The role of batak tobanese women as parrengge-rengge to enhance the living standards of family at Pajak Horas in Pematang Siantar city

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Abstract. This research aims to find out the role of Batak Tobanese Women as Parrengge-rengge (trading with small capital) to enhance the living standards of the family; an overview of the trading conducted by Parrengge-rengge and of the social relationships of Batak Tobanese women as parrengge-rengge at Pajak Horas in Pematang Siantar City. From the data resulted from the field research, it was found that the factor that encouraged Batak Tobanese women to be Parrengge-rengge is the economic pressure to improve family income, the work requirements of the informal sector that are relatively moderate and easy compared by the formal one, and their low educational background. Parrengge-rengge at Pajak Horas market in Pematang Siantar City plays dual roles; namely as Mother and traders. Batak Tobanese women play double jobs as parrengge-rengge because of economic pressure to improve their living standards and family income. They cannot do this job all the time for some reasons. Sometimes, they have to stop working for a while. Many reasons make them quit from "marrengge-rengge" such as running out of capital, getting older or some other reasons that cause them not to be able to keep working as Parrengge-rengge at Pajak Horas in Pematang Siantar City.

1. Introduction
In general, the responsibility for family need lies on a husband which is commonly regarded as the head of a household, while a wife is responsible for doing house chores and taking care of children. Along with the increase in complicated public life areas and big economic burden of family, women play more significant role in the society and family, including Batak Tobanese community. Women also participate in fulfilling family needs in Batak Tobanese community. They play a dual role; as mothers who work outside home and as mothers who must carry out household duties.

The overview of onan in public life is inseparable from the agricultural economic environment. Clifford Geertz [1] in his analysis of the farmers’ situations in Indonesia stated that the concept of the type of farmers’ economy is similar to onan in Batakinese life. This Economic type above is called parengge-rengge. Literally, Parrengge-rengge is defined as vendor in the doorway or in a market deploying goods such as basic foodstuffs, agricultural products, and small items which are easily transported and stored. In the context of Batak Toba culture, Parengge-rengge is a term originally derived from market activities, namely those who sell agricultural merchandise and in Batak Toba culture, the special philosophy given to Parrengge-rengge is Tobok-tobok Samosir.

Hamoraon principle is a principle associated with the tough spirit of Batak Toba community to gather its treasures as much as possible to reach the title of Hasangapon in the society. Furthermore, Irianto (2003) argues that "the fundamental value of life concerning Hamoraon and Hasangapon is always associated with children. Therefore, the greatest wish of Batak Tobanese women who..."
diligently work in the market as parrengge-rengge is so that the family need could be fulfilled for family welfare and children's education because children's success in education is their happiness.

The unstable of the economic situation affects the stability of family’s income and has forced housewives to take an action to support family income. Batak Tobanese women also take part in supporting family needs (Handayani and Artini, 2009). A house wife working as parrengge-rengge plays dual roles; namely, as a housewife and as a trader. Baiduri (2014) supports that the importance of women's activities Batak Tobanese traders as economic activity to provide income and jobs for them in order to survive in life. Another study conducted by Wawansyah et al. (2012) also figure out that the contribution of fishermen’s wives who play double role as housewifes and workers presents great effect to the fishermen’s family income. Parrengge-rengge chooses to be a trader because it doesn’t require huge capital and is the only job at Pajak Horas in Pematang Siantar which allows them to still play their role as a mother who protects the family.

In accordance to the background, the researcher was interested in doing a research entitled “The role of Batak Tobanese women (parrengge-rengge) to enhance the living standards of the family at Pajak Horas in Pematang Siantar City”.

1.1. The objectives of the study
The objectives of the research are formulated as follows:
1. To discover the background of Batak Tobanese women as parrengge-rengge at Pajak Horas in Pematang Siantar City.
2. To discover the role of parrengge-rengge to increase the standard of living.
3. To discover an overview of trading activities by parrengge-rengge at Pajak Horas in Pematang Siantar City.
4. To determine the social relationships of Batak Tobanese women at Pajak Horas in Pematang Siantar

2. Literature review

2.1. Definition of role
The word "role" is taken from the term used in theatre, and it is hard to be separated from the group of society. A role is a part that we play in every condition and how to behave to align ourselves with the situation. Changes from time to time bring with it a new rule and change previous roles. Ahmadi (1991) asserts that a role is human’s complex hope for what an individual should do in a specific situation based on their status and social function.

Another expert, Rusli (1982) clarifies that the definitions of a role are 1) Dynamic Aspect from the position of a condition, 2) Implementation of the rights and obligations by the demands as the consequence of the status, 3) Part of the behavior of a person in a community. It can be concluded that a role is a dynamic aspect of a position, an implementation of rights and obligations according to the demands contained which include the norms associated with a person's position in society.

2.2. Definition of women
In Indonesian Language Dictionary (KBBI, 1992), it is stated that "women are the ones who can get pregnant, menstruation, childbirth, and lactation.” Moreover, women in a family have a variety of roles, but the core of a woman’s role is as a wife and housekeeper. Women are one of God’s creatures given different duty and position from men. Based on the opinion above, the role of women is their position and the implementation of their rights and obligations in various aspects for different conditions. Then, we can draw conclusion that the role of women is the accepted actions or behavior of an individual in a community. In this case, a woman is a person who plays her role amongst people to fulfill family needs.
Sajogyo and Sajogyo (1983) defines that: "a shift in the role of (the Division of labor) between men and women in the family also reflects the changes in the house chores." Rahamah (2012) clarifies that working women often faced with the dilemma in sharing their responsibilities at the work place and managing the domestic task, and viewed from economic matter, they have to work to supplement their husband’s income due to the high demand in the cost of living. Furthermore, Elizabeth (2007) adds that the sufficient ability and potency of women as a wife and a housewife are the prominent aspects to determine the successfullness of their family particularly children’s future. Parrengge-rengge is a term found in Batak Tobanese community to classify the vendors who sell various types of vegetables and fruits.

2.3. Parrengge-rengge

It is easy to find parrengge-rengge around Pematang Siantar City. They sell the daily needs such as long-lasting and easily expired materials. Parrengge-rengge is self-employment which consists of only labor. The capital owned is relatively not too big and divided into fixed capital, equipment, and working capital. Usually, those who are included in this seller category have low education and no skills; thus, they find it difficult to enter the formal sector. The informal field as parrengge-rengge becomes the only option to get life sustainability. It is also one effort to run a business and one of the manifestations of the informal sector with relatively little capital, indicated in the production and sale of goods/services to meet the needs of specific groups in society; a business that is managed at strategic places.

The term “parrengge-rengge” actually comes from Batak Tobanese language. According to J. M. Hariara (as cited in Sitanggang, 1989), the meaning of the word parrengge-rengge is sigadison-na marragam-range which means goods; prefix 'par' plus the word 'rengge-rengge' parengge-rengge. They thus simply refer to simple self-identification sellers. In the context of Batak Toba culture, parrengge-rengge originally is a term derived from the activities of the market to those who sell agricultural merchandise. Sitanggang (1989) also clarifies that ‘Ruhut Parsaoran in Habatakon’, is the concept of market which is already famous called ‘onan’. Some of the terms derived from the activities of the market are partiga-tiga, panuhor, and boniaga. Partiga-tiga is a term given to the seller of the merchandise. Panuhor is a term given to buyers who purchase merchandise while boniaga is a naming of the goods.

To define who is called as parrengge-rengge in this research cannot be separated from the activities in the market because it comes from the activities of the market. To understand it, the concept of a market by Geertz (1986) will be used. The market needs to be viewed from three viewpoints, namely a) as a pattern of the flow of goods and services; b) as a set of retaining economic mechanism and setting the branches; c) as a social and cultural system in which the mechanisms are located.

3. Methodology

In this research, the method used was the qualitative method specifically for field research to directly see and observe how the actual role of the Batak Tobanese women to enhance the living standard in Pematang Siantar City. According to Bogdan and Taylor (as cited in Moleong, 2010), the methodology of qualitative research procedure generates descriptive data such as written or spoken word that can be observed.

3.1. Location of research

To collect the data and information needed in the study, the researcher chose the location of this research in traditional markets: Pajak Horas in Pematang Siantar City. The reason for choosing this market is because it is the place where traders and buyers from both within and outside the city meet, and the researcher was interested in exploring Toba Batak women's role as a trader in the market to enhance the living standard.
3.2. Subject and object of research
Spradley (2007) asserts that the use of the subject usually has a definite purpose which aims to test the hypothesis of the researchers, the research subject as expressed by Spradley then suggests that a subject is a person on the background of the research; it is connected to provide information about the situation of the background of the study. In this research, the subjects are the people who are directly related to the activities of buying and selling at the market such as women who work as parengge-rengge.

Qualitative research does not use population, but it is named by Spradley as “social situation” or a social situation which consists of 3 elements; namely, where (place), actors, and activity that interacts synergistically. The social situation is defined as an object of research (Sugiono, 2007). Then the object of this research includes the Government service of the market, buyers, parengge-rengge’s son or husband and the surrounding communities where researchers can provide information related to the examined problems.

3.3. Data collection techniques
To obtain the purpose of the research, the techniques of data collection employed are observation, interview, and documentation.

3.3.1. Observation. The observation was done as an attempt to observe the various phenomena that are associated with the women’s life as a trader at Pajak Horas. The observation was conducted by the researcher through direct observation at Pajak Horas in Pematang Siantar City. In this case, the research also observed how Parrengge-rengge was able to create good communication between buyer and seller in the market.

3.3.2. Interview. The author conducted the interview session with Batak Tobanese women as sellers in the market that can give information about the role of women to enhance the living standards of the Bataknese family and cultural values contained within. Besides conducting interviews with Batak Tobanese women as a housewife, a wife to her husband and the mother of the child, the researcher also conducted interviews with the community to get an overview of Batak Tobanese Women’s role to help the economy of the family.

3.3.3. Documentation. Documentation was conducted to obtain concrete data in the form of images about the value of culture and the role of the Batak Tobanese women in this field that was be done by capturing the images of building, buying and selling process with consumers, the women and the types of goods sold as well as aspects seemed supporting data.

3.4. Data analysis techniques
After the data had been assembled from observations, interviews, and review of the literature, the data were analyzed to find the meaning of data and information. Moleong (1989) clarifies that data analysis is the process of organizing and sorting them into patterns, categories, and basic description unit so that it can be found and formulated.

Miles and Huberman (2014) further explain that after the data were obtained and collected from the field, they are categorized, and data reduction is not paramount. The next step is to examine the validity of data. Then the data were analyzed and interpreted. The final step is drawing the conclusion of the research based on the description or the interpretation of the data.
4. Results and discussion

4.1. Results

4.1.1. The history of horas market in pematang siantar city.
To add to the existing shopping center in Pematang Siantar, the government started to expand Pajak Pagi Rambung Merah up to 50 m², to accommodate Parrengge-rengge who they used to trade their goods temporally at the railroads of Rambung Merah, then Jalan Ahmad Yani. This plan is not in the perspective of urban planning. It expanded wider than the first plan.

The construction of the market ran smoothly, and it met the target. The inauguration was done by the former Governor of North Sumatera Province, Mr. Kaharuddin Nasution on August 6, 1983. It was named as “Pajak Horas” because the term pasar is commonly called Pajak in North Sumatra. It is located at the heart of Pematang Siantar City and bordered by two main roads; namely, Jalan Merdeka and Jalan Sutomo. This market is the largest market in Simalungun Regency and Pematang Siantar City. The market is somewhat similar to Pasar Senen in Jakarta. And it is named Horas because Horas is the well-known greeting that has many meanings based on the agreement between the Mayor and the people who were responsible for the construction of Pajak Horas in Siantar City.

Pajak Horas is one of the means of economic activity owned by the citizens of Siantar City and its surrounding to fulfill their needs for trading, working and as a shopping center. This means that the role of Pajak Horas is very important. To play its role properly, it must be well-managed. For this purpose, local Government provides the market management. The market Manager should make various efforts which meet the needs of the market center.

4.1.2. Infrastructures.
Parrengge-rengge is defined in a simple language in Indonesia as the vendors. Their activities are selling goods for household needs such as vegetables and fruits. The trading form used by them in running its activities is various. The ways are simple and usually easy to be moved or carried from one place to another and influenced by the type of the sold merchandise.

Then the form of trading infrastructure used by Parrengge-rengge according to Waworoentoe (as cited in Widjajanti, 2000) is in the form of mats, fabrics or other to offer their goods. Based on this, it can be defined as a semi-permanent activity. The Secretary Office of Pajak Horas also states that Parrengge-rengge in the market is a dynamic and seasonal trader. This thing means that there is no special rule for Parrengge-rengge so that they can sell the goods every day. For instance, parrengge-rengge trades today, but it is not definite that she will trade tomorrow in the same place with the same merchandise. Thus, this was one of the constraints to collect data on the number of Parrengge-rengge at the Pajak Horas. Semi trader remains as parrengge-rengge which has a form of temporary services or only on certain occasions only. In this case, they will stay whether there is a possibility of purchasing power of consumers. For example, if there is Mrs. B selling banana, papaya or jack fruit today, and some of the merchandise is still left so that the big possibilities is that she will not sell the same goods. It is possible that she will replace the merchandise into vegetables such as spinach, mustard greens, kale, and others.

4.2. Discussion

4.2.1. The background of batak Tobanese women becoming parrengge-rengge.
The factors that encourage Batak Tobanese women to be parrengge-rengge are the economic pressure to improve family income, and informal sector work requirements are relatively lower and easier compared with the formal area because they have low-ranking educational grade. Commonly, the motive empowering women to work is to supplement and help family needs (Handayani and Artini, 2009).
4.2.2. The family’s economic condition.
The economic condition is related to the ability of the family to fulfill the needs of their daily life. In this case, the family income is relatively not enough for various needs such as their daily needs education, especially for children’s needs at school and even other needs.

4.2.3. The requirement of employment in the informal sector is relative lower.
The prime factor encourages Batak Tobanese women to work in formal sector as well as in informal sector especially in low-income family is to increase the family income. For the upper middle family, they usually work to fulfill their spare time. On the contrary, in the low economy family, women have to work not to elaborate themselves or for the career but generally, to sustain their household economy because the husband’s income is insufficient or in otherwise cannot fulfill family’s needs. So, the condition significantly requires women to earn another income to fulfill family’s needs by selling vegetables and daily needs at Pajak Horas.

4.2.4. Status and ethnic.
Status as wife and widow refers to the role of family environment. Particularly for a widow, in this case, a widow has a double role. As a widow, she became responsible for enhancing the living standard of her family. As in a family, there are some public functions such as continuing lineage, treating and caring for sick family members and others, then being in charge of caring of the family (whether it is as a husband and wife, the widow or widower will attempt to do anything required by the families). One of them is to achieve the family’s needs. Allegedly, this case relates to parrengge-rengge’s activity in this research particularly because the majority of their activities’ motivation can be grouped to attain the family’s needs.

4.2.5. The relationship of parrengge-rengge traders at pajak horas in pematang siantar to their husband and children.
Having obtained explanations from the informant concerning the education in parenting, it could be observed that the role of informants as the mothers has been instilling religious values to her children in the form of how to dress politely and how to respect parents; also, they implanted the religious values to their children. Mother also pays attention to activities inside, outside, and does not forget to give valuable advice to her children. This statement is concluded from the results of the interview with an informant who said: "we always give precious advice for our children both when hanging out with her friends and when we are at home as children and husband."

Then, one of the Informants further explains that health is one of the most important things in the family, meaning that the mother has a mandatory to take care of the family members’ health. For example, in keeping family’s health, especially for their kids and husband, the mother ordered her husband and child to help her maintain the cleanliness of the house and their body by taking a bath twice a day. In this research, it is clearly seen that the relationship between mom and child in the central of Pajak Horas was good, but the relationship with their husband often had conflicting opinions; that the one who is responsible for fulfilling the needs of the family is women.

The researcher witnessed the efforts of Batak Tobanese women in fighting for decreasing the poverty of parrengge-rengge. They tried to send their children to study as high as possible, even though their income was still not enough. It was proved by the confession of a mother named “boru Galingging” who sold banana in the interviews on July 19, "I don't want my children to be like their parents. We will send them to school until our children gain success and a good position." From the statement clarified by the subject, the researcher analyzed that parrengge-rengge surely did not want their children to possess the same destiny like them. She hoped that her children would graduate from university later.

From the results data obtained in field research, it was concluded that most of parrengge-rengge came from a simple family and it had influenced the level of their children’s education. Another opinion as one of the Informants, Sintauli Pangaribuan (45) argued that selling vegetables at
Pajak Horas everyday doesn't need to use a great capital. Boru Pangaribuan also admitted that she only graduated from junior high school, she did not have too much profit from selling vegetables in the market, so that she also sold "gorengan" (fries) in front of her house every afternoon.

After conducting some research at Pajak Horas in Pematang Siantar City about parengge-rengge's life, the results showed that most of parengge-rengge traders at Pajak Horas in Pematang Siantar City have already received education in school for several years. Some of them only graduated from Elementary school, Junior high school or equal but they could not finish it because the difficulty of their family's economy who was unable to support financially.

5. Conclusion

Based on the research result and discussion, the conclusion can be drawn as the followings:

Parengge-rengge in this research was involved in the struggle of how to fulfill the needs of the family because of the pressure of needs for teaching and parenting the children. The profile of parengge-rengge who traded in Horas market at Pematang Siantar city could be inferred that the women have many children and their spouse had low income causing Batak Tobanese women to take part to help their husband earn another income. The factors that motivate Batak Tobanese women to be parengge-rengge at Pajak Horas market in Pematang Siantar city are the low of their education, the job as parengge-rengge does not need large capital, and they just need in half a day so that these women have a lot of time with their children and spouses. Work does not create difficulties in the relationship of Batak Tobanese women as parengge-rengge with their husbands and children.

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