2. REVIEW OF RELATED LITERATURE

2.1 History of Simalungun People

Simalungun people believe that firstly they came from outside of Sumatera Island or across the seas exactly in Simalungun’s folklore was told that they came from Banua Holing (India Island). Base on Simalungun spoken hereditary source, Simalungun term comes from Simalungun language it is “sima-sima” and “lungun”. Sima-sima means “something which is missed” or “lone”. Simalungun folklore told that once upon a time, at Nagur kingdom’s moment, this region ever faced danger Cholera disease. According to Simalungun people, that disease came from god’s curse (Simalungun god) and that disease had killed many Simalungun’s people.

Because of that, Simalungun people had to evacuate outside of Nagur kingdom. They went to across Toba Lake, Simalungun people called this lake as Bah Sibong-bong because they believed that the water of this lake could cure the Cholera disease and they used the water as a charm for “Sampar Evil” who caused the Cholera disease. The name of the region which they stayed for few years was called “Samosir” in Simalungun language they said “Sahali misir” or once travelling.

After some years, all the refugees thought that Nagur kingdom had been safe from the death disease, so they went back to Nagur kingdom and they saw that that region had been lone, they missed the region (malungun), they also realized that the region left archeological remains or “sima-sima”. That is why up to now that region known as Simalungun name it is from Simalungun language “sima-sima” and “lungun”.

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But other source tells that the original Simalungun people refused that they came from Tapanuli Batak great grandfather as Toba Batak statement in Batak tarombo (Batak genealogy). Simalungun people believed that their great grandfather came from “dipar” across the seas exactly from Banua Holing (India Island). This coming was divided into two phases. The first phases called as “Simalungun naparlobei (proto Simalungun)” or the first Simalungun. They arrived to the east or the region of Simalungun at this time. Before it, they had passed Assam region in the east India, through Birma or Nyanmar, next to Siam region and Malaka, then they acrosseed to east Sumatera in Batubara regency.

This old Simalungun people stayed around the east coastal area exactly in Serdang Bedagai and Batubara. They established the first kingdom, this kingdom was called Nagur kingdom. The first king in this kingdom was “Datuk Manik-Manik”. “Da” means “the man who has” and “manik” means “power”. This was the first surname which authorized in Simalungun region. Finally the generations of the first king established Siantar kingdom around 24th century which we have known as Siantar city at this time.

By the time there was a big problem appeared in this Nagur kingdom. Some of the battle commanders did relatives battle on each other. After some months the commanders realized that it could make them broken, finally they were having peace. Then they were together to face their enemies who came from India land. After they having peace they formed four surnames in Simalungun, base on Nagur commander. They were as follows: king of Banua Purba, Purba means east as the king in the island of Dolog Silou, Panei, Purba and Silimahuta.
King of Banua Sabou Parna Bolon as Saragih surname, Saragih means the man who created all the regulations as the king in the island of Raya, Tebing Tinggi (Serdang Bedagai) and Tanjung Morawa (Deli Serdang). Next was the king of Saniang Naga or Sinaga, as the king of Batang Gio. It means the king who had the authority at all the seas and as the king in this region. The last the king of Nagur kingdom was Damanik as the great king among this three surnames. They formed four main surnames in Simalungun region, it were constructed as Si, Sa, Da, Pur, they were as follows: Sinaga, Saragih, Damanik, Purba. These four surnames were the first surnames in Simalungun region since the first time. Each of these surnames can’t marry the same surname.

The second phase was called as: Deutro Simalungun or young Simalungun. On last time there were many other ethnic groups who came from Samosir and Toba region came to Simalungun land as workers or “Parombou Simalungun”. These workers had to admit that they were Simalungun people and be in one of fourth Simalungun surnames, because the king in Simalungun glorifies the Simalungun nationality and the people who admitted that they were Simalungun would be given some lands by the king.

So this time the people calls this Deutro Simalungun as they who “marahap Simalungun” or they who have the sense belonging of Simalungun, they come from other ethnic group, they admit that they are Simalungun, they use Simalungun language, they love Simalungun cultures, traditions and they do it in their daily live.
2.2 The Relationship of Tolu Sahundulan Lima Saodoran with Kinship of Simalungun People

By lineality way, Simalungun societies consist of four main surnames which have patrilineality exagamus character namely: Sinaga, Saragih, Damanik, Purba. While by affinitily way, Simalungun society is managed by a social structure which called as Tolu Sahundulan Lima Saodoran. It means that three person in the same position when have a sit and five person in the same way when walk. Tolu Sahundulan means: Sanina, Tondong, Boru. Sanina means brothers or sisters from our family. The first meaning describes a family relationships is still close like oppung or grandfather. The second meaning describe a genus of large families in a same clan and have a close relationship. The function of Sanina in the system of kinship is a helper for one family in same clan if one of them has a role as host.

Second is Tondong they should be respected by Boru in daily social relation as well as custom, because their status is the giver if wife (wife givers). The inside is bride’s parents and the wife giver. Third is Boru or the opposite of Tondong. The function of Boru as “siloja – loja” part because they act as the main officer in wedding ceremony and other ceremonies. And also “Boru” parties should be the greatest benefactor of “Tondong” parties for. Thus the third component that merges in “Tolu Sahundulan” that applied in a wedding ceremony, decorum guidelines for living the point of the philosophy that are: “Sanina pangalopan riah, Tondong pangalopan podah, Boru pangalopan gogoh”.

Or in English means Sanina gives ideas, Tondong gives advises, Boru gives
services. These third elements have to come and participate in Simalungun small custom ceremony.

Lima Saodoran consists of the third elements from Tolu Sahundulan and two more elements they are as follows: Tondong, Sanina, Boru, Anak boru mintori, and Tondong ni tondong. The third elements of Tolu Sahundulan have explained above, so the fourth is Anak boru mintori means a boy who marries with a girl. They have the same surname of mom, for example their mom surname is Saragih of course their “Tulang” or their mom’s brother/uncle is Saragih too. So this boy will call Tulang to the girl’s Tulang and the boy will be as Anak boru mintori in his wife’s Tulang family. And the last the fifth is Tondong ni tondong. Tondong ni tondong means a Tondong who has the same surname with his own surname. For example a boy who called Anto Saragih has a Tondong he is Budi Purba and Budi Purba has a Tondong he is Dodi Saragih so Dodi Saragih will be Tondong ni tondong of Anto Saragih.

That is why Tolu Sahundulan Lima Saodoran is an important social structure in Simalungun. These five elements have to come and participate in Simalungun big custom ceremony. These five elements that stand on its own will not have a meaning, but it should work together with each other recently produce benefit that intens.

2.3 Uppasa or Uppama

Uppasa or uppama is one of Simalungun culture. Base on Simalungun point of view, uppasa or uppama is a traditional poetry which often uses to show feeling, wishes, and hope for something. This uppasa or uppama has an important role in Simalungun society’s life. Both in term of custom and everyday life.
This is because both have the function as follows: giving advices, prayers, recognitions, wishes, laws, thanks, describing human nature to satirize the behavior of someone, democracies, guidelines, and blessings.

How importants and how deep meanings of Simalungun uppasa and uppama in each custum event, this uppasa or uppama usually said when Simalungun people gives traditional foods to someone. There must be at least one uppasa or uppama spoken and when uppasa or uppama spoken there’s a hope also the expectations of the audience, then it will be answered “aima tongon” or hopefully so. Here are some examples of Simalungun uppasa or uppama:

1). Advice uppasa

*Sapangpang ma timbahaou*

*Ulang be irigat*

*Atap lepak hanami marparlahou*

*Ulang be naming idingat*

Means: do not remember the others fault, try to forgive them.

2). Hope uppasa

*Sogop ma bitik-bitik*

*Bani ratting takkolam*

*Malum ma naborit*

*Tambahma passarian*

Means: give a hope so that someone can be cured from his/her disease.
3). Thanks uppasa

*Tubuh ma gatap*

*I bona ni nakka*

*Diatei tupa ma batta ganup*

*Nassiam na dob marloja-loja*

Means: saying thanks for them who have done some tasks for a family.

This Simalungun uppasa or uppama is similar with Indonesia namely one verse consist of four lines, has rhyme AB,AB or AA,AA, has first two line of pantun and has third four lines of pantun.

**2.4 Adat values of Simalungun People**

The experts have agreed that the cultural elements of material that are as the following: language system, economy system, technology, organization, religion system, art and knowledge. Every culture is generally at least consist of three forms, the first form of culture is a set of ideas that often called the complex notion, the second existed as the number of patterned behavior called complex activities, and the third the existence of culture as a collection of objects and in America meaning called the work of culture.

Simalungun as one of Batak ethnic group also can’t be separated from the cultural elements of material and the cultural form. Base on Simalungun culture workshop result, they made and decided Simalungun philosophy system, they are as follows: “*Habonaron Do Bona*” means the truth is the most important thing. This philosophy has made as Simalungun regency symbolical motto. And one more it is “*Sapangambei manoktok hitet*” means mutual cooperation in doing the working to be better. This philosophy also has made as Pematang Siantar city
motto. Besides it, Simalungun culture philosophy can be found in Simalungun Adat namely: "Tolu Sahundulan Lima Saodoran" as like has explained in the point 2.2 above they are as follows: Tondong, Sanina, Boru, Anak boru mintori, and Tondong ni tondong.

So here are the Simalungun cultural elements of material and cultural form according to Simalungun society point of view:

1). Kinship

Simalungun kinship includes the relationship primordial interest, affection on the basis of blood relationships, harmony of Tolu Sahundulan Lima Saodoran (Tondong, Sanina, Boru, Anak boru mintori, and Tondong ni tondong) related links kinship by marriage, clan solidarity and others.

2). Religi

Simalungun religi system includes religious life traditional that came later which menage its relationship with the creator and its relationship with human and their environment.

3). Appellation

Appellation is a calling for the family’s member. In Simalungun appellation has function to explain the members of family who are the closer family or the far family also to explain the lineage of the family. There are some appellations in Simalungun, they are as the following:

a). Tutur Manorus (Direct Appellation)

These appellations consist of our closer families, for example:
Oppung : grandfather

Inangmatua : grandmother

Inang : mother

Bapa : father

Anggi : young brother or sister

**b). Tutur Holmouan (Group Appellation)**

This group appellation is an appellation which uses for them who admit that they are in the same decline and great grandfather, for example:

Oppung nini : father of our grandfather

Bapatua : brother of our father

Tulang : brothers of our mother

Inang matua : wife of bapatua

Panogolan : nephew or niece

**c). Tutur Natipak (Honor Appellation)**

This appellation is a calling to our closer families as our honor to them, for example:

Ham : you, a calling to the people who has the same age with us.

Nassiam : you, a calling to the people who is older than us.
Baya : you, a calling to our friend girl and sisters.

Ambia : you, a calling for the boy, it can be used to his friends or his brother.

Ho : you, a calling to the person who is younger than us.

4). Clan

Simalungun has four main clan, they are as the following: Sinaga, Saragih, Damanik, Purba, but there are some renewal clans which come from other clans and other ethnic that can be classified to these Simalungun four main clans, they are as follows:

1). Purba is same with: Tambak Dasuha, Sidadolog, Sidagambir, Pakpak, Girsang, Tambun Saribu, Sigumonrong, Siboro, Tanji Silangit, Tondang, Manorsa, Tuah Sihala, etc.

2). Saragih is same with: Garingging, Sumbayak, Sidauruk, Turnip, Simarmata, Sitio, Dajawak, Sitanggang, Munthe, Simanihuruk, Sidasalak, Sijabat, etc.

3). Damanik is same with: Rappogos, Ambarita, Tomok, Gurning, Cholia, Sarasan Usang, Malau, Limbong, etc.

4). Sinaga is same with: Bonor, Appuratus, Uruk, Sidasuhut, Sidalollogan, Simandalahi, Simanjorang, Simaibang, Sidahapitu, Porty, Dadihoyong Hataran, Dadihoyong Sinabodat, etc.

There are also some clans from other ethnic group who admit that they “marahap Simalungun” or they admit that they are Simalungun, love and do Simalungun culture in their daily live, they are as follows: Silalahi, Sipayung, Sitopu, Lingga and Haloho.
5). **Adat Value in Marriage**

Adat or culture that Simalungun societies do in marriage as the following:

1). *Parpadanan ni naposo*: take a dating.

2). *Mambere goloman*: engaged in this moment the boy gives a thing to a girl as usually ulos or sarong.

3). *Horja paima pajabu/ patappe parsahapan*: first meeting of the family to discuss the planning of the next ceremony.

4). *Pajabu/ patappe parsahapan*: second meeting of a family to discuss the plan of the wedding party.

5). *Manggong*: the third meeting of the family to discuss more about the wedding party.

6). *Horjahononkon ni parboru pakon paranak mandapotkon paima pesta mangalo boru*: fourth meeting of the family to discuss the duty of the bride and bridegroom parents before the wedding party.

7). *Mamboan indahan paralop (mangalop boru)*: the fifth meeting of the bridegroom family to fetch the bride from her parents by bringing some traditional foods.

8). *Acara pesta*: wedding party
9). *Pardas ni panganten i rumah ni paranak*: a ceremony of hailing the bride in the bridegroom family.

10). *Paulak goloman*: the bride gives back the ulos given by the bridegroom when they were engaged.

11). *Ranggini pesta dob hossi roh boru (paranak)*: the gratitude ceremony for the wedding party.

12). *Paulak panaru*: The gratitude ceremony for the bride’s maid.

13). *Manaruhon indahan si opat borgin*: the gratitude ceremony by the bride’s family by bringing some traditional foods to the bridegroom family after four days of marriage.

14). *Paulak limbas*: The visiting ceremony by the bride, bridegroom and bridegroom family’s to the bride’s family after eight days of marriage.

15). *Patandangkon hurumah ni tulang*: the visiting ceremony for the bride and bridegroom to the house of the bridegroom Tulang.

16). *Pajaehon niombah*: the ceremony of the bridegroom parents let the bride and the bridegroom have their own house because before they live with the bridegroom parents.

6). **Adat value in the death**

In Simalungun culture, they divide the death into some groups, they are as the following:
Matei manorus : died in the age of 0 – 5 years old.

Matei dak-danak : died in the age of 5-12 years old.

Matei marlajar garama/anak boru : died in the teenager in the age of 12- 17 years old.

Matei garama/anak boru : died in the age of 17-30 years old and hasn’t got married.

Matei sari matua : Died in the age of 30-55 years old, has got married, has had some children, but none of the children got married.

Mater sayur matua : died in the age of 55-75 years old has got married, has had some children, all his/her children have got married, and has had some grand children.

Matei layur matua : Died in the more than 75 years old has got married, has had some children, all his/her children have got married, has had some grand children and has had great grand children.

So here some ceremonies that Simalungun society do when they have the culture ceremony of the death:

1). Inform the death news to Sanina and Boru.

2). Inform the death news to Tondong by giving some battles.

3). Inform the death news to all neighbors and other societies.

4). Prepare the place and all things in the dying house.
5). Making short briefing to talk about the death ceremony.

6). Giving the bleach material to Tondong.

7). Giving the bleach material to other families.

8). Making a first dig in the tomb.

9). Making the case to the dying person and dig the tomb by other family.

10). Have discussion with the around society.

11). Ringing the Simalungun Gondrang.

12). Have a traditional dance.

13). Giving salt to the dying person.

14). Hailing the Tondong arriving.

15). Entering the dying person to his/her case.

16). Tondong and other families putting ulos or sarong into the case of the dying person.

17). Have lunch together.

18). The death ceremony by all the families and the societies.

19). Making work ship.

20). Putting ulos or sarong on the case after the case has closed.
21). Burial ceremony.

22). The ceremony after the burial.

23). Counting the burial’s fee.

24). Dividing the dying person’s things like: heritage, clothes, lands, gold, etc.

25). Closing ceremony.

7). Ulos (sarong)

In Simalungun culture and tradition, ulos is the thing which has to be present in every culture ceremony, because according to Simalungun point of view, as the general function of sarong to give warm and to protect the users, so this ulos has functions give welfare and blessing to the users. So Simalungun society has some kinds of ulos, they are as follows:

1). Ulos Ragi idup

2). Ulos Ragi sapot

3). Ulos Ragei panei

4). Ulos Si ipput ni hirik

5). Ulos Batu jala

6). Ulos Mangiring

7). Ulos Sitolun tuho
8). Ulos Hatironnga
9). Ulos Tampunei
10). Ulos Tapak satur
11). Bulang
12). Ulos Suri-suri
13). Ulos ragi hotang
14). Ulos Simakkat- ankkat
15). Ulos Sahadat