CHAPTER II
DESCRIPTION OF BATAK TOBA SOCIETY

2.1 The Location

Batak land stands in North Sumatera about 0.5-3.5 degree North latitude and 97.5-100 degree east longitude. Its width is around 500,000 km² or about one ninth of the width Sumatera Island (Tambunan, 1982: 10-11).

Batak land possesses a lot of natural resources. It has many high mountains such as Pusuk Buhit, Simanuk-manuk, Kulabu, Martimbang Mountain, Ulu Darat, Sarak Marapi, Sinabung, etc. Beside the mountain area, there are also rivers, valleys, and one big lake is Toba Lake.

The big lake is called Danau Toba. Its located in the center of Batak land in North Tapanuli. It is a very big and beautiful lake. Its beauty is so famous in the world. The width of this lake is around 1:300 km². Its depth about 400 meters. In the middle of Lake, there is a small island called Samosir Island.

Batak consists of six sub-ethnic groups, they are: Batak Toba, Batak Angkola, Batak Mandailing, Batak Karo, Batak Simalungun, Batak Pakpak Dairi.

According to the old Batak belief, the ancestor of Batak Toba people lived in in the side of Lake Toba, it is called Sianjur Mulana.

Batak Toba region is located in the North Tapanuli regency. It stands on the southeastern side of Medan city. Most of Batak Toba Society live in North Sumatera province, specially in Toba which has divided into three regencies, they are: North Tapanuli regency, Toba Samosir regency, and Humbang regency. Toba areas is limiting into:
North : Dairi regency, Simalungun regency, and Tanah Karo regency.
South : Middle Tapanuli regency and South Tapanuli regency.
East : Asahan regency and Labuhan Batu regency.
West : Middle Tapanuli Regency and Southeast Aceh regency.

Each areas of Batak Toba most famous out of the regency above is divided into geographical areal with the facts of language dialect Batak Toba, they are:

1. Silindung area consist of some subdistrict, they are; Tarutung, Sipaholon, Adian Koting, Pahae Julu, Sipahutar, Pangaribuan, and Garoga.

2. Humbang area consist of some subdistrict, they are; Siborongborong, Dolok Sanggul, Lintong ni Huta, Muara, Parmonangan, Onan Ganjang, Parlilitan, and Pakkat.

3. Toba area consist of some subdistrict, they are; Balige, Laguboti, Parsoburan, Silaen, Porsea, And Lumban Julu.

4. Samosir area consist of some subdistrict, they are; Palipi, Pangunguran, Onan Runggu, Simanindo, and Harianja.

In this every area certain Marga live with few different custom and tradition. Batak Toba Society make a relationship one another, every people always show respect to another and there is Dalihan Na Tolu (three fireplace) they are; Hula-hula, Dongan Sabutuha, and Boru. In any ceremony of Batak Toba this three elements must be compass.
Batak Toba Society are the old ethnic who live in Toba and they still dominated by Bataknese themselves. They also like to live their hometown and wander to other living areas, it can be prove because all of area in Indonesia there is a Bataknese. Also they live in abroad but they always remember their hometown as well. We can know it from some of them when die, they will bury in their hometown. They have philosophy  *Arga do Bona ni Pinasa* it means that you must remember your hometown.

Custom of Batak Toba is one of the culture, because it is and ideal form and physical form. Completely this form called as a custom which is divided into four levels, they are:

1. Culture Value Level
2. Norms Value Level
3. Law Level
4. The Specific Role Level

Therefore, customs becomes the law and norm in every Batak Toba life, all at once every individually depends on the law and norm that definite before.

In *Kamus Lengkap Bahasa Indonesia Modern* by Muhammad Ali, says that definition of custom is the usual law with must be followed by one generation to the others.

### 2.2 Traditional Law of Batak

Traditional law of Batak Toba is all norms and customs which must be followed by everyone. If they break down it, they will be punished. This
traditional law consist off all norms either written or unwritten forms that have characteristic to Batak Toba Society together. Everyone has to obey the norms for justice which are appropriate to the view in life of Batak Toba Society that based on patrilineal system. Genealogy and territorial system are the realization of Dalihan Na Tolu (literally translated, “ Dalihan=Hearth”, “Na Tolu=That is Three”). The common law of Batak Toba are Marga, Tortor, Ulos, etc.

Batak Toba follows patrilineal system. it means that people who come from the same ancestor use the same Marga (Family name). The marga lives in a social unity which has own territorial clan limits. The clan establish a village (Huta). Although there is also the others Marga as immigrants (Pangaranto).

All of Batak Toba Society must have Marga. Marga is one of traditional law. Like Umpasa Batak said “ Tinitip sanggar bahan hura-hura, Jolo sinungkun marga asa binoto partuturan”, to know somebody identity we should ask his/her Marga before. By this way we can know that people has relation or not with us. Somebody get Marga when the born in a family. From the explanation above, we know Marga is main custom law in Batak Toba.

Tortor also one of traditional law in Batak Toba. In every ceremony of Batak Toba, there is tortor because tortor has complex function and meaning. It can describe the aspect of Batak Toba Society in the real and unreal life, some of the function of tortor, they are:

1. Tortor as reflection a validation of social organization.
2. Tortor as device of religion ceremony.
3. Tortor as create activity.

5. *Tortor* as the reflection of economic system.

6. *Tortor* as device of symbolization and communication.

*Tortor* has occupying space, the order space is relating with the culture, behavior system and social measure of human being. The shape of order space was blanketed by symbolic which come from the culture.

Describing of order space about reflected by *tortor* dance, that move into start position to begin, move into the right, left, up, down, and backside is one hide dimension in the culture of human being. Space describe that people live in spaces according to the certain type and size.

Batak Toba believes *ulos* has holy power and magic. *Ulos* is kind of cloth. This cloth woven by Batak Toba girl with the various pattern. Its need a skill to weave because it should combine from a sheet of cloth to the protect body.

*Ulos* is giving by hula-hula to their *boru*. It was used by *hula-hula* as medium to transfer *Sahala*(*Holy*) to their *boru*, as the protection. According to this custom. *Ulos* will give protection not only to the body but also soul of the person who has receive or use it.

2.3 **The Relation of Death Ceremony with Dalihan Na Tolu in Batak Toba Society.**

*Marga* has certain function to another *marga* (tribe) that happen because of the marriage. This functional relation cause there are grouping of *marga* within the other *marga* which is make a genetic relationship system in Batak Toba Society with Dalihan na Tolu.
Dalihan na tolu is a relation and directive all at once in life of Batak Toba Society, also as a symbol of democracy and ideology of life.

The element of Dalihan na Tolu are:

1. Hula-hula(person who give the girl)
2. Boru(person who give the girl)
3. Dongan Sabutuha(Relatives family or one clan from father line).

Dalihan na Tolu always join in all the problem in their society, thereby in discussion is to reach an agreement. *Hula-hula* as respected person from the other elements, like boru and dongan sabutuha. The functional of *hula-hula* in daily life of Batak Toba Society consist of three parts, they are:

- Discussion to reach an agreement to make planning, so the function of the hula-hula in here as the advisor that give some helps/advices and morality to the perform a ceremony or ritual.
- At the ceremony the function of hula-hula is as a leader, blessing and praying in order to make the ceremony without obstacle.
- Make reconcile like distribution worth that hula-hula try to make peace, without isolate each other. So the problem can be solved because both of the side is their *Boru*.

The position of *boru* (girl receiver) has lower position that *hula-hula*, in this position *hula-hula* group should give love and persuading *boru*, we can know it from Umpasa in Batak “elek marboru”. In ceremony, *boru* has job as *parhobas* (person who serve everyone). The functional of *boru* is to give something,
material or service in every ceremony, *boru* also can make reconcile if one time hula-hula has a problem or disagreement.

*Dongan sabutuha* (the clan from father line) is one *marga* has close relation one another, event they have different status from father line. As a family *dongan sabutuha* should responsibility. The function of *dongan sabutuha* is same with *suhut* (person who performs the ceremony) in certain ceremony. Relation between the same *Marga* should keep well to do the philosophy of manta *Mardongan Tubu* (be careful to the same *marga*), it means we should take not of what he saying and doing. On the other hand, when performing the ceremony he can not do everything by himself but discussing first with *Dongan Sabutuha*.

This philosophy of Batak Toba become compass in social life order to every people when he born until died.

“*Somba Marhula-hula, Manat Mardongan Tubu, Elek Marboru. Angka naso somba Marhula-hula siraraon ma gadongna, Molo so Manat Mardongan Tubu natajomma adopanna, jala molo so Elek Marboru andurabion ma tarusna.*”

*Dalihan na Tolu* has relation with *Death Ceremony in Batak Toba Society* because *Dalihan na Tolu* is the Basic of all traditional in Batak Toba Society. All the custom and tradition come from *Dalihan na Tolu* when Hula-hula wants to their *boru*. *Boru* will get blessing if they have some difficulties and problem in their life.