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## CHARACTERIZATION OF BATAK TOBA SETTLEMENT IN TARUTUNG CASE STUDY: LUMBANTOBING CLAN SETTLEMENT IN SAIT NI HUTA

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### ABSTRACT

The Batak Toba settlement has been widely discussed in previous studies. All of them were conducted in the lakeside area of Lake Toba, mostly in Samosir region and Toba region, and none has ever been done in Tarutung. Formerly known as Silindung, Tarutung which is sited about 48 Km from the nearest lakeside, Meat, has a differ geography from those regions near the lakeside. Among all Batak Toba settlements, Tarutung was also the first to experience modernization through Christianity, evangelized by I. L. Nommensen back in 1864. It is believed that both geography and modernization have significant influences on the Batak Toba settlements in Tarutung. Using qualitative descriptive approach, this research provides an in-depth knowledge of traditional Batak Toba settlements through stages of description and analysis on traditional settlement in Sait Ni Huta compared the elements of huta. This research is conducted for the purpose of identifying the traditional Batak Toba settlement in Tarutung as a first step to compare with those in other Batak Toba settlements.

**KEYWORDS:** traditional settlements, batak toba, tarutung, sait ni huta

### 1. INTRODUCTION

Batak Toba is an ethnic group in North Sumatera, Indonesia. At first, this tribe lived on the lakeside of Lake Toba and its surroundings. Batak Toba has kinship and social organization based on patrilineal exogamy clans called *marga*. *Marga* has a big role in the life of the Batak Toba community, one of them is in land control. Due to population growth, the Batak Toba people started to expand their settlements toward the south. One of these new settlements is Tarutung.

Tarutung, formerly known as Rura Silindung, is the capital of North Tapanuli Regency. It is sited about 48 Km from the nearest lakeside, Meat. *Rura*, which in Batak language means valley, describes the

geographical condition of its territory in the form of plains between hills. Rura Silindung is located on a plain that extends towards the North and South with Siatas Barita hills on the East side and Mount Dolok Martimbang on the West side. In this valley flow two rivers, Aek Sigeaon and Aek Situmandi, which flow from North to South.

During the Dutch East Indies administration, North Tapanuli Regency was part of an administrative region called *Afdeling Bataklanden*. In 1910, the Dutch colonial government established the Tapanuli Residency which was divided into four administrative regions called *afdeling*. These areas were *afdeling* Padang Sidempuan (now South Tapanuli Regency, Mandailing Natal Regency, Padang Lawas Regency Utara, and Kota Padang Sidempuan), *afdeling* Nias (now Nias Regency, North Nias Regency, South Nias Regency, West Nias Regency, and Gunungsitoli City), Sibolga *afdeling* (now Central Tapanuli Regency and Sibolga City), and Bataklanden *afdeling* (now North Tapanuli Regency, Humbang Hasundutan Regency, Toba Regency, Samosir Regency, Dairi Regency, and Pakpak Bharat Regency). Tarutung City itself was designated as *Onderafdeling* Silindung through the *Staatsblad* no. 353 of 1879.

Tarutung, is the origin settlement and hometown for four *marga* called Si Opat Pisoran which consist of Hutabarat, Panggabean, Hutagalung, and Hutatoruan. Lumban Tobing is a descended clan of Hutatoruan where two of its seventh generation, Ompu Sumurung and Ompu Sumuntul, reside in Sait Ni Huta. This research focused on the Ompu Sumurung territory, which consists of 13 hutas.

So far, research on Batak Toba settlement has mostly been conducted in Samosir and Toba region where most of the area borders Lake Toba. None of them has ever been done in Tarutung of which area has a differ geography. Sait Ni Huta was the first area of *Bataklanden* that accepted and experienced modernization through Christianity evangelized by a German missionary, I. L. Nommensen, in 1864. Both the geography and modernization in Tarutung have significant influences on its settlements.

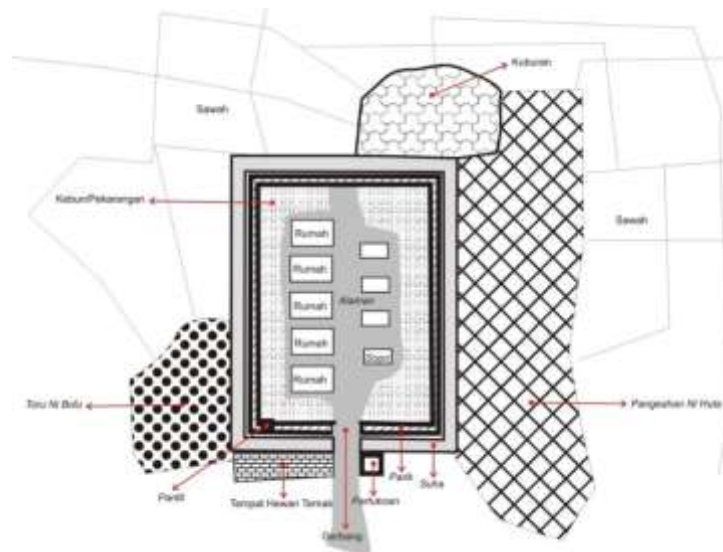
This research aims to answer the research question: How is the pattern of the traditional Batak Toba settlement in Tarutung? How is the compatibility of Sait ni Huta settlement elements with theToba Batak elements?

## 2. LITERATURE REVIEW

The Batak Toba settlement has been widely discussed in previous studies. These studies include the typology of Batak Toba settlement and factors that influence them. Some of the research findings are that the Batak Toba settlement in the form of clusters called *huta*, was influenced by three things, which is genealogy, religion/belief, and politics [1], [2].

*Huta* is a group of houses surrounded by a fortress made of earth, stone or dense bamboo hedges, or even simple wicker bamboo fences [1]. There are 14 elements that formed a *huta* [3]. They are *jabu*

(houses), *sopo* (rice granary), *paparik* (backyard), *hauma* or *sawah* (paddy field), *alaman* (courtyard), *parik* (fortress), *suha* (canal), *pantil* (post to monitor intruders), *partukoan* (chatting area), *borotan* (place to tie cattle), *kuburan* (grave), *harbangan* (main gate), *pangeahan ni huta* (land reserves for huta's expansion which is allowed to be used as *hauma*), and *toru ni bulu* (land reserves for huta's expansion which is not allowed to be used as *hauma*).



**Figure 1: Layout of a *huta* and its elements**

There are territorial units formed by several *hutas* in the Batak Toba community [4]. Some are formed by genealogy and kinship, and some by a certain distance to perform a sacrificial ceremony. In terms of genealogy, there is a relationship between genealogy and kinship, namely *tarombo* and *dalihan na tolu*, with the Batak Toba settlement as a single *huta* or as a group of *hutas* [5], [6]. In the same terms, settlement groups called *sapanganon* and *sagondang* were also formed [2]. *Sapanganon* is a community group consisting of three generations that form one *huta*, while *sagondang* is a community group consisting of six to ten generations that forms one settlement territory, including several *hutas* originating from one mother *huta*.

In terms of religion/belief and politics, *hutas* formed a community called *horja* and *bius* [2], [3], [7]. *Horja* is a group of adjacent *hutas* which is joined in rituals and festives. In this group, the people also made a mutual agreement about land distribution among the *hutas*. Then some of the adjacent *horjas* joined to form a bigger community called *bius* (i.e. sacrificial community). Each community has their own leader called Raja Parjolo in the *horja* community and Raja Bius in the *bius* community.

### 3. RESEARCH METHODS

This research is using descriptive qualitative method. The focus in this research is the settlement pattern of Batak people

Using the descriptive-analytic method as well as the description technique to identify the characteristics of the settlement pattern.

#### 4. FINDINGS AND DISCUSSIONS

##### 4.1 Genealogy and Kinship in Sait Ni Huta

Sait Ni Huta is a settlement inhabited by the descendents of one of the seventh generation of Lumban Tobing clan, the Ompu Sumurung. It is located between two rivers, Aek Sigeaon on the West and Aek Situmandi on the East. These two rivers will merge at the Batu Hoda conflux and will flow all the way to the sea through the Batang Toru River. On the North side, it is bounded by a road called Jalan Sutan Sumurung. This road borders the settlements between Ompu Sumurung descendents with the other seventh generation of Lumban Tobing clan, the Ompu Sumuntul.

In the previous research, there is a community that forms a settlement group called *sagondang* [2]. This community is formed by six to ten generations that forms one settlement territory. Sait Ni Huta is a *sagondang* community of Ompu Sumurung, where the tenth to twelfth generation still lived there.

##### 4.2 Religion/ Belief in Sait Ni Huta

Sait Ni Huta had a territorial community known as *horja* which is named as *horja* Ompu Sumurung. This *horja* is a part of the bigger communities called *bius* Silindung or [3]. *Bius* communities usually held activities, e.g. meetings, rituals, and trading, in an open space called *onan*. The *bius* Silindung held their activities in an open space named Onan Sitahuru that is located close to the *horja* Ompu Sumurung area. A big tree is located in the center of the open space *Onan*, means market in Batak language, is also used by the people to do buying and selling activities

Ever since Christianity evangelized by missionary I. L. Nommensen in 1864 in Sait Ni Huta, the people started to leave the *bius* community. People of Sait Ni Huta were converting to be Christians. They learned about the gospel and helped the missionary build the first church in Huta Gareja. This was a significant change where for the first time buildings other than Ruma and Sopo were built inside a huta.

Onan Sitahuru, which was once a place to hold meetings and ritual ceremonies, is no longer the place to do such activities. Later after the government of the Dutch East Indies built a market in the new city, Onan Sitahuru used only by people nearby as an open public space for daily activities.

##### 4.3 Huta in Sait Ni Huta

Sait Ni Huta is consists of 13 *hutas* namely Lumban Hariara, Huta Gareja, Huta Ganjang, Banjar Na Hot, Lumban Matio, Banjar

Na Hor, Parserahan, Huta Bagasan, Huta Dame II, Pulo-pulo II or Huta Rengkut, Huta Dame I, Sosor Tobing, and Bona ni Onan. These *hutas* are inhabited by Ompu Sumurung descendents, except for

Pulo-pulo II or Huta Rengkut which is inhabited by the descendants of Ompu Sumuntul whose territory is across the Sutan Sumuring Road.

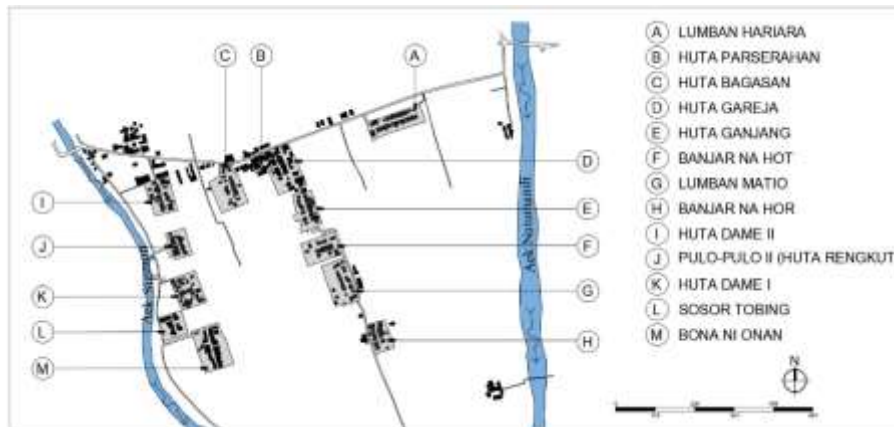


Figure 2: Layout of *Hutas* in Sait Ni Huta

#### 4.4 Sait Ni Huta and Elements of Huta

The results of the identification of elements which forming the *huta* in 13 *huta* at Sait Ni Huta, it was found that there is no *huta* with all 14 elements of Batak Toba *huta*. There are ten out of 14 elements of *huta* that identified in Sait Ni Huta which is *jabu*, *sopo*, *paparik*, *hauma*, *alaman*, *parik*, *suha*, *kuburan*, *harbangan*, *pangeahan ni huta*. The other three that can't be identified are *pantil*, *borotan*, and *toru ni bulu*.

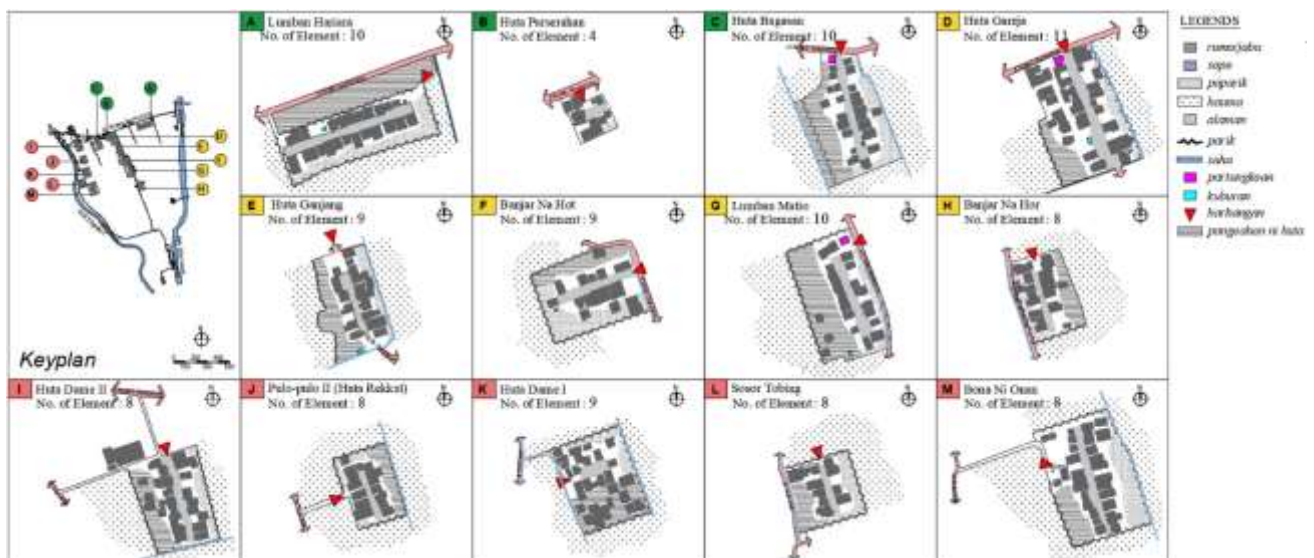


Figure 3: Elements of Batak Toba Settlement in *Hutas* of Sait Ni Huta

Huta Gareja is the only huta with 11 elements of *huta* which is consist of are *jabu*, *sopo*, *paparik*, *hauma*, *alaman*, *parik*, *suha*, *partungkoan*, *kuburan*, *harbangan*, and *pangeahan ni huta*. Three *hutas* has ten types element of *huta* which is *jabu*, *paparik*, *hauma*, *alaman*, *parik*, *suha*, and *partungkoan* or *kuburan*, *harbangan*, and *pangeahan ni huta*. The *hutas* are Huta Bagasan, Lumban Matio, and Lumban Hariara. There are three *hutas* that has nine elements of *huta*. The *hutas* are Huta Ganjang, Banjar Na Hot, and Huta Dame I. The elements are *jabu*, *paparik*, *hauma*, *alaman*, *parik*, *suha*, *kuburan*, *harbangan*, and *pangeahan ni huta*. Five *hutas* with 8 elements of *huta* are Banjar Na Hor, Huta dame II, Pulo-pulo II (Huta Rengkut), Sosor Tobing, and Bona Ni Onan. The elements are *jabu*, *paparik*, *hauma*, *alaman*, *parik*, *suha*, *harbangan*, and *pangeahan ni huta*. The only huta with 4 elements of *huta* is Parserahan. The elements are *jabu*, *paparik*, *alaman*, and *harbangan*. This *huta* is located opposite the location that was once an open public space, Onan Sitahuru.

#### 4.1.1 Element 1: Ruma/Jabu

As a dwelling, the house dominates the function of the building in all the *hutas* studied. Except in Parserahan and Huta Dame I, the houses in the study area are arranged in a longitudinal row and facing each other. In the 13 *hutas* studied, no houses with Toba Batak architecture were found as in the Samosir and Toba regions. In general, houses at the study site use wood in their construction. The walls and structures mainly use wood, while the roof cladding uses a tin roof. Some houses use concrete construction and a combination of concrete and wood construction. Judging from the floor construction, in general, house buildings at the research site can be divided into three types, namely tombara houses, concrete stilt houses and low-floor houses. The term tombara house in this study refers to a house with a hole formed by wooden poles as its structure. At the study site, the height of this tombara varied between 80 – 120 centimeters.

The second type of house is a concrete stilt house. This type of house is a house with wooden construction that has a landfill floor and is covered with stone plastered with cement. The floor height starts from 60 – 100 centimeters.

The third type of house is a house with a concrete floor with a floor height of 20-40 centimeters from ground level. The construction varies from using wood, concrete, and a blend of the two.



(a)



(b)



(c)

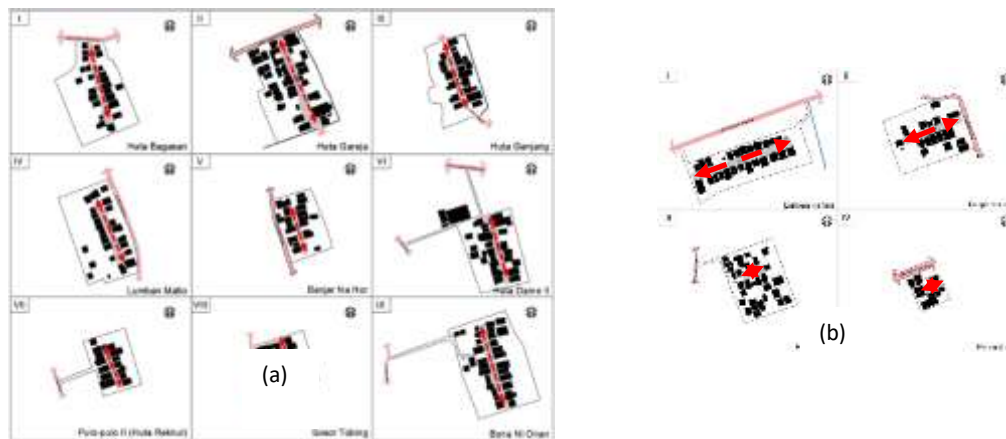
**Figure 4: Type of Houses**

(a) Tombara House; (b) Concrete stilt house; (c) Concrete floor house

**4.4.2 Element 2: Alaman**

Based on its orientation, the nature in the study area can be divided into two types, namely those oriented towards North-South and those whose orientation is towards East-West. In the study area, there are eight hutas with nature oriented towards North-South, and four huta with nature orientation towards East-West.

Hutas with orientation towards East-West are Lumban Hariara, Banjar Na Hot, Huta Dame I, and Parserahan. The first two hutas have elongated areas with rows of houses on both sides, while in the next two hutas, houses are on all four sides.



**Figure 5: Orientation of Alaman.**

(a) North-South orientation; (b) East-West orientation

**4.5 Access to Huta**

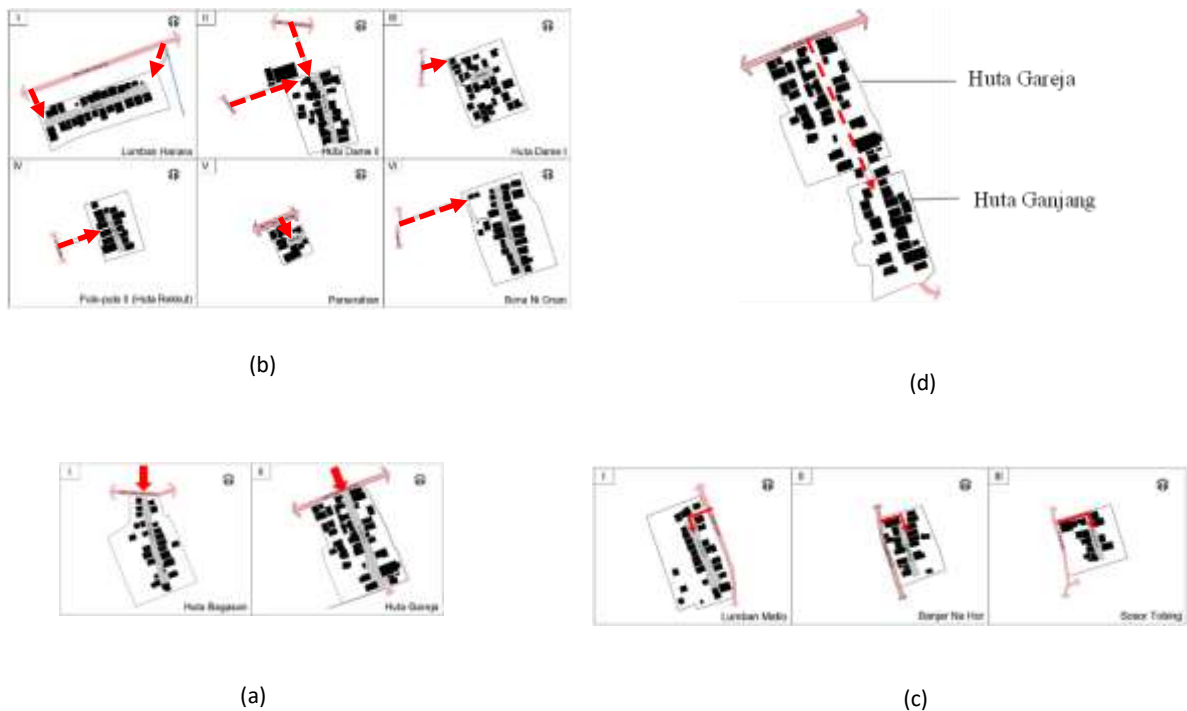
Based on access to the harbangan, the hutas in Sait Ni Huta can be divided into four types, which is direct access, through transition access, in a semi circular route, and through other huta.

The first type is that the harbangan can be access directly from the main road. There are two hutas in Sait Ni Huta that have this kind of access which is Huta Bagasan and Huta Gareja.

The second one is the type of access to harbangan throuh a transition access. Harbangan placed not right in front of the main road, but to move it backward. Hutas using this kind of access is Lumban Hariara, Huta Dame II, Huta Dame I, Pulo-pulo II (Huta Rengkut), Parserahan, and Bona Ni Onan.

The third type is that the harbangan can be accessed after taking a semi circular route. The hutas with this kind of acces has parik that borders the main road. In Sait Ni Huta this kind of access can be found in Lumban Matio, Banjar na Hor, and Sosor Tobing.

The last type is access through another huta. In Sait Ni Huta, this type of access is found in Huta Ganjang. This huta can only be access from alaman of Huta Gareja.



**Figure 6: Access to Huta.**

(a) Direct access; (b) transition access, (c) circular manner; (d) through other huta

#### 4.6 Other Elements

Harbangan or Bahal Ni Huta is not always faced with alaman. In four hutas located on the banks of the Aek Sigeaon River, namely Pulo-pulo II (Huta Rekkut), Huta Dame I, Sosor Tobing, and Bona ni Onan, the entrance to the residential cluster is between rows of houses.

The distribution pattern of hutas in Saitnihuta is spread to resemble branches that follow the pattern of the main road, such as Lumban Hariara, Huta Bagasan, and Parserahan. There are also those that spread linearly, namely Huta Gareja and Huta Ganjang.

Access to huta is directly from the main road such as Huta Gareja, Parserahan, and Huta Bagasan. There are also those that can be accessed through an intermediate space in the form of a small road to



clusters such as those found in Lumban hariara and four other clusters on the banks of the Aek Sigeaon River.

The paparik that is between the house and the parik does not have a symmetrical size in both rows of houses. In Huta Gareja, for example, the paparik on the right of the harbangan has a larger area than the paparik on the left. The land is large enough to be able to build a new row of residents' houses. Likewise, the Huta Bagasan cluster where on the right side of the harbangan has a large enough land so that residents have started to build houses on the land.

There are two natural patterns or orientations found in the settlement of the Tobing clan in Sait ni huta, namely those oriented to East – West and to North – South. Settlements with a natural orientation towards East – West are Lumban Hariara and Banjar na Hot. While the nature in other clusters is oriented to the North-South.

There are two clusters of settlements with irregular building patterns, namely Parserahan which is located adjacent to the old market, namely Onan Sitahuru, and Huta Dame I which is a place that in 1864 was given to missionary Dr. I. L. Nommensen.

**Table 1: Elements of Huta in Hutases of Sait Ni Huta**

No	Huta	Elements of Huta														
		Jabu	Sopo	Paparik	Hauma	Alaman	Parik	Suha/ bondar	Pantil	Partungkoan	Borotan	Kuburan	Harbangan	Pangeahan ni huta	Toru ni Bulu	Total Elements
1	Lumban Hariara	v	v	v	v	v	v	v	o	o	o	v	v	v	o	10
2	Huta Gareja	v	v	v	v	v	v	v	o	o	o	v	v	v	o	10
3	Huta Ganjang	v	o	v	v	v	v	v	o	o	o	v	v	v	o	9
4	Banjar Na Hot	v	o	v	v	v	v	v	o	o	o	v	v	v	o	9
5	Lumban Matio	v	o	v	v	v	v	v	o	o	o	v	v	v	o	9
6	Banjar na Hor	v	o	v	v	v	v	v	o	o	o	o	v	v	o	8
7	Parserahan	v	o	v	o	v	o	o	o	o	o	o	v	o	o	4
8	Huta Bagasan	v	o	v	v	v	v	v	o	o	o	v	v	v	o	9
9	Huta Dame 2	v	o	v	v	v	v	v	o	o	o	o	v	v	o	8
10	Pulo-pulo II (Huta Rekkut)	v	o	v	v	v	v	v	o	o	o	o	v	v	o	8
11	Huta Dame 1	v	o	v	v	v	v	v	o	o	o	v	v	v	o	9
12	Sosor Tobing	v	o	v	v	v	v	v	o	o	o	o	v	v	o	8

13	Bona Ni Onan	v	o	v	v	v	v	v	v	o	o	o	o	v	v	o	8
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## 5. CONCLUSION

Sait Ni Huta is a traditional Batak Toba Settlements that has transformed in its elements. It has transformation on its elements.

Out of 14 elements of huta, there's only ten that can be identified in Sait Ni Huta. The elements are jabu, sopo, paparik, hauma, alaman, parik, suha, kuburan, harbangan, pangeahan ni huta.

The other four elements that can't be identified are pantil, partukkoan, borotan, and toru ni bulu. All of this element has vanished because its function is not relevant anymore to the life style.

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