2. REVIEW OF TOBA BATAK BASED ON LITERATURE

2.1 The History of Toba Batak

According to the place, Drs. Gultom Rajamarpodang (1992) says “Batak said that they were from the Middle East who migrated middle east through Southern Persia and founded the Kingdom of Baghdad in South India. Because the invasion of Aryans from the Batak of North left India South and westward to Madagascar and East into Hidia Back and some are up on the island, founded the Kingdom of Bhataka Morsa, throughout the island of Sumatra, the other retreating to the North and became the Bugis and Batac in the Philippines.”

Bataknese is a society who are very kept their father lineage (patrilineal). Each children from a father using his clan hereditary. This system affected their personality and solidarity to keep the harmony and sense of families. Edward Brunner says, “If a Bataknese moved to other city just stay to keep their village system entirely.” It was so this system being a culture foundation and identity of society to kept the custom.

According to Batak legend, Batak society are descendant from Si Raja Batak, who was born of supernatural parentage on Pusuk Buhit, a mountain on the western side of Toba Lake. According to anthropologist, Bataknese are a Proto-Malay people descended from neolithic mountain tribes in northern Thailand and Myanmar (Burma) who were driven out by migrating Mongolian tribes. When they arrived in Sumatera they did not linger long at the coast but
trekked inland, making their first settlement around Toba Lake, where the surrounding mountains provided a natural protective barrier.

Religion and mythology of Batak incorporate elements of traditional animist belief and ritual. Traditional belief combine cosmology, ancestor, and spirit worship and tondi. Tondi is the concept of the soul. Batak people regard the banyan as the tree of life and related a creation legend of their God.

2.2 The Geographical and Location

Batak is one of Indonesia's oldest residents, who inhabit Northern Sumatra region of Pakpak Dairi culture with, the land of Karo, Simalungun, North Tapanuli, Tapanuli tengah and South Tapanuli consists of six sub tribes, these are; Pakpak Dairi, Simalungun, Toba, Angkola, Mandailing, and Karo.

Batak Land is an area including in North Tapanuli regency, South Tapanuli regency, Mid Tapanuli regency, Simelungun regency, Dairi regency and Karo regency. All of them has different dialect but has same system in custom like DNT. The width of Batak Land are about 500,000 km² or one per nine of Sumatra width from North Aceh to South Lampung. Between of the highest mountain in the area there are Pusuk Buhit Mountain, Simanukmanuk Mountain, Siatas Barita Mountain, Gunung Martimbang Mountain, Sinabung Mountain, Lubuk Raya Mountain, and Sibayak Mountain. In the center of Batak Land found a Lake Toba, a beautiful and awesome lake. The width are about 1300 km²,
depth 400 meters, and stand on above 900 meters above sea surface and in the middle of the lake there is an island named Samosir Island.

North Tapanuli Regency that named ‘Toba’ is in the southeast of Medan city. The Northern side of North Tapanuli there Simelungun and Dairi Regency, in the Southern side there Angkola, in the Eastern side there Simelungun and Asahan Regency, in the Western there Singkel area and Middle Tapanuli Regency. North Tapanuli area consist of 27 district and 871 region. Tarutung is the biggest city there and being a capital regency as a government. Commonly, Batak people subsisting on agricultural produce because the land has fertile soil is thus enabling agriculture success there. Rain fall regularly make the air being fresh and the soil fertile. Farmers the forest subsisting on palm, rubber, rattan produce that being exposed to Europe, Singapore, USA. The edge of Toba Lake peoples subsisting on fishing or become a farmers fish.

Formerly, there are three port city in Tapanuli that visited by merchant ship to picked up natural resources produce in Tapanuli area, these are : Natal, Sibolga, and Barus. But now the port just Sibolga left.
2.3 Philosophy of Toba Batak

Is an important aspect of life for bataknes, that is social philosophy of bataknes. The philosophy that meant are Dalihan Na Tolu and Suhi Ni Ampang Na Opat. This philosophy had long existed in the Batak's life and is the reference in the society activities like wedding, funeral, home, enter the deliberation and many more. The philosophy as well as guidelines in behave manners customary in the interactions to kinship groups.

2.3.1 Dalihan Na Tolu (Tungku yang Tiga)

According to literary “tungku yang tiga” taken from habit of bataknes in old age cooking food above the three stone and the same side. Dalihan Na Tolu on batak is a basic system of kinship and all ceremomial activities. The term of dalihan for sub sub Batak is not same but the principle same. E.g. Batak Karo Batak Pakpak and Dairi – the term is daliken, Batak Toba, Batak Simalungun, Angkola and Padang Lawas Sipirok Mandailing - the term is dalihan.

Dalihan Na Tolu effected by the presence of kinship social crisis on the third generation after Si Raja Batak as impact of mariage with the same clan between Tuan Sariburaja with his sister (iboto) named Boru Pareme. Both was the son and daughter of Tatea Bulan as second generation. As a consequences of Sariburaja doing, reportedly he run into the forest while Si boru pareme also expelled from Sianjur mula mula village. Then the classifications had begin to
members of the society with the categories of the Hula hula, Boru and Dongan sabutuha (friend of one clan).

First, Dongan Sabutuha meant born from the same stomach or also known as dongan tubu. The first meaning describes a family relationship is still close like ompung or grandfathers. The second meaning is describe a genus of large families in a same clan and had a relationships close. The function of Dongan sabutuha in the system of kinship was as a helper for one family same clan if one of them has a role as suhut (host).

Second is Hula-hula. They should be respected by boru in daily social relation as well as custom, because their status is the giver of wife (wife givers). The inside is bride’s parents and the wife giver.

Third, is Boru or the opposite of hula hula. In dalihan na tolu is positioned as the taker's wife. The function should be called as si loja loja part because they acts as the main officer in wedding ceremony and other ceremonies. Even more than it boru parties that should be the greatest benefactors of hula hula parties for. Thus the third component that merges in Dalihan Natolu that applied in a wedding ceremony, decorum guidelines for living. The point of the philosophy that are : respectful marhula hula (respect to the giver's wife), elek marboru (smokey boru) and manat mardongan tubu (a fellow brother of semarga more with a heart).

Actually, each hula hula elek marboru intent to hula hula always maintain an attitude of compassion persuaded boru, because some of the boru in charge of the activities. Though boru was always persuaded by hula hula honey, does not
mean that boru was spoiled. Therefore each boru in his wisdom to somba marhua hula, the intent is that each boru should be worship or reverence to the hula hula. Whereas, Central events named suhut with his same clan friend named sabutuha should be called the manat mardongan tubu, meant that fellow clan should be concerned and carefully.

The third elements that stands on its own will not have a meaning, but it should work together with each other recently produce benefit that intens. The first element is suhut with brothers called dongan sabutuha. The second element is sisters with her husband suhut called boru, and the third elements of brother suhut of the wife called hula hula.

2.3.2 Suhi Ni Ampang Na Opat

Literary, Suhi Ni Ampang Na Opat means the ampang four point. The term is taken from the ‘ampang’ in Batak means a kind of a rice basket. Ampang has four angle or suhi. From a quadrangular ampang that became philosophical symbol of Suhi Ni Ampang Na Opat. The component are:

- Respectfully Marhula hula (respect to the giver's wife)
- Elek marboru (being persuaded to wife’s taker)
- Manat mardongan tubu (younger sister of fellow he art liver or fellow clan)
- Respectfully mar-raja (respect to the King).

In its application, the king still requested as the main and important people and not such like sihal-sihal that when it is needed. In the event, a position king
aligned with the hula hula, boru and dongan sabutuha. Specialized in religious, all people include to religious leaders got jambar as intimate section as a tribute to them.

System of Dalihan Na Tolu (DNT) is like as a kilns with three legs and by three legs the kilns become strong to put a pan above. Dalihan Na Tolu consist of three fungsional group, they are:

1. **Dongan Sabutuha** (same clan) or born from the same mother. The special characteristic of dongan sabutuha is the personality in line to an agreement in every activities that connected to custom and daily life. **Dongan Sabutuha** also called **Dongan Tubu** described a kinship relation of each other.

2. **Boru** (daughter) consist of; daughter, daughter’s husband, parents of husband, and the same clan of husband. Batakinese really love their **boru**. If there’s a party or family event and every custom rituals, responsible to taking care of the event held by **boru**. If they will visit **hula-hula**, they should bring meat and rice as a custom compulsory. And the meat will be bring not permitted by buy from market because

3. **Hula-Hula** means giver bride side. Whole bride’s parents becomes a **hula-hula** for groom’s men. But not only that consist of hula-hula but also their companions and their uncle. Batakinese greatly appreciate hula-hula side. In responsible of custom to hula-hula when will visiting **boru** they should bring **dengke** with rice underneath. If bride left or divorce by husband, **hula-hula** will protect them.
In every part of ceremony Batak, Dalihan Na Tolu has a function as a foundation to connected between one clan to other clan, correlation between different clans within society also set up the order and course of implementation of the order and explain. When hula-hula visit boru they should bring fish (dengke) already cooked and rice. And boru when will visit hula-hula should bring meat which bought in market, it should be cut themselves because it is considered disrespectful to hula-hula. Boru should bring all parts of animal has cut themselves included within accordance with the animal body according to custom law. Usually for Protestant use Pork and for Moeslems use mutton or lamb. Boru thought hula-hula as a sunshine because they will be blessed by hula-hula.

2.3.3 Umpama and Umpasa

Many batak toba umpasa and like being published in pustaha (book of BASi) As Toba Batak Umpasa and since centuries ago played an important role in the lives of batak toba; both in terms of customs and everyday life. This is because both have the function these are; -Advice -Prayer -Recognition-Law-Describing human nature To satirize the behavior of someone -Democracy Guidelines

How importants and how deep meanings of Toba Batak umpama and umpasa so in each custom event, there must be at least one between like or umpasa spoken. And when a umpasa spoken there’s a hope that also the expectations of the audience, then it will all be saying “ima tutu” (hopefully so)
but like toba batak umpama and umpasa having a noticeable difference. How do we know the difference apart?

In comparison with Indonesia in general literature, then it is like is like a proverb, while umpasa is such a pantun. As befits proverbs, like not having a direct-to destination, sampiran. For example: dinilat's lidah Jolo asa nidok hata (Meaning: first think well before talk.

While umpasa as befits pantun, sampiran certainly has. For example: Napuran huta napuran Sipoholon (sampiran). Na so olo marguru ima jolma na londongon (the content). (meaning loosely: people who don't want to learn are the ones that are stupid)

2.4 Adat Value of Toba Batak

Culture is all the actualization and the overall results of thought (logic), feelings (aesthetics) and willingness (ethics) as the fruit of the efforts of the favor in managing copyright, taste and cultural works to realize the intention and interaction of cultures and cultural products sipiritual material. According to the experts that every culture is generally at least consists of three forms: the first form of culture idea of a set of ideas that are often called the complex notion. Second, existed as the number of patterned behavior called complex activities. Third, the existence of culture as a collection of objects and the meaning of America called the work culture.

Paul B. Pedersen says, “Batakinese majority pain to keep the esensil things from custom and also totally join in every rules.”
The experts have agreed that the cultural elements of material that is among other social needs of community, language system, economy system, knowledge, arts and religion. It means that someone is going to do for the sake of society, communicating with language, improve the science of well-being, technology for the sake of advancing technology immoral for the sake of spiritual needs.

Customary is part of cultural because it most prominent to be shown from Toba Batak. Payaman (2006:108) says, “Customary is part of cultural includes the relationship between human social beings in groups or community based on a habit passed along from generation to generation.” Customary serves as the norm to be followed by members of a group in the kinship relation and daily life.

These are the adat values according to archelogy, that are;

1. KINSHIP

Which includes the relationship premordial interest, affection on the basis of blood relationships, harmony Dalihan elements Na Tolu (Hula-hula, Dongan Tubu, Boru), Banana Raut (Son of Son of Boru Boru), Hatobangon (scholars) and everything related links kinship by marriage, clan solidarity and others.

2. RELIGI

Includes religious life, both traditional religion and religion that came later that manage its relationship with the Creator and its relationship with humans and their environment.
3. HAGABEON

Many offspring and longevity, a traditional expression of the famous Batak presented during the wedding ceremony is an expression that expects to be given later newlywed son 17 and daughter 16. Human resources for the Batak people is very important. Formidable force can only be built in a number of men in great numbers. This is closely connected with the history of Batak tribes were destined to have a very high competitive culture. Hagabeon concept rooted, from culture to compete in ancient times, even recorded in the history of the development, manifested in the war huta. In this traditional war strength is concentrated on the number of personnel are great. Regarding the longevity of the concept called SAUR Matua hagabeon BULUNG (such as leaves, which fall after the elderly)

4. HASANGAPON

Glory, authority, charisma, a core value that gave a strong impetus to achieve greatness. This value gives a strong impetus, especially in people Toba, in this modern era to reach the position and rank that gives glory, authority, charisma and power.

5. HAMORAON

Rich, one of the underlying cultural values and encourage the Batak people, especially the Toba, to find a lot of property.

6. HAMAJUON

Progress, achieved through go abroad and study. Cultural values are very strong hamajuon encourage people to migrate to all corners of the Batak
homeland. In the last century, East Sumatra, is seen as an area of shoreline. But in line with the dynamics of the Batak, the purpose of migration has been increasingly extended to the entire country to maintain or increase their competitiveness.

7. LAW

Dohot uhum slave, and the rule of law. Value and uhum dohot slave is strong value in socialized by the Batak people. Culture uphold the truth, engaged in the legal world is the world of the Batak people. This value may be born from the high frequency of rights violations in the course of life the Batak people since ancient times. So they are proficient in spoken and struggled to fight for human rights. It appeared in the surface of the lives of law in Indonesia that records the name of the Batak people in the list of warrior warrior-law, both as a prosecutor, defender and judge.

8. AEGIS

In socio-cultural life of the Batak as the values mentioned earlier. This may be due to high levels of independence. The presence of protector, the protector, the giver of prosperity, only needed in very urgent circumstances.

9. CONFLICT

In life the Toba Batak levels are higher compared to that of the Angkola-Mandailing. This can be understood from the difference in the mentality of these two sub Batak tribe. Source of conflict, especially in the lives of kinship is the life-Mandailing Angkola. Being the Toba people more broadly because
it involves the struggle for the results of other cultural values. Among others
Hamoraon that inevitably is a perennial source of conflict for the Toba.