1. INTRODUCTION

1.1 The Background of the Study

Batak is one of the ethnics in Indonesia where most live in North Sumatra. The ethnic categorized as Toba Batak, Karo Batak, Simalungun Batak, Pakpak Batak and Mandailing Batak, these categories are divided based on the name of his native region, for example Toba Batak stay in the Toba area, Karo Batak stay in the Karo area, Simalungun Batak stay in the Simalungun area as well as the other (Koentjaraningrat, 2007). In this paper, the writer focus to discuss one of the batak ethnic in North Sumatera, namely Simalungun Batak. Simalungun Batak is one from the Batak ethnics who have one custom called Entering New House Ceremony. The writer is interested to discuss this custom because this is a unique habitation of Simalungun people which has a high culture and value and many norms to be known by the public.

This paper provides an analysis of describing the Entering New House Ceremony practiced by the society of Simalungun Batak. Simalungun Batak greatly appreciate the customs that have been handed down by our ancestors, so that it becomes mores right thing to do when Simalungun society perform event-related with Simalungun customs. The name of Simalungun according to oral source hereditary comes from Simalungun language: "Sima-Sima" and "lungun"; "Sima-Sima” means ‘heritage' (peninggalan) and “lungun” means “that missed” (yang dirindukan).

Absolutely, every ethnic group of Batak has its own specification as cultural identity of the group itself. Simalungun people are very appreciate which had been passed down by ancestors. Soekanto (2022:73) says : “adat ialah kaidah-kaidah sosial yang tradisional yang sakral, ini berarti bahwa ialah ketentuan leluhur dan ditaati secara turun temurun. Ia merupakan
tradisi yang mengatur masyarakat penduduk yang dirasakan oleh anggota-anggotanya sangat mengikat. Sebagai kaidah-kaidah sosial yang dianggap sakral, maka pelaksanaan adat ini hendaknya dilaksanakan berdasarkan norma-norma adat yang berlaku di setiap daerah dengan tanpa memperhatikan adanya stratifikasi dalam kehidupan masyarakat”. ‘Customary is social norms that traditionally sacred, it means that it is the provisions of the ancestral and hereditary. It is a tradition that governs the residents community perceived by very binding members. As social norms that are considered sacred, then this custom implementation should be carried out based on the customary norms that apply in each district regardless of the stratification in society.

The philosophy of Simalungun Batak is Tolu Sahundulan Lima Saodoran. Tolu Sahundulan Lima Saodoran, the different kinship system from other ethnics. Tolu sahundulan means: Suhut (sanina), Tondong and Boru. All three are one entity. Suhut is all that one clan with us, Tondong is all that is a member of the family our mother and Boru is all that a family member of a sister. Generally in Simalungun, Tolu Sahundulan must attend and participate in the customary in Simalungun batak ceremony. Briefly be mentioned: sanina pangalopan riah, tondong pangalopan podah, sanina pangalopan gogoh, sikkuta pangalopan uhur. Lima saodoran means five elements of kinship but still one ranks with us. All five are elements of tolu sahundulan plus anak boru mintori and tondong ni tondong. In addition, in each ceremonial of Simalungun batak there should be anak boru jabu the functionaries in simalungun people who are important and vital position in the kinship of simalungun people, it is a bona ni basikah or andar di rumah (the stairs to the house) of simalungun people. Anyone who deals with indigenous issues, must first deal with anak boru jabu.
Entering New House Ceremony in Simalungun language is *Mamongkot Rumah Baru*. In Indonesia language, the meaning is *memasuki rumah baru*. According to Simalungun culture, new house opening ceremony is a tradition for the Simalungun society as a formal ceremony. As usually for the first the new house opening must be opened customarily. If there is the old house and they build that again, it doesn’t have to make a ceremony. Because starting from the first there is the new house opening ceremony made by Simalungun society. The thing that must be done to opening a new house is Sanina comes to Tondong’s house to communicate the aim and giving a betel filled rocks and traditional food called *dayok nabinatur*, then notice to sibiak Tondong, and the last is comes to anak boru jabu’s house to notice the aim and giving a betel filled rocks and traditional food food too. The betel filled rocks so the ceremony done well.

The purpose of entering new house ceremony is to say thanks to God for the new house that we have, to get luck and avoid from the matter. This ceremony also as a symbol of silaturahmi with the people who has participated around the new house.

As the Simalungun generation, the writer of this paper interesting in describing the entering new house ceremony practiced by Simalungun society at Pematang Raya. According to the writer it is a unique habitation of Simalungun people and must be introduced to the public. So everyone who read this paper will know, understand and more aware about the beliefs and traditions of Simalungun culture in our country.

1.2 The Problem of the Study

Based on the background above, here are the problems of the study:

1. What is the adat sense of entering new house ceremony?
2. What are the function of adat in entering new house ceremony?

1.3 The Objective of the Study

The first objective of this study is to explain the adat sense of entering new house ceremony and the second to explain the function of adat in entering new house ceremony.

1.4 The Scope of the Study

There are many things that can be discussed about the entering new house ceremony of Simalungun ethnic, so the scope of the study is the writer just focused on describing the adat sense and the function of adat in entering new house ceremony which located in Simalungun namely Pematang Raya.

1.5 The Significance of the Study

Theoretically, the significance of this study is to maintain the essence of adat simalungun through the entering new house ceremony, as one tradition in simalungun culture culturally. This ceremony has an important value to the people who will be build a new house and they have to make a ceremony so that they get lucky and away from the matter and also make a silaturahmi around the new house.

Practically, the significance of this study is to make the public know the culture of can be as a material if the person who reads this paper want to know about simalungun ethnic deeper.

1.6 The Methods of the Study

The writer got the data from library research by reading, writing, and describing it is done by reading some books (Simalungun, society, culture and tradition) asking informant, and
searching by internet. From the method, the writer got the descriptive qualitative methods that suppose the explanation, the interpretation, and taking the conclusion.