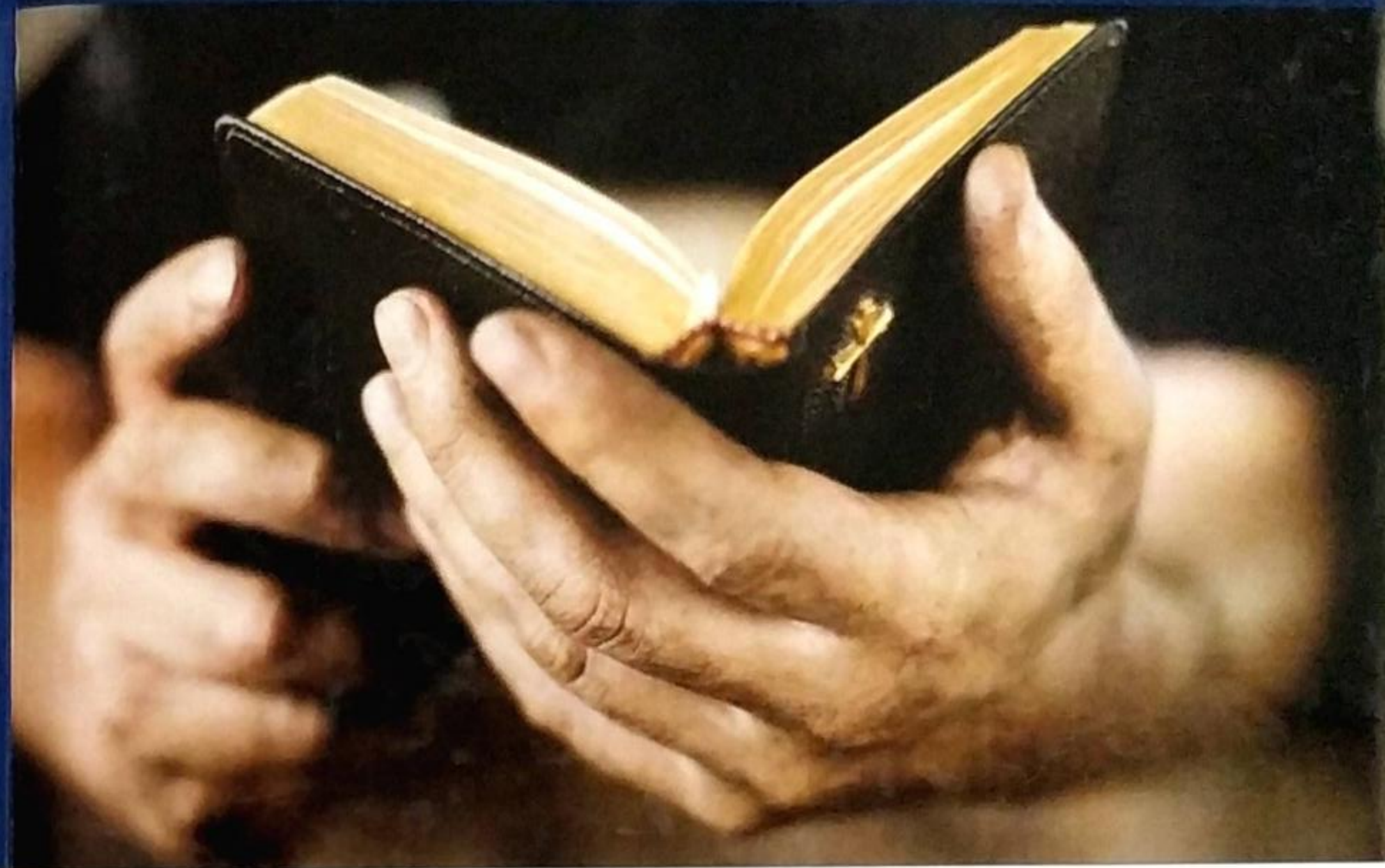


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a Real Religion or Culture?



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Prof. Ibrahim Gultom was born in North Tapanuli (Taput), 03 July 1957, Indonesia. He is a great lecturer which dedicates almost half of his life in State University of North Sumatera (Unimed), Medan, to shape excellent university students that will build Indonesia better. He has written many books and international articles in some journals.



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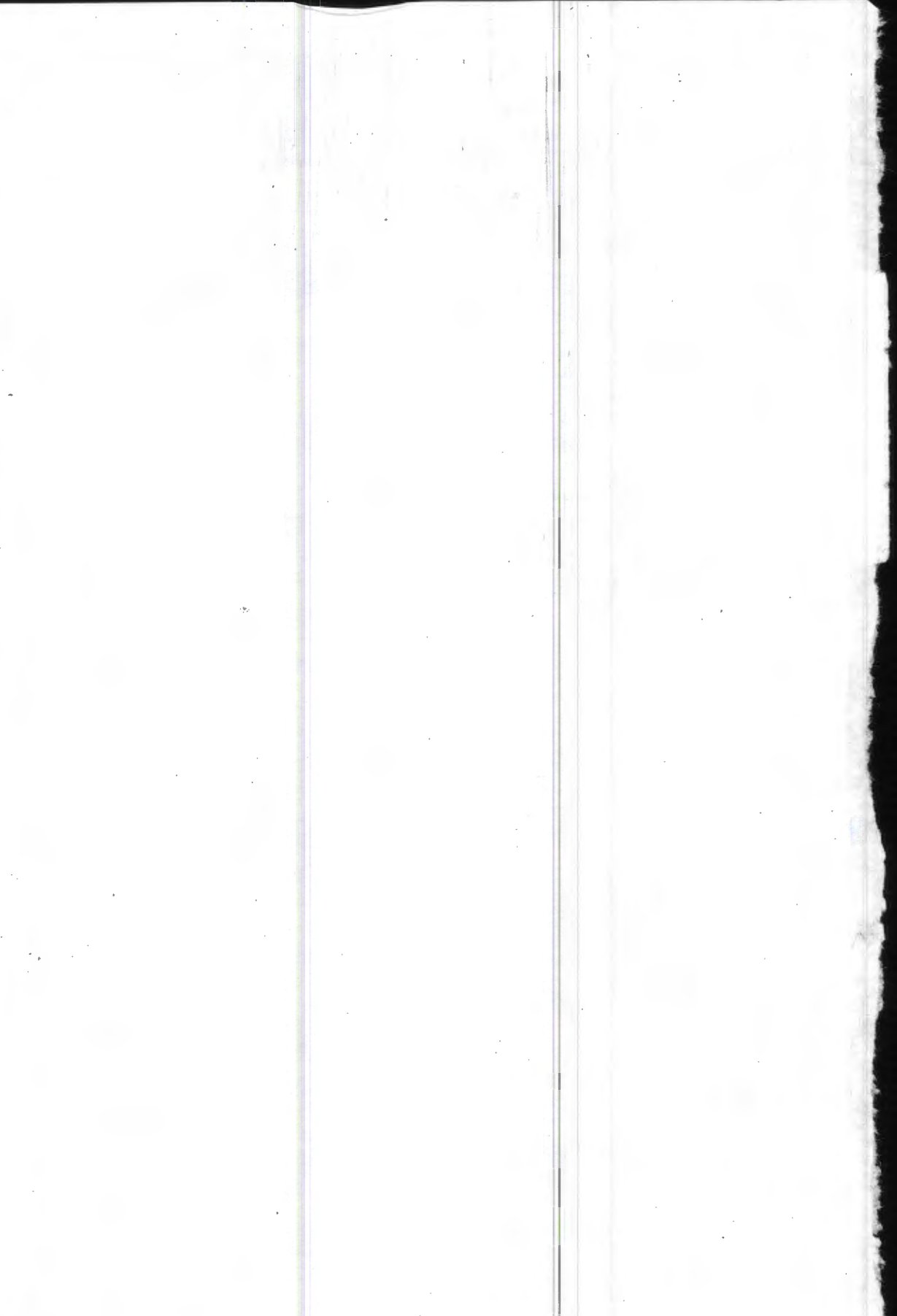
Malim Religion

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DEDICATION

This extraordinary book is dedicated first and foremost to myself. I never expected, in a million years, I would arrive at this particular point that I can complete this excellent book. I also dedicate this to God (**Allah SWT**).

This book becomes terrific with the support of my lovely wife to every dream I creates (**Susilawati**). Summer without you is as cold as winter. Winter without you is even colder. You will always be in my heart and in my mind. This warmest dedication is also addressed to my sweet children (**Yasyfin F Gultom, Miftah N Gultom, Rifyal Z Gultom, Jimly Q Gultom, Aura Q Gultom**), without whose never-failing sympathy and encouragement this book would have been finished in half the time. All their love, patience and support build my spirit in arranging this book.

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First of all, the author is grateful to *amang* M. Naipospos (deceased) as the head of the Malim religious center based in Hutatinggi, Toba Samosir, North Sumatra, Indonesia, which has allowed the author to conduct research on the community of parmalim citizens as well as give permission to the previous text of this dissertation booked. From the depths of my heart I feel indebted also to all the people of parmalim who have the pleasure of accepting writers in most of the pungan (branches) throughout Indonesia to study this Malim religion in depth. Without hospitality, their openness and moral assistance cannot possibly be realized as it is in the hands of this reader. The author feels unable to reciprocate in the form of material because the author knows that each of them is rich in moral and high virtue as a reflection of the religious teachings that he adheres to. The author can only say thank you and pray to God Almighty so that all citizens of parmalim can be blessed and blessed.

The author also thanks the author's supervisor Prof. Dr. Yusoff Ismail who did not get tired of giving guidance to the author so that the writing of the dissertation could be completed on time. Thank you also to the author, to Prof. Usman Pelly, an anthropologist who always gives encouragement to writers to continue to gain knowledge to get a doctorate and provide support so that this manuscript is published into a book.

Also I thank the rector of Medan State University Prof. Dr. Syawal Gultom and vice chancellor for academics Prof. Dr. Abdul Hamid K, who has helped the writer in academic affairs on campus and encouraged the publication of this book so that it can be used as a reference for students, especially the department of social anthropology and observer of Batak culture.

To all the parties that the author cannot mention here one by one who have participated in contributing - at least pray for - both when the writer struggles to complete the study and at the time of editing this book, the authors arrange many thanks. Only to God the writer prays, hopefully we all get an abundance of mercy from Him.

Finally to the inang (Mother) who gave birth to the author and who during his life many instilled spiritual intelligence to the author, the author should thank him and God willing, do not forget to fulfill the obligation of the writer to always pray. Likewise to the wife and children who have participated in "suffering" as a consequence of the desperation of the authors to continue their studies without scholarships, the authors say many thanks. Without their sacrifice and sincerity, the writer will not be able to

solve it. Thanks to their prayers they become partners in delivering the author to the door of success. Let us be smarter to be grateful for the blessings of giving God not to fall into kufr. Expand your forgiveness and patience, don't boast on this surface of God's created earth.

FOREWARD

Praise the writer for saying to God Almighty, Allah SWT, who has bestowed His mercy on the author so that this book can be published. The title of this book is Malim Religion which is carried out for two years in the Toba Batak region, especially in the center of Malim Religion based in Hutatinggi, Laguboti, Toba Samosir District (formerly North Tapanuli), North Sumatra, Indonesia. In addition, the author also visited several *punguan* (branches) in North Sumatra to visit as well as collecting data qualitatively especially observing the implementation of rituals (worship) in the Malim Religion and collecting documents needed in writing this book.

The presence of this book is actually a manifestation of the author's concern for preserving the Batak culture which has so far escaped the attention of anthropologists, especially the spiritual culture which has many beliefs which are realized in the form of rituals and teachings of life related to divinity and humanity wrapped in Malim Religion. These teachings are practiced by the people of parmalim or adherents of Malim Religion today.

This book is composed of IX chapters, but the main focus is only on comology, belief systems, rituals, teachings and sources of the Malim Religion law. In the belief system of the Malim Religion there is a known belief in "the owner of the kingdom of Malim" (*partohap harajaon malim*) in Banua Ginjang (sky) consisting of Debata Muljadi Na Bolon, Debata Na Tolu, Si Boru Deakparujar and Si Boru Saniangnaga. While the ones named Raja Uti, Lord Simarimbulubosi, Raja Naopatpuluhopat, Raja Sisingamangaraja and Raja Nasiakbagi are referred to as "the owners of the kingdom of Malim" (*partohap harajaon malim*) in Banua Tonga (earth). Besides that, there is also a belief in *habonaran* which is an aide in justifying (*mambonathon*) all kinds of human behavior on the surface of the earth besides acting as witnesses, protecting and giving warnings to humans.

Ritual is the realization of beliefs in the supernatural which in anthropological terms are called "religion in action". In Malim Religion, in addition to having a number of beliefs, he also has various kinds of rituals as a manifestation of that belief in God and other supernatural beings. The types of rituals that exist in Malim Religion are *mararisabtu* (worship) weekly on Saturdays), *martutuaek* (child birth ceremonies), *pasahat tondi* (death ceremonies), *mardebata* (Debata worship ceremony), *mangan na paet* (bitter eating ceremonies and fasting), *sipaha sada* (Simarimbulubosi birth ceremony), *sipaha lima* (big offerings ceremony),

mamasumasu (marriage ceremony), manganggir (self-purification ceremony). Most of the ceremonies already existed and became part of the Batak spiritual culture of old or in the days before the birth of Malim religion. In this book, all the rituals are explained in a clear and profound way, starting from the legal basis of the practice to the way and the process of implementation.

In the early chapters of this book, the author also gave a glimpse of the theory of the phenomenon of religion found in Malim religion, as well as about cosmology, the identity and origins of the Batak tribe both from a historical and anthropological perspective as well as from the Batak Mythology. He also explained about the social philosophy of the Batak people who had existed in the history of the Batak namely Dalihan Na Tolu (DNT) dan “Suhi Ni Ampang Na Opat” (SUNANO). These two Batak social philosophies have become a reference in people's lives. Whereas in the last chapter, the author describes the history of institutionalization, organizational structure and financial resources of the Malim religion and the influence of other religions on Malim religion.

Finally, the authors realize that this book is far from perfect as a consequence of the weaknesses and limitations that exist in the author. It was also realized that it was impossible for the entire component of Malim religion to be fully outlined in this book, considering the complexity of the belief system, doctrines, myths and philosophies it contained. Further and in-depth study is still needed so that the teachings of Malim religion can be compiled comprehensively. To the readers, the author expects input in the form of constructive criticism and suggestions in order to improve this book in the next edition.

Medan, 15 October 2018
Wassalam
The Writer,

Prof. Dr. Ibrahim Gultom

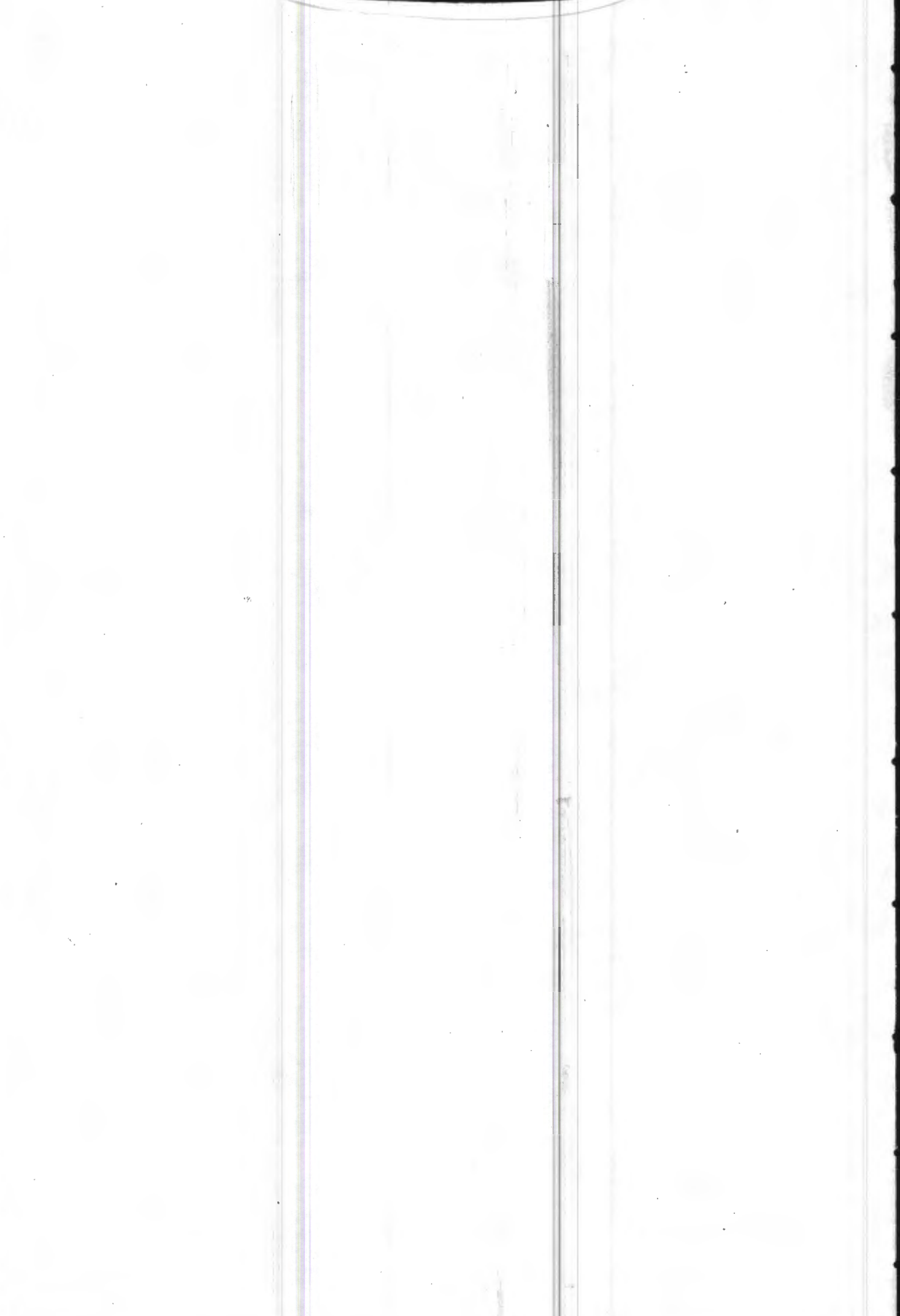
TABLE OF CONTENTS

	Pages
DEDICATION.....	i
ACKNOWLEDGMENT.....	ii
FOREWARD.....	iv
TABLE OF CONTENTS.....	vi
CHAPTER I: MALIM RELIGION IN BATAK LAND.....	1
1.1. Introduction.....	1
1.2. Focus of the Study.....	2
1.3. Objectives and Location of the Study.....	6
1.4. Method of the Study.....	6
1.5. Review of Literature.....	8
1.5.1 Theory of the Religion Origin.....	9
1.5.2 Definition and Structure of Religion.....	10
1.5.3 Preliminary Study.....	16
CHAPTER II: OVER VIEW OF BATAK NATION.....	18
2.1. Introduction.....	18
2.2. Geographical Location of Batak Land.....	18
2.3. The Origin of the Batak Tribe.....	19
2.3.1 Study of Its History and Anthropology.....	19
2.3.2 Study According to Batak Mythology.....	22
2.4. Identity of Batak Tribe.....	26
2.4.1 Culture and Tamadun.....	27
2.4.2 Kinship System.....	31
2.4.3 Mobility of Social Batak.....	34
2.4.4 Search Eyes.....	36
2.5. Batak Social Philosophy.....	37
2.5.1 <i>Dalihan Na Tolu</i> (Three Furnaces).....	37
2.5.2 <i>Suhi Ni Ampang Na Opat</i> (Four Corner <i>Ampang</i>).....	43
2.6. Custom Relation with Malim Religion.....	44
CHAPTER III: THE HISTORY OF MALIM RELIGION.....	48
3.1. Introduction.....	48
3.2. Batak Trust Before the Birth of Malim Religion.....	48
3.3. History of Entry of Islam in Batak Land.....	52
3.4. History of Christian Entry In Batak Land.....	54
3.5. Inauguration of Malim Religion.....	59
CHAPTER IV: COSMOLOGY OF MALIM RELIGION.....	62
4.1. Introduction.....	62

4.2	Malim View of the Universe	62
4.3	Genesis of the Earth's Creation	63
4.4	Human Genesis	67
4.5	Malim's View of the World of Today and the World of the Future	70
CHAPTER V: TRUST SYSTEM OF MALIM RELIGION		72
5.1	Introduction	72
5.2	Trust to Owner of the Malim Kingdom (<i>Partohap Harajaan Malim</i>) in <i>Banua Gintang</i>	73
5.2.1	Debating of <i>Mulajadi Nabolon</i>	74
5.2.2	Debating of <i>Na Tolu</i>	75
5.2.3	<i>Si Boru Deakparujar</i>	77
5.2.4	<i>Nagapadohaniaji</i>	78
5.2.5	<i>Si Boru Saniangnaga</i>	78
5.3	Trust to the Owner of the Malim Kingdom (<i>Partohap Harajaan Malim</i>) in <i>Banua Tonga</i>	79
5.3.1	The King of <i>Uti</i>	80
5.3.2	The God of <i>Simarimbulubosi</i>	82
5.3.2.1	The Birth History of <i>Simarimbulubosi</i>	82
5.3.2.2	Murder Trial	84
5.3.2.3	Godliness <i>Simarimbulubosi</i>	88
5.3.3	Raja <i>Na Opat Puluh Opat</i>	90
5.3.4	Raja <i>Sisingamangaraja</i>	93
5.3.4.1	Giving Name <i>Sisingamangaraja</i>	96
5.3.4.2	<i>Sisingamangaraja</i> I to XII	98
5.3.4.3	About the Death of <i>Sisingamangaraja XII</i>	102
5.3.5	Raja <i>Nasiakbagi</i>	106
5.4	Trust to <i>Habonaran</i>	110
5.4.1	Understanding <i>Habonaran</i>	110
5.4.2	<i>Uhubalang Habonaran</i>	113
5.4.3	Illustration about <i>Habonaran</i>	119
5.5	Trust to the Principle	124
5.5.1	Understanding " <i>Sahala</i> "	124
5.5.2	<i>Sahala Marsangap</i> and <i>Sahala Martua</i>	126
CHAPTER VI: DUTIES AND RESOURCES OF MALIM RELIGION LAW		127
6.1	The Meaning of Malim Religion	127
6.2	The Aim of Malim Religion	128
6.3	The Concept of Self-Purification Viewed by Malim	129
6.4	The Concept of Sin According to the Malim Religion	131
6.5	<i>Pustaka Habonoron</i>	131

6.6. <i>Tona, Poda, Patik and Uhum</i>	132
6.6.1 Section of <i>Marsuru</i> (Messenger)	134
6.6.2 Section of <i>Paingothon</i> (remind).....	138
6.6.3 The Section of <i>Panandaion</i> (Self Knowlagde).....	140
CHAPTER VII: RITUAL OF MALIM RELIGION	141
7.1 <i>Mararisabtu</i> Ceremony (Weekly Worship on Saturday).....	141
7.1.1 The Basic Law of <i>Mararisabtu</i>	142
7.1.2 <i>Mararisabtu</i> Implementation Process	143
7.2 <i>Martutuaek</i> Ceremony (Child Birth).....	146
7.2.1 Legal Basis of <i>Martutuaek</i>	147
7.2.2 <i>Martutuaek</i> Implementation Process.....	149
7.3 <i>Pasahat Tondi</i> Ceremony (Death)	153
7.3.1 Malim's View of Death	154
7.3.2 The Basic Law of <i>Pasahat Tondi</i>	156
7.3.3 Adab Againts the Death Body	158
7.3.4 The Implementation Process of <i>Pasahat Tondi</i>	160
7.4 <i>Mardebata</i> Ceremony (<i>Sembah Debata</i>)	161
7.4.1 The Legal Basis of <i>Mardebata</i>	162
7.4.2 The Types of <i>Mardebata</i>	163
7.4.2.1 <i>Mardebata</i> on Home Page and in the House	163
7.4.2.2 <i>Mardebata</i> in the House and Ranging <i>Gondang</i>	164
7.4.2.3 <i>Mardebata</i> in the House and Rangers <i>Hasapi</i>	165
7.5 Ceremony of <i>Mangan Na Paet</i> (Eat the Bitter).....	171
7.5.1 Basic Law of <i>Manganese Na Paet</i>	171
7.5.2 <i>Mangan Na Paet</i> History	173
7.5.3 <i>Parasian</i> Delivery.....	175
7.5.4 The Implementation Process of <i>Mangan Na Paet</i>	175
7.5.4.1 <i>Mangan Na Paet Pertama (Parjolo)</i>	176
7.5.4.2 <i>Mangan Na Paet Kedua (Paduahon)</i>	178
7.5.4.3 Offerings <i>Pelean Pangiasan</i>	178
7.6 <i>Sipaha Sada</i> Ceremony (Birth Day of <i>Simarimbulubosi</i>)....	180
7.6.1 Legal Basis of <i>Sipaha Sada</i>	180
7.6.2 The Implementation Process <i>Sipaha Sada</i>	181
7.7 <i>Sipaha Lima</i> Ceremony (Big ritual offerings).....	185
7.7.1 Legal Basis <i>Sipaha Lima</i>	187
7.7.2 The Implementation Process of <i>Sipaha Lima</i>	189
7.7.2.1 <i>Parsahadatan</i> Ceremony (Opening)	189
7.7.2.2 <i>Pameleon Bolon</i> Ceremony.....	191
7.7.2.3 Closing Ceremony (<i>Panantion</i>).....	196
7.8 <i>Mamasumasu</i> Ceremony (Blessing Marriage)	197
7.8.1 Legal Basis <i>Mamasumasu</i>	197

7.8.2 The Implementation Process <i>Mamasumasu</i>	198
7.9 Mangangir ceremony (Self-Secred)	200
7.10 <i>Pelean</i> in Religion Ceremony	200
7.11 Prayers in Religious Ceremonies	202
7.12 <i>Gondang</i> in Religious Ceremony	203
7.13 <i>Tortor</i> in Religious Ceremonies	205
CHAPTER VIII: ORGANIZATIONAL STRUCTURE AND FINAL	
SOURCE OF MALIM RELIGION	206
8.1 Institutionalization of Malim Religion	206
8.2 Organisation Structure	208
8.3 Appointment of Head of Central and Branch	209
8.4 Membership of Malim	211
8.5 Financial Resources	211
CHAPTER IX: ANALYSIS AND CONCLUSION	214
9.1 Brief Discussion	214
9.2 The Influence of Other Religions Against Malim	222
9.3 Conclusion	178
REFERENCES	230



MALIM RELIGION IN BATAK LAND

CHAPTER I INTRODUCTION

1.1 Introduction

Indonesia is a rich country in tribes. One of the many tribes is Batak tribe who historically originally settled on the edge of Lake Toba, North Sumatra, Indonesia. Batak tribe in the context of Indonesia Raya is part of the Indonesian nation. This tribe is known to have a number of cultures that are parallel to other ethnic cultures. Marsden (1811: 301) acknowledges that the Bataks actually have a highly developed civilization with worldly experience in the social, legal and religious fields. Similarly, although it is relatively separate from influential cultures and religions in Southeast Asia, the Bataks have developed complex systems in the social, legal and religious fields (Pedersen 1975: 15).

From all the cultural elements owned Batak tribe, he showed a distinctive cultural characteristics when compared with other ethnic cultures in Indonesia. He has a system of kinship, customs, law, art and religious belief system that is different from other tribes. Batak culture in the early process of its development has been much influenced by foreign cultures. According to Pedersen (1975: 17) at a time precisely after 2000 BC and before 1500 AD, Batak culture was influenced by a Hindu-Buddhist civilization in the southern and coastal regions of North Sumatra. Foreign colonization may come directly from India or possibly from Java, but the most likely is from the Malayo-Minangkabau in West Sumatra. Related to this, Loeb (1972: 21)¹ also said that the most important Hindu cultural traits and features entering the Batak culture are about the cultivation of wet rice, horses, plows, distinctive house forms, chess, cotton, spinning machines, a list of Hindu vocabularies, religious writing and ideas

¹A wider review of this, see Parkin, 1978. Batak Fruit Hindu Thought, Madras: The Christian Literature Society.

Since *Siraja Batak*², known as the ancestor of the Batak tribe (Lumbantobing, 1996: 21) has religious beliefs which can all be divided into three main parts, namely (1) cosmology and cosmogony, (2) the concept of spirit and (3) against the ghosts, demons and ancestors of ancestors (Loeb 1972: 75). But the main thing is the Batak people have confidence in God Almighty called *Debata Mulajadi Na Bolon*³.

In addition Batak people also have a number of mythologies that tell about the process of earth occurrence and the origin of the first man and so forth. About cosmology, Batak tribe divides this universe with three main parts namely *Banua Ginjang* (upper world), *Banua Tonga* (middle world) and *Banua Toru* (the underworld). *Banua Ginjang* is the highest kingdom of *Debata Mulajadi Na Bolon* and the spirits of the deceased ancestors. *Banua Tonga* is a place or arena for people to move, while *Banua Toru* is the abode of the ghosts and demons (Pedersen, 1975: 18). All forms of Batak mythology, cosmology and belief mentioned above are very prominent in Batak society life for a long period of time so that at one time born Malim religion which is continued from elements of ancient Batak religion (Sidjabat, 1982: 327).

The elements of this ancient Batak religion at first have not been named as a religion. Only after the arrival of foreign religion in the land of Batak mention of Batak religion that there are named Malim religion. The presence of the Malim religion aims to protect traditional beliefs from the influences of Christianity, Islam and colonialism that are considered destructive (Pedersen 1975: 41). As is known at that time the influence of

Christian may be said to have spread and developed throughout the Batak land. As a result many Batak people who leave the religion of their ancestors. Not only that, even some of them are already Christian priests.

Most of the traditional beliefs and teachings of Batak were previously contained in the Malim religious teachings, although there are acknowledged that there are some things that are not included in them. For example, in the old Batak belief there was a god named *Bebata Asiasi* known as *Debata* which is almost the same degree as *Debata Na Tolu* (The third *Debata*), but not given offerings and not worshiped (Sangti 1978: 279). Whereas in the Malim religion, the name of *Debata* in question is not a part of its belief system and has never been invoked and revered in any religious ceremonies (ritual).

²Which is historically estimated to be born 1305 AD. (See Sangti, 1978, *Batak History*, Balige: Karl Sianipar, pp. 22.

³The meaning of *Debata Mulajadi Nabolon* in Batak language is the Debate of the Great and the Great

King *Na Opat Puluh Opat* (hereafter: *Naopatpuluhopat*) previously never known at all in Batak beliefs first in mythology and fairy tales, but in religious belief Malim actually listed as malim or Debata envoy who is believed not only sent to the tribe Batak, but to all mankind that exist on the surface of this earth. As a manifestation of respect to him the Malimist shall call or call the name of the Naopatpuluhopat King in tonggo-tonggo (prayers) to be offered in every religious ceremony.

In addition to the trust of *Debata Mulajadi Na Bolon* (hereinafter *Debata Mulajadi Nabolon*) Malim religion also believes in the existence of other gods such as Debata Na Tolu (hereinafter: *Debata Natolu*), *Si Boru Deakparujar* (*Deang Parujar*), *Nagapadohaniaji* and *Si Boru Saniangnaga*. While not actually using the name "god" for the four names, it is almost certain that they can be likened to the gods of other tribal religions. They are referred to as subordinates or helpers of Debata Mulajadi Nabolon in accordance with the tasks assigned to each of them. These are all groups that have malara harajaan (kingdom malim) in Banua Gintang (upper continent) accompanying Debata Mulajadi Nabolon. In addition, the Malim religion also believes the existence of people from the Batak tribe who deliberately appointed Debata as his messenger or a kind of prophet that specifically brings the teachings of religion for the Batak tribe. They are King Uti, Lord Simarimbulubosi, King Sisingamangaraja and King Nasiakbagi. The four "elected" are the owner of the malim kingdom in Banua Tonga (middle or earth).

In terms of the contents of religious ceremonies, the Malim religion also has a number of ceremonies such as the weekly ceremony (*mararisabtu*), the birth ceremony (*martutaek*), the ceremony of death (*pasahat tondi*), the ceremony of Debata (*mardebata*), the bitter eating ceremony (*mangan na paet*) ceremonies commemorating the birthday of *Simarimbulubosi* (*sipaha sada*) and the offering ceremony of the big offerings (*sipaha lima*). In addition, there are other ceremonies that although not in the main ceremony, but still must be done, namely the marriage ceremony (*mamasu-masu*) and the purification ceremony (*manganggir*).

1.2 Focus of the Study

Since the New Order government, Indonesia has always paid attention to development in the field of religion along with development in other fields. The necessity of development in the field of religion refers to the philosophy of life of the Indonesian nation that is Pancasila, which is one of the five precepts is "Belief in the One Supreme". That is, that development in the field of religion is something that should not be ignored

because the Republic of Indonesia at the beginning of its formation is based on the spirit of trust in God Almighty as stated in the preamble of the 1945 Constitution. The implication is that in the management of the state should not be separated from divine soul or belief in God Almighty. Furthermore, in the 1945 Constitution (1945), article 29 verse 2 is stated as follows: "The State guarantees the freedom of every citizen to embrace his own religion and to worship according to his religion and belief" (Depdikbud, 1988: 17). That is, every citizen is entitled to determine something of religion and belief as his speech. There are no barriers and obstacles for every Indonesian citizen to determine his religious and religious choices. Likewise with people who do not adhere to any of the official religions, the government should not impose any sanctions on them because there is no legal rule allowing such sanctions to be imposed on them.

The foundation of the operational development in the field of religion, the government refers to the Guidelines of State Policy (GBHN). The first GBHN is the Decree of MPR-RI Number IV / MPR / 1973 / on the Guidelines of State Policy (GBHN). It is in the GBHN that the first mention of development in the field of religion includes the recognition of groups that have belief in God Almighty. GBHN on "the field of religion and belief in God Almighty" it reads as follows: (1) On the basis of the Trust of the Indonesian nation against God Almighty, the life of religion and the life of belief in God Almighty is based on the freedom to live and practice God The One is according to the Pancasila philosophy; (2) The development of religion and belief in God Almighty is intended to foster the atmosphere of life in harmony among fellow religious people, fellow believers against God Almighty and between all religious people and all believers against God Almighty and improve the charity in together build community (Subagya, 1976: 125).

Furthermore, in the MPR Decree Number IV / MPR / 1978, Number II / MPR / 1983 and Number II / MPR / 1988 on the Guidelines of State Policy (GBHN) are reaffirmed by the following sounds: "Belief in Almighty God not a religion (A) In order not to lead to the formation of a new religion: (2) To make effective the necessary steps of belief in God Almighty truly in accordance with the principle of Belief in the Almighty on the basis of humanity fair and civilized (Depdikbud, 1994: 35). The official names recognized in Indonesia under Law No. 5/1969 are Islam, Protestantism, Catholicism, Hinduism and Buddhism (Kartapradja 1985: 4). the various tribes have not received recognition from the government into an official religion. The religion that was born in the middle of the tribe is commonly called the original religion. With the term original religion which is intended is a typical spirituality of a nation or tribe as far as it

originated and diper diper develop in the midst of the nation itself and not influenced by the spirituality of other nations or imitate it (Subagya, 1979: 1).

The original religion is formed from the culture of the tribe itself, which basically has not been influenced by other great religious teachings. Therefore, the authenticity of a tribal religion is characterized by not mixing with the spirituality of other religions and essentially found only in closed society with other tribes. Religion that embodies such spirituality is also called ethnic religion, tribal religion, preliterate religion or simple religion (Subagya, 1979: 1). One of the original religion that is intended is the Malim religion that was born in the midst of the Batak tribe who domiciled in Tanah Batak. Because this religion is a tribal religion then it may also be called local religion.

Religious Malim as well as other religious beliefs that grew in the midst of tribes in Indonesia since the past continue to experience challenges from outsiders, even arguably experiencing the crisis of existence. This genuine religious crisis culminated in the Dutch colonial era in which the Malim religion fell prey to the invaders because of their discriminatory treatment. Its adherents are included in the category of "heathen" (heidenen) as the remaining residual factor or goods (Subagya, 1979: 240). Likewise, in the aftermath of independence Indonesia, this religion is also still experiencing obstacles in its development which this time does not come from the hands of the invaders, but emerged from within the country itself. At least the Malim believers felt that they had not been treated appropriately or had a place parallel to the other major religions.

As already stated above, the religion which received recognition from the Indonesian government according to Law No. 5/1969 is the religion of Islam, Protestant, Catholic, Hindu and Buddhist. The five religions that get legitimacy from the government to be able to live and thrive in Indonesia. The law is still in force. The five major religions were nurtured by the Indonesian government under the auspices of the Ministry of Religious Affairs. While the Malim religion has not received recognition from the government as an official religion.⁴

Indeed, it can not be denied that the existence of the Malim religion still receives recognition from the government of the Republic of Indonesia, but not as a religion, but as an "alihan belief" (Subagya, 1976: 135). The adherents are referred to as a group of inmates against God Almighty. The

⁴In 2000 President Abdurrahman Wahid issued a Presidential Decree (Keppres) no. 6 Year 2000 About Revocation of Presidential Instruction No. 14 of 1967 on "Religion, Belief and Chinese Customs". The presidential decree allows only Chinese religious activities without the need for special permission and not an official religious recognition.

concept of the creed is a dogmatic idea, intertwined with the customs of life of various tribes, especially in the underdeveloped tribe. His main belief is the custom of living his ancestors in all time (As'ad, 1977: 87). According to the government, the flow of trust includes: (a) religious streams; (b) Flows of belief / spirituality, spiritual matters (belief in God Almighty); (c) Religious mystics, cultural mystics, shamanism, traditional meditation / medicine, forecasting, paranormal metaphysics and others; (d) Chinese temples and customs. Thus, the belief in God Almighty is only part of the widespread public belief (Depdikbud, 1994: 79-80).

Referring to the above definition, the government clearly incorporated Malim's religion into a category of beliefs and not as a religion. That is why the Malim religion is under the auspices of the Ministry of Education and Culture which is specifically fostered by a service called the Director General of Culture and not managed by the Department of Religious Affairs. The purpose of coaching is not to lead to the formation of a new religion. That is, the flow of trust that exists in every ethnic group in Indonesia including the Malim religion continues to be nurtured in such a way with the intention to remain as a "flow of trust" and not as a religion. It was inspired by an understanding that the concept of a belief or belief in the One God is considered part of the national culture and the heritage of the spiritual wealth of the Indonesian nation.

To explore further why the Indonesian people in general (as manifested in the MPR's decision) did not pass this Malim as a religion, perhaps the reason, first; for reasons that are ideological and political in addition to things that are subjective (Subagya, 1979: xiii). The ideological reasons may mean that more and more religions are recognized as the number of ethnic groups in Indonesia is feared will lead to the infidelity of fellow believers. Although religion can function to unite the community, but it may also trigger the conflicts (conflicts) of fellow religious adherents and among adherents themselves even more Indonesian people are known as a plural society. In terms of political and subjective perhaps because it is so the Dutch government policy since the beginning that did not give the opportunity to adherents to develop their religion and belief. Up to the time of the Indonesian government, the wisdom is still enforced with the intention that its inhabitants are indirectly forced to choose one of the five officially recognized religions. Secondly, it is due to a deep lack of understanding from various parties including the government towards the belief system, rituals and religious teachings of Malim so that the people and the government still look to the eye and stand to reject this Malim religion as an official religion. On things when compared to others, Malim

religion can be classified as a religion that can qualify if it refers to the definition of religion proposed by anthropology scholars.

If this is the second thing that is the main cause of Malim religion should not be accepted as an official religion in Indonesia, it is very necessary Malim religion studied in depth. The focus of the study is directed to all components of religion itself. The problem can be formulated with a question that is, what is actually a form of belief systems, rituals and religious teachings of Malim. By conducting a deep study, it is hoped that the general public can be more familiar with and understand the teachings of this religion. Given an objective understanding of the various parties, his influence will have a positive outlook on Malim religion. And the most important thing is the change of attitude from the competent parties to pass the Malim religion into an official religion in Indonesia in the future.

1.3 Objectives and Location of the Study

This study was an ethnographic study that generally aims to obtain more in-depth information about Malim religion. In addition, specifically this study aims to determine the content of Malim religion and its latest practices in various forms of ritual and ceremony. This study was conducted in the location of *Hutatinggi* Subdistrict *Laguboti Toba Samosir* regency of North Sumatra as the center of Malim religious administration throughout Indonesia. The object of the study was the Malim followers who submitted to the head of Malim religious center based in *Hutatinggi*. Therefore, if there is a Malim (*parmalim*) religious believer who has a separate sect outside of the *Hutatinggi* group, it is not included in this study. In addition, this study is not intended to seek the truth of the teachings it contains, but is limited to the study of religious anthropology which seeks to know the forms of belief, ritual and doctrine, including from the perspective of its religious philosophy. Apart from the problem, this study will not discuss it. Knowing all matters relating to Malim religion, this study can be useful to increase the treasury of science in the field of cultural anthropology, especially the field of religious anthropology. In addition, this study is expected to benefit all members of Indonesian society, especially the government to serve as input (input) in developing Malim religion in the future.

1.4 Method of the Study

This study is an ethnographic study conducted using two methods of data collection ie fieldwork (fieldwork) and library research. Both types of methods are intended to describe the Malim religion from various aspects

especially belief, worship (rite) and teachings. To understand the phenomenon of Malim religion and its adherent social phenomena, the reviewers used the basic techniques commonly used in qualitative research, ie by observation and in-depth interviews to the Malim followers.

In the first technique, the author tries to observe all activities both associated with the ceremony (ritual) and the practice of religious teachings outside the ritual. In other words observe the behavior of groups or each member of the *parmalim* (adherents of the Malim religion) in the midst of their society. With such techniques, writers can know in depth the level of understanding and practice of their teachings in everyday life. The second technique, the reviewer tried to interview the Malim religious leaders, especially the chairman, other central board members to obtain primary data about anything related to Malim religion. In addition, several heads of branches and members of each branch were also interviewed. Apart from both techniques, the reviewer also examined a number of documents, especially historical records, letters and personal notes of previous Malim religious leaders. The documents are intended to broaden the understanding in this study.

Aside from field research, the writer also conducts library research which is useful to get data about history, calendar and some mythological stories of Batak especially matters relating to the deeds that exist in Malim religion. The material is obtained from various sources, for example from books, writings, papers and papers. The material of this library has made it easier for writers to review the history of Batak especially related to the history of the royal lineage of Sisingamangaraja and the traditional teachings before the birth of the Malim religion.

The approach used in this study is the approach of religious phenomenology. The study of religious phenomenology is part of an overall study of human culture that emerged throughout human history in the world (Dupre 1975: 55). This method is used to examine the comparison of religious beliefs and ceremonies including belief in God, sacrament and sacrifice with the intent to know the meaning and importance of social life. The validity of that belief exists in an environment that can be generally known as the philosophy of religion (Evans-Pritchard, 1984: 17).

The study of religion in terms of phenomenology aims to know the symptoms of belief and ritual of a religion and compare it with other religions. Therefore there is also obtained from phenomenology is the same essence of different phenomena. The purpose of the study of religious phenomenology is not to show or expose the advantages and disadvantages of a religion compared to other religions but rather to show that all

religions are the same (Kristensen 1969: 32). It is argued that phenomenology is the study of religion by way of observation, description and comparison of principles of religious life, such as prayer, faith, sacrifice, sacred objects, sin, ceremonies, involvement, hope, the meaning of suffering, liberation, sacred and profane, mystical and so on (Subagya, 1979: 40).

Furthermore, according to Koentjaraningrat (1982: 57-65), to study the principles of religion, there are three approaches that can be used. First, an oriented approach to religious beliefs. Second, a human-oriented approach to the unseen and the third, a religious-oriented approach. To examine specifically the phenomena contained in Malim's religion, the author uses these three types of approaches, since Malim as a religion also has a number of symptoms such as belief, ritual in addition to having its own teaching.

1.5 Review of Literature

One element of the seven elements of universal culture (cultural universal) is "faith" or religion (Koentjaraningrat, 1985a: 218). This means that in all the human cultures that exist in this world, religion can certainly be part of the culture. In other words, there is not a single human community group that has no religion as one of its cultural elements. Religion is born because it requires humans to be used as a tool to establish a relationship to the owner of nature that is supernatural or supernatural (supernatural).

The term "religion" in Indonesia according to Paassen (1984: 375) should be distinguished his understanding with two meanings of religion in the sense of politics and religion in a scientific sense. Religion in the first sense describes it as "a belief in god and with the teachings, worship and obligations associated with that belief as far as the Indonesian government is acknowledged. While religion in the second sense is a belief in god / god and so on, as well as with the teachings, worship and obligations associated with that belief.⁵ However, although some scholars distinguish the meaning of "faith" with "religion", but in general in Indonesia the two terms are the same meaning (Hadikusuma, 1993: 16). The emergence of different views on the two terms is only due to the difference between the concept of cultural and religious religions of revelation.

⁵Koentjaraningrat uses the term "faith" for unofficial religion and the term "religion" for an official religion. (See Koentjaraningrat, 1985c, Mentoring and Developmental Culture, Jakarta: Gramedia, pp. 144-149).

1.5.1 Theory of the Religion Origin

Since the first until now many have scholars who study religion according to discipline of their respective knowledge. In terms of anthropological studies, scholars have tried to study religion from various aspects. For example, about the origins of religious people in addition to studying the forms of human beliefs that exist on this earth and study the form of religious ceremonies (ritual). It is Tylor who first examines and defines religion very simply (minimum definition) and without giving an assessment of the religious function. This study is then referred to as a theory of "the origin of religion". According to him, "the origin of religion" initially departs from the human consciousness of the existence of the soul.⁶

Furthermore, Lang (1898) led to a new theory that his review was different from Tylor, especially in terms of the concept of the soul in which he said that in every human soul there is a supernatural ability that can move stronger due to weakness of rational human thought activity.

In contrast to Tylor's opinion, because of the unseen ability that according to Lang that makes humans more actively working, especially in humans who live a simple life that generally thinks irrational. From this simple thought was born what is called the "concept of the soul". Regarding the supreme deity, Lang declares that in low society the low culture generally recognizes the supreme deity as well as the creator of the universe and its contents; then the gods were worshiped and worshiped.

In addition Frazer made a theory about the origin of religion for humans. The intended theory can be called the "limit thought" theory⁷. Still

⁶According to Tylor, life and death are a reality. When a human mind moves, that is the sign of a living human being. Other times the human body may not be able to move again as a sign that man is dead. So with it arises a sense of awareness that the "movement" is because there is something power that is the soul. At other times or in a dream state, people sometimes see themselves in other places with a variety of behaviors (not where they are sleeping). From that incident man begins to distinguish between his sleeping physical body as one part and himself while temporarily away as the other and this is what he calls the "soul". When humans dream, it means that the soul leaves the body temporarily. But when it is dead let alone destroyed, then broken relationship with the physical body. The soul is also "free" do sekehendaknya forever. This nature is also filled with souls called spirit or spirits. Since then humans have begun to transform the awareness of the existence of the soul into a belief in the subtle creatures that inhabit the world around man (animism) and this is according to him the oldest form of religion. Then the next evolution of belief was born that believed that the living motion of nature was due to the soul behind natural events. This natural soul is then personified to be a god. (See Tylor, 1871, *Primitive Culture into the Development of Mythology, Philosophy, Religion, Language, Art and Custom*, London: John Murray).

⁷According to Frazer, the origin of religion stems from the inability of man to solve the problems of his life because of the limitations of reason and knowledge. The more backward the human culture the narrower the limit of reason. Therefore, when humans hit with his mind then all the problems solved with magic or invisible science. But not forever the magic is triumphant in subjugating nature and helping in solving the problem of his life. Therefore, man begins to believe in the spirits which he considers more powerful than himself. Man seeks a way of connection with the spirits as objects of his self-infiltration. Thus was born what is called religion. Thus religion according to Frazer is a system of behavior to

associated with this, Muller (1878) states that religion derives from the basic human need to seek something with respect to the ultimate power that exists within itself and which controls its life and its natural environment. From that problem came the idea of gods, spirits and gods⁸.

From the theory above it is clear that religion may be said to contain a human (spiritual) tendency to relate to the forces contained in the universe in search of the meaning of something totally different from what is known and experienced by man. That is, that within man there is a potential or instinct to recognize the forces of nature called "religious instinct" which is the driving force for man to establish relationships with power that exists outside himself. Religion is intended to show the existence of a relationship between man and the unseen power (outside of human power) based on belief and belief regardless of whether his culture is simple or advanced. Religion is also a way for people to supernatural powers in this case whether it is a ghost, a spirit or so-called God's call. When man believes in the sacred or supernatural and in the realization of that belief there is a connection with the holy through a ritual or worship based on the doctrine of the holy, man has entered into the jargon of religion or else the words of man have a religion.

In general scholars divided religion into two categories namely religion culture and religion of the sky (revelation). The first is a religion that grows out of human culture or is shaped by the philosophy of society or it may be because of the advice of a prominent person or community leader in a tribe. While the second type of religion is a religion that is not grown from human culture but formed by the revelation of god. In other words religion is revealed by the god from heaven through the prophet or his messenger. Eriksen (1995) calls these two forms of religion with oral religion and written religion. The first form is characterized by its nature which fulfills the will of the local area, the absence of overly rigorous teaching and its union with the "non-religious" social aspect. Religion in this form is usually implicit in social practice something society. While the second form is characterized by its nature which is based on sacred texts and is often "monotheistic". In terms of practice he is somewhat separated from other social institutions.

1.5.2 Definition and Structure of Religion

It is difficult to agree on a definition of religion (Scharf, 1970: 350) and no religious definition is truly satisfactory because of the diversity of

achieve a purpose by relying on the will and power of spirits such as spirits, gods, who inhabit this nature. (See Frazer, 1980, *The Golden Bough*, London: Macmillan Press).

⁸About this also see another book by Muller (1889, *Natural Religion*, London: Longmans, Green & Co.).

religion itself (Nottingham 1994: 3). Accordingly, the definitions to be spelled out below are some of the opinions of experts who are of course according to their own point of view. Some of the definitions of religion are as follows:

1. Religion is as a peace or reconciliation of the powers over to man which is believed to regulate and control the universe and human life (Frazer, 1980: 222).
2. Religion is the belief of a system of interaction and deed based on the customs of a society which together believe in the sacred supernatural power (Malefijt 1968: 12).
3. Religion is a unified system of various beliefs and deeds (deeds) associated with sacred objects, ie, exiled and forbidden objects or beliefs and worship that unite all those who embrace it into a moral community called the church (Durkheim, 1976: 47).
4. Religion (wherever) is the expression of a form of dependence on forces outside ourselves, the power we can say as spiritual power or moral force (Radcliffe-Brown, 1986: 157).
5. Religion is a system of belief and worship that is used by various nations in their struggle to overcome the highest problems in human life. Religion is a reluctance to surrender to death, to surrender in the face of failure and to foster a sense of hostility towards the destruction of the bonds of humanity (Yinger, 1957: 9).
6. Religion is: (1) as a system consisting of various symbols acting for (2) manifesting in man a feeling and strong, thorough and prolonged stimulation, through (3) the formation of consciousness to the realization of an orderly form of general rule and (4) envelops the consciousness with a form of aura that seems genuinely authoritative, so that (5) these feelings and stimuli seem to have their very unique and special truths (Geertz 1969: 4).⁹

Without reviewing one by one the meaning contained in the definition of religion put forward above and without distinguishing whether a religion is a cultural or religious revelation (sky), there are clearly five components that usually become one unity that can not be separated in a religion. The five components are: (1) religious emotion, (2) belief system, (3) rites and ceremonies system, (4) ritual and ceremonial equipment and (5) adherents of religion or ummah (Koentjaraningrat, 1982: 80). The following will be spelled out the five components in passing.

Religious emotion is a vibration that moves the human soul to exercise religious behavior. A man in a certain period of time in his life has experienced the vibrations of the soul that is intended, although it may only

⁹The same written seen also Geertz (1973, Interpretation of Cultures, New York: Basic Books, Inc.)

last a moment. Of course this is not so much the scholars who thoroughly review it even though religious emotion is an important thing in religion.

March (1909) proposed a theory of the origins of religion in which he says that the root of some religion is the emotion or the vibration of the soul. The phenomenon arises from the background of the sense of human admiration for the extraordinary thing that certain natural phenomena that can not be translated by his own reason. In the extraordinary phenomena of nature, ancient men were supposed to possess incredible powers whose nature could not be explained by human reason, the so-called supernatural.¹⁰

Koentjaraningrat (1982: 80) quotes Otto and Soderblom who have reviewed the meaning of religious emotion. Otto interpreted the religious emotion as "an attitude of awe or awe" to things that unseen again sacred. However, in essence can not be explained by human reason because it is beyond the reach of its ability. Whereas Soderblom only mentions that religious emotion is "fear-mingling attitude" to things that are unseen and sacred (holy) "without giving further explanation.

Furthermore, Evans-Pritchard (1984: 37-9) quotes Crawley and Radin, both of whom have given a commentary on religious emotions. Crawley suggests that religious emotion is a kind of tone or quality of feelings that arise when making something sacred. While Radin highlights in terms of the vibrations of the soul which he implies as a feeling of raging, excitement, amazement and "solemnity in a deep heart". Thus, religious emotion is a kind of inner feeling in every religious practice and makes everything related to religious behavior to be sacred, regardless of where the place is done, what objects are used, who the person is doing and when it is done. Although all of that before is something that is profane (not sacred) outside of religious behavior, but when it has grown inner feelings are fascinated and resulted in the emergence of religious emotions, then the place, people or objects that profane was going to be sacred.

According Koentjaraningrat (1981: 225) sacred objects (sacred) is actually nothing other than a symbol of society. By the scholars of the sacred object it is called *totem*. While the *totem* itself can be an animal or anything that becomes a sacred object that serves to concretize the "*totem* principle" behind it, while the "*totem* principle" itself is a particular group within society clan or something else.

¹⁰In the Indonesian language, this extraordinary power can be called the supernatural power or magic power, while the world of the unseen forces that can be called "the unseen world" or "the unseen world". (See Koentjaraningrat, 1985b, Principles of Rites, Ceremonies and Religions, in Koentjaraningrat (Ed.), Transitional Rites in Indonesia, Jakarta: Balai Pustaka, p.19).

The second component of religion is the belief system. It is the main thing in every religion, because all that is called religion or religious worship usually involves certain ideas or beliefs on one side and certain practices on the other (Radcliffe-Brown, 1986: 155). In general rationalist religious theories accept responses and beliefs as religious and ritual elements as an outward translation of such responses and beliefs (Evans-Pritchard 1984: 62). That is, no one is called a religion if it has no belief in things that are supernatural and has a religious ceremony as a manifestation of that belief.

In this connection, the supernatural can be divided into two categories: the supernatural that is not the supernatural (supernatural) and the supernatural that manifests itself as human (personified supernatural) (Malefijt 1968: 146-149). The first category can be called god, god, spirit or jinn, while the second category is called ghost and spirit of the ancestors. Supernatural is a supernatural world that human nature can not enter. Because human beings can not enter the supernatural world due to the limitations of their senses and minds, humans eventually realize at once believe that the unseen world is inhabited by various creatures and forces of nature that can not be mastered by humans in the normal way. Man always seeks the ultimate power that dominates his life and all the world around him.

Because human beings are not able to solve the secret that exist in the unseen nature then begin to arise ideas about the existence of gods, spirits and gods who then believed as the owner of the power of nature and not least human self itself. As a manifestation of that belief, religious ceremonies are created as a medium to bring people closer to the power of nature and at the same time make it a place of dependency, place of worship and worship. According to Goody (1961: 157-158) religious beliefs are present at a time of non-human existence revered by human models. Religious activities are not merely acts of worship itself, but all behaviors that are related to human being.

Apart from the spirits in the form of ancestral spirits, gods and gods that became the core of discussion in the belief system, in fact there are still other aspects that fall into this category of beliefs, such as about the occurrence of nature and the world (cosmology and cosmogony) (eschatology), about the existence of the power of sakti, evil spirits and so on.

In any tribal or religious religion all forms and varieties of beliefs are usually described in the mythology of the society either in writing or not. That mythology is regarded as a reference that can explain and strengthen his beliefs about past events such as the process of creation of gods, the

events of the universe, earth and others. Trust is integrated into tales and rules. These tales and rules are usually considered sacred and are sacred literature in a religion (Koentjaraningrat, 1981: 230). While sacred literature is usually a doctrine, interpretation and decomposition as well as sacred tales and mythology in the form of prose and poetry that tell and describe the life of spirits, gods and spirits in other unseen worlds (Koentjaraningrat, 1985b: 43-44). While according to Malinowski (1948: 100), the myth as it exists in a primitive society is not merely a story narrated but also a dreamed reality.

The system of rites or rituals is an important component of a religion because all religious behavior is seen in ritual. Likewise, the value of belief in religion is revealed in the ritual itself. In this case Dhavamony (1995: 184) quotes Raglan as saying that the rituals constitute religion, as we can see in practice. For the religious or most of them, ritual is not only a part of religion but religion itself. Religion - he says - consists of the execution of rituals. Thus, ritual is not merely a complementary component in a religion, but rather it is a religion in action or religion in action (Dhavamony 1995: 167).

The ritual form grows out of the culture of a society and the practice of each rite varies in every tribe, although the religious significance of the rite is essentially the same. Goody (1961: 159) defines ritual as "a category of standardized behavior (custom) in which the relationship between the means and the end is not 'intrinsic', i.e. is either irrational or non-rational". Within this general category of fall magical action, which is essentially irrational ("the standard category of standardized behavior where the relationship between means and the ends is not" intrinsic", in other words either irrational or nonrational." Magi and religious acts are included in this definition, although both can be distinguished by other criteria).

The forms of religious ceremonies vary and are virtually identical in all tribal religions in the world. According to Gill (1982: 77-89) all religious ceremonies can be classified into three parts, the first is the transitional rite that occurs throughout the human life cycle (rites of passage - life cycle), eg ceremonies at birth, marriage, death and others etc. Second, is the rites and ceremonies that occur during the cycle of the year (annual cycle) which is based on the calculation of certain ethnic calendar, for example the ceremony of worship to the gods, ancestors and so forth. While the third is a religious ceremony about sacrificial offerings to the gods (sacrificial rituals).

Especially about religious ceremonies related to the journey of one's life is called the rites of passage (rites of passage). van Gennep (1975: 11) divides the rites and ceremonies into three stages of separation, transition

and aggregation or incorporation. The stage of separation is the moment of release of a person from a particular social environment or the previous one. The stage of transition or isolation is the time when a person is cut off from ordinary community life. That is, he does not occupy a permanent stage of life in his society but is in the mid (transition). While the stage at the exposition is a ceremony of acceptance of a person into a new social environment, for example, occupy the social level of "adult" or anything that indicates he has changed his social status.

Religious ceremonies consist of human activities and actions. These activities and actions are a form of worship to gods, gods, ancestral spirits or other spirits in order to communicate with gods and other inhabitants of the unseen world (Koentjaraningrat, 1985b: 44). A religious ceremony is often pared into several elements and most important of which are: (1) studying, (2) sacrifice, (3) praying, (4) eating together, (5) dancing and singing, (6) proceeding, (7) play drama, (8) fasting, (9) intoxication, (10) asceticism and (11) bersamadi (Koentjaraningrat, 1981: 251).

From the above description it is clear that the religious ceremony is a tool or means to establish a relationship with supernatural power that brings the impression of psychologis not only to individual man, but also to all members of the congregation of the faithful. In addition, because in general ethnic religion is based on myth, then religious ceremonies can revive and reinforce the beliefs that exist in myth. Above all, the ritual actually provides a depth of meaning and a pulse of power for the life of religion. While the myth itself requires ritual for a fuller understanding of its meaning (Dhavamony, 1995: 185-186).

More specifically the function of rites for a group of people in every religious ceremony is; First, the rite carries tribal members in a common assemblage; Secondly, collective activity of the rite becomes an opportunity to focus on renewing (reaffirming) the feelings of their fellow solidarity; thirdly, the rite produces excitement and all individualized feelings begin to disappear and each member perceives itself as an inward unity through their sacred objects (Evans-Pritchard 1984: 620).

In every ceremonial ceremony usually a number of religious ceremonial equipment (religious paraphernalia) are widely used and the objects of the equipment become imperative components in a religion. Usually the equipment consists of three parts, first; parts of equipment consisting of the place where the ceremony was performed like a mosque, hall, church, pagoda, stupa and so forth. Second, parts of equipment used at the ceremony are performed, for example, musical instruments, food in the form of offerings and other equipment considered sacred in the ceremony.

While the third is a piece of equipment in the form of clothing worn by all participants of both male and female ceremonies.

The last component of a religion is the followers or congregations of the religion itself. In the study of anthropology or sociology the social unity of a religious people according to Koentjaraningrat (1982: 82) can take the form of (1) the nuclear family or other kinship groups, (2) larger kinship groups such as clan, clan, , clans and others, (3) community unity such as village, village combined and others, and, (4) organization or religious movement.

1.5.3 Preliminary Study

The study of the Batakese community, in fact has been done by many scholars, but all the studies are still based on the history of the struggle Sisingamangaraja and Batak culture. While the study of the religion of Malim is not much. Yet if viewed in terms of history, Malim religion has long existed in the midst of the Batakese community and its existence until now still survive with his many followers.

From the entire study of Batak there can be grouped into four parts of the group. The first group is a study of Batak culture in general as did Parkin (1978), Vergouwen (1986). The first reviewer discusses the influence of Hindu culture on Batak culture, while the second discusses Batak society and Batak custom law.

The second group is a study that discusses Batak's beliefs as reviewed by Bartlett (1973), Tobing (1956) and Sinaga (1981). The first examines the role of *dukun (datu)* in community life. The second examines Batak's belief in the god Debata Mulajadi Nabolon, the gods, ancestral myths and spirits. While the third try to review the theological side of theism contained in the belief Batak. He argues that the original religion of Batak contains transcendence (beyond human ability, supernatural, spiritual and extraordinary) and immanence (the presence of gods in the world). While the third group is a study made by Hirosue (1988) which discusses the resistance parmalim (Malim Religious proponents) *Nasiakbagi*¹¹ and *parhudamda*¹² against the Dutch colonial government. The fourth group is the special one studying the Malim religion. According to information

¹¹Nasiakbagi is one of the malim Debata (Debata messenger) who according to Malim's belief is the person who inaugurated the original Batak religion into the Malim religion. He is also one of the owners of the malim kingdom on this earth especially in the Land of Batak. It is believed that Sisingamangaraja is indeed Nasiakbagi. Explanation of this, look at the next chapter.

¹²Parhudamdami is a group of followers of Sisingamangaraja XII and Nasiakbagi who are deliberately formed as an extreme group or a daring squad. In this case, see Sangti, 1978, The History of the Batak, p. 72 and H. Harris Bartlett (1973, The Labor of the Datoe, Michigan: Center for South and Southeast Asia Studies of the University of Michigan, p.15).

received from the Malim religious leader, the study of the Malim religion to date has only two. Both of these master thesis studies are conducted by Sihombing (1994) and Siregar (1996). The first study attempts to examine the theological perspective comparing two religions between Catholicism and Malim religion. Discussion of the study relies on the problem of sin and salvation. From the results of the study there is no similar concept of "sin and salvation" between the two religions.

The second examines the sociological aspects of government policy and its implications for the change of Malim religious management, especially after the release of the State Policy Guidelines 1973 and 1978 and Law No. 8 of 1985 on Community Organizations (CSOs). All these rules and laws are referred to as external factors that may affect Malim's religious change. With the government's policy this religion is still recognized as a "belief in one God" or "a flow of belief" and not a "religion".

Religion Malim is recorded as a believer organization against God Almighty and his congregation is referred to as a group of believers towards God Almighty. The results of this study also show that despite such government policies, the Malim religion based in Hutatinggi has indeed undergone administrative change, but the change has brought Malim's religion towards a more positive change, especially in the coaching of its followers. It is characterized by the Malim religious situation that still survive and his movement is known to grow more widely.

From several studies that have been done before it is clear that until now there has been no study of the Malim religion from the point of study of religious anthropology. Accordingly, it is reasonable that the reviewer is particularly interested in studying it specifically and profoundly from the perspective of religious anthropology, especially on his belief system, rituals and teachings. In addition, because Malim as a religion known to still crowded adherents, it is necessary to describe the organizational structure and financial resources.

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