2. REVIEW OF RELATED LITERATURE

2.1 History of Simalungun

Simalungun has a history that tells about the origin, geographical restrictions. Simalungun is one of the districts in North Sumatra. The original inhabitants is Simalungun ethnic. Although most of them settled in Simalungun, but the ethnic group also spread to the outside areas of North Sumatra. Just like other ethnic groups, people, language and culture itself. 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 people believe that his ancestors come from "dipar" or across the ocean it is from Banua Holing (India Island). This coming divides into two phases. The first phases called as "Simalungun Naprlobei (proto Simalungun)" or the first Simalungun. They came to the East Sumatra or Simalungun now after passing Assam in eastern India, through Burma or Myanmar, Siam and Malacca continues to further across to East Sumatra, precisely in the district now. Simalungun old people is stay around the Eastern Seaboard or Serdang Bedagai now, they established a kingdom that first named the Nagur Kingdom such as the name of his native region in India Kingdoms "Nagur" or "Nagore".

The second phase was called as: Deutro Simalungun or young Simalungun. One last time there were many other ethnic groups who came from Samosir and Toba ragion came to Simalungun land as worker or "parombou Simalungun". These workers had to admit
that they were Simalungun glorifies the Simalungun nationality and the people who admitted that they were Simalungun would be given some land 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, the 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

By lineality way, Simalungun societies consist of four main surnames which have patrilineality exagamus character namely: Sinaga, Saragih, Damanik, and Purba. While by affinitity 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. The practice of Tolu Sahundulan Lima Saodoran already known in the community who later called Simalungun, since the time before the entry of Animism religions imported. Tolu Sahundulan means: Sanina (suhut), Tondong, Boru. Sanina (suhut) means brothers or sisters (marsanina) from our family. Hasuhuton consists of sanina sapangononkon and brother of the higher generation. Sanina sapangononkon is the generation of the clan and Pariban is the families where brothers wife, daughter and the family of an uncle (Boru Tondong). The first meaning describes a family relationship 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 them has a role as host.
Second is Tondong (Tulang-Anturang) 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 (Amboru-Makela) 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 pangalopam podah, and Boru pangalopan gogoh”. Or in English means Sanina gives ideas, Tondong gives advices, and Boru gives services. These third elements have to come and participate in Simalungun small custom ceremony.

Lima Saodoran consist of the third elements from Tolu Sahundulan and two more elements they are follows: Tondong, Sanina (hasuhutan), Boru, Boru ni 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 Roy Saragih has a Tondong he is Irwan Purna and Irwan Purba has a Tondong he is Brian Saragih so Brian Saragih will be Tondong ni tondong of Roy Saragih.
Each family has an automatic function, it sometimes as Suhut, as Sanina Sapanganonkon, as Pariban, as Tondong, as Tondong ni Tondong, as Boru, as Boru Mintori. It appropriates to the circumstances or situation. That is why Tolu Sahundulan Lima Saodoran is an important social structure in Smalungun. These five elements not only participate in new house opening ceremony, but also have to come and participate in Simalungun other 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.

2.2.1 Sanina Pangalopan Riah – Pangkei Marsanina

As described above that Hasuhuton consists of Suhut Sihabolonan and Suhut Paduahon (Suhut Paduahon is Sanina, Pariban and Sapanganonkon). United and unity in the body of hasuhuton determine the success of everyday life, especially in a custom implementation. One basis for capital formation hasuhuton integrity is must have" dynamic conditions containing toughness and tenacity", so it can stand with any challenges, whether it comes from inside or from the outside, in order to survive and achieve harmonious survival.

There are examples of the challenges that come from within and from outside below:

1) Different social, economic, education, position, often leading to differences between the obligations and rights of children, low self-esteem, on the one hand a sense of super pretentious know on the other hand, there was a gap.

2) Inheritance problem, very often separates one father and one mother, instead the disease is transmitted through generations.
3) Sometimes a husband and wife from hasuhuton members, sometimes from the Boru, the term is unfair/favor it is among siblings, etc.

4) Lack of balance between rights and obligations. Uncontrolled emotions. Growing and lush flavors and often growing dissatisfaction pros and cons of each siding between people.

5) And many more.

The problems above are very fatal in the family hasuhuton, namarsanina, namarpariban, and namarsapanganonkon. There is the way Limbaga Simalungun "Songon balang naiparsaokan, marsitadahan hape dop ni rap mossong do haganupan". Marsiagonagongan dop-niriap birong use haganupan, sada pelang tokka pangopanan. Songon buah ni Gorat naiombus logou marlumba madabuh hutoruh. The meaning is something which is done with uselessness if it does not unite. Simalungun customary law in Tolu Sahundulan Lima Saodoran stated: "Pangkei marsanina order intact into pangalopan riah (building with full caution for the creation of a family relationship between the results of deliberation on complete and comprehensive).

The steps that must be taken for the purpose as follows below:

1) Trust and piety to God Almighty, according to religion and their beliefs

2) Must admit equality among humans

3) Love each other based on a steady tolerance

4) Avoid arbitrary attitude, but uphold human values, full of activities to do with humanity

5) Growing developed; attitude of respect - respect, work together, stand for truth and justice
6) Ensuring the unity and integrity above personal interests

7) Any decision taken must be morally accountable to God Almighty, upholding human dignity, as well as the values of truth and justice

8) Grow the noble deeds, which reflects the attitude of kinship and mutual cooperation

9) Play fair

10) Maintain a balance of rights and obligations

11) Stay away from extortion attitude toward others

12) Give help to others

13) Stay away from wasteful attitude to life, to use a simple lifestyle, like saving for tomorrow

14) Avoid actions that harm others

15) Respect other people's work, and always work hard for the common good.

2.2.2 Tondong Pangalopan Podah and Hormat Martondong

Tondong pangalopan podah/hormat martondong it can we look back on the show mangalop parhorasan (7 months) and the patohuhon hubani tondong (bring children to his uncle). In the event mengalop parhorasan tondong deliver custom cloth, bulang/head dress and also dayok nabinatur. At the same time, the thanks statement of the tondong to his nephew is "Affirm your faith in God the Most Holy, the All-knowing, the Supreme Love, Supreme Care "He is the source of all parhorasan. We still pray that what he aspired would remain in the blessing of God.
When mamboras tengeri (put rice on top of the head), the tondong says: "May the Father in heaven and courage of the member's health and gives hasayuran (long life) to you". When patohuhon event, there are three basic tasks of tondong, namely: tondong gets a haircut, tondong spurts fontanel with betel and tondong members name on baby nephew.

Greeting the implementation of this program by tondong to infants who have not felt it is:

1) Now you are my nephew in my lap, stay for life in the lap of God

2) Now that I have cut your hair pretty, pretty still during your life in God

3) Now your fontanel had sprayed with betel peace sign, tough and resilient, a blast of God is always affirming your life, full of peace in HR and SDI

4) Now I give you the name, Bursok. Keep it forever your name is 'son of God' God would bless you

5) In addition to mangalopparhorasan and patohuhon is: consciously or not by the husband and children, but it is certain that the sacrifice of the mother in the family is remarkable

6) In accordance Patriarhat, the children born of the mother is the clan of the Father, even there is no other principle, that good children is called the father of the child and if the child's mother called naughty

7) In one family only mother alone in a clan and that he died had vanished from the family clan.
All descriptions are the tears told the wife, husband and children beg. The contents of the message: "I do not disappear so general of this family, please my husband and my children always respecting and fostering good relations with the brother of my party". Based on the above events (mangalop parhorasan, patohuhon, suffering wife), and set the custom sombah/respect martondong and tondong pangalopan podah instead. There is a statement that tondong Naibata nataridah (God appears), the appropriate message/tondong current expectations *mangalop parhorasan* and *patohuhon*.

### 2.2.3 Boru Pangalopan Gogoh and Elek Marboru

As described above, the position of tondong hasuhuton and boru was alternately. For example in a family functioned as tondong. In another family functioned as hasuhuton. In another family functioned as Boru. The term is often called: martondong, ipartondong, marboru, iparboru, marsanina, I parsanina. Or: sanggup Iluluan, sanggup Itongah, sanggup Italaga (capable of in front as an advisor, able to coordinate in the middle, at the back of a capable workforce). Compare this with the "Tut Wuri Handayani, In Madiya Mangunkarso, In Ngarso Suntulodo". A form of democracy that is very accurate.

1) Why must persuasion marboru and Boru pangalopan gogoh? Elek means ask for something from the other party through gentle speech based on pure humility

2) Much more sharp and accurate target gentle greeting accompanied by a command than the face smiles word and bullets orders
3) Much more fun and take full responsibility for the person who received the order if delivery captivates sympathy compared with forcible delivery let alone any form of threat

4) Submission of a command with frequently executed instructions often do with perfunctorily

5) What unique in tolu sahundulan lima saodoran democracy is the patience/ability to do good as suhut, as tondong Boru faced and as a family. Boru as pangalopan gogo has a reciprocal of mangalop parhorasan, patohuhon and dem and on them or her and her husband.

2.3 The Symbolical Meaning of Tools and Foods

There are some traditional foods that given in the entering new house ceremony, they are as the following:

1. Dayok Nabinatur

Dayok nabinatur is a chicken cooked by some cooking spieces offered in Simalungun feast. Culturally the serve of dayok nabinatur is to understand life by the way chicken lives around the human beings, it gives so much lesson to learn such as to protect the generation, cooperative willingness not to be selfish, to a wake man for working in life that all properties life through applying life of way chicken philosophically. Dayok Nabinatur is very meaningful. It has some social culture values for our life such as some characteristics of chicken. First, chicken know how important for sharing. It’s appeared when the hen get food, if she gets the worms, she shares to his son. Chicken also know how important for protecting. When it rains or night, she always flights her wings as a child shelter. If the enemy comes interfere, she immediately attacked to the point of last blood for the salvation of their children. At three o’clock in morning, the cock crowing (martahuak) as a message that time is money, it means use time wisely (ulang ipodom
hongolap ni tumba-tumba). "If the rooster crowing (martahuak) = lifted up his head and try to see the bright. Your future much-worked with HR (Human Resources) and SDI (Faith Resources) is tough. Remember that all of God's creation hat you use in our life actually told"O man kind back to God." And then, chicken also know how to give thanks to the God Almighty. If drinking, chicken head bowed down and lifted up. It means do not forget to the Lord thy. In the other side, the meanings of Dayok Nabinatur on the plate are: Hotma bani hundulan, Janah pongkut horjahon nolihmu means (occupy position and fully carry out your duty as a father, mother, child, parent, tondong, suhut, boru, farmers, traders, workers, employees, employers, members, bureaucracy, clergy, pilgrimage Christians, Muslims, citizen, legislative, executive, judicial, students, etc. Construct a relationship of mutual need, because with one another it is a unified whole and thorough. Avoid mutual blasphemous, negative provocation, each looking for a weakness, slander each other, mutual suspicions, selfish, permit all means, etc. Before God nothing is hidden and do not pretend. World life is temporary so use that to get an eternal place forever in the afterlife. Transfer all of the teaching in our life, disseminate good deeds, encourage one another in a weakness.

2. Nitak Siang-Siang

It is a Simalungun traditional food which made by pounded rice flour with fried coconut without oil and sugar derived from arenga. Its taste sweet and very sweet. The meaning of this food is so the mindset of Simalungun people be light and opened to do something.

3. Banana Oil
This banana taste is very sweet and soft. Apart of the banana oil cut into pieces mixed with sugar cane, nitak and old coconut that is sliced and some are hung in every place guests who come. So like the banana what the Simalungun peole do is successfully sweet.

4. Raw Coconut

The Simalungun people believe that the meaning of the raw coconut is what we do produce the goodness. This coconut is sliced and mixed with nitak.

5. Ulos (sarong)

In Simalungun culture and tradition, ulos is the the thing which has to be present in every culture ceremony, because according to Simalungun point of view, as the general function of ulos to give warm and to protect the users, so this ulos has functions give welfare and blessing to the users. This ulos is given by Tondong to hasuhutan who opening the new house. The meaning of this ulos is the building done because hasuhutan one mind.

6. Betel

This betel means hasuhutan ask for pardon to all of families who attended the event. In the Simalungun culture, every traditional ceremony must begin with the provision of betel, it’s mean that Simalungun people believe that betel is a sign of apology if there is something wrong deed or behavior towards the guests who come.

2.4 Adat Values of Simalungun Ethnic

The expert 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 hitei” 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 above.

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 religion system includes religious life traditional that came later which manage 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 consists of our closer families, for example:

- Oppung : grandfather
- Inangmatua : grandmother
- Inang : mother
- Bapa : father
- Anggi : young brother or sister

b. Tutur Holmuan (Group Appellation)

This group 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 : brothers of our father
Tulang : brothers of our mother

Inang matua : wife of bapa tua

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 is older than us.

Nassiam : you, a calling to the people is older than us.

Baya : you, a calling tou 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 and 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:

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

- Saragih same with: Garingging, Sumbayak, Sidauruk, Tumip, Simarmata, Sitio, Dajawak, Sitanggang, Munthe, Simanihuruk, Sidasalasak, Sijabat, etc.
• Damanik is same with: Rappogos, Ambarita, Tomok, Gurning, Cholia, Sarasan Usang, Malau, Limbong, etc.

• Sinaga is same with: Bonor, Appuratus, Uruk, Sidasuhut, Sidalollogan, Simadalahi, 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 mto 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 mangalop 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


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 borngin*: 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 hu rumah 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 device the death into 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.

*Matei 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 sayur 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. Having short briefing to talk about the death ceremony.

6. Giving the bleach material to Tondong.

7. Giving the bleach material to other families.

8. Having a first dig in the tomb.

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

10. Having discussion with the around society.

11. Ringing the Simalungun Gondrang.

12. Having 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. Having lunch together.

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

19. Having workship.
20. Putting ulos or sarong on the case after the case has closed.


22. The ceremony after the burial.

23. Counting the burial’s fee.

24. Dividing the dying person’s things like; heritage, clothes, lands, golds, etc.

25. Closing ceremony.