INTRODUCTION

1.1 The Background of the Study

Indonesia is a country that has many diverse cultures. Each has its own culture, religion, social system, language and customary norms, which are different from one to another. Batak is a big ethnic group which has been known well by many people in Indonesia. Ethnic Batak consists of the Toba Batak, Simalungun Batak, Karo Batak, Angkola/Mandailing Batak and Pak-pak Batak. Batak Toba is a sub or part of the Batak tribes whose territory includes district Balige, poresea, Samosir, Habinsaran, Silindung, Lumban julu, and Laguboti.

The writer of this paper also wanted to Analyse and describe one of the Batak culture. That is Batak Toba. The writer of this paper is interested in describe Batak Toba culture, because it is a unique and has high cultural values. Batak Toba regard themselves as a solid ethnic group united by the Batak Toba language, their own tradition, and feature of their Batak Toba culture. The Batak are very dynamic people who hold fast to tradition. The Bataks were born with inherited the ancestral custom which is still held by his descendants. Descendants of the Batak are known from the marga (clan) which become the family identify. The formation of the Batak’s society is composed of various clans, party due to the migration of families from other regions in Sumatera.
The philosophy of Batak Toba known Dalihan Na Tolu consisting of: Somba marhula-hula (family of the wife), Manat mardongan tubu (brother of the clan), Elek marboru (families who took a wife of a clan). In the batak Toba, spirit (soul) is divided into three parts: tondi, sahala and begu. Tondi is a mover in the body. Tondi is obtained from either of the Mula Jadi Na Bolon the living and the dead. Sahala is the power of the power to have many offspring, intelligence, knowledge or talent. Batak Toba people believe that the living and the dead can divert sahalanya on others. Begu is soul (arwah) of the dead who inhabit somewhere.

Mangongkal holi is a world which comes from Batak Toba language. In Indonesia language, the meaning of mangongkal holi is menggali tulang-belulang. In English it is digging the bones and moving to the monument (Dalihan na tolu) In Batak Toba, Mangongkal holi is a formal ceremony. Ceremony is there because of the desire to prevent the collapse of the alliance group scattered and saompu (descended from grandmother). The influence of the construction of the monument and the excavation of bones that guarantees the unity of genealogical, begging and receiving new blessings, adding the glory of the Marga (clan) by showing a large number of offspring. There by securing the future of the clan (Schreiner 1994: 186). The ceremony is usually done by children who have been successful and would like to move the graves of his parents, the passage of the ceremony is known that the children of these parents have been successful, than each child is always trying to achieve success. Within the Community Batak Toba families and communities who participate do the show before and after Mangongkal holi (Provision Ulos family).
The ceremony of Mangongkal holi is a ceremony held as a mark of tribute to those who have died. The traditional ceremony of Mangongkal holi in Batak Toba is one of the various cultures that exist in the community in the village of Batak Toba Samosir: Lontung are very concerned about adat values in carrying out the ceremony. Mangongkal holi applies only to the ancestors who are considered to have special powers or influence and managed to reach Hamoraon (kekayaan), Hasangapon (kehormatan), and Hagabeon (keturunan yang banyak) that is the purpose (virtue) Batak toba life. Their spirit is believed to give thanks (berkat).

As the daughter of Batak Toba, the writer of this paper is interested in describing the ceremony of Mangongkal holi in Batak Toba society, Samosir: Lontung. According to the writer it is a unique and interesting habitation which has a high cultural values, symbols and many cultural norms must be known to the public community. So, the writer hopes this paper can be useful for everyone who reads this paper will be a lot to know, understand and who want to enrich the science in Batak Toba culture especially understanding the ceremony of mangongkal holi in Batak Toba society, Samosir: Lontung.

1.2 The Problem of the Study

Based on the background above, the background of the study as the following:

1. What is the function of the ceremony of Mangongkal holi in Batak Toba society, Samosir: Lontung?
2. What are the symbolical meanings that needed the ceremony of Mangongkal holi in Batak Toba society, Samosir: Lontung?

1.3 The Objective of the Study

The first objective of this study is to describe and the explain the function of the ceremony of Mangongkal holi in Batak Toba society, Samosir: Lontung and the second to explain symbolical meaning that needed at the ceremony of Mangongkal holi culturally.

1.4 The Scope of the Study

The scope of the study is focused on describing the ceremony of mangongkal holi in Batak Toba society, especially explain the function of mangongkal holi for Batak Toba society and symbolical meanings such as of tools, colors, odd mainset which located in Batak Toba, Samosir restrict of Lontung.

1.5 Significance of the Study

Theoretically, the significance of this study is to maintain the essence of Batak Toba ethnic through the ceremony of mangongkal holi, as one tradition in Batak Toba culture culturally. This ceremony has an important value to the people who will be moving (digging) the bones of the dead body from the grave and put the land while the bones in permanent cement grave (batu na pir) and the desire to gravent scattered and the collapse of the alliance saompu (descenceed from one grandparent) who begs to receive new blessing and add the glory of the Marga (clan).
Practically, this study can explore the meaning and the function of the ceremony of mangongkal holi as a tradition of Batak Toba to be known widely both academically and personally.

1.6 The Method of the Study

The method of applied in writing this simple paper is library research by reading, writing and describing. Because all the data for analysis are taken by reading some books (culture, tradition Batak Toba society and the history of Batak Toba), searching of internet, and informan. From the method, the writer got descriptive qualitative methods that supposed the explanation, the interpretation, and taking the conclusion.