2. REVIEW OF RELATED LITERATURE

2.1. History of Batak Toba

Etymologically the word Batak refers to ‘Bhata’ or ‘Bharta’ (Sanskrit language) means "mercenary guards, soldiers, supervisors, rental, maid". And in A Malay-English Dictionary (Wilkinson 1996: 13) there is the word 'Batak' (in Sumatra) name given to Indonesian Certain tribes, (in Malay) to aborigines of tradition "Batak" it is nomadic. Wander to wander about as a nomad: "mambatak" to plund, to rob. In government Sisingamangaraja raja Batak split into 4regions called, Raja moropat Silindung, Raja maropat samosir, Raja maropat Humbang, Raja maropat Toba.

According to Simajuntak (2006:25) there are two based on place of delivery, the place which became the origin appearance of Batak people are:

a. From the north (where is not known from where explained), which these place and then moved to country shifted to the southern Philippines and Sulawesi, which later became the Bugis and Makassar. Then they set sail for the south Sumatera, Lampung, and they landed Barus by the west coast of Sumatera. Finally, they headed on the Lake Toba, Samosir.

b. From India, they moved to Burma, and the to Sumtera after they had set sail from Malay. From there, they headed to Tanjung balai/ Pangkalan Brandan and finally arrived at Lake Toba.
According to the myth which was told by the ancestors of Bataknesse, the history of Batak people was from a princess who came from the heaven called “Si boru Deak Parujar” which paired by Debata mula jadi na Bolon (God) with Si raja Odap-odap who also came from the heaven. From the marriage of Si boru Deak Parujar and Siraja Odap-Odap, the twins were born named Si raja Ihat Manisia and Boru Ihat Manisia. Then, Si raja Ihat Manisia and Si boru Ihat Manisia got married, because there was no other lineage, and this is the beginning of an ancestuous marriage (incest forbidden) in Batak tribe. After marriage they live in Sianjurmula-mula.

From the marriage of Si raja Ihat Manisia and Si boru Ihat Manisia, were three names Si raja Bonang-bonang, Si raja Ujung Ace, and Siraja Lapung Jau. The story told, Siraja ujung Ace ran to Aceh and Become the lineage of Aceh people, and Siraja Lapung Jou ran to Java and become to lineage of Javanese and Minangkabau. But now the truth is still asked.

From Siraja Bonang-Bonang born Guru Tantan Debata who had a son namely Siraja Batak. Siraja Batak was the first ancestor of the tribe Batak (Siahaan 1982: 3). The children of Siraja Batak, namely:

a. Guru Tatea Bulan

Guru Tatea Bulan and Siboru Baso had got married and they had nine children consisting of five they are:

- Siraja Biak-biak
- Tuan Saribu Raja
- Limbong Maulana
- Sagala Raja
- Malau Raja

And four daughters, they are:
- Siboru Pareme
- Siboru Anting Sabungan
- Siboru Biding Laut
- Siboru Nan Tinjo

    Limbong maulana became the lineage of Limbong family name, sagala raja became the lineage of Sagala family names, and Malau Raja became the lineage of Malau family name. Tuan saribu raja had three wifes, one of them was his sister Siboru Pareme, who gave a son named Siraja Lontung. The second wife named Nai Mangiring Laut, who gave a son namely Siraja Bor-bor. And is third wife was Harimau (tiger) who also gave a son namely Babiat.

b. Raja Isombaon

Raja Isombaon had three son, namely:
- Tuan Sori Mangaraja
- Raja Asi-ası
- Sangkar somalindang

    Tuan sori mangaraja had wives, two of them got intermarriage with his cousin which from Guru Tatea Bulan, they were Siboru Anting Sabungan and Siboru
Biding Laut and his third wife namely Siboru Sanggal Haomason. From the three wives, Tuan sari Mangaraja had three children, namely:

- Tuan Sorba Dijulu or Nai Ambaton from his wife Siboru Anting Sabungan.
- Tuan Sorba Dijae or Nai Rasaon from his wife Siboru Biding Laut.
- Tuan Sorba Dibanua or Naisuanon from his wife Siboru Sanggul Haomason.

This lineage was become the time of appearance the Batak family names. Batak tribe and all family names came from Siraja Batak lineage until his generation.

2.2 Mangongkal holi customs

Mangongkal holi is a word 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. Mangongkal holi is a ceremony conducted by the Batak Toba people with ancestors graves dug back and gather all his bones and then are moved to new place called the monument (Batu Na Pir). Monument or Batu Na Pir was built with variety of models in which the construction funds come from donations collected from all the descendants of the clan of family members who will build a new monument or tomb for his ancestor.

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, then 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*.

The spirit of the death can help living people, this is a land of belief in culture. Spirit to achieve wealth, success and glory was been become a major motivator for them to achieve progress in life all fields. The spirit was also formed for the persistence of Batak people fight for everything to reach for their dream. In Lontung agriculture, the presence of paddy fields which very extensive areas along the east coast. North Sumatera people is evidence of persistance in farming. In few years later people began to enjoy the success of Batak business his trouble. Success was achieved in a stormy area of employment, be it in government, commerce, education, military, and others agriculture.

### 2.3 Adat systems in Batak Toba people

#### A. Dalihan Na Tolu

Dalihan Na Tolu is the identify of Batak ethnic. Vergouwen (2004) says that “Dalihan Na Tolu is the element of kinship in Batak Toba society”. So, the sub-ethnic of Batak Toba is connected each other. Dalihan Na Tolu from another side is stove that has three foot (Tungku berkaki tiga), three prop up each other. Part of Dalihan
Na Tolu becomes the base principle in society system of Batak Toba, Mandailing batak, Simalungun batak, Karo batak, pak-pak/ Dairi Batak (Gultom 1992:2). It means that Dalihan Na Tolu is the basic of principle which is used as a system of community and kinship structure in Batak Toba society. It is still valid in Batak Toba society.

Any rules must be based on three structures of Dalihan Na Tolu, the Hula-hula, Dongan tubu (dongan sabutuha), and Boru, that these provisions and the kinship system is prevailing in the community and it is used in the process of dead, it is not deviate from the basic principles Dalihan Na Tolu.

From the religion aspect, Dalihan Na Tolu describes about the human relation with the creator (God). Called Banua toru (earth), Banua tonga, Banua ginjang (the heaven). Tobing (1963) says that the Batara Guru, Bala (mangala) Sori, Balabulan is the delegation by the Hula-hula, Dongan sabutuha, and Boru.

The analogy of the three stoves represent a social structure in Batak Toba society, namely is Hula-hula, Dongan tubu, Boru. They have a matter and responsibility as a doer of the responsibility on their position in one time. In Dalihan Na Tolu, their surname is absolute their position. While by affinity way, Batak Toba society is managed by a social structure which called as Somba marhula-hula, Manat mardongan tubu, Elek maboru.

First Somba marhula-hula. Which translates into "Menyembah hula-hula" but this is not right. It is true Somba words, the emphasis on som to worship, but the emphasis here Somba said the bas who is an adjective that means respect. Hula-hoops
are groups whose position on top of that comes from the family clan of the wife. So *somba marhula-hula* means respect to the Hula-hula. Hula (the family of the wife), hula occupies the position of the most respected in the association and customs Batak Toba (all Sub Batak) so that everyone Batak been booked should defer to hula (somba marhula) in order to obtain safety and well-being. Function hula-hula in public life Batak Toba in a deliberation and consensus for a plan hula is a place for advice and moral support so that the implementation of a traditional ceremony, during traditional ceremonies take place *hula-hula* was in charge of the ceremony to bless and pray that custom events are not challenged, as a peacemaker in a dispute such as inheritance hula who struggled to reconcile impartially.

The second is Manat mardongan Tubu / Hahaanggi. Which means a cautious attitude towards fellow clan to prevent misunderstandings in the implementation of custom events. Be careful with the friends semarga (one clan). Principles do is *Manat mardongan Tubu*, meaning careful to avoid keeping the fraternal feud. Mardongan Tubu also called *dongan Sabutuha* is the brother of the clan. It literally means born from the same stomach. They are like trees that are close together, because it is too close sometimes there are disputes among them. However, the dispute does not make the relationship one can separate clan. At suppose like water that is split with a knife, although halved but still sat. However, to everyone Batak (Batak culture) been booked to be wise to the brothers semarga (one clan). Dongan tubu this function in the implementation of the ceremonies is the same as *suhut*. Where, in planning
cereonies can not act according to its own will but through consultation with
dongan Tubu (dongan Sabtuha)

The third, Elek marboru. Boru is our daughter, or a group or clan groups which
took a wife of our children. Boru is the pillar of implementing each Horja burden in
relation to formal and informal. Boru receiver in a Horja are in a position lower than
the hula-hula. Boru's position as 'parhobas' or waiters, assigned to prepare everything
related to the smooth running of the event, both in daily life as well as in traditional
ceremonies. But serves as a waitress is not meant to be treated unfairly, but the parties
must be taken Boru heart, persuaded, and must be able to embrace Boru to be patient
and responsive so termed as Elek Marboru. In the everyday world, Boru duty to
support and help even the right hand of the Hula-hula in performing an activity. If
Batak Toba want to implement a Horja, during group deliberation Dongan Sabtuha
opinion and consideration of Boru also required, especially regarding whether or not
the plan could be implemented decisions. Boru opinion is very important, because
any court decision, its implementation is Boru. Moreover, Boru also plays an
important role in reconciling hula-hulanya any disputes.

That is why Dalihan Na tolu is an important social structure in Batak Toba.
Reviews These three elements have to come and Participate in Batak Toba custom
big ceremony. Reviews These three elements that stand on its own will not have a
meaning, but it should work together with each other recently produce benefits that
intense
B. Ulos

In Batak Toba culture and tradition, Ulos is the thing which has to be present in every culture ceremony, Because According to the Batak Toba point of view, as the general function of sarong (Ulos) to give warm and to protect the users, so this Ulos has functions give welfare and blessing to the users. So Batak Toba society has some kinds of Ulos, they are follows:

1) Ulos parsirangan

For someone who is not married, died when only one Ulos whose role is *Ulos parsirangan*. Ulos is held to cover the bodies from neck to toe. In general, Ulos parsirangan are on are bones of the deceased.

2) Ulos saput

Ulos saput granted when the deceased person has a family. Unlike the Ulos parsirangan who have not married yet, have the same function.

3) Ulos tujung

Ulos tujung is ulos in veil to the wife or husband who has died. Veiling this Ulos to the wife or husband who left also as a symbol of the deep condolences customary Dalihan Na Tolu.

4) Ulos sampetua

Ulos Sampetua given to the grandfather / grandmother who left her partner were classified sarimatua. Ulos sampetua is given as a statement of grief that is no longer in kerudungkan in the head, however, held (diuloshon) at the shoulder (Abara).
Meaning, that the husband and wife have been elderly even marnini and marnono
(bercucu and bercicit)

5) Ulos holong

Giving Ulos holong who this is not the children of the deceased but, placed on top of the coffin. Which provides Tulang rorobot or Tulang.

6) Ulos antak-antak

Ulos antak-antak is ulos used women as a shawl when event when love and grief.

7) Ulos bintang maratur

8) Ulos ragihotang

Ulos ragihotang given to a pair of wedding referred to as ulos Hela to symbolize the two families to be one strength as stem rattan/hotang.

9) Ulos mangiring

This used shawl, ropes also ulos is given to the children and Boru first intend as a symbol of the desire to the son accompanied by children so on, even ulos this can be used as parompa.

10) Ulos simarinjam

Usually given create eldest son and to mambulangi.

11) Ulos panuncian/ rangidup

Actually consist of five parts woven separate then put together with a neat to be from of one ulos the usefulness, among this ulos can be used a variety of purposes events grief or joy

12) Ulos bolean
Used as a sawl on events Dolor both men and women

13) Ulos sitolutuho

Used to mourn, this ulos used as a headband male or shawl women for the even grief.

14) Ulos sibolang rasta pamontari

This ulos if ancient and now used for the purposes of grief and joy, but at the time is sibolang can be said to be a symbol of grief.

15) Ulos ragiharangan/ rajiuluan

16) Ulos simpar

Used specifically for women as scarves and used when mourn or for the event of grief.

17) Ulos pinanlobu- lobu

Used a shawl special ladies and commonly used to attend the joy.

18) Ulos ragi pakko

19) Ulos tumtuman

Used as the ropes (tali-tali) motivated and used children the first of Hasuhutan. And also given to ropes (tali-tali) head of the person who respected and instrumental create bataktoba.

20) Ulos tutur-tutur

Used the ropes (tali-tali) in the head and as Hande-hande/ shawl frequently awarded by parents as Parompa to his grandson.

21) Ulos harungguan
This ulos only provided for someone who want to take Harajaon.

22) Ulos runjat

This ulos is create as hoba-hoba (use limit chest down for a very wide) is said to be used women married and given her parents ordinary also made to indicates the presence of a person.

23) Ulos suri-suriganjang

Used as a party hulu-hula to ‘manggabei’ boru because it is also known ulos gabe-gabe.

24) Ulos sibunga umbasang

Used for the grief or mourn is not produced again and goods difficult sought.

25) Ulos ragihuting

Used woman this ulos now rarely used because there is no produced again, it seems the days of our parents not know the clothes so, girls wear ulos ragihuting this clothes day to day heavily chest

26) Ulos padang ursa

Used as the ropes and shawl to male (image and goods no longer)

C. Adat values

a. Adat values of Batak Toba people

Batak Toba cultural ecology great influence in the formation, preservation and cultural value changes Batak Toba. From the description above clearly visible details of each cultural values and their relation to one another. Position kinship and religious values are higher than any value, proving that indeed the primordial spirit of
Batak Toba has strong ethnic and religious as well as all the typical Batak Toba people. It is a unique personality that the Batak Toba dynamic figure. In this case there are nine values Batak Toba’s culture.

1) Kinship

Relationship between people in public life set in Batak Toba *Dalihan Na Tolu* kinship system. Relationship with the system has been taught to children since he began to recognize to closest environment, those closest in his live, especially the Mother, Father and siblings. Along with destruction of others was introduced to her clan and the values contained in the complete understanding of the principles clan *Dalihan Na Tolu* (*hula-hula, dongan sabutuha and boru*). Early socialization is said that the call of kinship complete with key words contained in the vocabulary in relation *Dalihan Na Tolu*. So people are very adept Toba exposure associated with kinship clans pedigree. Everyone has a position as Batak Toba *suhut, hula-hula and boru*. No one just sits as the position of the *hula-hula*, and even *Boru suhut* alone. So this kinship Toba Batak educate people to be democratic and transparant. Another thing that characterizes the Batak Toba kinship, in terms of relationship. Strong solidarity Toba teaches people to always be friends rejoice at once divides grief, so that non-Batak Toba people will be able to understand the behavior of the Toba Batak solidarity. The traditional advice is considered very important wherever located or wander. In Batak Toba society, the system of Batak kinship hold an important rule in having a good relation between personality or society with its environment. The kinship in Batak Toba:
- Amang : Father, calls respect for the Man
- Inang : Mother, calls respect for elder Woman
- Amangtua : Father’s elder Brother, the husband of Mother’s elder Sister
- Inangtua : Mother’s elder Sister, the husband of Father’s elder Sister
- Amanguda : Father’s little Brother, the husband of Mother little Sister
- Inanguda : Mother’s little Sister, the wife of Father little Brother:
- Amangboru : Husband of Father’s Sister
- Namboru : Father’s Sister
- Tulang : Mother’s Brother (Uncle)
- Nantulang : Wife of Tulang
- Oppung : Grandmother or Grandfather
- Akkang : A call to elder Sister to Sister or Brother to Brother

2) Religion

Batak Toba religi system includes religious life, both traditional religion and religion that came later that manage relationship with the creator and its relationship with human and the environment. A religious in cultural values was very high, Toba thought a lot of influences into people’s lives was Toba there are trust ancestors who remain coloring behavior of religious it’s very strongly opposed by religion of protestant christian as the religion was wide following on the ground. The religious behavior among others: entomb back the bones of the ancestor, give an offering to parents and *hula-hula*, give ulos to boys and girls, and various customary behavior on the other.
3) Hagabeon

Many descendants and longevity. The kinship relation which is strong in the social life of culture of the Toba prove to be in family involvement male and female of the element *Dalihan Na Tolu*. The involvement of this continuous sustainable so that his descendants shall not lose his identify though be in various influence non-Batak Toba. *Hula-hula* is the grantor happiness, the tranquility inward and also a source of advances. The obedient of *boru* to *hula-hula* is a religious obedient. That shows in this umpasa (proverb):

\[
\begin{align*}
Ia \text{ tumbar bonana} & \quad \text{Kalau subur pohonnya} \\
Rugun ma dohot pasuna & \quad \text{Pucuknya pun rimbun} \\
Ia \text{ gabe maradangkon hula-hula} & \quad \text{Mulialah pemilik hula-hula} \\
Songonima dohot boruna & \quad \text{Begitu jugalah dengan borunya}
\end{align*}
\]

Regarding longevity in the concept called *Hagabeon bulung* SAUR MATUA (like leaves, which fall after the elderly). You can imagine how large the number of manpower is expected by the Batak people, because in addition to every family is expected to bear sons and daughter as much as 33 people, also all expected to elderly.

4) Hasangapon

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

5) Hamoraon
Arta do hasangapon in Batak, molo godang hepengna, dohot bangkena marsangap. It means that the wealth makes people come to honor and more thoughtful. Hamoraon or wealth in daily life the Toba is mission culture prominent even been rooted before christian enters the Batak land. Dynamics grabbed hamoraon no stopped. Already rich not enough, hence to work hard to until at the level of rich high way.

6) Hamajuon (Advances)

The progress, achieved through their studies and go abroad. Hamajuon cultural values are very strongly encourage Batak people migrated throughout the country. In the last century, considered the East Sumatera shoreline areas. But in the line with the dynamics of the Batak people, the goal has been the widespread migration to all corners of the country to maintain or improve its competitiveness. There are 9 things people of Batak Toba do to reach a value of Hamajuon: with hard work, responsibility, study, merantau, adaptation to the new environment, persistent, meticulous and ingenious, receive updates and be honest.

7) Hukum (Law)

Legal traditional awareness containing meaning religion while legal formal awareness law containing meaning relationship between humans. Dohot patik uhum, rules and laws. Traditional rules is coming from Debata Mula Jadi Na Bolon by hula-hula, through ancestors governing human relations with man and the natural surroundings. Pengayoman
In the socio-cultural life of Batak Toba people less powerful than the values of the foregoing. This may be due to the high-yield independence. The presence of protector, giver of prosperity, only needed in an urgent situation.

8) Conflict

Conflict in lives of Batak Toba people spur independence and dynamics as well as coaching life. The system of kinship Dalihan Na Tolu has a mechanism to resolve conflicts through deliberations close family, meetings and meetings of indigenous villagers. Dalihan Na Tolu also cannot play a role in resolving conflicts and serves and serves as a mediator between the two parties in conflict, where hula-hula take active part to resolve conflicts which is has sense of forcing, because peace in kinship very important. In the Batak Toba people living higher levels compared with those of Angkola-Mandailing. This can be understood from differences in the two sub-tribe mentality this Batak. Source of conflict, especially family life is the life Mandailing-Angkola. Toba was the people more widely because it involves the struggle for the results of other cultural values. Among others who Hamoraon inevitably a source of perpetual conflict for the Batak Toba. The umpasa in the BatakToba:

- **Pisang na marsomba** Pisang yang merunduk
- **Ndang jadi tampulon** Tidak boleh ditebang
- **Tangan manomba** Tangan menyembah
- **Ndang jadi tulahon** Tidak boleh ditolak

b. Adat values of the death body in the Batak Toba
Batak people's lives can’t be separated from the indigenous even up to the left, there are also implemented in particular indigenous parent dies aged. In the Batak people, death is synonymous with parties and grief. It's very unique and very distinctive. Yes, traditional Batak culture of death is different from most of the tribes in Indonesia. In the tradition of Batak, the dead will undergo special treatment, encapsulated in a traditional ceremony death. Traditional ceremonies such deaths are classified by age and status of the deceased.

1. *Mate bortian*, For those who died while still in the womb has not received the customary treatment (direct buried without a coffin).

2. *Mate poso-poso*, if the death as an infant.

3. *Mate dak-danak*, die when she/he children.

4. *Mate bulung*, die during adolescence.

5. *Mate ponggol*, die when fully grown but not yet married.

The overall death are subjected to customs: his body was covered with a sheet Ulos (typical Batak woven fabric) before it was buried. Ulos covering the corpse's mate Poso-Poso come from parents, whereas for mate dak-danak and mate bulung, Ulos of bone (mother's brother) the person who died. The traditional ceremony death increasingly laden indigenous treated if the dead:


7. *Mate mangkar*, It households with left children are still small.

8. *Mate hatungganeon*, Having had children who have grown up, even already married, but do not have grandchildren.
9. *Mate sari matua*, Have had grandchildren, but there are still children who are not married.

10. *Mate saur matua*, Having had grandchildren but not necessarily of all the children. In the megalithic period, a person's death in old age that have had offspring, will experience the ritual burial is not arbitrary because of his position in the future is as ancestor worship. It was indicated by the many findings of megalithic tombs with statues of ancestors as an object of veneration (Soejono, 1984: 24). *Mate Saur matua* be the highest level of classification ceremonies Batak society (especially those of Batak Toba), as dead as all the children had married.

12. *Mate Saur matua bulung*, (dead when all the children have married, and has provided not only the grandchildren, even great-grandchildren of his sons and of daughters) (Sinaga, 1999: 37-42).

But both are considered the same as an ideal concept of death (death by not having another child dependents). In conditions like this, the Batak people throw a party for the people who died. It became a sign that the deceased person is worth the time (aging) to the Lord, and was greeted with a sense of happiness and joy. Sad is definitely there, but given the death was due to natural processes (old) then the sadness will not be protracted. Supposing, who died in status Saur matua, debt in the world is no longer. In the Batak people, debt is the old man to marry his daughter.

When a person dies *Saur matua* Batak society, then naturally the parties as soon as possible relatives held a family council (Martonggo raja), discussed preparations for the procurement of Saur matua ceremony. Martonggo raja
implemented by all parties in the courtyard outside the funeral home, in the afternoon
to complete. Both local communities (Dongan sahuta) were present in the audience at
the meeting (usually will help in organizing the ceremonies). The meeting discussed
the timing of the ceremony, the burial site, custom events after the burial, and
technical purposes ceremony with the division of duties of each. Technical purposes
such as the provision of equipment such ceremonies: the procurement of caskets,
rental of musical instruments as well as music players, cutlery as well as dishes for
attending the ceremony, etc.

Ceremony depends on the length buried corpse. Ideally held when all the sons
and daughters of people who die Saur matua and the hula-hula (brother of the wife)
was present. But because it has a lot of Batak wander, often forced to postpone the
days of the ceremony (before burial), to await the arrival of children who have been
living far away.