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## **The Social Dynamics of The Batak Angkola Traditional Communities**

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### **Abstract**

This paper examines how the process of social dynamics of the Angkola Batak takes place. There is a need for the Angkola Batak community to be able to understand the ins and outs of his family tree properly and correctly, by seeking identity their baldness which will later become the history of life. As we see a lot of today's society The Angkola Batak are again concerned about their ancestors, not just looking for grave land, instead find out about their tarombo and then form a network in line with tarombo the. The research method used in this research is a qualitative approach to be able to produce descriptive data regarding the processes of ongoing socio-cultural dynamics. The problem discussed is how the processes of community interaction what happened, and what caused the community to care about the village again page. Have a positive impact on efforts revitalization of these aborigine values as historical sources. The Batak land of Angkola is an ancestral land passed down hereditary as evidence of the existence of a clan in the lifetime of the ancestors who introduced to the next generation. Deep maintaining the Batak culture of Angkola in particular, the parents did formations of the unity of the descendants of the ancestors. This unity will later function strengthening the existing kinship system, becoming a learning platform for the younger generation in knowing the ins and outs of their ancestors and knowing the existing kinship system in Angkola culture.

**Key words:** *Social Dynamics, Community, Batak Angkola*

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## INTRODUCTION

Social dynamics in society can occur in social values, social norms, patterns of organizational behavior, the structure of societal institutions, power, and related social interactions in social life. The phenomenon of social dynamics also occurs in the life of people in Batak Angkola.

Examining human life that is diverse in ethnicity, race, religion, ideology and the articulation of diversity that is its own color in every motion Human life, from this diversity will form one culture which is formed from the dialectic between and various diverse entities. The culture that is formed will become one principle and world view or way a view for individuals, groups and communities. Culture is the entirety of work, taste and creation community (Koentjaraningrat, 2010). The work of the community produces the necessary material culture man to rule nature and devoted to society. The taste that covering the human soul embodies all social rules and values which is necessary to regulate societal issues in a broad sense. Being created is the mental ability, the ability to think of people who live in society and which among other things produce thoughts and science.

The movement of cultural dynamism always occurs due to contact with the outside world, this contact is due to the interaction and communication that inevitably, eventually culture is dynamic, elastic and experiencing various changes. The contact between cultures will be more complex when followed by religious contact. This contact will experience its point of complexity when religious differences meet in one culture, religion has its own space and culture even has its own space (Abdullah, 2005). Christianity flourished among the Batak of Simalungun, Toba, and Karo who was successfully brought and disseminated by a Christian missionary named I.L. Nomensen. According to the Batak community in North Sumatra, Nomensen is an Apostel or a Prophet. Batak tribe that dominates in North Sumatra it consists of Batak Toba, Batak Karo, Batak Simalungun, Batak Pak-pak, Batak Mandailing and Batak Angkola. In this case the focus of this research is Peacebuilding of Batak Mandailing community in Kabanjahe District, Regency Karo Land.

The Angkola tribe or Batak Angkola is one of the largest tribes in Angkola South Tapanuli region. This tribe dwells and is scattered throughout south Tapanuli district

and Padangsidempuan city area, province North Sumatra. Angkola is a group of people of Batak ethnicity which occupied the territory of Angkola since centuries ago. Name of Angkola is believed to be derived from the name of a river "Batang Angkola" which is in South Tapanuli Angkola area. From the folklore of Angkola, that this river named by Rajendra Kola (Chola) II ruler of the kingdom of Chola (1014-1044 M) who came from South India who entered Angkola through the area Padang Lawas.

Indonesia is a country that has a variety of ethnic groups, and has its own characteristics of each region. The development of technology is very supportive. The spread of ethnic groups to other regions by leaving their native areas. Cultural diffusion also occurs because interactions between ethnic groups take place. Supported also high nationalism by using the national language i.e. language Indonesian. The younger generation is now familiar with various cultural patterns that can be obscures the culture of its own tribe.

Batak Angkola is an indigenous area located in Southern Tapanuli, who do not know the administrative boundaries of local government, so that if called Batak Angkola, geographically bordered by: East of Lab. Batu and Riau provinces, the west borders Central Tapanuli, the north borders North Tapanuli and Labuhan Batu, the south borders the Indonesian ocean (Bangun, 2009).

Looking at the boundaries as mentioned above means that the Batak of Angkola it is the whole the area of South Tapanuli Regency before it was bloomed. Indeed the problem of Mandailing Natal there are differences of opinion, particularly Christmas. Where the population is already mixed between Mandailing and the coast with a slightly different language to Angkola on generally, but there are still those who state that the Natal area remains included into the Batak customary territory of Angkola, as the population is majority of Tapanuli part South. On this occasion it is also necessary to explain that Batak Angkola and Batang Angkola, is different. Both of them already have different objects, meaning that if they are called Batak Angkola, it means that it is a traditional area that very widespread in Southern Tapanuli, as described above, and when called Batang Angkola means is one of the names of the sub-districts in South Tapanuli Regency as well as the name of one of the rivers flowing in the

Batang Angkola district of South Tapanuli Regency.

Dalihan Na Tolu custom in the Angkola community of Padangsidempuan city has been known since centuries ago and continues to be preserved today. All the living procedures of the people of Angkola have been arranged in such a way

so that it cannot be separated from the traditional kinship system of Dalihan Na Tolu. Custom The pretext of Na Tolu is so strongly reflected in every activity carried out Angkola society ranges from the issue of birth, the opening of new areas, customary law, manners and manners, as well as the issue of marriage and death (Siriaon and Siluluton) (ROISYAH, n.d.).

(Simanjuntak, 2002) says that traditional cultural values still have a place among the Batak people today, even some are still very strong his position and expects a deeper analysis of Batak culture Angkola. Former Governor of North Sumatra, Raja Inal Siregar, sought to appeal to the North Sumatran nomads, especially those from Padang Lawas to pay attention to back home, with the "Marsipature Hutana Be" (MHB) movement that

that is to say let's build their respective villages (Pelly, 1994). This MHB has the basic philosophy of preserving noble values in rural areas (Tafbu, 2000).

Based on studies Panjaitan, Tripresar Jhon Tuan and Hajar, Ibn (2019) previously stated that the cultural values generated in cooperation in social networks became a source social capital that exists in the organization of clans. Ancestral values can be who actually their ancestors, where is the tomb, what was the life journey of grandma their ancestors. The Batak people of Angkola are trying to unearth their family tree which in Batak Angkola "Tarombo"(Panjaitan, n.d.).

The Batak ethnic group is Proto Malayan just like the Torajas, not Neo Malayan like the Javanese, Bugis, Acehese, Minangkabau, Sundanese, Madurese. Ethnic Group Batak was originally one of the Proto Malayan Tribes, on the Burmese border (Thailand). There the Batak tribe for thousands of years lived with other Proto Malayan Tribes (Parlindungan 1964: 19). And Parlindungan (1964: 19-22) argues that there are 8 tribes of Proto Malayan Tribes, namely: tribes the Karen people, the Ranau ethnic group, the Igorot

ethnic group, the Meo ethnic group, the ethnic group Toraja, Tayal ethnic group, Botoc ethnic group, Wadjo ethnic group (Parlindungan, 1994). The Igorot people landed on the West Coast of Andalas Island to migrate from Burma because of the Mongol attack. There are separate Batak ethnic groups that exist landed on the islands of Simalur, Nias, Batu, Mentawai. And also there are those who land on the River Simpang, which is now Singkil, Aceh. And lastly landed at the mouth of the river

Sorkam, between Barus and Sibolga. Enter the interior until the foot of Mount Pusuk Buhit, pulled by Lake Toba to the West, opposite Pangururan, Toba Samosir District.

According to Bruner (Nainggolan, 2006) the Bataks themselves mentioned themselves as halak hita (our people). 'our people' come from ancestors who same: The Batak King. They identify themselves on the basis of family relationships. According to (Batara, 1997) the Batak ethnic group as one of the ethnic groups of malay family. The origin of the word 'Batak' comes from the word 'Bataha' as the name of one between a village in Burma, which was the origin of the Batak people before the spread of the archipelago Nusantara.

(JC, 1986) mentions that golat is the land of a clan, which when used as a place of offering ceremonies is called anesthetic. According to Vergouwen's heritage in the Batak society of Angkola consists of land belonging to the person who deceased, as well as his other wealth, namely houses, rice barns (sopo), livestock, trees, movables, debts, and money (Masinambow 2000:288). After spreading in various regions and trying to adapt in their respective regions the Batak people need the help of fellow Batak people so that they are formed network. Network is a personal relationship that has a bond with each other. These bonds can occur between individuals, households, families, neighbors, colleagues, friends another social group. The benefits of network sign-in can ask for help from others, but must also fulfill the moral obligation to exchange and share together (Nainggolan, 2006).

Cavalli-Sforza and Felman (Berry, Poortinga, Segall, & Dasen, 1999) term inheritance this one-generation-to-generation culture as "upright inheritance", as it involves the decline of the cultural traits of parents to posterity. Inheritance is upright, parents pass on cultural values, skills, beliefs, cultural

motives, and so on to his children and grandchildren. Cultural inheritance has two forms, horizontal and oblique. In italics Cultural inheritance comes from other adults, it can be from their own group, as well as other groups. In the form of horizontal inheritance the cultural inheritance is sourced from Peers.

Based on the background that has been described, the formulation of the problem in This research is how the social dynamics of the Batak Indigenous people of Angkola.

## **METHODOLOGY**

Descriptive qualitative research was used in this study. According to (Moleong, 2018), Moleong defines qualitative research as "a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior." Sutopo defines descriptive qualitative research as "a type of descriptive qualitative research". Research that is able to capture a variety of qualitative data through detailed and nuanced descriptions is more valuable than simply stating numbers or frequencies numerically (Sutopo, 2006). Utilizing the hermeneutical interpretation method from the perspective of phenomenological philosophy to illuminate the concepts presented in the culture of the Angkola Batak people and the experience of human relations with nature. It is not enshrined in literature or texts but is embodied in the dynamics of individual life experiences. The basis of this study is the relationship between the Community Dynamics in the Angkola Batak. This selection was made to make it easier for researchers to conduct research in the field and continue research so as not to get out of the theme. As a result, the researcher himself serves as the main research instrument in this study. The instruments that have been prepared are made with the intention of collecting more data and sharpening the observational findings. The main objective of this research is to collect data through information provided by informants. In accordance with the research instruments made by the researcher, a series of structured and unstructured dialogues were used to obtain informant information. An interview is the communication of two or more people to exchange information and ideas through question and answer, so that it can be constructed which in a particular topic. The

interviews conducted in this study were in-depth interviews, where researchers and informants communicate with each other, discuss in the life of the Batak community of Angkola. Researchers are also assisted by guidelines interview (interview guide). Everyone involved in the process of cultural inheritance It can be used as an informant in order to get more accurate data. And in meetings, and interviews also conduct interviews before the meeting begins, which will be the initial information in the discussion of the information.

## **DISCUSSION**

After a long time the people of Angkola grew and developed in the Angkola area, then people from other tribes entered all corners of life mingling and participating in the customs of the Angolan tribe, but there were also groups that still maintained their own customs. Like the Batak ethnicity in general, clan traditions also develop in the Angkola Batak community. The clans found in the Angkola community are Dalimunthe, Harahap, Siregar, Nasution, Ritonga, Batubara, Daulay and others. Several clans in the Angkola community are seen to still have kinship with the clans that include the Toba Batak and Mandailing Batak tribes. Historically, the Angkola tribe is still related to the Toba Batak and Mandailing Batak tribes. Currently the Angkola Batak tribe is developing and being recognized as a separate tribe, because they have their own cultural traditions and language. Between the Angkola Batak and Mandailing Batak tribes, in terms of culture and language, there are many similarities, so it is sometimes difficult to distinguish between the Angkola people and the Mandailing people. The Angkola language, seen from the language, is indeed similar to the Toba Batak language and the Mandailing Batak language, but the difference can be seen from the intonation of the dialect. The dialect of the Angkola people sounds softer than the language of the Toba people, but a little firmer and louder than the dialect of the Mandailing

people. Most of the Angkola Batak people embraced Islam which around 1821 was attacked by Padri troops from Minangkabau who spread Islam (sorry: with the sword) under the leadership of Tuanku Lelo (Idris Nasution). Most of the Angkola people who were subdued by the Padri troops for safety had to embrace Islam, while those who avoided going into the interior of the forests kept their traditional religion.

After several years of Padri rule in the land of Angkola, the Dutch troops joined in to conquer and expel the Padri troops from Angkola. The entry of the Dutch into this area made the Angkola people who survived the influence of Padri Islam choose to embrace Christianity brought by Dutch missionaries. Even though there are 2 different religions in the Angkola community, religious harmony has been very well maintained from the past until now. The Angkola Batak people in general survive as farmers, such as rice plants in rice fields and fields. They also grow various types of vegetables to perennials such as Arabica coffee and others. Raising livestock such as chickens, ducks, geese, buffaloes and cows, is a side activity as a living income supplement.

The lineage in the Batak people of Angkola is viewed based on patrilineal lines. The point is that the child born will enter his father's extended family not to the mother, and the child's name will be given a surname following his father's surname. The position of the man is because here men become the main element in kinship and the spearhead of continuity family and customs. The system of *dalihan na tolu* which means wait for the three legs whose purpose is to unite, namely Mora, Kahanggi, and Boru's son. Regarding mora are the male parents of the wife. Mora has a high position among these three. Mora assumed a high position after which Kasanggi and Terkabir was Boru's son. Kahanggi men who are surnamed and *seketurunan*, in kahanggi may have one another the same with one or another may

inherit the wife of another relative on the grounds that that it's because of one brother and still 1000 blood. His son inherited his wife kahanggi with an agreement on the part of the wife if the wife was willing and willing. Next is the son of boru which party who takes our girl or the husband of our girl is called Also our boru son in this village is the son of Boru Hasibuan. Or also called parties who took the girl. And this boru kid must have a different clan.

The kinship system of *dalihan na tolu* contains 3 elements in it, namely kahanggi or Also called a clan mate, Mora is the party who gives the wife and also Boru's son is the party who took the wife. The three of them support each other in custom and also daily life, especially in the wedding feast, these three elements are very clear in their presence and its functions. All three of these elements of kinship occur due to the presence of an element of blood relationship and also because of marital relations, so this *na tolu* pretext there are 2 families united one because of the same descent and the other by marrying another family and becoming one family. From the line of fatherhood and brother's side upwards is called kahanggi, While the maternal lineage and above is called Mora, and the last is Boru's son, namely the line of daughters in marital relation.

For the value of *dalihan na tolu* for children da young people among families rarely that taught and socialized. It's so minimal that it's almost non-existent. they don't know the pretext *na tolu* there are even those who have never heard of it. Even the adults many do not know, who is known to mora, kahanggi, son of boru but do not understand that it is kinship *dalihan na Tolu*. The absence of family socialization to their children as a child regarding the value of *dalihan na Tolu* but what is taught to children is how to speak or speak. If the parents say he is *nattulang* then we also call it *nattulang*. And explained a little about speaking in out. *Dalihan na tolu* does not

know but is taught just say. If you learn the customs and also the cultural values of *dalihan na tolu*, it is done for someone who is an adult and wants to have a family. It is there that it is taught by all parties the element of *dalihan na tolu* just appeared here to teach, the interaction will be intense when married. For example, what is the position if you are *Boru's* son and who is your *mora* or the party of come out your bride. Who can practice customs only for people who have just get married because it is considered a traditional *patobang*. For children and young people who are still singles have no right to interfere because it is still categorized children just into errand boys only if there are parties and traditional events examples of work such as helping to make tents and all kinds of equipment, for men while for young women it is a matter of business kitchen and serve food. for the age of *meikah* it is related to ability and is ready to be born so there is no age requirement that is used as a benchmark to be able to get married *dah* learn custom.

Socialization of the problem of the inequality of the value of *dalihan na tolu* is not taught from small, in The family is not introduced to the pretext of *na tolu*, but the values contained are taught from from the speech, who is the immediate family, who are the distant relatives. For example the old *orang* teaches us that to marry 1 clan must not be only the basic teachings in give. However, to be taught the custom of *dalihan na tolu* to be clearer, namely when you want to get married or *makobar boru*, there all are introduced and delivered teachings and advice on The values in the pretext of *na tolu* are how to relate and relate to good. Where the value of *natolu* is theory and also practice where a person who will married and *makobar boru* there will all be taught and practiced to participate in various *martahi* or *makobar* events. It is there that the custom begins to run and must be followed along with with the ripening of a person to settle down and there will be many matters of

custom that will run.

For the *Angkola Batak* Community, Islam is a religion that accommodating to local culture. The *Hombar Batak* Philosophy of Indigenous *Dohot* Worship is a form of linkage between religion and culture. Religion can't separated from the cultural sphere, so that religion becomes a guide in every action. Philosophy above as well reflects the views of society *Batak Angkola* regarding the function of Islam in their lives, namely: First, the most basic way of life, source of safety and well-being life. Second, Islam as a source universal understanding of life and is primordial, Islam is identity that is essential and primordial for Public. Such a view is possible right, especially if it refers to wrong a source of Islamic knowledge the *Sasak* people, as stated by *ustadz Yusuf (2015)* that community religious knowledge in additions are obtained through weekly recitations and recitations general, also obtained through practice and experience the *Angkola Batak* culture do it every day, especially when implementation of traditional events, such as marriage and death.

The only straight teaching or *parmalim* religion, along with historical development of the *Batak* people, then experience reduction and distortion by those beliefs ever existed in the *Batak* community, such as animism and dynamism. Religion Hinduism and Buddhism also play a role in shape the beliefs of the *Batak* people. After that, Islam came, so teachings of Hinduism and Buddhism still adhered to by the community *Batak* culture, so it needs to be done Islamization. In the view of *Robert N. Bellah* and *Geertz (1970: 156-157)*, Sufism have a big role in spread Islam all over the world, which reaches to the layers socially unreachable visible concept of the original Islamic teachings rather stiff and formal. Sufis preaching in a peaceful way acculturative, and adaptive to culture local

and community trust already existed. Consequences of such a method of preaching is Islam often leads to form syncretic. As stated Gellner, the consequences of Islam brought by the Sufis is the emergence of Folk Islam, namely Islamic literacy is used for magical matters than as science.

Batak people of Angkola is one of the sub tribes of Batak which has a set of structures and Indigenous Social System Recognized Descendably generations as a legacy derived from ancestors. Social structures and systems it governs life community, both in the system of relations fellow community members, relatives close, relatives widely, relatives surnames, relatives of different clans, and general public.

Kahanggi or dongan tubu and is called also with the term dongan sabutuha or Dongan Saina means one-born friend. Kahanggi in the context of dongan sabutuha describes a sibling relationship still related by blood relatively close to one ompung (grandfather), and still clearly visible closeness through tarombo lineage. Kahanggi in context Semarga, is one big family clan regardless of relationship close pedigree. this social group considered close relatives, although fellow descendants do not know each other between one another. Inner kinship this group is tied through the clan as proof of one ancestry and being born of ompung or common ancestor (Schreiner, 2002).

Batak people admit kinship in the kahanggi group with the term manat mardongan tubu or manat markahanggi means thorough, careful, and wise towards relatives. The function of kahanggi in the system kinship is a companion and helper for one family surname when a family period Semarga acts as a temperature (master house) in a horja (feast). Dongan's relationship is deep social context is not as rigid and as tight as the relationship between anak boru and mora. Dongan sabutuha or semarga is okay chatting,

joking, and free to say anything (joking relationship) (Gultom, 2012).

Batak people of Angkola is one of the sub tribes of Batak which has a set of structures and Indigenous Social System Recognized Descendably generations as a legacy derived from ancestors. Social structures and systems it governs life community, both in the system of relations fellow community members, relatives close, relatives widely, relatives surnames, relatives of different clans, and general public. (Harahap, 1993). Marga is the identity of the community Batak who took lineage from the father (patrilineal) (Nasution, 1994). When dad surnamed Harahap, then all children his descendants will be surnamed Harahap, both boys and girls. The role of clans in the social system Batak has ingrained so in the customs of the Batak people, if meeting other people for the first time and want to get acquainted, then that asked is not the name of the person which is related except the clan (martarombo). The three elements in the natolu excuse are not only at every wedding ceremony, but applied also in manners daily association. The essence of the concept respect marmora, elek maranak boru manat markahanggi is a must boru child respect when dealing with mora, and Mora also has to be affectionate, good at being persuade the child boru. Whereas siblings and neighbors clan should be more careful in behave. An attitude of togetherness is established in the natolu dalihan bond is holong dohot domu (love and harmony) or domu is the embodiment of holong, conform with a description of the Batak people Angkola Mandailing salaklak sasingkoru sasanggar sari-ria saanak saboru suangnamarsada ina (Nasution, 1994).

Home for the Batak people isn't it just a basic need physical. For them it is home have spiritual value. Home is considered and treated as part of religious life and social. That's why deep the process of building a house, starting from planning, gathering materials building, erecting up to

the inhabitants of the house were colored by lot social activities inspired by traditional and religious spirit. Building a new home is tough job, so that job involving many relatives or elements of dalihan natolu. Togetherness always reflected throughout the process of building a new home. Every the important stage begins with the ceremony which proves that the whole process setting up a new home goes accordingly by consensus. One of the most important stage in the process building a new house is pancake tradition.

Before panaek huddle first there used to be deliberations on the pretext of natolu. At the end of the deliberation of the peoples relatives present at the trial reciting Basmalah and chanting Horas, Horas, Horas. Then cam the house was raised by Dalihan Natolu relatives together. Big The size of this traditional ceremony also depends on abilities that have desires build the house. In building a house is thing the importance of a house building, The Batak foundation is called sinot. Besides there is also a foundation that is no less important of a building, namely the hump. The term bunggulan comes from the word bukhulan, meaning is the pedestal of the roof house, so bukhulan is meeting point of all directions and angles House. Philosophically, book interpreted by pardomuan (place gathered), meaning even a house that to be built will be a place family gatherings in a relationship friendship relationship. There are four ingredients used in the panaek bungulan tradition, namely; First, sitabar bananas or bananas sitambatu in Java is known by the term kepok banana. The banana in question in the tradition of a tree-humped panaek banana complete with fruit. Kindly philosophically this banana symbolizes fertility. So bananas are used as a symbol of hope for the residents of the house have many pious, pious, and pious offspring has a strong vitality and have continuing descendants develop. Second, the coconut seeds grow like a scout symbol. Seeds

coconut symbolizes sturdiness and strength to face life. Coconut seeds also give messages for always sowing goodness and be a useful human being useful to many people. Third, bargot sugar or use palm sugar symbolizes hope for the occupants the house is sweet, as sweet as sugar enau. Bargot sugar as a symbol of sustenance. Thus, bargot sugar became a symbol homeowners to look for sustenance widely and have abundant income. Fourth, sugarcane tree complete with leaves which symbolizes hope in order the owner of the house is saor and domu. It means that the owner of the house fun and tight-knit with his relatives, like lush and dense sugarcane trees.

## CONCLUSION

The Batak land of Angkola is an ancestral land passed down hereditary as evidence of the existence of a clan in the lifetime of the ancestors who introduced to the next generation. Deep maintaining the Batak culture of Angkola in particular, the parents did formations of the unity of the descendants of the ancestors. This unity will later function strengthening the existing kinship system, becoming a learning platform for the younger generation in knowing the ins and outs of their ancestors and knowing the existing kinship system in Angkola culture.

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