2. THE VILLAGE OF LONGAT

2.1 The Geography of Longat

Mandailing Natal is one of the regencies in North Sumatera. After expansion area, Mandailing Natal Regency has been separated from South Tapanuli to be a single regency with the capital city being Panyabungan and it is also known as Madina. Geographically, Madina is located between 0°10’-1°50’ North Latitude and 98°10’ – 100°10’ East Longitude, with heights 0-2.145 above sea level, the area is 6,620.70 km² and the population is 390,389 person.

Picture 1. The Mapping of Mandailing Natal Regency

The land is confined with some areas of regency in North Sumatra:

1. Eastward: West Sumatra Province
2. Westward: The Indonesian Ocean
3. Northward: South Tapanuli Regency
4. Southward: West Sumatra
Madina is divided administratively 17 sub districts and ± 375 villages. One of them is West Penyabungan, it has 10 villages with the area is about 8.721,83 Ha, heights about 400-800 meters above sea level, population is 9.451 person (males are 4.423 person and females are 5.028 person) and density is 108 person/km².

**Picture 2. The Mapping of West Panyabungan District**

The land is confined the some areas of West Panyabungan:
1. Eastward: Panyabungan Sub district

2. Westward: Batang Natal Sub district

3. Northward: Panyabungan Sub district and Huta Bargot Sub district

4. Southward: Batang Natal Sub district and South Panyabungan Sub district

Longat is the capital city of West Panyabungan, it is about 16 km from Penyabungan. Longat is a beautiful village; it has good view, fresh air and fertile soil. The area is 3.743.06 Ha with ratio 42, 92 %.

**Table 1.1 Population of Longat**

<table>
<thead>
<tr>
<th>Year</th>
<th>Population (person)</th>
<th>Density (Person/km²)</th>
<th>Males (person)</th>
<th>Females (person)</th>
<th>Sex Ratio (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2005</td>
<td>2.020</td>
<td>54</td>
<td>907</td>
<td>1.113</td>
<td>81.49</td>
</tr>
<tr>
<td>2006</td>
<td>2.147</td>
<td>57</td>
<td>997</td>
<td>1.150</td>
<td>86.67</td>
</tr>
<tr>
<td>2007</td>
<td>2147</td>
<td>57</td>
<td>1.035</td>
<td>1.112</td>
<td>93.05</td>
</tr>
<tr>
<td>2008</td>
<td>2.179</td>
<td>58</td>
<td>1.046</td>
<td>1.133</td>
<td>92.32</td>
</tr>
<tr>
<td>2009</td>
<td>2.211</td>
<td>59</td>
<td>1.062</td>
<td>1.149</td>
<td>92.43</td>
</tr>
</tbody>
</table>

**Climate**

Region of Longat is the same with most regions/cities in Indonesia, it has two seasons that are the rainy season and the dry season, the dry season between June until September influenced by the Australia continental air masses and the rainy season from December to March is influenced the Asia continental and Pacific Ocean. The temperature ranged from 23⁰C to 32⁰C and the average
humidity is 80-85%. The land is flat to hilly surface; the structure of the soil is fertile so it is suitable for agricultural areas and it is very wide.

2.2 Religion of the Mandailing Society in Longat

Mandailing Society in Longat is Islam. Islam comes to Longat about in 18 Century through a long time phase and precious history in its development. Those are:

1. Before Islam Era

In the past, before Islam came to Mandailing Society, they believed the belief of ancestor or animism. It was called *si pele begu*, it means a admirer of ghost. *Begu* is *tondi* (soul) of people died. If someone had died, his *tondi* changed are *begu*. This Mandailing Society concept is used to before Islam in Mandailing Society.

According to the belief of *si pele begu*, begu lived in many places such as: jungle, trees of big woods, caves, rivers, big rocks and some others. In addition there were many variety of *begu*. In *Turi-turian Ni Raja Gorga Di Langit Dohot Raja Suasa Di Portibi* books, there are called some *begu* such as: *Boru Ni Namora Nam Puna Tano* (Honesty Princess, Soil Princess). Its name of *begu* *Boru Ni Ambolungan Bulu Begu Na Pahae Paulu di Batang Aek* (Princess Ambolungan Bambu Begu is lazy to take a bath in the river), *Tuan Jongjang Balentung na Mian di Pangulu Balang* (Mr. Jonjang Balentung occupies guard statue). Nevertheless some of names *begu* in *Turi-turian* book in Mandailing Language and some of Mandailing Society belief that there were some certain people can conserve *begu*
and had to do what their want, such as make people be sick or recover diseases and help them.

In the past before Islam came, each of kingdoms had three major characters functional. Three of functions of them, those were king, datu and sibaso. King is used to as the major leader of government in kingdom, datu is used to as major source of knowledge and science (like pharmacology, and the others) and Sibaso is used to communicate human world with mystical world. In this relation, the past time in Mandailing held a ceremony that it was called Pasusur Sibaso, It means the ceremony to make sibaso was lived by begu. The ceremony religion was usually held in certain condition such as if in the kingdom where it was found disease carrier that it was dangerous so that it was done by datu in order to sibaso held the ceremony religious to ask to mystic world. The activity is done with playing gondang music and prepared meal to begu that it was called sesajen in javaness and parlalas in Mandailing. Parlaslas is completed with nira as beverages. When the ceremony took places tondi entering to Datu’s body and he would eat parlalas that was prepared and drunk nira then he would give information about diseases. Besides in Mandailing Society was believed that all begu has a powerful force that was called Na Gumorga Langit Na Tumonpa Tano (who created the sky, earth and all things in the world).

2. After Islam come

Until now in 2011, there is nothing found writing about exactly time when Islam entering to Mandailing at the first time. There are some opinions according to history, that are:
Most of people said that at the first time Islam developed in Mandailing when Paderi War attacked to Mandailing by Minangkabau but it is denied by Lance Castles in his book *Political Life of a recident in Sumatran* (1915-1940:14) says, “Even before the cleric entered the Mandailing in 1821, some of the Mandailing Leaders have embraced Muslim”.

The quotation means that before Paderi War attacked, Islam has entered in Mandailing and this opinion is strengthened by Basyral Hamidy Harahap in his book *Madina yang Madani* (page 282-285) conclude that the Islamization movement rapidly developed in it and there were two kings of Mandailing has been embraced Islam before Paderi War, there are King Gunung berdiam in Baringin Mountain and Mangaraja Gunung Kuria Huta Siantar, they led about half century before it was attacked in Mandailing. Development of Islam in Mandailing was brought through Ulama Sufi. Ulama are come from the other places who also studying in everywhere like North Beach, West Beach and Mekkah.

According to Dada Meuraxa in his book that is *History of Islam Entry to Bandar Barus*. He said that Islam came to the first time to Barus that was brought by Tuan Syekh Ismail that studied in Mekkah for 10 years. According to his book, Tuan syekh did not know the way to Pasai so he stayed in Barus Beach because Barus and Madina were not far away, he develops Islam to Madina and from Madina until Longat about 18 century.

Mandailing Society is also known as good student; they are very diligent to study Islam to everywhere. So it is not surprised many of the religious leaders
are come from Mandailing whom not only popular in Mandailing and also the others areas. Some of them, they are:

1. Tuan Syekh Abdul Malik
2. Syekh Sulaiman Al Kholidy
3. Syekh Abdul Hamid
4. Syekh Juned
5. Syekh Mustafa Husain
6. Tuan Syekh Mahmud
7. Tuan Syekh H.Hasan Lubis and etc

They are some people who have highly comprehension about Islam and they have been important role in its development, culture and also education like building of Schools in Longat so that doing rapidly advanced in it until now.

2.3 The Mandailing Society in Longat

Mandailing Society in Longat has a strong tradition so the tradition controls the important role in communication, the arrangement of their life which lived in Mandailing Society generally. The tradition purpose to bring close having relation family as Dalihan Natolu (family unity) or sahata saoluan (seia sekata) like a ancestors proverb “ulos na ra buruk “(the tradition is continue to generation to new generation) that means is not never worn out or extinct, always be up to date and it as inheritance to Mandailing Society.

The majority of Mandailing Society in Longat is Mandailing Ethnic, they are simple persons, some of them still be conservative, old-fashioned and religious indeed fanatic but they are very friendly because they like berkombur
(talking with someone) so that it is not surprised almost of each of the alleys found lopo (coffee shop) in Longat, some of the men stay in it to spend of time talking with their friends and they are also creative because usually women and girls like to plait the plaited mat for their wedding.

Majority of working population in Mandailing Society are female about 51, 75 % and males 48, 25%. Working population of main industry are agriculture sector (83, 09%), trade (7, 02%) and others (5, 55%).

In Mandailing Society, it is found three elements, they are kahanggi, anakboru and mora and identically marga (family names), Marga is used to introduce identity or origin of their village so marga has important in Mandailing Society. Some of Marga are found in Mandailing Society, They are:

a. Nasution
b. Lubis
c. Harahap
d. Pulungan
e. Hasibuan
f. Rangkuti
g. Daulay
h. Batubara
i. Pane
j. Matondang
k. Parinduri
l. Borotan and etc.
Besides *Marga*, Mandailing Society has also four custom programs which are held in a big celebration. They are:

1. *Patandahon anak tubu* (introducing a child).
2. *Haroan boru and pabuat boru marbagas* (Celebration The son’s and daughter wedding).
4. *Pangupa* (Celebration good luck or bad luck).

### 2.4 Languages used in Longat

Language is the produce of Indonesian Cultural. In Longat, almost of all people use Mandailing Language in their life. They are very happy and enjoy when doing communication each other with its language so it is very important to them.

A language is the strongest reflection and identity of Mandailing Society that is conserved and is developed by its culture and life of them. Mandailing language developed of proto malayo-polenesia and then it is classified in sub *malayo polinesia barat* (western malayo Polynesia) according to Robert Blust.

The Function of Mandailing Language, that is:

- A symbol of proud and identity of the region and also origin people and supporter of Mandailing Language.
- As medium of culture in Mandailing and Islam.
- As language and alphabet are used in the tradition of village and tradition of institution.
- As expression medium and communication of family.
• As language is development in Indonesian Vocabulary that each other supports with each of the others.

• To express culture and creative of the elements origin people and also its supporter.

• As of studying in schools examples: SD, SMP, and SMA. In living of daily communication in Mandailing Society relatively and is used through conversation.

  *Partuturan* is used depend on blood ties and marriage and also relatively. *Partuturan* from is worn in Mandailing that created by its ancestors as conversation system that is used in interaction in daily activities by Mandailing Society *Partuturan* comes from *tutur* that it means the greeting term which they use when they call someone. *Tutur* is family keyword; the keyword determined the position of every people in genetic relationship.

The uniqueness of Mandailing language includes 7 kinds that are:

• Tradition language / *tata adat* / language is used that Tradition ceremony celebrated.

• To daily languages is used the kind of languages that it is called *ata somali ata na biado*.

• To language elegy (*lementasi*) is used kind of language that it is called *ata andung*, this kind is classified letter language.

• To language is used to recovery or the activities relatively mystic world that it is called *ata sibaso*.
• To languages is used when in the jungle that it is called *ata parkapur*.

• To language is used when we fight or quarrel that is kind of impolite words that it is called *ata bura dohot jampulan*.

• To language that it wears leaf of symbol to in the meanings, that it is called *ata bulung-bulung*.