

The Traditional Settlement Architecture of the Bataknese Toba Tribe and Clan Kinship in the Village of Hutaginjang, North Sumatra, Indonesia

Rumiati Rosaline Tobing, & Grace Mananda Hutabarat
Parahyangan Catholic University
Bandung, Indonesia

Abstract

The Bataknese Toba tribe that has settled in the Province of North Sumatra in Indonesia has firmly held onto its specific culture as an identity. The culture that most influences the daily life of the Bataknese Toba community is clan kinship, contained in the clan system based on the philosophy of *Dalihan na Tolu*, which regulates how to behave, prescribing the rules of etiquette in society. In addition to kinship, traditional architectural forms make up the cultural identity of the Bataknese Toba tribe. This study aims to find out more examine the relationship between clan kinship and the physical formation of this Bataknese tribe's traditional architecture. The village of Hutaginjang in the Sianjur Mula-Mula Subdistrict is a traditional one that still adheres to the traditions and customs of the Bataknese Toba tribe, as the majority of the villagers bear the family name of Sagala. The research has been conducted by way employs of qualitative approach, based on case studies. The analysis employs the theory of relations in architecture, which is explored by focusing on the kinship and the architectural form of traditional housing units of Hutaginjang Village. The research shows that there is indeed a relation between the spatial physical arrangement of settlements and the Bataknese Toba community, at the village, hamlet, and residential scales.

Keywords: Traditional housing, Clan, Kin relationship, Bataknese Toba/Toba Batak Tribe

Introduction

Indonesia is occupied by a myriad of tribes that have their own culture and customs. The Bataknese Toba tribe located in North Sumatra Province is one that still retains the traditions passed down from generation to generation by their ancestors. Rituals of birth, marriage, death, and religious celebrations are expressed in everyday life. Kinship relationships as the embodiment of social system and social organization play an important role in the process of living together, and this has been encompassed in the philosophy of *Dalihan na Tolu*.

One area still strongly attached to the customs and traditions is Hutaginjang Village, located in the Samosir Regency of North Sumatra Province. There, the houses are built according to traditional architecture, where physical arrangement of settlements and residential buildings still refer to the ancestral traditions. Thus the kinship system of the community of Toba Bataks has a relationship with the form that appeared in the Hutaginjang Village.

The purpose of this study is to closely examine the physical form of architecture that occurs as a result of its relation to the pattern of kinship adopted by the clan and the inherent societal patterns.

Theoretical background

Relations in the field of architecture

The concept of relations in the realm of architectural theory stands for the attachments between the tangible (*kertaji*) aspects, that is to say real, concrete things that can be seen and felt in the works of architecture. On the other hand, intangible (*akertaji*) aspects refer to abstract matters such as function, culture, and behavior. Relations in architecture can be classified into three groups namely: the relation with form, relation with function and relation with culture.

The types of relations in architecture (Schulz, 1996) are proximity relations, closure relations, succession relations, similarity relations, and axial relations. On the other hand, Rapoport (1969) states that the function is very closely related to the building, namely the attainment of physical containing rules, philosophical, and moral values held by the local community or society. The cultural aspect affect architectural form through community point of view about environment. Traditional community known about macro cosmic, which become nature philosophy to shape architectural spacial form. Also can be seen into microcosmic village scale, environment and houses through orientation, circulation's direction, housing sky line, form and location of the houses.

The task of architecture as cultural product are physical control, functional frame, social mileu and cultural symbolization. Whereas all of the building's task mentioned by Schulz (1996) are tighten between one and other. The physical control depend on human activities, needs and influencing by social factors and community culture.

The concept of kinship in the Batakese Toba community

The basic philosophy of Batakese Toba kinship is embodied in *Dalihan na Tolu* and the clan system. *Dalihan na Tolu* means a three-foot furnace, which teaches about the structure of kinship, and how to act and behave in interacting, and living together in community life.

This system consists of three components that cannot be separated, namely *hula-hula* from the family's wife as a provider of eligible young ladies; *Dongan tubu* is a party belonging to one clan, where every member must maintain brotherhood and avoid disputes; *Boru* is the hierarchically most inferior or humblest party, and as a consequence should be loved by group members, coming from a group of girls in a clan with her husband. The kinship system in the Batakese Toba tribe is contextual, in which all Batakese people must have enjoyed the status of *hula-hula*, of becoming *dongan tubu*, or *boru*.

On the other hand, the Batakese Toba tribe is synonymous with the use of its clan, where the clan is given the name of the ancestral parent of the kinship lineage, derived from the ancestral descent called *Si Raja Batak*, the Batakese King. *Marga* refers to an exogamic kinship group, meaning that one who belongs to one specific clan cannot inter-marry, and has a genealogical kinship relationship that is descended according to patrilineal lineage. The clan system has a social impact on determining one's status and shows a measure of how to behave in general and how to behave towards others in particular.

Traditional settlements of the Toba Batak tribe

In addition to its customs, Batakese Toba culture is reflected in the traditional architectural form of the formation of village pattern and the physical formation of residential buildings of the community. Traditional Toba settlements are called *huta* (kampung) that are square-shaped and surrounded by solid and high fortresses. There are two rows of opposite buildings called *sopo* and *jabu*, flanking the wide open space known as *alaman*). See Figure.1 and Figure.2.

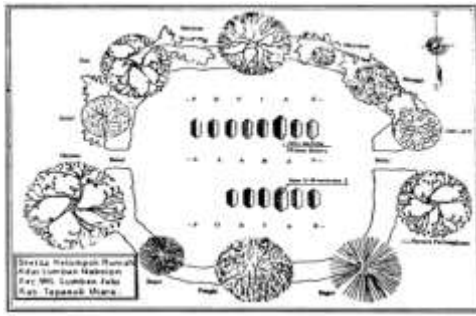


Fig.1 : Typical arrangement of a Toba Batak

Fig.1 : Typical arrangement of a Toba Batak kampung or huta

(Source : Napitupulu, 1986)



Fig.2 : Buildings arranged in two lanes and facing each other

(Source: www.travel.kompas.com, 2014)

A typical Toba kampung is inhabited by relatives of the same clan, derived from one ancestor (*ompu*), which then develops with the entry of the *boru* clan, that is to say the party that marries the nubile female in the clan. The kampung is inhabited by several families that share blood ties, the family that comes from the lineage of an ancestor, as well as a marriage bond, that is to say the relationship between *hula-hula* and *boru* as a consequence of marriage.

Residents who occupy the kampung (*huta*) are classified into two clan groups, namely the royal clan (descendants of the king) and the clan-family (*marga*) group. The title or status of *Marga-raja* refers to a clan group that pioneered the construction of the settlement. The royal clan group has the right and authority to manage the land within the village area. In addition to the pioneer clan group, there are also family clans (sharing the same surname) and clan-immigrants. The clan-*boru* group is descended from a young man who married a princess (king's daughter), who also had the right to manage the land given by his father-in-law.

Research Methods

The research qualitative approach, based on case studies. Data was collected from the field through, observation, measurement of study objects, photography, re-drawing, and interviews held with local residents and indigenous leaders.

The study employed a qualitative approach based on case studies, it comprising the following stages: careful study of the focus of research, namely the relation of architectural form with kinship; the collection of field data related to cases and kinship through the recording of physical data and non-physical data by way of depiction, photography, measurement and other means; an analysis of the study object as the case selected for the study, description by way of assessing and deepening of the theory regarding architectural relations and kinship.

Settlements in Hutaginjang were selected as a case study focusing on the hamlets of Lumban Godang and Sosor, directed by the head of district Sianjur Mulamula, based on it's location become one of geo site-Geopark Kaldera Toba, especially for doing indepth study by cultural knowledge through cultural aspect. Research focussed on Lumban Godang village and Kampung Sosor village where *Raja Tano* (King of Land) still live there.

Location of case studies can be seen in Figure.3.

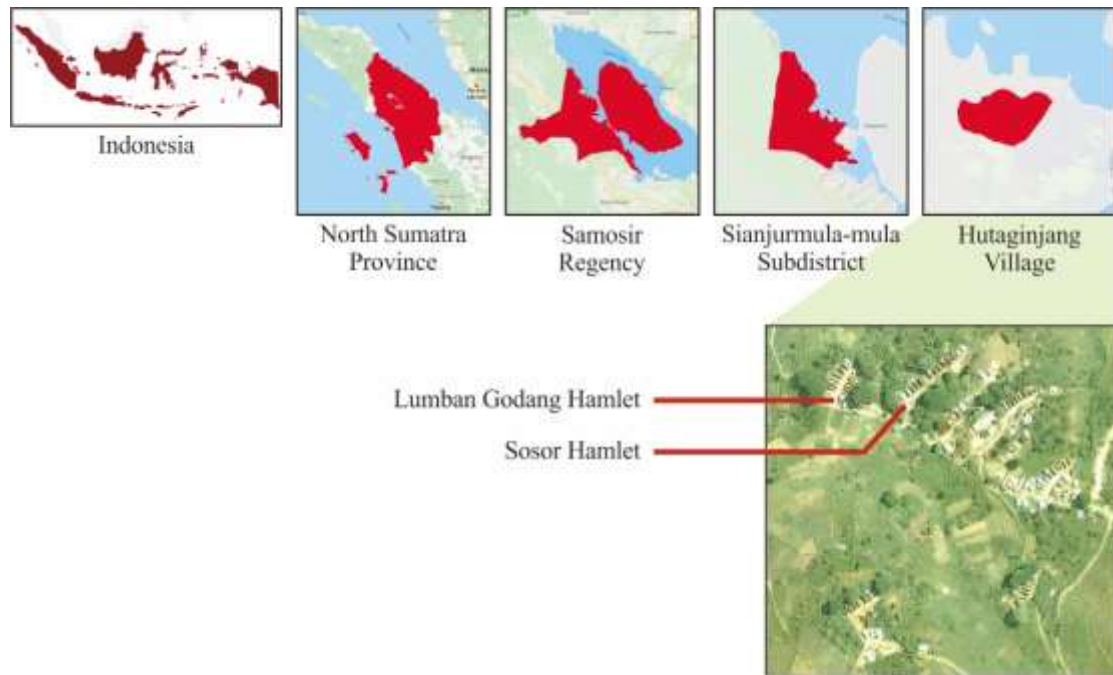


Fig.3 : Location of Hutaginjang Village and Case Study the hamlets of Lumban Godang and Sosor
(Source: Google Maps, 2018)

Introduction to the case study : Lumban Godang and Sosor Hamlet in Hutaginjang village

Hutaginjang Village is located in the Samosir District, North Sumatera Province, Indonesia, situated in a hilly area at the height of 1300-1400 meters above sea level. Hutaginjang Village is adjacent to Lake Toba to the North, Pangururan Subdistrict to the East, Pusuk Buhit Mountain to the South, and Ginolat Village to the West. The Hutaginjang village is a combination of eight hamlets, which are clusters of 20-25 houses arranged in a linear formation. See Figure.4.

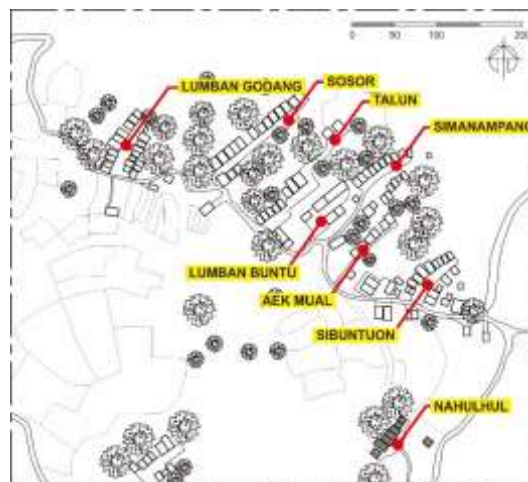


Fig.4 : Hamlets in Hutaginjang Village
(Source : Author)

The majority of Hutaginjang villagers belong to the Sagala clan, the first established settlement by Ompu Pahoek Tuan Rikkor Sagala. Therefore the Sagala clan is called *marga-raja* or royal clan group. Marga Sagala is also a clan of landowners, known as *partano*. The

Sagala clan kinship system can be seen in the application of the territorial principle adopted by the Batakese Toba tribe. Other clans in Hutaginjang Village are: Siboro, Sigi-ro, Simarmata, Simanjorang, Sinaga, Sitanggang, Limbong, Purba, Sialagan, Malau and Situmorang, all of which are *marga boru*.

The physical elements of the spatial organization or lay-out in each hamlet are residential, open space, and circulation, see Figure.5.



(a) Residential houses arranged in linear formation

(b) Open space, called as *alaman*, in the middle of residential lanes

(c) Circulation, which connects one hamlet to another

Fig.5 : The physical elements of spatial organization in each hamlets
(Source: Author, 2018)

The residential buildings in the hamlets of Hutaginjang village consist of the *jabu bolon* type, homes built according to the style of the Batakese Angkola tribe, and modern ones. See Figure.6.



(a) Traditional *jabu bolon* house

(b) Traditional Angkola Batak house

(c) Raised modern house

(d) Landed modern house

Fig.6 : Types of residential buildings in each hamlets
(Source: Author, 2018)

Findings at village sc...

Sagala clan as the dominant community

The cluster in Hutaginjang Village formed by proximity relationship can be observed from the distance between hamlets influenced by kinship. This relationship can be seen from the Sagala clan percentage found in each hamlet, as follows: Lumban Godang (59%), Sosor (69%), Talun (6%), Lumban Buntu (36%), Simanampang (14%), Aek Mual (50%) and Sibuntuon (28%). See Table.1.

Table. 1
Total of Sagala clan and other clan in Huta Ginjang villages
(Source : Author)

Name of village	Total head of the family		Percentage Clan in the village
	Sagala clan (<i>Marga-raja</i>)	Other clan (<i>Marga-boru</i>)	
Lumban Godang	10	7	59%
Sosor	11	5	69%
Talun	9	5	64%
Lumban Buntu	5	9	36%
Simanampang	1	6	14%
Aek Mual	3	3	50%
Sibuntuon	5	13	28%
Nahulhul	0	14	0%

Cluster housing form

The principles of proximity relations are discernible at the hamlet scale. Residential buildings have a diverse orientation, namely face to face and back to back. The type of residence consists of three types, made of wood as the dominant building material. Yet the house building remains in a cluster of villages. The structure of the residential house shows an axial relationship, where the houses are arranged against an imaginary line of open space (*alaman*) that belongs to the villagers. See Figure.7.

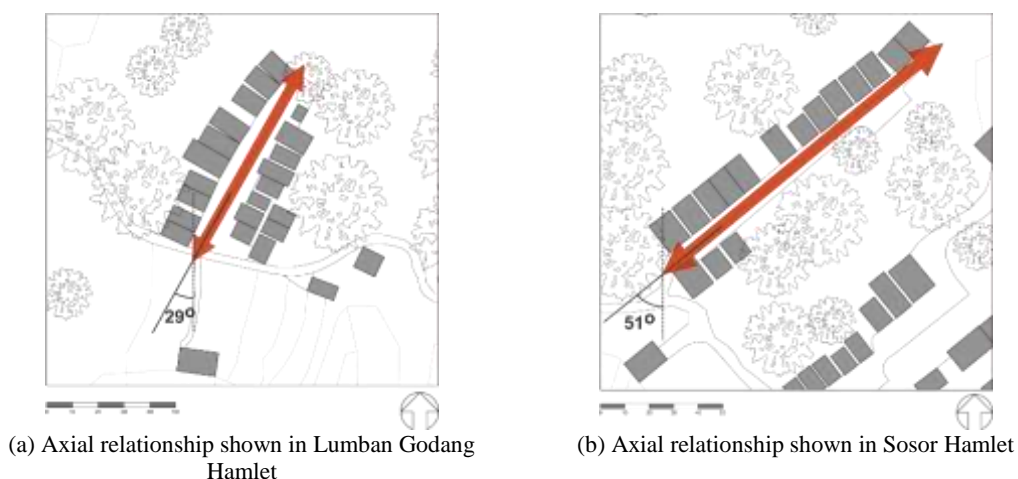


Fig.7 : Axial relationship shown by the imaginary line of the open space (*alaman*)
(Source: Author, 2018)

Roles of *alaman* (yards) as activity center

The center of activity for the villagers can be encountered in the courtyard or open space that stretches along the residential building, measuring between 8.8 - 12 meters in width. This *alaman* lends itself to a variety of activities, namely playing games, drying the garden produce, but it also functions as a parking lot, as well as for customary parties or rituals as the kinship activity. See Figure.8 and Figure.9.

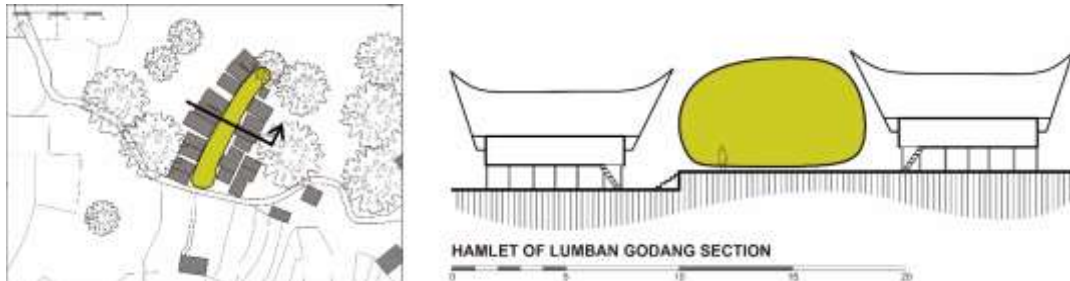


Fig.8 : Hamlet of Lumban Godang open space (*alaman*) as residents activity center
(Source: Author, 2018)



Fig.9 : Hamlet of Sosor open space (*alaman*) as residents activity center
(Source: Author, 2018)

The open space is formed by rows of houses on both sides, so it is a spatially and functionally open space to link all the houses in the village, also binding and strengthening the kinship of the villagers, in accordance with the position of the clan.

Residential buildings

House building in Hutaginjang Village consists of the traditional type, namely *jabu bolon* and homes built according to the Bataknese Angkola tribe's style, as well as some modern houses.

Organizational space in the traditional house is divided based on the principle of kinship relationships among the Bataknese Toba tribe. The four corners in the house are for each component in the *Dalihan na Tolu* philosophy: homeowners, *hula-hula*, *dongan tubu* and *boru* (Figure.10). The center of activity is located in the center called *telaga*, visible directly from the direction of the entrance of the house, serving as a communal space for family gatherings. This *telaga* space separates the right and left sides of the inner chamber, which is the specifically allocated area for each family ember. See Figure.11.



Fig.10 : Each coners allocated for each components in the *Dalihan na Tolu*
(Source: Author, 2018)



Fig.11 : *Telaga* as communal space for family
(Source: Author, 2018)

Relation clan and architectural form

1. Physical settlement and kinship

At the village scale, kinship relations between villages are seen through the degree of proximity between a village with a parent village. The closer the distance between the village and the prime mother village, the stronger the kinship.

At the village scale, the first house that became the starting point of development in the village stands in the middle of the row. The first house is the home of the *adat* chief in every village bearing the aristocratic title of *Raja Tano* (King of land), a highly respected figure. The composition of the houses in the village is not based on hierarchy, but rather on the philosophy of *Dalihan na Tolu*, mutually reinforcing relations between *hula-hula*, *dongan tubu* and *boru*.

In every Batakese Toba village, the open space (*alaman*) of the kampong serves as a center of community activity, but its capacity is sufficiently large to accommodate various activities of villagers from all the existing clans. Kinship is reflected in the presence of the yard.

Physically, residential buildings are not linked to kinship relationships, but kinship relationships are seen in deep space organizations, where indoor spaces are shared by homeowners, and their sons and daughters. These areas are bound by the living room that serves as a common room for having meals and family gatherings.

2. Relation between Settlement Form and the *Marga* System

The Batakese Toba Settlement in Hutaginjang is basically inhabited by a wide circle of families, marked by one more dominant clan of the Sagala surname compared to other clans. In the dominant clan there is a person who enjoys the highest social status and is held in the highest esteem, namely the founder of the village titled *Raja Tano*. The location of *Raja Tano's* house is in the middle of the row of houses, the first house to have been built in the village, whose development moves towards the right and left of *Raja Tano's* house, a phenomenon observed in the most traditional architectural form. See Figure.12.

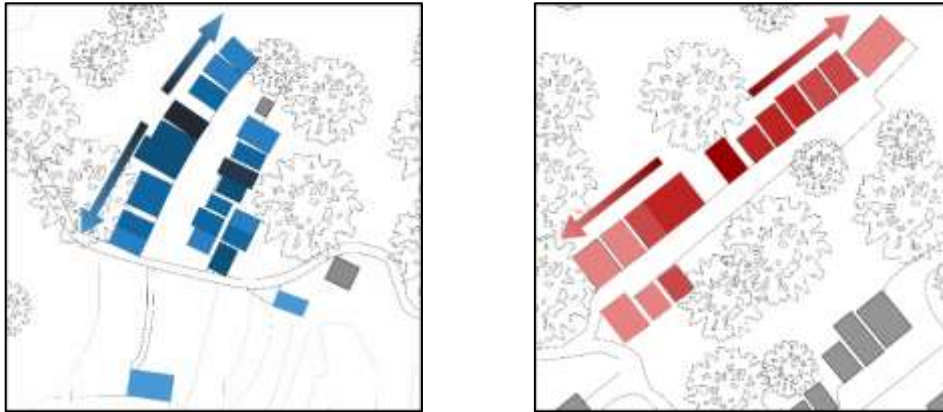


Fig.12 : Settlement development in each hamlet which starts in the middle of the row
(Source: Author, 2018)

3. Relation of physical shape of settlements to the *Dalihan na Tolu* system

The arrangement of residential buildings in Hutaginjang Village as settlements of the Toba Batak tribe does not have the requirement of special placement, for the existence of a kampung (*huta*) is inhabited by several families that come from blood ties, that is family coming from ancestral lineage of the Sagala surname, and also ties with other clans as new arrivals or immigrants. The residential structure of Hutaginjang Village residence strengthens the principle of kinship of *Dalihan na Tolu*. In other words, there is no hierarchy, but symbolized by a three-foot furnace, the kinship must reflect balance.

The kinship system based on *Dalihan na Tolu* is also applied to the organization of space in traditional houses, where the inner space is divided into several areas dedicated to each component in the Bataknese Toba kinship, that is to say homeowners, *hula-hula*, *dongan tubu*, and *boru*.

Currently the change of space organization is beginning to be influenced by practical thinking, but still maintains the principle based on kinship of the ethnic Bataknese Toba tribe.

Conclusions

District scale

In the district scale house developed begin from the center position of the lane, oriented to sacred site *Pusuk Buhit* mountain. The first house belong to head of the clan named *Raja Tano* (King of the Land). Development followed by others to the left and right side of *Raja Tano* (King of the Land) house. This system repeated by the next generation in other area, location of the houses figured that clan kinship in Hutaginjang district are not hirarchical system. There is an open space called *alaman* which mean yard in each district of Toba tribe Hutaginjang. It's function is for multi purpose activities by the community. So *alaman* become space that figured the relationship between all of the community without seeing their position on the custom.

House scale

Every traditional Bataknese house formed in a rectangular shape which organized to area depends on the structure of family, which shown relationship between *hula-hula* (wife's side), *dongan tubu* (husband's side), and *boru* (daughter's side), this system based on *dalihan na tolu* philosophy.

Relationship between physic spatial and clan system

The settlement dwelled by the dominant clan and other clan which had relation with it's clan. Head of the clan custom is *Raja Tano* (King of the Land) has the highest social status in the district. The house of *Raja Tano* located in the center and was built as the first house, formed as architecture traditional house, and *Raja Tano* always preserve it's originality.

In closing, it can be stated that the traditional Batak Toba settlement in Hutaginjang village should be maintained and preserved, especially in the future, including the principle of *Dalihan na Tolu* as an element of local wisdom that can show the identity of the Batak Toba community in living fair lives together

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