cannot run well if the boru is not present and serves the hula-hula as well as the dongan tubu. Being the responsibility of boru in every traditional activity, boru prepares himself as a servant or parhobas for hula-hula.

In the Dalihana Natolu arrangement the position of boru looks lower than hula-hula, but what he does is very meaningful and it can be concluded that boru is the spearhead of the success of the traditional activities carried out. Jesus as a suffering servant became the spirit for the boru to serve the hula-hula joyfully without any feeling of disappointment and grumbling. In Batak customs, the position of women is lower than that of men. Women are people who serve men, even husbands are masters of wives. But there is a belief for Batak women, wives who serve their husbands like boru who respect hula-hula will get blessings from Jesus Christ. Although his rank is considered lower, Jesus Christ is very sided with women.

In His humanity, Jesus had revealed God as a loving God who cares for the weakest and lowest of people and wants all people, men and

women without distinction, to receive salvation. Jesus' attitude towards women and how He treated them was something very unusual even for the "good" Jews of Jesus' day.<sup>16</sup>

The women in Jesus' time were those who were not treated as individuals in society. But Jesus valued them as friends. Jesus raised the status of women. In the author's christology, this treatment is obtained from the hula-hula in the implementation of the Dalihan Natolu Custom. Hula-hula treat women as friends who should be protected because they have respected and served the hula without grumbling. Christology is able to change the mindset and illuminate the customs that cover social life.

Jesus had also taught something else that was new and even more difficult. Loving God and loving your neighbor must also include loving your enemies. Jesus through parables and examples has considered it important to love the enemy, to do good to those who hate us (Luke 6:27). The Samaritan's concern for one's neighbor has been a model to follow. The Samaritan woman who had given Jesus a drink also supported making peace with the enemy.

Jesus has shown that in order to live a truly human life, one must live in relationships that are shown through caring and service to even the smallest, namely women, enemies and strangers.

This trust brings liberation to women. They are people who are under the power of others, whose nature has been written down,

<sup>16</sup> Virgia Fabella, *Kristologi Dari Sudut Pandang Seorang Perempuan Asia, Wajah Yesus Di Asia* (Jakarta: BPK Gunung Mulia, 1996).

must be accepted, whose work is only to serve others and not to receive service. Women become mothers and wives. Jesus had stated what it means to be human because only then can one enter into the Kingdom of God.

Women are also created in the image of God. Women should be loved and made co-workers for men. If there are no women then human regeneration will be damaged and may become extinct. Jesus has shown the privilege of women as companions of men.

Jesus as a Servant of God, suffered the torment of the Cross. For the Apostles, Jesus' death was a disgrace and a stumbling block that had shaken their faith and shaken their hopes. Most of the women who remained with Jesus when He died on the cross which in everyone's view is a failure of Jesus as a servant of God.<sup>17</sup> The apostles and other disciples had viewed Jesus' death as a disappointing and shameful ending that had befallen an end-time prophet who at the end of His life had failed to bring about the Kingdom of Heaven that He had preached.

But for Batak women, Jesus' death and resurrection are a sign of Jesus' victory and alignment with women. Jesus' death is not a failure but a fulfillment. Jesus' death is an offering to God as a sacrifice and atonement. Jesus is a suffering servant who died for mankind's sake. The cross acquires a meaning of religious worship and the death of Jesus becomes a task that opens communication with God to bring about repentance.

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<sup>17</sup> Ibid.

His death was an outpouring of love. At the time of Jesus' death and resurrection, only women were faithful to accompany Him. The women who went to the grave during His resurrection, became a new spirit for the Batak Women about their existence. In the church hymn, she aka boru-boru na lao tu udean i (women who went to Jesus' tomb) as witnesses of Jesus' resurrection. Batak women have also witnessed the rise of the Batak Family. Batak women really respect their family and are willing to sacrifice for their children and family. The events of the death and resurrection of Jesus Christ have made Batak women aware of a human life, about the common desire to get liberation from any form.

Christology that brings liberation, contains hopes, is inspired by love. In the person and ministry of Jesus, the foundations for liberation from all oppression and discrimination are found, especially those based on gender. According to Fabella, the image of Jesus as "God" is not in line with his Christological view. In Asia, the word "lord" is associated with the feudal system which is one of the root causes of poverty, injustice, inequalities and conflicts that lead to violence. The victims of this situation are mostly women.<sup>18</sup> Christ is the suffering or crucified Jesus who understands the suffering of women who helplessly fight the sufferings they endure from the "masters". But for the author, the description of Jesus as "God" is in line with the author's Christological view.

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<sup>18</sup> Ibid.

In traditional Batak marriages based on the Dalihan Natolu concept, the husband is the master of his wife. The wife must be submissive and obedient to her husband. The wife must be a glorification for her husband, maintaining the dignity of the husband. The wife must keep the household secret. Women as king boru, must maintain the good name of their husbands and families. The concept of the husband as "master" for the wife means that the husband must protect and love his wife with all his soul.

The wife will submit to the "master" (husband) if the husband loves his wife as Christ loves the church. Ephesians 5:22-25: Wives, submit to your husbands as to the Lord, for the husband is the head of the wife just as Christ is the head of the church. He is the one who saves the body, so as the church submits to Christ, so the wife submits to her husband in all things. Husbands, love your wives as Christ loved the church and gave Himself for it. Jesus Christ is the true Master, Lover, Helper, Friend and Protector.

#### IV. CONCLUSION

The Batak people are synonymous with the titles Anak Raja and Boru Raja. This expression implies that the descendants of the Batak people are the descendants of nobles who receive abundant blessings. In the ancient Toba Batak culture, a son-in-law (parumaen) who has no offspring, and if he has descendants but all of them are women, then he is not worthy of being called boru raja. Because the son is the son as the successor of the clan.

Since Christianity entered the Batak Land, cultural customs began to be illuminated. The above understanding gradually began to fade. Men and women have the same position in the midst of customs and the church. The obligations and rights of men and women can no longer be distinguished. Women as companions are commensurate with men occupying the same position as men even though they are naturally different.

In understanding the position of women in the Old Testament, it turns out that there are differences in the ideal picture of the creation of women and the reality of the position of women in Old Testament culture. Men and women in the Old Testament are not seen separately but they are made as God's highest creatures created in God's image. The creation of man and woman together in the image of God (Gen. 1:27) and woman was made from the rib of man (Gen. 2:21-23). This is one of the reasons for making women subordinated to men and the tension of gender equality.

The Old Testament also records discrimination against women. Likewise with the Batak culture. In Batak culture, even in contemporary society, if there is a fight between men and women in their household, people tend to blame the wife for not understanding and obeying her husband.

Christology influences a person's behavior through the way of life, way of thinking and acting. Christology is at the heart of all theology, for it is Jesus who has revealed to us the deepest truths about God.

The doctrine of Christ continued to evolve. The development of the teachings continued in a linear and smooth manner. The doctrine of Christ developed not only influenced by academic education, but also because of personal experience with Christ. The whole Church gives its Christological answer in each century or age as an ecclesiastical act.

The image of the suffering Servant of God was fulfilled in Jesus. Jesus is understood as someone who laid down His life for the salvation of many. The image of Jesus as a Servant of God is so clear. Jesus is the Servant of God who sees himself and thinks in the image of the Servant of God.

The position of the boru is lower than the hula-hula, but what it does is very meaningful and can also be said to be the spearhead of the success of the traditional activities held. Jesus as a suffering servant became the spirit for the boru to serve the hula-hula joyfully without any feeling of disappointment and grumbling. Although his rank is considered lower, Jesus Christ is very sided with women.

In His humanity, Jesus had revealed God as a loving God who cares for the weakest and lowest of people and wants all people, men and women without distinction, to receive salvation. Jesus' attitude towards women and how He treated them was something very unusual even for the "good" Jews of Jesus' day.

Jesus valued women as friends. Jesus raised the status of women. Christology is able to change the mindset and illuminate the customs that cover social life.

Jesus had also taught something else that was new and even more difficult. Loving God and loving your neighbor must also include loving your enemies. Jesus through parables and examples has considered it important to love the enemy, to do good to those who hate us (Luke 6:27). The Samaritan's concern for one's neighbor has been a model to follow. The Samaritan woman who had given Jesus a drink also supported making peace with the enemy.

Jesus has shown that in order to live a truly human life, one must live in relationships that are shown through caring and service to even the smallest, namely women, enemies and strangers.

Women become mothers and wives. Jesus had stated what it means to be human because only then can one enter into the Kingdom of God. For Batak women, Jesus' death and resurrection are a sign of Jesus' victory and alignment with women. Jesus' death was not a failure but a fulfillment. The death of Jesus as an offering to God as a sacrifice and atonement. Jesus is the suffering servant who died for the sake of mankind. The cross takes on a meaning of religious worship and Jesus' death becomes a task that opens communication with God to bring about repentance.

Christology that brings liberation, contains hopes, is inspired by love. In the person and ministry of Jesus, the foundations for liberation from all oppression and discrimination are found, especially those based on gender.

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