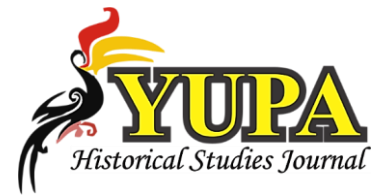


P-ISSN: 2541-6960; E-ISSN: 2549-8754

Yupa: Historical Studies Journal

Vol. 8 No. 2, 2024 (352-361)

<http://jurnal.fkip.unmul.ac.id/index.php/yupa>



History of the Sitompul Clan in Huraba Village, South Tapanuli Regency (1803-2023)

Nur Sonia Sitompul¹, Laila Rohani²

¹Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

²Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

[1nursonia06022030006@uinsu.ac.id](mailto:nursonia06022030006@uinsu.ac.id), [2lailarohani@uinsu.ac.id](mailto:lailarohani@uinsu.ac.id)

Submitted
17/05/2024

Revised
29/06/2024

Accepted
30/06/2024

Abstract The Sitompul clan is one of the Toba Batak clans that originally settled in Tarutung, North Tapanuli. As a result of the Padri War (1803-1838), a conflict between the Padri and the Minangkabau indigenous people which then spread to the Batak region, the Sitompul clan migrated to various places, including to Huraba Village, South Tapanuli Regency. This research aims to analyze the migration process of Sitompul Clan to Huraba Village and the Islamization process in Huraba Village. This research uses the historical method with four stages: heuristics, source criticism, interpretation, and historiography. Data collection was conducted through document study, field observation, and in-depth interviews. The results show that the migration of the Sitompul clan to Huraba village occurred in several waves, starting in the early 19th century as a direct result of the Padri War. The process of Islamization in Huraba Village took place gradually, starting with the entry of Muslim traders and continued with the spread of Islamic teachings by local religious figures. This Islamization brought significant changes in the social and cultural structure of the Sitompul clan community in Huraba village. This article contributes to a deeper understanding of the dynamics of migration and cultural transformation in the context of local history, as well as enriching insights into the local wisdom of the Batak people.

Keywords: Sitompul, Migration, Huraba, Islamization.

Abstrak Marga Sitompul adalah salah satu marga Batak Toba yang awalnya bermukim di Tarutung, Tapanuli Utara. Akibat Perang Padri (1803-1838), konflik antara kaum Padri dan masyarakat adat Minangkabau yang kemudian merembet ke wilayah Batak, marga Sitompul bermigrasi ke berbagai tempat, termasuk ke Desa Huraba, Kabupaten Tapanuli Selatan. Penelitian ini bertujuan untuk menganalisis proses migrasi Marga Sitompul ke Desa Huraba dan proses Islamisasi di Desa Huraba. Penelitian ini menggunakan metode sejarah dengan empat tahapan yaitu heuristik, kritik sumber, interpretasi, dan historiografi. Pengumpulan data dilakukan melalui studi dokumen, observasi lapangan, dan wawancara mendalam. Hasil penelitian menunjukkan bahwa migrasi marga Sitompul ke desa Huraba terjadi dalam beberapa gelombang, dimulai pada awal abad ke-19 sebagai akibat langsung dari Perang Padri. Proses Islamisasi di Desa Huraba berlangsung secara bertahap, dimulai dengan masuknya para pedagang Muslim dan dilanjutkan dengan penyebaran ajaran Islam oleh tokoh-tokoh agama setempat. Islamisasi ini membawa perubahan yang signifikan dalam struktur sosial dan budaya masyarakat marga Sitompul di Desa Huraba. Artikel ini memberikan kontribusi pada pemahaman yang lebih mendalam mengenai dinamika migrasi dan transformasi budaya dalam konteks sejarah lokal, serta memperkaya wawasan mengenai kearifan lokal masyarakat Batak.

Kata kunci: Sitompul, Migrasi, Huraba, Islamisasi.



This work is licensed under a

[Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

INTRODUCTION

The Toba Batak is one of the most common forms and diversity of ethnicity in Indonesia. Batak Karo, Simalungun, Angkola, Mandailing, Pakpak Dairi, and Nias are the other six Batak sub-ethnicities. To date, no one knows when the term "Batak" was used to name this tribe. Many questions arise, for example whether the name originated from the Batak migrant population that came to the area, or whether the Batak tribe already had a tribal name referred to as "Batak" from the beginning, or whether the word "Batak" comes from Siraja Batak. There is also an opinion that the word "Batak" comes from the word "*Bataha*" and then developed into "Batak" (Tamba, Haloho, & Diansyah, 2022).. In the Batak kinship system, there are clans. Those who have one clan, or dongan *sabutuha* (Toba), which means "friends of one stomach", have one common ancestor. The Sitompul clan is one of the Toba Batak clans originating from Tarutung, North Tapanuli. (Anwar, 2023).

Migration is the movement of people from one place to another with a specific purpose. In other words, migration is the movement of people aiming to settle outside the political, state, or administrative boundaries or territory of a country. Relatively permanent movement is also referred to as migration (Irsyad, Fitri, & Sumantri, 2023).. In 1803 AD - 1838 AD there was a Padri war, which caused the Batak toba community or the Sitompul clan to migrate to various regions because of this event, the Padri War was the beginning of the British invasion of the Batak Land, namely the war between the white-robed people and the indigenous people. (Ningsih, Zuriyani, & Ulmi, 2022).

Tuanku Rao and si Pongki, or the origin of the word Fakih, were Batak people who believed that the Padri War was led by King Sisingamangaraja, who was si Pongki's "*bebere*" (nephew) to avenge him against the whites. The war started because of the chaos in Minangkabau that led to the deadly cholera disease. (Lamahu, 2020). Because of these events, the Batak Toba surnamed Sitompul migrated to various areas, one of which was a descendant of King Hobol batu, Lumban Dolok, known as Empu Raja Lekkung Dolok, the first person to build a village in the Lubuk Raya mountains, namely in Huraba Village, South Tapanuli Regency. (Harahap, 2020).

South Tapanuli Regency has an area of 6,030.47 km² and consists of 14 sub-districts, 37 urban villages, and 211 villages. And the majority of the population of South Tapanuli Regency is Muslim. Including in Huraba Village, South Tapanuli Regency. In 1850, during the Padri War, an Islamic sect in Minangkabau attempted to maintain pure teachings. The movement's priests attacked Minangkabau customary institutions that were contrary to Islam, as well as customary chiefs who were associated with them and gained higher social positions. After the Padri war arrived in Mandailing, people who would not convert to Islam were killed and taken captive. (Br. Tarigan, 2024).

In human life, the term "culture" is very familiar. According to Mudji Sutrisno, *culture* was originally close to the word cultivation (*kutivation*), which means the raising of livestock, crops, and religious ceremonies. The term began to be widely used from the 16th to 19th centuries for the development of intellect and individual behavior through learning. In addition, the term "*buddhayah*", plural of the Sanskrit word "*buddhi*", meaning "power" or "mind", is the origin of culture. The works, tastes and creations of people are the essence of culture. There are two types of culture: material and non-material. Kluckhohn defined seven elements of culture: technology, livelihood, kinship and community, language, art, knowledge, and religion. (Batubara, Badrun, & Muhajir, 2022).

Between 1850 and 1900, many South Tapanuli people went on pilgrimage so that Islam developed rapidly, so that almost all of the population now adheres to Islam, especially the community in Huraba Village, South Tapanuli Regency. (Pasaribu, Qorib, & Muchsin, 2021). The people of Huraba Village, on average surnamed Sitompul, and the majority are Muslim and even thick with religion, but cannot eliminate the customs of the Ancestors. They still uphold their customs, sometimes by holding massive *Horja* Parties with typical Toba Batak Tor-tor dances. They do *Horja* Aek to clean the rivers, clean the tomb of the King of Lekkun Dolok. When conducting *Horja* parties, they sometimes invite relatives surnamed Sitompul from various regions to enliven the *Horja* Party. (Pulungan & Falahi, 2018).

METHODS

This research used a qualitative method with an oral history approach. This method was chosen to thoroughly and deeply understand the local historical context of the Sitompul Clan in Huraba Village. The oral history approach allows researchers to explore individual experiences and perspectives that are not recorded in written documents, thus providing a richer picture of the Sitompul clan's migration and Islamization history.

Data collection was conducted through several techniques. First, field observations were conducted to understand the current geographical and socio-cultural conditions of Huraba Village. Secondly, in-depth interviews were conducted with key informants to obtain detailed information about the history of migration and the Islamization process. Third, documentation studies were conducted on various written sources to complement and verify data from interviews. Finally, an analysis of artifacts, especially ancient tombs, was conducted to obtain physical evidence of the Sitompul clan's presence in Huraba village.

The data sources in this research are divided into two categories. Primary sources include the ancient tombs of the Sitompul clan as physical historical evidence, as well as oral testimonies from key informants. Secondary sources include related historical books, scientific journals, local archival documents, as well as historical photographs and maps relevant to the research topic.

Key informants in this study were selected based on their knowledge and role in the community. They comprise the elders of the Sitompul clan in Huraba village who have in-depth knowledge of the family history, local community leaders who understand the social dynamics of the village, local historians who have extensive knowledge of regional history, and religious leaders who can provide perspectives on the Islamization process.

Data analysis was conducted through several stages. First, data reduction was carried out by selecting and focusing on information relevant to the formulation of research problems. Second, the data that had been reduced was then presented in the form of a structured narrative description. Third, data interpretation is done by interpreting the information in a broader historical and cultural context. Finally, conclusion drawing is done by formulating research findings that answer the problem formulation. (Kuntowijoyo, 2003).

RESULTS AND DISCUSSION

Migration Process of Sitompul Clan to Huraba Village, South Tapanuli Regency

Raja Sobu was a Batak king for the Sitompul clan who lived in 1455 or around the 15th century. He was one of the five brothers of the Batak king. He had two twins: Si Raja Tinandang, also known as Raja Toga Sitompul and Raja Hasibuan. His son, *Raja Toga Sitompul* lived in what is now Tarutung Village or Sitompul Village in North Tapanuli, known as Gur Gur Aek Raja. He married bunga *marsondang* boru Siregar, a beautiful and lovely princess. (Tamba et al., 2022)..

In short, King Toga Sitompul sat on a tree and looked at the mountain and *Tao Toba* from above. He begged his Ancestor, Ompu Mulajadi Nabolon, to marry him off to Bunga Marsondang boru Siregar so that he would not be lonely. He married Bunga Marsondang Boru Siregar and had a child named *Hobol Batu*. *Hobol Batu* had two wives, Boru Sinaga and Boru Situmorang. The first wife had two children: sabar di laut (*lumbantoruan*) and handang di laut (*lumban dolok*). The second wife has three children: belt nabegu (siringkiron), the second child is mariana (boru tompul sopurpuron), and the third child is lintong ditao (sibange-bange). (D. Siregar & Gulo, 2020).



Figure 1. Tomb of King Lekkung Dolok Sitompul

Source: Taken from Google 2023

In 1803 AD - 1838 AD there was the Padri War, the Padri War was the beginning of the British invasion of Batak Land. The Batak people refer to the Padri War as "*pidari*", meaning a war between the white-robed people and the indigenous people. Tuanku Rao and si Pongki, or the origin of the word Fakih, are Bataks who believe that this Padri War was led by king Sisingamangaraja, who was si Pongki's "*bebere*" (nephew) to avenge him against the whites. The war started because of chaos in Minangkabau (Arsa, 2018).

During this event, many Batak Toba surnamed Sitompul migrated to various regions, one of whom was a descendant of the King of Hobol batu, Lumban Dolok, known as Empu Raja Lekkung Dolok, the first person to build a village in the mountains of Lubuk Raya, namely in Huraba Village, South Tapanuli Regency. After the end of the Padri War, Empu Raja Lekkung Dolok remained in Huraba Village. Then Empu Raja Lekkung Dolok married and had offspring so that he could not return to his area of origin. (Ritonga, 2023).

The reason why Ompu Raja Lekkung Dolok and other *pomparan* (descendants) migrated massively (exodus) was because of the Padri War which caused a deadly cholera disease, many of them had died from the disease, rather than being affected by the disease they migrated to various areas, which are now called Huraba Village, South Tapanuli Regency, Some of his relatives scattered in Huraba Village said they did not remember the year Ompu Raja Lekkung Dolok died, but what was certain was that his grave existed and was still maintained until now. In fact, many Sitompul clans from various regions visit the grave of Ompu Raja Lekkung Dolok. And the descendants of Ompu Raja Lekkung Dolok in Huraba village, South Tapanuli are mostly surnamed Sitompul. (Corry, 2022).

The Islamization Process in Huraba Village, South Tapanuli Regency

The Dutch and the Batak people came into contact around the 1870s. At that time, minorities spread Christianity widely in the Batak region. Sisingamangaraja XII opposed the

spread of this religion for fear that the spread of Christianity would destroy the animist structure of the traditional Batak people. According to Caslest, the Toba Batak people before colonialism hardly knew about the State; they only knew the *huta-huta*, or village, where they lived. However, since the arrival of the Dutch in Tapanuli, many things have changed. One of them was the government system, which turned *huta* into *keresidenan*. The Batak initially embraced animism, but they then gradually embraced Christianity (Z. Siregar, Suprayitno, & Warjio, 2020).

Before the existence of Islam, Christianity, Catholicism, Hinduism, Buddhism, and Kong Hu Chu religion, Empu Raja Lekkung Dolok used to have no religion at all, still believed in spirits and inanimate objects and they believed that inanimate objects have *tondi* (spirits), such as rocks, mountains, trees, and others. Places that are considered sacred are considered sacred places for offerings. (Dinda et al., 2023). They believe that the spirits of their ancestors are responsible for diseases or calamities that occur to humans at that time. Worshipping and honoring the spirits of ancestors will benefit a person and their descendants. But after the existence of religion, these Powers are very close to human activities and are the most frightening thing for Batak people, precisely believing in gods as a substitute for the name of God that we worship now, and still believe in superstitious things. (Setiawan, Suwandi, & Winarni, 2024)..

After Christianity existed, and Empu Raja Lekkung Dolok died, his descendants still had no religion at all, even after the death of Empu Raja Lekkung Dolok he was believed to have extraordinary powers and created customs for humans called Grandfather (*Ompung*). In 1850, the Padri War of an Islamic sect in Minangkabau sought to preserve the pure teachings. The movement's priests attacked Minangkabau customary institutions that contradicted Islam, as well as traditional chiefs who were associated with them and gained higher social positions. After the Padri war arrived in Mandailing, people who did not want to convert to Islam were killed and taken captive. (Natalia & Aditya, 2020).

The Padri troops who came to South Tapanuli to spread Islam were not easily accepted because of resistance, and eventually there was a battle. Many Tapanuli people died and became slaves because of the strong strength of the Padri troops. After the incident, a man from Natal was the first to make the pilgrimage and he was named Baleo Natal. He was the chief cleric in South Tapanuli at that time. After that, a Mandailing man also made the pilgrimage named Ahmad and he was named Baleo Ahmad. Between 1850 and 1900, many South Tapanuli people went on the pilgrimage so that Islam developed rapidly, so that almost all of the population now adheres to Islam. In brief, it seems difficult to explain how the population, having experienced the tragedy of the Padri forces a few years before, embraced Islam. (Pasaribu et al., 2021)..



Figure 2. Tor-tor dance taken January 03, 2024

Source: Author's Personal Documentation

After the incident, Islam spread more and more in South Tapanuli, many have become Muslims, especially the people in Huraba Village, South Tapanuli Regency. The people of Huraba Village, mostly surnamed Sitompul, and the majority are Muslim and even religious, but they cannot eliminate the customs of their ancestors. They still uphold their customs, sometimes by holding massive Horja Parties with typical Toba Batak Tor-tor dances. They do Horja Aek to clean the rivers, clean the tomb of the King of Lekkun Dolok. When conducting *Horja* parties, they sometimes invite relatives surnamed Sitompul from various regions to enliven the Horja Party. (Pulungan & Falahi, 2018).

If religion enters a society, it will come into contact with their cultural customs because the culture is embedded in the society itself. Several patterns emerge from this relationship. The first pattern shows that religion opposes culture; the second pattern shows that religion merges with culture: the third pattern shows that religion overcomes culture: and the fifth pattern shows that religion passes through culture. (Marzali, 2017).

The people of Huraba Village, South Tapanuli Regency still believe in the Ancestral Spirits of the Ancestors, they still perform a traditional Tor-tor Batak Party of the Sitompul Clan, and some of the female descendants will experience trance, they believe that the Spirit of Empu Raja Lekkung Dolok enters their bodies, when they are very focused on the Tor-tor Traditional Dance and songs originating from the Sitompul Clan, they will go into a trance by dancing in the midst of the community performing Tor-tor dances. (Akbar, Kadir, & Yusfil, 2021).



Figure 3. *Patuaekkon* (Cleaning the River) taken 2024
Source: Author's Personal Documentation

Before conducting the *Horja* Party, the people of Huraba Village first clean the rivers or streams originating for cleanliness together, but it is different from cleaning the river as usual, but using grated coconut, then the coconut water is separated and given brown sugar, then sprinkled on various river banks, this is the custom carried out by the people of Huraba Village, when conducting the *Horja* Party. The tradition will always be carried out, as a form of love and loyalty to customs.

CONCLUSIONS

This research produced conclusions that answered two main problem formulations. First, the Sitompul clan's migration process to Huraba Village, South Tapanuli Regency, occurred as a direct result of the Padri War in 1803-1838. Empu Raja Lekkung Dolok, a descendant of the Sitompul clan, pioneered this migration. He left Tarutung, North Tapanuli, due to the threat of deadly cholera during the war. Empu Raja Lekkung Dolok then built a settlement in the area now known as Huraba Village. Second, the Islamization process in Huraba Village took place gradually. Initially, the community including Empu Raja Lekkung Dolok adhered to animist beliefs. However, after 1850, there was a wave of Islamization in South Tapanuli, which was marked by the large number of people who performed the pilgrimage. This process changed the religious composition of Huraba Village, where Islam became the majority religion. Despite this, the community retained some ancestral customary practices, creating a syncretism between Islamic teachings and local traditions. These two processes - migration and Islamization - have shaped the unique identity of the Sitompul clan in Huraba village, creating a community that combines Batak cultural heritage with Islamic teachings.

REFERENCES

Akbar, I., Kadir, E., & Yusfil, Y. (2021). *Tor-tor Sombah Sebagai Signifikansi Kultural dalam*

- Upacara Adat Kematian Saur Matua Masyarakat Batak Toba. *GARAK JO GARIK: Jurnal Pengkajian Dan Penciptaan Seni*, 1(1), 66–79. <https://doi.org/http://dx.doi.org/10.26887/gjg.v1i1.2158>
- Anwar, S. (2023). Melayu Islam dan Batak Kristen: Labelisasi Keagamaan Terhadap Identitas Kesukuan di Sumatera Timur pada Awal Abad Ke-20. *Warisan: Journal of History and Cultural Heritage*, 3(3), 82–92. <https://doi.org/10.34007/warisan.v3i3.1630>
- Arsa, D. (2018). Yang Tersingkap dan Yang Tersungkup: Perang Padri dan Implikasinya Terhadap Pakaian Keseharian Perempuan MinangMuslim Pada Awal Abad XIX. *Analisis: Jurnal Studi Keislaman*, 18(2), 27–66. <https://doi.org/http://dx.doi.org/10.24042/ajsk.v18i2.3673>
- Batubara, T., Badrun, B., & Muhajir, A. (2022). Tradisi Tepung Tawar: Integrasi Agama dan Kebudayaan pada Masyarakat Melayu di Sumatera Utara. *Local History & Heritage*, 2(1), 10–16. <https://doi.org/10.57251/lhh.v2i1.288>
- Br. Tarigan, S. H. (2024). Kaum Modernis di Nusantara: Gerakan Padri. *Islamijah: Journal of Islamic Social Sciences*, 3(3), 205–222. <https://doi.org/10.30821/islamijah.v3i3.17046>
- Corry, C. (2022). Batak Toba Migrants: Adaptation and Cultural Change in The City of Pematangsiantar. *Gramatika STKIP PGRI Sumatera Barat*, 8(1), 126–142. <https://doi.org/10.22202/jg.2022.v8i1.5698>
- Dinda, P., Rejeki, S., Ningsih, V., Nabilla, W., Barus, F. L., & Simanjuntak, E. E. (2023). Analisis Makna Simbolik Dan Makna Komunikasi Non Verbal Tradisi Adat Mangongkal Holi Dalam Suku Batak Toba Di Sumatera Utara. *Inspirasi Dunia: Jurnal Riset Pendidikan Dan Bahasa*, 2(3), 150–160. <https://doi.org/https://doi.org/10.58192/insdun.v2i3.1022>
- Harahap, S. (2020). *Tapanuli Selatan Bumi Dalihan Natolu (Catatan Kritis Tentang Komunitas Agama dan Budaya)*. Medan: CV. Manhaji.
- Irsyad, M. R., Fitri, H., & Sumantri, P. (2023). Migrasi Muslim India ke Barus Tapanuli Tengah di Abad ke-20 M: Sebuah Tinjauan Sejarah. *Local History & Heritage*, 3(2), 73–78. <https://doi.org/10.57251/lhh.v3i2.1094>
- Kuntowijoyo. (2003). *Metodologi Sejarah*. Yogya: PT.Tiara Wacana.
- Lamahu, A. I. (2020). Ugamo Malim Dalam Diskursus Keagamaan di Hutatinggi Kabupaten Toba Samosir. *Jurnal Sosiologi Agama*, 14(1), 67–92. <https://doi.org/10.14421/jsa.2020.141-05>
- Marzali, A. (2017). Agama dan Kebudayaan. *Umbara*, 1(1), 57–75. <https://doi.org/10.24198/umbara.v1i1.9604>
- Natalia, S. F., & Aditya, M. F. (2020). Dampak Perang Batak pada Tahun 1878-1907 Terhadap Penyebaran Agama Kristen di Sumatera Utara. *Tsaqofah*, 17(1), 42. <https://doi.org/10.32678/tsaqofah.v17i1.3171>
- Ningsih, D. Y., Zuriyani, E., & Ulmi, A. Z. P. (2022). Analisis Spasial Migrasi Masyarakat Etnis Batak Toba Di Kecamatan Mandau Kabupaten Bengkalis. *Jurnal Multidisiplin Indonesia*, 1(3), 797–803. <https://doi.org/10.58344/jmi.v1i3.72>
- Pasaribu, A. G., Qorib, A., & Muchsin, K. (2021). Masjid Sri Alam Dunia dan Hubungannya dengan Penyebaran Islam di Sipirok, Tapanuli Selatan. *Warisan: Journal of History and Cultural Heritage*, 2(2), 55–61. <https://doi.org/10.34007/warisan.v2i2.906>
- Pulungan, R., & Falahi, A. (2018). Tujuan Pelaksanaan Pesta Horja dalam Kehidupan Masyarakat Mandailing. *BAHA STRA: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 3(1), 85–90.

<https://doi.org/https://doi.org/10.30743/bahastra.v3i1.785>

Ritonga, S. (2023). BATAK PARDEMBANAN: Social Construction and the Choice of Malay-Islamic Identity. *Jurnal Sosiologi Agama*, 17(2), 141–158. <https://doi.org/https://doi.org/10.14421/jsa.2023.172-01>

Setiawan, K. E. P., Suwandi, S., & Winarni, R. (2024). A Representation of Eco-Theology in Toba Batak Society, Indonesia. *Journal of Law and Sustainable Development*, 12(1), e2633. <https://doi.org/10.55908/sdgs.v12i1.2633>

Siregar, D., & Gulo, Y. (2020). Eksistensi Parmalim Mempertahankan Adat dan Budaya Batak Toba di Era Modern. *Anthropos: Jurnal Antropologi Sosial Dan Budaya (Journal of Social and Cultural Anthropology)*, 6(1), 41. <https://doi.org/10.24114/antro.v6i1.16632>

Siregar, Z., Suprayitno, & Warjio. (2020). Sejarah Terbentuknya Lembaga Adat Partuha Maujana Simalungun. *Sejarah Dan Budaya: Jurnal Sejarah, Budaya, Dan Pengajarannya*, 14(1), 42–52. <https://doi.org/10.17977/um020v14i12020p42>

Tamba, H. K., Haloho, H. D., & Diansyah, A. (2022). Kondisi Kehidupan Masyarakat di Tanah Batak Setelah Masuknya Belanda. *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial*, 6(2), 444–453. <https://doi.org/10.30743/mkd.v6i2.5154>