CHAPTER 2

GENERAL DESCRIPTION OF BATAKNESE

2.1 The History of Batakneese

The ancestor of Batakneese lived in Sumatera Utara and spread into other regions in Sumatera (Ypes, 1932:69). The ancestor of Batakneese set foot on Sumatera Island in south of Haru bay (Pasai) Aceh, and from the Haru bay the ancestor of Batakneese set foot on Tanah Gayo and Alas (South east Aceh) and then they moved into South of Sumatera Island, in Pusuk Buhit and permanent resident of the Pusuk Buhit. Most of the ancestor of Batakneese entered the hinterland of Toba region by Asahan river and then resident permanently.

From pusuk Buhit they spread into whole of Batak region, like in north Tapanuli, middle Tapanuli, and south Tapanuli and then to Asahan Regency, Simalungun, Deli serdang (east Sumatera), Labuhan Batu, South east Aceh and the outside of Sumatera.

2.1.1 The Mythology of Toba Batak

Among the world’s diverse cultures with different mythologies, many tell the story of the ancestor of each culture or region. Batak Toba cosmology recognize the entity of deity, the local spirit and the belief in ghost.
In Batak Toba mythology, the swallow is a bird that serves as a messenger between the sky and earth. In a Toba Batik myth, the bird is told by Mulajadi Nabolon to deliver lodong, a bamboo made water sack containing seeds, to Boru Deak Parujar, daughter of the deity who dwells on earth. On arrival, the bird asks Boru Deak Parujar to weave Ulos Ragidup, a beautiful Batik ceremonial textile. After she does so, the bird asks her to open sack. Boru Deak Parujar follows all the instruction. When she opens Lodong, a fine-looking man is there. As an unmarried woman, she feels fortunate,

The man is Tuan Mulana. It is loud and clear that Mulajadi Nabolon wants Boru Deak Parujar to accept Tuan Mulana as her consort. If she accepts the marriage, Boru Deak Parujar will become mortal, a fact Mulajadi Nabolon thinks she is unaware of. In fact, the maiden is well aware she will become mortal creature just like her husband. But the maiden Boru Deak Parujar is prepared to relinquish her noble blood. Because of this woman’s great love, the couple were married and created a new people, and the ancestor of Batak Toba is both of them who bare Si Raja Batak dwell on Pusuk Buhit.

2. 2 The Location and Geographical Condition

Batak land located in a large region at the Province of North Sumatera including Regency of North Tapanuli regency, Toba regency, and Samosir regency. The North Batak Toba region border is on Simalungun Regency, Karo and Aceh Tenggara, in the east of Toba Batak region border is on Asahan regency and Labuhan
Batu and in South border is on Riau Province and West Sumatera, and Hindia ocean in the west.

2.3 The Religion and belief

The Batak Toba religion is found among the Toba Batak societies around the Lake Toba in North Sumatra. While most Batak Toba religion myths and rituals focus on cultivation and kinship. The two spheres integrated into a cosmological order represented in religious art forms, dance, oratory and gift giving ceremonies. The kinship system based on marriage alliances the marriage system is an important part of Batak Toba religion and involves hours of ritual oratory. In this religion there is an upper world inhabited by Gods, a middle world lived in by men and a lower world that is home of dragon. The creator is Mulajadi Nabolon links three worlds as lord of the universe. Mulajadi Nabolon is good and evil, male and female. The homeland of the Batak Toba extends over the central highland of North Sumatra.

Bataknese who live in North Sumatra, are divided into six ethnic groups. Two Bataknese races, the Mandailing and the Angkola Batak, became Moeslem in the middle of the nineteenth century, and Batak Toba was converted to Christianity in 1864 by the German Rheinish Missionary Society. The others kept their native religion, though there have been converts to Islam and Christian more recently.

In Indonesia, when traveling in the area around Lake Toba, one encounters a distinctive landscape characterized by Christian churches with crosses on the top of the steeple and a wide variety of tombs which appear to compete one another in
splendor. Such tombs are especially numerous in the regions on the southeastern shore of the lake called Toba Holbung and the island of Samosir. A great many of the Toba Batak have converted to Christianity as a result of the missionary undertaking by a Gernlan Protestant mission (Rheinischen Missions-Gesellschaft) which established itself in the northern Tapanuli in the 1860s [Pedersen 1970: 47-72]. Nowa-days most of the Toba Batak are Christian, although the precise number could not be ascertained owing to the lack of statistics classified according to ethnic affiliations after the Revolution (a war of independence against the Netherlands in the period 1945-1949).

2. 4 The Social Structure

Batak societies are patriarchal organized along clans known as “Marga”. The Batak Toba believe that they originate from one ancestor "Si Raja Batak”, with all “Marga”, descended from him. A family tree that defines the father-son relationship among Batak people is called tarombo. Marga Batak Bataknese are patrichial family names or marga in Bataknese from the male line. They believe that they originate from one ancestor “siraja batak” with all margas descendents for him.

In Batak Toba society the patrilineal clan having its own name such as Simanjuntak, Hutagaol and Tampubolon is called marga, which is also a unit of exogamy. The relationship among the following three groups - hula-hula (wife-givers), dongan tubu (one's own patrilineal clan) and boru (wife-receivers) is termed dalihan na tolu (three stones for placing a cooking pot). As well as being of marked
importance in ritual contexts, it is fundamental to the social relationship of the Toba. The wife-givers are believed to be spiritually superior to the wife-receivers. One of example mores of Toba Batak is “dalihan Natolu”.

“Dalihan Natolu “ this symbolize attitude to life of people of Toba Batak in going into society. “Dalihan Natolu” is:

2. 4. 1 Marsomba Tu Hula-hula

“Hula-hula” is parent from woman married by a man, Hula-hula can be interpreted widely. All relatives of woman married by a man can be referred to Hula-hula. Marsomba Tu hula-hula it is meaning a man has to respect to act family of his wife.

2. 4. 2 Elek marboru

“Boru” is daughter from a clan, for example boru Tampubolon is a daughter from clan of Tampubolon. In wide meaning, term of this boru meaning daughter from a family and also from the clan. Elek Marboru means as man has been able to huddle up this boru.

2. 4. 3 Manat mardongan Tubu

Dongan tubu are brothers and sisters as clan. Manat Mardongan Tubu symbols, relation or link with brothers for men and pariban for women as clan as. This Dalihan natolu become guide among people of Batak in daily life.