

The Migration of Batak Toba Ethnic to Nagori Mariah Bandar in Pematang Bandar District Year of 1946 - 2011

Asnewastri

Department of History Education, Universitas Simalungun, Indonesia

ABSTRACT

The intensity of German missionary efforts that had previously worked in Tapanuli and then deploy the Gospel to Simalungun by utilizing the Batak Toba as their companion encouraged Batak Toba ethnic shift to Nagori Mariah Bandar. The rapid transfer is also triggered by the large demand for labor in Dutch plantations as well as other foreign private parties in Simalungun, especially Nagori Mariah Bandar to open rice fields in order to support food availability in Simalungun, especially on Nagori Mariah Bandar in Bandar subdistrict. The objective of study is to determine the role of missionary and the Dutch in supporting Batak Toba ethnic migration to Nagori Mariah Bandar, to know the geographical condition of Bandar and the characters of Batak Toba ethnic affecting the process of transfer to Bandar and to know the impact of Batak Toba ethnic migration to Nagori Mariah Bandar in Bandar subdistrict. The research method used is field research with qualitative descriptive approach. The results of this study indicate that the transfer of Batak Toba ethnic to Nagori Mariah Bandar was immensely influenced by the Dutch interest which used Batak people to open agricultural and plantation land, and the incessant efforts of German missionaries who had previously worked in Tapanuli, then spread the gospel to Simalungun especially in Nagori Mariah Bandar by utilizing the Toba Batak people as their companion.

Keyword : Migration, Batak Toba, Pematang Bandar

I. INTRODUCTION

Batak Toba Ethnic is one of the ethnics inhabiting the area of North Sumatra Province precisely in the highlands of Toba. The Batak Toba community is renowned for its eg "Maranak Sapputu Pitu Onom". Thus, the Batak Toba hometown commence to be crowded since the mid-19th century due to natural population increase while the area of agricultural land began to feel increasingly narrow. The expansion and opening of new rice fields is increasingly impossible due to various factors such as water and climate. it is similar to what was written by Simanjuntak (2004: 34) that "New community settlements can occur due to various things experienced in the old residential areas such as increasingly narrow farmland, densely populated settlements, the emergence of diseases that bring many deaths, social disputes that the fellow citizens forced some residents to seek and form livelihoods outside the old settlement ". It is a historical fact that Batak Toba ethnic has until now spread widely on various ragions in the archipelago. Some are farmers and many work out of

agriculture. They live in big cities, district towns, subdistrict towns, and villages in various side of the Republic of Indonesia including neighboring countries such as Singapore and Malaysia.

Once the vastness and the number of areas of North Sumatra that became the target of ethnic Batak Toba spread, almost all districts, even rural districts breached to seek a better life. One of the target areas of Batak Toba deployment in North Sumatera is Mariah Bandar, Bandar Subdistrict, Simalungun regency.

Discussing the migration of Batak Toba ethnic to Nagori area Mariah Bandar on Bandar Subdistrict of Simalungun regency can not be separated from their philosophy values which still held up to today. The values of Batak Toba ethnic cultural philosophy are hagabeon, hasangapon and hamoraon, and timbah with sahala. Every family longs for the offspring and longevity called gabe, Having wealth and prosperity so-called hamoraon, and having the social authority named sangap, and possessing the power that is called sahala

harajon, and the ability to be respected is called sahala hasangapon.

The rapid population growth not only puts pressure on agricultural land, but also for the township. Young families, are self-sufficient or in Batak Toba language called manjae, can encourage the establishment of new houses in the same village even the opening of the new village and the founders will attain a position or head or king of huta. For a tribal chief, sahara harajaon and sahala hasangapon appear from a special characteristic a prominent quality. This Sahala may fade or disappear from a tribal chief with signs: (1) the shrinking of the number of tribal member due to low birth rate or high mortality rate, (2) the failure of the tribal chief caused by the destruction through gambling, poor harvest experienced in the region, losing war etc.

The life pattern of the Batak Toba community for centuries, orienting merely on traditional natural processing, is slowly shifting to modern agricultural processing as well as to the efforts of other services. Even very significantly, around the beginning of the 20th century, the desire of the Batak Toba people to explore the area outside Mariah Bandar Bandar subdistrict Simalungun regency.

Their goal is to look for a better livelihood from their hometown or in Batak Toba term often so-called bona pasogit. According to them, the farms that have or have not been processed in the area of Bandar promising fertility for agriculture no longer. The decision to choose to migrate from bona pasogit to other areas outside Mariah Bandar Bandar subdistrict Simalungun regency, either temporarily moved (circular) or permanently migrants are not sufficiently seen solely from pushing factors or withdrawal factors itself.

Borrowing the terms of former Ephorus (Principal Leader) Huria Kristen Batak Prosten (HKBP), Pdt. Dr Justin Sihombing, the spirit of the displacement of the Batak Toba people is like jelok. Jelok is a vines' type that are very useful for humans. Jelok usually never get close to the parental yet day by day it is progressively away. Although the location is getting farther away, the fruit jelok still can be useful for humans. Therefore, Rev. Justin Sihombing describes the paradigm of thinking and attitude of Batak people continuing to propagate away

from their home region, but the spirit keeps trying to build itself to be fruitful and still useful for others wherever they are.

One of the areas which became the goal of Batak Toba displacement is the Simalungun region. Since news broke about Simalungun's circumstances in Tapanuli brought by mission officers, shortly there did Batak Toba people began to ensure the situation in various ways, including through the canoe from Balige to Samosir and to the Perapat or Tigaras. In fact, there are also directly through the Panahatan forest area moving into Tiga Dolok to Siantar by foot. (OHS Purba, Elvis F Purba, 1997: 5).

After seeing the area of Simalungun which Batak Toba people considered more promising than the bona pasogit, they then began to build an emergency house becoming the embryo of the village. After settling down they called the other brothers to move to Simalungun afterward, especially for those whose home area has only a very limited land.

The entrance process of Batak Toba tribe into the Simalungun region was driven by various factors from within and the influence of the Dutch colonial party, especially those who used Batak people for colonial interests and also the arrival of European missionaries in order to spread the Gospel to the land of Batak and Simalungun. The migration process does not happen in the same time but gradually.

On the other hand, the education of the western patterns they received from missionaries has opened their eyes to know more about world as well as guided them to be more independent in order to improve the welfare of their lives. While uneducated primarily peasants, from the beginning of the 20th century moved in groups to potentially sparsely populated areas. They cleared the forest and cultivated the swamps into agricultural and paddy fields. At the same time, educated people find employment in colonial government agencies, western estates, mines, hospitals, banks, schools and others outside Simalungun, with which they are paid wages and rank as well as achieving higher status.

The fast-growing progress of times and increasingly diverse needs of life has led to the Batak Toba ethnic's

life pattern to adapt to these developments. Batak Toba tribe strives to meet the diverse needs which may be very difficult to fulfill if they stay and work in their village. members or one family frequently left his village moved to another area. The endeavour to capture a better source of livelihood than in the village itself are generally so-called mangalului jumpalan nalomak. The movement of such residents is usually done for the purpose of settling. They move not only to the agricultural sector but also to the various activities that can provide income and improve their social status. For the poor, Toba Batak tribe encourage them to move to other areas as an event to overcome the poverty they suffer.

Based on the above background, the researchers are interested in conducting research entitle "The Migration of Toba Batak Ethnic to Nagori Mariah Bandar District Year 1946 - 2011".

II. RESEARCH METHOD

The research method used is field research with qualitative descriptive approach where the data obtained from the field related to research problems and analyze the data gained from interviews with Nagori Mariah Bandar people who know about the early arrival of the Batak Toba ethnic systematically and objective on the basis of available evidence, and compared to other sources such as books and other supporting literature.

III. RESULT AND DISCUSSION

Geographic, Topographic and Demographic Conditions

The ethnic of Batak Toba is the largest Batak ethnic group that traditionally lives in North Sumatra. Anthropologists usually refer to six Batak groups, namely Batak Mandailing, Angkola in South Tapanuli, Toba Batak and Pakpak in North Tapanuli and Batak Simalungun and Batak Karo in North East Tapanuli. Currently, all regions are part of the province of North Sumatra. Each of Batak sub ethnic actually has distinctive differences, especially in dialect, terms and some customs. (Johan Hasselgren, 2008: 63).

Bandar Area or in particular Nagori Mariah Bandar Bandar Subdistrict which became the focus of the origin of migrant Batak Toba to Nagori Mariah Bandar is a tetrian region that in the Dutch East Indies entered the Simalungun Residency. Of the many former residences of Dutch colonial political administration in Indonesia, the former Residency Simalungun is one area until now has not been made provincial area. Although the discourse and the struggle to become the former Residency of Simalungun never ceased, but it seems that the struggle to make Simalungun a separated province separate from North Sumatra continues to pursue a long and complicated political process.

On the defense topography, Simalungun region is less fertile because it consists of mountains and valleys. The soil is a red clay type. The inhabitants harvest mountains and dense forests by planting incense trees as distant plantations well-known from generation to generation since ancestors. The valleys between the hills are used as rice fields. In mountainous areas and hills such as Humbang, Samosir and Pangaribuan fields located in the valleys are generally rain-fed rice fields. (Bungaran Antonius Simanjuntak, 2009: 50-53).

Several rice field areas where river passes have self-managed sawadaya irrigation. Generally the fields are sterile , so the results are not sufficient each year. In flat areas such as Toba Holbung and Silindung valleys, rice fields are irrigated by government assistance. Generally, the livelihood of Nagori Mariah Bandar people is farming, either farming rice field or field (huma), gardening, among others: coffee, vegetables, and raising pigs, buffalo and cattle. But the results remain insufficient for a decent standard of living. The main food of the population is rice, besides wood and yams (gadong). Even in some places, especially in the mountainous region of Humbang, rice instead becomes additional food, while the main food is cassava and sweet potato. It shows how poor the Humbang mountain region is because it relies on rain-fed agriculture.

Batak traditional thought about the descendants led to the growth of Batak Toba ethnic fully rapidly. In the 1820s, Bandar territory was crowded with people. In Toba Silindung district there were 82 villages with a population between 60,000 and 80,000 people. The inhabitants of Toba Holbung are even more dead and

Humbang is still on it. This picture of population development is at least visible in Burton-Ward's travel report to the Silindung area of 1824. Over the next two decades, F. Junghun (1874) discovered a nearly identical picture of the population of Bandar. (Juandaha Purba, Martin Lukito Sinaga, 2003: 86).

When Cynicism occurred in the mid-19th century, the Batak Toba tribe emerged as an advanced group. Their numbers are growing prominently thanks to the zending efforts in the field of health. A family having ten or more children is common in traditional Batak society. This circumstances increasingly trigger the movement of Batak Toba to Nagori Mariah Bandar as well.

TABLE 1. The State of Worship House in Nagori Mariah Bandar Kecamatan Bandar

No	House of Worship	Amount	The amount of people
1	Catholic	2	863 people
2	HKBP	2	2.491 people
3	HKI	1	89 people
4	Indonesian Methodist Church	1	109 people
5	GKPI	1	156 people
6	Pentecost	3	476 people
7	Mesjid	1	49 people

Based on the above table can be known baghwa 90% or 4,184 residents Nagori Mariah Bandar is a Christian, and only 49 people or about 10% are Muslims. This indicates that the dominant influence of Census on this area is that it can be said that this is a Christian village or Kampung Batak people. So it is appropriate if this village becomes ideal for ethnic Batak Toba to improve their welfare. Furthermore, if observed by the author based on schooling facilities found in this area, it has found eight school units as can be seen in table 2 below:

TABLE 2. Situation of School Facilities at Nagori Mariah Bandar

No	The name of school	Amount
1	State Elementary	5
2	Private Elementary	1
3	State Junior High School	1
4	Private Junior High School	1
	Total	8

Based on table 2, it can be seen that the schooling facilities in Nagori is very minimal in terms of level,

there was only basic education which contains 6 units of Elementary School and 2 units of junior high school. This means that people around there should leave the village if they wanted to continue their education to the senior high school level.

The development of education is part of the development of the nation's generation. Good quality of education can produce great intelligent human resources and good quality of morals value. The Development of education in connection with the transfer of ethnic Batak Toba to Nagori Mariah Bandar needs to be developed both quality and quantity.

By the development of education, the public can raise their awareness of the importance of education for students. Physical construction of buildings and educational facilities are needed, including the improvement of quality and number of educators.

The development of Nagori Mariah Bandar brings an impact to the immigrants including ethnic Batak Toba. Its development has brought a positive impact to Nagori society.

Improvement of the quality and strength of the students is greatly enhanced, and in fact, Bandarakan has brought attention to educational activities.

Toba Batak Ethnic Migration to Nagori Mariah Bandar

In line with the current pace of development, Nagori County Mariah Bandar grown and developed rapidly both physically, economically, socially, culturally as well as the population. The Development in the Nagori Mariah Bandar area needs to be continued to be driven by the growth of economic centers throughout the region.

The Development in Nagori Mariah Bandar area needs to be balanced with spatial arrangement of area especially for central government / capital of district of Simalungun. Besides, in the area of Bandar Subdistrict, it is necessary to create growth centers, development and community in Nagori County, Mariah Bandar. In line with this and it is suitable with the policy of National Development in the framework of equitable

development and the balance of development between regions.

Kecamatan Raya in the region of Simalungun Regency seemed eligible to be the capital city of Simalungun Regency with the stipulation of Raya Subdistrict which is the location of the new capital is expected to gradually encourage the realization of the balance of development between regions in Simalungun regency.

The beginning of the entry of Christianization effort, which is followed by RMG zending to Simalungun especially Nagori Mariah Bandar District District Simalungun in 1903, is colored by vulnerable political tensions. The Dutch agitation and annexation of the independent Simalungun empires before 1888 has generated hateful and suspicious sentiments from the traditional rulers of Simalungun against the mostly white and Batak Toba people. Those who had previously been influenced by European culture, were suspected of being Dutch collaborators.

Political tensions in Simalungun, especially Nagori Mariah Bandar, in the period of Dutch colonialism's entry into Simalungun motivated the kings and rulers of Simalungun to be more careful to observe any changes caused by foreign penetration, including zending which basically supports the Dutch colonial government. This attitude has an effect on the cautious attitude of the Simalungun ruler to accept the entry of zending to his area.

Previously, RMG recognized Simalungun for the first time by seeing the report of expedition of Dutch colonial officials in the year 1865-1866. His introduction to the Asahan and Tanah Java areas of Simalungun populations was obtained from the Van Dijk expedition report. Controleur Toba writes in his report about the circumstances of Simalungun community. Van Dijk in his report mentions for the area Bandar, Siantar, Tanah Java and Tanjung Kasau already influenced by the religion of Islam. In this report, Van Dijk gets more information from Batak Toba people who have heard or crossed Simalungun. Evidently a lot of names of areas and clans and villages Simalungun which is not appropriate.

This report is of course very worrisome to the Netherlands, as it is felt that the widespread penetration of Islam will jeopardize the ambitions of colonialism in Simalungun. On the other hand, zending is also afraid that an increasingly strong Islamic penetration will complicate their efforts to convert those areas that still adhere to the tribal religion. RMG suffered excessive fear with Islamic permeation, especially with the Controleur Kok report which said that Simalungun authorities are ready to become Islam every time.

By the decisions of these RMG zendeling, Simalungun, especially Nagori Mariah Bandar Simalungun District officially became an area of a new field of mission. Following up on the decision, Ephorus Nommensen as the RMG leader requested the approval of the RMG Schreiber Director at Barmen to immediately send the envoy to the Simalungun. Before that, Nommensen had sent a letter requesting of a new zendeling force in connection with the desire of RMG to satisfy his evangelistic area to Samosir, Dairi and Simalungun areas. Nommensen also describes what we know about the area of Simalungun and its inhabitants as a consideration for the RMG Headquarters to immediately recommend the expansion of the mission area. (Juanda Purba, Martin Lukito Sinaga, 2003: 105).

Further expeditions and negotiations were carried out by Nommensen throughout the Simalungun area as well as the Dutch government and the Simalungun kings. Absolute preparation was carried out in this area with respect to the status of the Simalungun region ruled by traditional rulers who have not been fully subservient to Netherlands. The Dutch also have an interest in the zending mission in sanctioning its annexation and pacification efforts. The Zending party itself feels more freely and comfortably guarantees the security of the Dutch government over its mission activities in areas which had not fully subjected yet to Netherlands. From the negotiation step that is done zending clearly still tucked the suspicion of the kings of Simalungun because they along with the presence of zending with Dutch colonialism.

Cunnigham estimates since 1900 some Toba people have entered the Javanese Kingdom especially after Nommensen's visit to serve Christians in Nagori Mariah Bandar. Meanwhile, according to J. Tideman,

Simalungun land which later became a rice granary in East Sumatra on its mulan closed for especially for the Toba Batak people, such as the Kingdom of Java land until 1907 is still closed to immigrants from Tapanuli. This is due to the presence of the opposition movement of Java against the Dutch empire. Tideman also mentions the other reason is the large number of pirates in Lake Toba and the war between the kings causing the simalungun area is difficult to be the destination of their migration.

However, the migration of Batak Toba people received strong support from the Dutch government as well as Zending RMG who had worked in Tapanuli 1861. Zending strives to bring about change by evangelizing the Simalungun community and opening up fertile areas for rice paddy printing. After the Controler Coal negotiation with Bandar Bandar, the opportunity for migration to Batak Toba and the development of irrigation and financial assistance to succeed the migration of Batak Toba was done.

At first, there were only a few people migrated to Bandar. In 1907, there are only 280 people and there are 1760 inhabitants of the immigrants of Batak Toba tribe in 1912. In the early stages, migrants were infected with various diseases, until some of them died, they were also less able to adapt to the hot weather in Bandar. Subsequentl, in 190, a Dutch Controler was stationed at Bandar along with the placement of a zendeling who brought better conditions for migrants. In 1908, there was a preliminary negotiation with the ruler of Swapraja and Panei in order to be given an opportunity for Toba Batak immigrants to open rice fields. The first rice field was opened in 1910 by cutting down alang-alang and dry land which mostly in lowland Simalungun Bawah especially in Nagori Mariah Bandar Kecamatan Bandar Kabupaten Simalungun.

Although the initial harvest failed but there were immediate improvements. Then, the area of Simalungun increasingly known and flooded with Toba Batak immigrants who mostly come from Toba, Silindung and Humbang in the Residency Tapanuli. The Simalungun Kings controlled that area. Tideman said, "because it has not seen its land to the migrants, that is by opening Bahkora I and Bahkora II area of 2000 hectares." (Juanda Purba, Marti Lukito Sinaga, 2003: 80).

Tideman also said the economic conditions of the Toba Batak people were initially very poor in Tapanuli village. Their houses are generally very simple made of reeds and foliage. However, after the first harvest, some of the better houses has built by them so that Batak Toba village emerged in Simalungun. The migration of Batak Toba people increased swiftly entered the Simalungun, because simalungun has been already known by the Toba Batak people, although in 1908 and 1911 was infected by kolrela disease in their midst.

The Magnitude of Toba Batak migration can be seen from the following data which have been gathered by Tideman: In 191, there were 6500 people, 8800 people in 1915, 11250 people in 1917, 12840 inhabitants in 1919, and 20460 inhabitants in 1920. According to the census in 1920 there were 21,832 Toba people, and the number of Mandailing people are 4,699, resulting in a total of 26,531 immigrants in Simalungun. To fulfill the daily necessities of life, the Batak Toba people temporarily began to provide building materials for plantations, such as roofs and open cultivation around the plantation, (J. Tideman, 1922: 187)

The Dutch then kept the immigrants in places where the rice fields would develop around the lowland areas in which the river was diluted and develop the migration path of Tapanuli, in which the irrigation systems could be widely constructed. Batak immigration that flooded the lowlands of East Sumatra generally originated from the Toba region, on the southern shore of Lake Toba near Balige now and the Silindung valley where most of people in Tanjung City are Christians.

Netherlands fully supported the migration of Batak Toba people from North Tapanuli, even guaranteeing their safety but it is certainly with the political objective of Dutch colonialism. Netherlands wanted to ensure the economic interests of his estates to provide immigration budget funds for Toba batak people who want to enter Simalungun, especially Nagori Mariah Bandar. In 1914, Dutch established the office of Batak Toba people who organized their migration to Simalungun called Immgrate Bureau der Tobanezan and appointed Andreas Simangunsong as head of affairs for the migration of Batak Toba (Hoofd der Tobanezen). The RMG zending parties who have been working in North Tapanuli since

1861 have supported the migration of the Batak Toba Christians to Nagori Mariah Bandar hoping that their presence can divert the Simalungun people to be Christians, (R. William Liddle, 1992: 24).

Religious

People in Nagori Mariah Bandar Subdistrict is a religious society. It cannot be denied that Bandar is the beginning of the spread of the gospel in the area of Simalungun. In this context it feels like they are bounded in religious exclusivism. When we speak Simalungun we do not see ourselves in the differences of Christianity (Protestant or evangelical), Catholic, Islam because we are one, namely Simalungun. with the establishment of Toba Batak church called HKBP Nagori Mariah Bandar, in which besides the building also has been established a primary school, and junior high school run by the HKBP church. Further restrictions in 2011 are also made an awareness of the consideration of the increasingly growing population of the establishment of new churches like, HKI, GKPI in Nagori Mariah Bandar.

Highway Construction

The construction of highways around urban areas is very necessary. Therefore, in the inter-office environment has built a highway to connect the other offices. However, there are still found obstacles such as abyss, which must be stockpiled, or made a bridge. This requires a considerable budget so that the budget is done on an ongoing basis.

On the other side of the highway to Bandar also requires a clean road, a good road, and can be passed by the vehicle. Indeed, the road from Siantar to Nagori Mariah Bandar is still partially damaged. This needs attention, and the district government seeks to approach the North Sumatera Provincial Government so that the road can be rehabilitated immediately.

By the increasing access of transportation, the rural industry will grow, the farmers' households will do the processing activities that provide added value by marketing it. Two priorities of the economic development of the Simalungun Community Especially

the Nagori Mariah Bandar are: The construction of the means of transportation until no village is isolated.

IV. CONCLUSION

The critical geographic and topographical conditions and the limited productive land in Nagori Mariah Bandar due to the increasing number of its population, helped to accelerate the movement of Batak Toba people with the pretext of finding new jobs to Simalungun. Its natural fertility is suitable for agriculture and plantation.

The process of moving the Batak Toba tribe to Nagori Mariah Bandar was heavily influenced by the Dutch interests that used Batak people to open agricultural land and plantations, as well as incessant evangelistic efforts by German missionaries who had previously worked in Tapanuli, then spread the gospel to Simalungun especially in Nagori Mariah Bandar by utilizing the Toba Batak people as their companion.

The attraction of Nagori Mariah Bandar area for ethnic Batak Toba is the condition of the fertility of the soil, swampy, which is wide enough and it is very suitable for rice field residents to grow food. Farming paddy is a skill possessed by ethnic Batak Toba in his hometown.

In the colonial era, the Dutch and Japanese governments have helped to condition it so that the opportunity to move ethnic Batak Toba from Nagori Mariah Bandar is more opened for the purpose of opening rice fields in order to support the colonial food economy.

The movement of Batak Toba tribe to Nagori Mariah Bandar resulted in the abundance of villages in the empty Nagori Mariah Bandar, it also caused social conflicts with the community and traditional Simalungun rulers, although from the economic aspect, it made Nagori Mariah Bandar as a rice barn by the ability of Toba Batak people to open the land agriculture and cultivate it into productive rice fields.

V. REFERENCES

- [1]. T., Anthony Reid, 1987, *Revolusi dan Hancurnya Kerajaan di Sumatera*, Jakarta :Sinar Harapan

- [2]. Batara Sangti, 1977, Sejarah Batak, Karl Siniapar Company.
- [3]. Dada Mauraxa, 1973, Sejarah Kebudayaan Suku – Suku di Sumatera Utara, Medan, Binasastrawan.
- [4]. Hariyonoh, 1995, Mempelajari Sejarah Secara Efektif, Jakarta : Pustaka Jaya.
- [5]. Kuntowijoyo, 1994, Jalanya Hukum Adat Simalungun, Pematangsiantar, PD. Aslan.
- [6]. Kartini Kartono, 1986, Pengantar Metode Riset Sosial, Bandung : Alumni.
- [7]. Maknur Sinaga, dkk, 1999, Sejarah Perkembangan Dalam Negeri di Kabupeten Daerah Tingkat II Simalungun, Pematangsiantar: Bupati KDH Tk. II Simalungun.
- [8]. Alamak Huria Kristen Batak Protestan. Peraja Tarutung.
- [9]. E.St.Haraharap, Perihal Bangsa Batak, 1960, Jakarta: Bagian Bahasa Djawatan Kebudayaan Dep.P.P dan Kebudayaan.
- [10]. Hutagalung, W.M, 1926, Puslaha Taringot lo Taromba ni Bangsa Batak, Laguboti :zending.
- [11]. Jan Aritonang, 1988, Sejarah Pendidikan Kristen di Tanah Batak, Jakarta :BPK Gunung Mulia.
- [12]. Koentjaraningrat, 1981, Manusia Dan Kebudayaan di Indonesia, Jakarta, BPK Gunung Mulia.
- [13]. Lothar Schreiner, 1997, Telah Ku Dengar Dari Ayahku : Perjumpaan Iman Kristen Dan Adat Batak Di Tanah Toba, Jakarta : BPK.
- [14]. Nalom Siahaan, 1964, Sejarah Kebudayaan Batak, Suatu Studi Tentang Suku Batak, Medan : CV. Napitupulu & Sons.
- [15]. Nasution, A.H., 1976, Sekitar Perang Kemerdekaan Indonesia, Bandung : Angkasa.
- [16]. Paul B. Perdesen, 1975, Darah Batak Jiwa Protestan, Jakarta: BPK.
- [17]. Purba,OHS, 1998, Migran Batak Toba, Medan, Monora.
- [18]. Sitompul,A.A., Perintis Kekeristenan di Sumatera Bagian Utara, Jakarta, BPK Gunung Mulia.
- [19]. W. B. Sidjabat, 1982, Ahu Sisingamangaraja, Jakarta: Harapan.
- [20]. Tideman. J. 1992, Simeloengoen, Leiden: Stoomdrukkerij Louis H.Bacherer.