2. GENERAL REMARK

2.1 Samosir Island

Samosir Island is an island in the middle of Toba Lake in Sumatera Utara. An island with a height of a hundred thousand meters above sea level. The island was formed by the eruption of mount Toba hundreds of centuries ago. Researchers later, Knight and colleagues (1986) and Chesner and Rose (1991), provides an estimate of more detail: Caldera of Lake Toba created by three giant eruptions. The first eruption occurred about 840 million years ago. This eruption in south of Lake Toba, covering area Prapat and Porsea. The second eruption which has a smaller force, occurred 500 million years ago. This eruption formed the caldera in North of Lake Toba. Precisely in the area between the Haranggaol and Silalahi. Of these two eruption of the most fierce is third eruption. The third eruption 74,000 years ago produced a caldera, and be present with the Lake Toba-Samosir Island in the middle.

Of particular interest is the occurrence of gravity anomalies in Toba. According to the law of gravity, from one place to another will have the same force gravity when it has mass, and realitivity of the same height. If there is other material with different masses, the different styles appeal. When the mountain erupted, much material is out. Meaning, that the mass loss and diminished its appeal style. Then going up-lifting (removal). This is what led to the emergence of the island.

In January 2004, Samosir became regency. Previously, the island was part of Toba Samosir (Tobasa). But now it consists of nine districts, namely
Pangururan (Capital District), Harian, Sianjur Mula-mula, Nainggolan, Onan Runggu, Palipi, Ronggur Nihuta, Simanindo, and Sitio-tio.

Samosir is a popular tourist destination due to its exotic history it offers. The tourist resorts are concentrated in the Tuktuk area. The island is the centre of the Batak culture and many of artifacts remain on the island. In this island there are two small lakes as the area of the tour, that is, the Sidihoni Lake and the Aek Natonang Lake that received the nickname of the "lake on the lake".

2.2 The Society of Batak Toba

Around the year 1801, an archeologist from the Netherlands, conducted research on the origin of the Batak people, the island of Samosir, Toba and the surrounding area. The archaeologist concluded that the Batak tribe is a group of people who live in mountain and have of language, tradition, writing, religion, and culture. BATAK is an abbreviation into B = Bahasa (Language), A= Adat (Tradition) T= Tulisan (Writing), A = Agama (Religion), K = Kebudayaan (Culture). People dwelling in mountain called The Batak origin. The abbreviation TOBA, T = Tempat (Place), O = Orang-orang (People), B = Batak, A = Asli (Original). Batak tribe inhabited the entire region Tapanuli, mostly in eastern Sumatera. The width is about 50,000 miles or equal to 1/9 area lying between Sumatera and form 0,5-3,5 degrees north latitude, and 97,5 degrees east longitude (Siahaan,1964:17).

The Batak is fascinating and unique in Indonesia. Batak Toba society are the old ethnic who live in Toba and dominate by Batakness themselves. They also like to live in their hometown and wonder to spread in other living areas. It can be
prove because all of area in Indonesia there are Bataknese. They also live in abroad but they always remember their hometown. They have phylosopy “*Arga do Bona ni Pinasa*”, it means that you must remember your hometown. In general, the Batak tribes have philosophy namely, Dalihan Natolu Paopat Sihal that is *Somba Marhula - hula* (Respect to the family of the mother / wife), *Elek Marboru* (friendly to the family's sister), *Manat Mardongan Tubu* (Cooperate in a relationship of one clan), and Sihal namely *Dame martetangga jala ringkot mar ale ale* (Cooperate in everyday life). This philosophy is held firmly and still be the cornerstone of social and civil life in the neighborhood of Batak (Siahaan 1964:48).

Batak Toba society have *Marga* (clan). Marga is one of the traditional laws. As Umpasa Batak said “*Tinip sanggar bahen hura-hura,jolo sinungkun marga asa binoto partuturan*”, to know somebody’s identity we should ask his/her *Marga* before. By this way we know if the people have relation or not with us. Somebody gets *Marga* when born in a family. Batak clan is the name was taken from Si Raja Batak. According to knowledge of the Batak,” All those who call themselves Batak is the descendant of Si Raja Batak.” (W.Hutagalung dalam Adelina 1990:8).

In culture of Batak tribe, the achievement to success consist of three levels, namely: *Hamoraon, Hagabeon, and Hasangapon*. *Hamoraon* is wealthy, one of the underlying cultural values and encourage people to look for a lot of property. This enables people to work hard or studying hard to be *Mamora* (rich) even *Mangaranto* (leave home) to search for material wealth.
*Hagabeon* is a phrase for a long life. For Batak tribe, long life is very meaningful. The general size of Hagabeon in the Batak tribe is having descendant, *Baoa* (sons) and *Boru* (daughters) then have more descendant. If someone in his life already has grandchildren of sons, a grandson of the girls, and all his children, both men and women are married and have children, so he called Gabe. That is the perfect peak of Batak tribe. The concept of *Hagabeon* is called *Saur Matua*. *Hasangapon* means glory, dignity, charisma, and a value which gave a strong to achieve greatness. Someone who is considered *Sangap*, when in a certain degree and he also has *hamoraon* (rich) and *hagabeon* (long life).

The first village of the Batak society was called Sianjur Mulamula as the first place of the person's origin Batak lived. According to myth, “The ancestral tribe of Batak is descendant of gods from *Banua Ginjang* that come to the top of *Pusuk Buhit* (Marbun,1978:28). *Pusuk Buhit* was hills with the height more than 1.800 meters on the surface of the Toba Lake. These hill is believed as the universe where "Mulajadi Nabolon" appeared. This village is in foot of Pusuk Buhit hill. It is not known certainly who the Father of Si Raja Batak, but it is clear that he was born and resides in Pusuk Buhit, Sianjurmula-mula, this is where descendant scattered to all of corners of Tapanuli.

### 2.3 Characteristic of Batak tribe

Batak tribes have some characteristic, namely:

1. Tor-tor
*Tor-tor* is a dance whose movements are in rhythm with the music (Magodang) played by traditional musical instruments such as gondang, flute, and Batak’s trumpet. *Tor-tor* is performed in rituals associated with spirits, where the spirits are called and "entered" into the stone statues (a symbol of the ancestors), and the statue can move. Every movements that is have more expression in tor-tor namely *Urdot. Magurdot* is do the movements like the music and accompaniment of *Gondang*, and *tor – tor* is blend of sounds and gesture (Lumbantobing, 1986: 120).

2. Ulos

Batak tribe, cannot be parted from the use of Ulos, both in everyday life and role in traditional ceremonies. *Ulos* was originally identical with talisman (ajimat), believed to contain the "strength" and is considered sacred and to provide protection. Therefore, many prohibitions and restrictions should not be ignored when the weaving the *ulos*. The length must be precise, otherwise it will be able to bring death to people who receive *ulos*.

3. Traditional House

Traditional house of Batak is called *Ruma Bolon* that rectangular shaped and sometimes inhabited by five or six families. When to enter the house had to climb the stairs located in the middle of the house, with an odd number of rungs. If people want to go to *Ruma Bolon* must bow their heads so as not to knock on the transverse beam. This means guest must respect the landlord.

There are several characteristics that can be found in home of Batak tribe, namely:
a. Shape of the building is a blend of two kinds of art, i.e sculpture and carving. Batak tribe’s custom homes generally symbolize the "buffalo standing upright"
b. Decoration of the roof with buffalo horn.
c. The traditional house is generally shaped like a house on stilts that has five steps to seven steps.
d. The traditional Batak house building is made from wood, without the nails, be equipped the ladder, and the zinc roof.

4. Flag

In particular, the flag as the characteristic of Batak tribe has two colours, white and red. On the right is the symbol of the moon, while on the left is the sun that has eight lines, and *Piso* (knife) Solam Debata in the middle section, has some meanings:

a. White means not stain or pure
b. Red means the symbol of the world, or so-called "*Banua Tonga*"
c. Pictures of the Moon means Symbol of The descendants of Raja Batak, the moon which means descendant of Guru Tatea Bulan.
d. Sun means the symbol of the descendants of King Isumbaon
e. *Piso Solam Debata* means dignity and courage in justice and truth.

5. Language

Batak language is a daily language which is used by Batak’ society. Batak language is divided into several groups, namely: Batak Toba language, Batak Karo language, Batak Simalungun Language, Batak Mandailing Language, Batak Pak-pak language.
2.4 The Kindship Terms

Kindship is relationship in one family included in Dalihan Na Tolu. Kinship is a call in one family. The kindship system of Batak Toba society is based on the patrilineal line.

There are some kindships in one family, namely:

1. Ripe (a wife)
2. Saompung (having same grandfather) “sa” means “one” and “ompung” means “grandfather”
3. Saoma (having the same mother) “sa” means “one” and “oma” means “mother”
4. Saparaman (having same father)
5. Sabona (having the same generations)
6. Saparompuan (Having the same relations of the grandfather clan or generation)
7. Sapangapuan (people whose grandfather are sibling)

Follow the patrilineal system. Each member of the society follows his or her hereditary’s family name. All the children, son and all daughters use their father’s clan. After getting married, daughter has no right to use her father’s clan anymore. All sons have to use their father’s clan forever, although they are married or not.

2.4.1. Partuturan

Partuturan is a family relationship included in Dalihan Na Tolu. Partuturan is a call with another clan but have relationship with our family or our clan. With Partuturan we will know how we should call our family. Partuturan
consist of Amang Mangulahi is grandfather of our father, Inang Mangulahi is grandmother of our mother, Ompung is father of our father or mother, Ompung Boru is mother of our mother or father, Amang is a father. This word is uttered by a daughter or a son to her/his father. Father and mother can call their son “amang”, it is just to show the love felling. Inang is a mother. Father and mother can call their daughter “inang”, Amang Tua is a brother of our father or all of the older man from father that still relative with grandfather. Amang Tua is called Bapa Tua too, Amang uda is our father’s young brother or the husband of our mother’s sister, Amang Boru is our father’s brother in law, Actually, Amang Boru cannot speak freely, except just the important thing, Amang Simatua is father in law of our father or mother, Inang Tua is called to wife of our father’s elder brother or our father’s elder brother in law in the same clan. Inang Tua usually called as Maktua, Inang Uda is called Nanguda too. Nanguda is wife of our father’s young brother or wife of youngest brother in law in the clan, Inang Simatua is mother in law of our father or mother, Akkang is man to his elder brother/sister of our mother/father in one family (sibling), Eda is the wives of our brother, Lae is relation between man and his sister’s husband, Tulang is relationship to our mother’s brother, Pariban is a call to daughter/son of Amang Boru or Namboru. Beside it, pariban can meaning as a soulmate to children from Amang Boru or namboru of our father family, Namboru is our relation to our father’s sister. Which means the relation between daughter in law and her mother in law, Parumaen is relation of Amang Boru and Namboru to their daughter In law (their son’s wife), Hela is relation of Tulang and Nantulang to their son in
law (their daughter’s husband), Ito is the relation between male and female who are sibling or one family name.

2.4 The Religion

Initially, the Batak tribe are devoted to Christian (Kozok.1999:11). But in the reality it is different. Many of them are devoted to Islam.

Batak Protestant Christian religion was introduced by the Missionaries of Germany named Nommensen in 1863. Before Batak tribe followed Christian Protestant as their religion, they had belief in Mulajadi Nabolon who has manifested his power emitted in Dalihan Na Tolu. Mulajadi Nabolon (Ompu Nabolon) is not one god or gods, but he is the first person who was born and he created the custom for humans.

In Batak mythology of the world can be divided into three levels, namely world over called Banua Ginjang, in the middle world called Banua Tonga and underworld called Banua Toru. Banua Ginjang is place of Mulajadi na Bolon and his sons, namely Batara Guru, Soripada, Mangalabulan. In the middle world (between Banua Ginjang and Banua Toru) where humans live, created of gods from Banua Ginjang. The underworld is abode of demons and spirits of earth and fertility.

Concerning the Batak people belief in terms of the soul or spirit, Batak tribe know the three concepts, namely: Tondi, Sahala, and Begu. Tondi is the soul or spirit of someone who can give life to man. Tondi obtained from a person in the womb. When Tondi leave his body, he will get sick die. If two things happen, they must make ceremony to fetch his Tondi. Sahala is the
spirit of one's own strength. Everyone has Tondi, but not all have Sahala. Sahala is the luck or the power of magic that the king owned or Hula-hula in Batak belief. Begu is Tondi person who has died, the same behavior with humans and appear in the evening or called Ghost.

Some begu (ghost) scared by the Batak people, are Sombaon, Solobe an, Silan,and Begu.

- **Sombaon**, namely ghost who live in the mountains or in the jungle that is dark and horrible.
- **Solobe an**, considered the ruler Begu in certain places.
- **Silan**, the founding fathers Begu of Huta (village) of one clan.
- **Begu Ganjang**, is Begu (ghost) that can destroy other people in order.

Batak began to forget the old beliefs when Christian and Moe slim came and influenced on Batak culture. Today, most people are Christians Toba Batak (Mandailing, Karo, Pak-pak or Dairi), except Maindailing, they are Moe slim.

Although they profess religion and highly educated, the Batak do not want to leave the religion and beliefs that are embedded in their consciousness. For example: There is also a belief that is Ulok (Snake) in Tarutung with boru Hutabarat. It is said that boru Hutabarat cannot be called beautiful in Tarutung. Life will not be long if somebody says that boru Hutabarat is beautiful.