

Education Cultural in Bona Pasogit

(Ethnographic Study of Education Cultural Inheritance in the Toba Batak Society

Marga Panjaitan in Pematangsiantar)

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Abstract. This paper examines how the inheritance process in the Panjaitan clan family, especially the family of Turunan King Hasoge Panjaitan. The existence of the Batak Toba community needs to be able to understand the intricacies of the family tree properly and correctly, by searching for their identity. As is done today Batak Toba society again care about bona pasogitnya not just looking for grave land, and find out about them and the final network with the tarombo. This research was conducted in two places called Sitalasari Village. This village is located in the city Pematangsiantar, North Sumatra is a land of rantau. And the second village Sitorang, District Silaen Tobasa is a hometown. The majority of the population in this place is ethnic Batak Toba and has a Protestant Christian religion. The research method used in this research is qualitative approach. With the stages of pre-field research, field work, data analysis, and ending with report reports. This method is used to generate descriptive data of cultural inheritance processes that take place within the Panjaitan clan family. The data retrieval technique used by researchers and researchers for further research. The issues that are discussed are the processes of education cultural inheritance that goes on, and what causes the community to return to care about the home page. The conclusion derived from this research is that people return to their homeland, beginning with a recognized custom land dispute. Pass through the land to find out what could be his. The search for tarombo genealogies was done and got the help of people who were the ancestral lands of King Hasoge Panjaitan, and through this the family joined a network corresponding to the ancestral descendant called the Unity of the King Sijorat Paraliman Panjaitan. And this union will try to propose one of the king named Pun Tua Radja Panjaitan become National Hero, Keyword: Batak Toba, Panjaitan, Bona Pasogit

I. INTRODUCTION

Indonesia is a country that has various ethnic groups, and has its own characteristics in each region. The development of technology is very supportive of the spread of ethnic groups to other regions by leaving their home regions. Cultural diffusion also occurs because interactions between ethnic groups take place. High nationalism is also supported by using the national language, namely Indonesian. The young generation is now familiar with a variety of cultural patterns that can obscure the culture of his own tribe.

The ambiguity of culture in question such as, the use of Indonesian at home, and no longer understand the language of the region, no longer know the origin of the tribe, no longer

recognize kinship such as calling on families have used Indonesian, in the Toba Batak tribe calling "Father Uda "with the nickname" Om ". This cultural change makes parents try to keep the younger generation understanding the culture of their tribe. Among the younger generation, the Toba Batak people, in terms of genealogy, do not understand much. When asked where the family came from, most did not know. Although parents try to let their children know that. Various methods are used by parents so that the younger generation does not lose their identity to the culture.

The parents consider it important that the Toba Batak culture be inherited and try to maintain the Toba Batak culture. One of the Panjaitan Toba Batak families living in Pematangsiantar city is carrying out a process of cultural inheritance. The Panjaitan family is concerned again with Bona Pasogit The reverence of the Panjaitan clan family to its Bona Pasogit is applied through traditional rituals such as the Mangokal Holi party, the establishment of ponds, renovating houses, sopo, holding clan organization meetings in an effort to propose ancestors as national hero, mangojakhon harajaan event (bequeath the kingdom) and also vacation. And also an introduction to the Toba Batak culture such as the relics of the Panjaitan clan family ancestors, tarombo (family tree), tells the life journey of the ancestors to the younger generation. The Panjaitan clan family did this to find out about Bona Pasogit, who had been left long since migrating to Pematangsiantar.

II. THE CULTURAL EDUCATION PROCESS IN BONA PASOGIT

1. The Mangokal Holi Party

Mangongkal Holi is digging back the bones of ancestors (Sihombing 1986: 90). This event became a cultural education process carried out by the Toba Batak tribe. Mangokal Holi was held in the home of the Panjaitan clan in the Sitorang village of Silaen Subdistrict, Toba Samosir Regency. This area is the Panjaitan clan land, especially the descendants of King Sijorat Paraliman Panjaitan. According to Vergouwen (1986) this clan land is also called bona ni pinasa (ancestral home) or bona ni pasogit (ancestral area).

Bona Pasogit which is an area where the Toba Batak ancestors lived, which is called huta. The residents of the village of Banjar Ganjang are bound by blood and are

descended from an ancestor, namely Raja Sijorat Paraliman Panjaitan. In one village generally the Panjaitan clan lived, only a small portion of the other clans were in the village of Banjar Ganjang. In the village there are traditional houses of Batak, Tugu marga, tambak (Kubur batu), Sopo or ruma (houses), organizations of one of the ancestors, who regained care and also made new works by the migrants when it has migrated to various regions. One of the Sopo and Tugu descendants is the property of the Panjaitan family of descendants of King Hasoge Panjaitan. It has several generations and one Sopo, a pond that has been established recently and ancestral relics such as weaving tools, as well as sticks.

Attention to Bona Pasogit is increasing, although no descendants of King Hasoge Panjaitan live in Sopo because they live on overseas land for work reasons and also some Sopos have also begun to be repaired by local residents. Raja Hasoge Panjaitan's family is one of the Toba Batak tribes who migrated or migrated from North Tapanuli to the town of Pematangsiantar, precisely in the Siantar Sitalasari District. Pematangsiantar City is a heterogeneous city that has various tribes, namely Simalungun, Toba, Mandailing, Javanese, Malay, Chinese. Inter-ethnic interaction ensued which allowed cultural diffusion to occur. But with the Panjaitan Family's awareness of the importance of the Toba Batak culture, so they tried to maintain their culture, getting to know Bona Pasogit through the Mangokal Holi party.

2. Introduction to The Batak Tribe

Ancestral values can be in the form of who their ancestors actually are, where their graves are, what their ancestors' life is like, is an introduction to the family tree for the younger generation. The Toba Batak ethnic group tries to explore their family tree in Toba Batak language, "Tarombo". Simanjuntak (2010: 173) said that the value of traditional culture still has a place among the Batak people today, even some are still very strong position and expect the results of a deeper analysis of Toba Batak culture. Former North Sumatra Governor Raja Inal Siregar, tried to encourage North Sumatra migrants, especially those from Tapanuli to pay attention to their homeland, with the "Marsipature Hutana Be" (MHB) movement, which means let's build their respective villages (Pelly292: 1994). MHB is the basic philosophy of preserving noble values in the countryside (Ritonga 107: 2000). Cavalli-Sforza and Felman (in Jhon W. Berry 1999) term this cultural inheritance from generation to generation as "upright inheritance", because it involves a decline in the cultural characteristics of parents to posterity. Upright inheritance, parents pass on cultural values, skills, beliefs, cultural motives, and so on to their children and grandchildren. Cultural heritage has two forms, horizontal and italic. In the italic form of cultural inheritance comes from other adults, it can be from his own group, as well as other groups. In the horizontal form of cultural inheritance comes from peers.

According to Nainggolan (2012: 61) Batak people have clan groups which all come from Si Rajabatak. Each clan has

its own area as their respective native land. All that can be understood because the Toba Batak people are an agrarian society. They need land to ensure their survival. Limited land cultivated for agricultural land forces them to migrate to a new place. Sometimes they also migrate because of dissatisfaction with the clan or because of the ambition of the clan members to establish a new clan and search for land.

Vergouwen (1986: 43) mentions that the golat is the territory of a clan, which when used as a place for offering ceremonies is called anesthesia. According to Vergouwen the inheritance in the Toba Batak community consisted of land belonging to the deceased, as well as other assets such as houses, rice barns (sopo), livestock, trees, movable objects, debts, and money (Masinambow 2000: 288). After spreading in various regions and trying to adapt in each area, the Bataks need the help of fellow Batak people to form a network. Network is a personal relationship that has a bond with each other. This bond can occur between individuals, households, families, neighbors, colleagues, friends of other social groups. The advantage of entering a network can be to ask for help from others, but also must fulfill the moral obligation to exchange and share together (Schweizer in Nainggolan 2006: 141).

Raja Panjaitan was born in the village of Lobu Parsurkan Onan Raja Balige, which is now Toba Samosir Regency. And in this village the kings of other clans often face to face and carry out trade interactions to build Batak culture in the Toba Holbung and surrounding areas. After Raja Panjaitan got married, Mr. Dibangarnya inherited a village for Raja Panjaitan's residence and the name of the village was called Lumban Panjaitan, then a well was built for a place to take drinking water called the Siguti spring. Then not long after Raja Panjaitan married the daughter of Raja Hasibuan from Sigaol village. Mr. Dibangarna bequeathed a vast farmland and meadow located in Siboadiala. Not long after the daughter of King Hasibuan gave birth to a child named Raja Situngo Naiborngin. After the adult King Situngo opened a village in Matio. not long after leaving Matio and migrated to Sibahaulu on the hill sitombom

The younger generation is familiar with the family tree through documented ancestral stories which, as currently written by the author of a journal, focus on cultural education in the current era.

III. CONCLUSION

1. Bona pasogit is an ancestral land inherited from generation to generation as evidence of the existence of a clan in the days of the ancestors' life which was introduced to the next generation. Bona Pasogit is also useful as a forum for the formation of clan organizations.
2. In maintaining the Toba Batak culture, especially the Panjaitan clan, the parents carry out the formation of unity of ancestors. This unity will function to strengthen the existing kinship system, to become a place of learning for the younger generation in knowing the ins

and outs of their ancestors and knowing the kinship system that exists in the Toba Batak culture.

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