CHAPTER I
INTRODUCTION

1.1 The Background of Study

Indonesia is an archipelago country has a beautiful nature makes people of other countries are interested to come to Indonesia. Indonesia also has many ethnic groups with their own living culture. Every ethnic group has specific culture.

One of ethnic group in Indonesia is Batak. Batak is divided into five sub ethnic group: Toba Batak, Karo Batak, Pakpak Batak, Simalungun Batak, Angkola Batak. The difference the sub ethnic group is the territory. The territory of Toba Batak is around Toba Lake and Samosir Island. The territory of Karo Batak is located in Karo regency that called “Tanah Karo Simalem”. The territory of Pakpak batak is around Dairi regency. And the territory of Simalungun Batak is Simalungun regency. And the last, the territory of Angkola is located in Angkola Jae, Angkola Julu, Batang Toru, Sipirok, Padang Lawas, Sipiongot, Saipardolokhole and Padang Sidempuan. Beside the territory, each language of the Batak ethnics is also different. Toba Batak speaks Batak language, Karo Batak speaks Karo language, Pakpak Batak speaks Pakpak language, Simalungun Batak speaks Simalungun language, Angkola Batak speaks Mandailing language.

Batak have many kinds of traditional ceremonies, foods, clothes, dances, songs, traditional houses, and traditional religion. In the real life, the aspect has many functions which are concerned culture with the values and the other aspects of culture like politics, social matter, and economy.
One of traditional aspects in Batak culture that begins to disappear from the era is the aspect of traditional religion. The causes are our country recognizes only six formal religions. There are: Catholic, Protestant, Islam, Buddha, Hindu and Konghucu. Beside that, the young generation even does not know what the traditional religion is.

One of the traditional religions which are recognized by Toba Batak is Parmalim Religion. Parmalim religion believes in Malim, doing the truth. There are three concepts in Parmalim: Tondi, Sahala, Begu. Tondi is the spirit of a person who can give life to man. Sahala is the spirit of power. And Begu is the spirit of died person or ghost. In Parmalim, the name of God is Ompu Mula Jadi Nabolon.

Many sub aspects can be learned from the Parmalim as traditional religion. Such as: the procedure, tools, customs, clothes and other. In this case, the writer is interested in discussing Tunggal Panaluan as a tool in Parmalim religion. Tunggal Panaluan is a magic stick that has a function to bless who believed it. Tunggal Panaluan, as a tool, is used on the special event by Parmalim, such as Mangalang Napaet, Sipaha sada, Sipaha onom, Mangalahat horbo, Hurung day, etc. Tunggal Panaluan as a magic stick has cultural meaning symbol. The symbol gives a description about history of Tunggal Panaluan and an advice.

The writer is interested in discussing about Parmalim and Tunggal Panaluan. Because nowadays, where the era is more sophisticated and the norms of the culture are shifting, however, we are as the young generation should develop and introduce the culture to the other countries, so that it will not
disappear. At the present time, we can see many youth who know their culture do not like to show the culture. They prefer showing modern culture to showing the traditional culture. They think that traditional culture are old that unusual in modern area. Beside that, Parmalim have some values of moral. And according to the writer, it is important to know more and study that. Based on the statement above, the writer is interests in discussing Parmalim and Tunggal Panaluan in Toba Batak at Sagala and Hutaginjjang Villages. The writer is also have chosen Sagala and Hutaginjjang, because at Sagala and Hutaginjjang, Parmalim adherent nearly extinct.

1.2 The Scope of Study

There are many things that can be discussed in Parmalim as traditional religion and Tunggal Panaluan in Toba Batak, because it has many various cultures and unique customs that can be talked about. But the writer limits this paper into five parts. There are:

1. The values of Parmalim Religion as traditional religion in Toba Batak.
2. The function of Tunggal Panaluan as magic stick.
3. The division of day related to special event for Parmalim adherent: Mangalang Napaet Day, Hurung day, Ringkar day, Artia day, Siapahasada and Sipaha onom month.
4. The relation Parmalim and Tunggal Panaluan.
5. The meaning of symbol in Tunggal Panaluan.
1.3 The Objective of Study

The writing of this paper has some objectives:

1. To describe the values of Parmalim Religion as traditional religion in Toba Batak.
2. To describe the function of Tunggal Panaluan as magic stick.
3. To describe the division of day related to special event for Parmalim adherent: Mangalang Napaet DayHurung day, Ringkar day, Artia day, Sipahasada and Sipaha onom month, etc.
4. To describe the relation Parmalim and Tunggal Panaluan.
5. To describe the meaning of symbol in Tunggal Panaluan.

1.4 The Significance of Study

Some of significances that we can find in this paper are: Theoretically the significance of this study is:

1. To prove the available theory about Parmalim and Tunggal Panaluan.
2. To add cultural study of Toba Batak particularly about Parmalim and Tunggal Panaluan.

Practically, the study can be used as reference for learning and understanding Parmalim and Tunggal Panaluan in Toba batak.

1.5 The Method of Study

To collect the data, the writer applies field research. In field research, the writer tries to find some informants who know and believe Parmalim and Tunggal Panaluan in Batak Toba society. This method is really helpful in giving him
important information that is related to this paper. The writer also collects the data or material by browsing the internet.

And the method of study, the writer uses *description analysis technique* to write this paper. Description analysis is to describe the object and phenomena about Parmalim and Tunggal Panaluan in Sagala and Hutaginjang villages (Siagian, 2011:52). When the writer get the data, he combined and selection the data. The writer interviews Sinaga’s family as Parmalim adherent. The writer not only interviewed Sinaga’s family but also the people who faced in stall around Sagala and Hutaginjang villages who know Parmalim and Tunggal Panaluan.