

Existency of Mandailing Batak Democracy in Maintain the Harmonization of Indigenous Communities

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Abstract

Each region must have a history of democracy brought by the elders in their respective regions. The democracy of the mandailing community, for example, has existed and developed for many years, but the democracy of the mandailing community is starting to be threatened because it is affected by globalization. Therefore, this paper aims to determine the democracy of the Mandailing community and how to maintain its existence. The research method used in this study is a qualitative approach. This research was also conducted by means of a literature study. The type of data used by the author in this study is primary data and then secondary data obtained from journals, documentation books and the internet. From the results of the study, it can be concluded that the existence of the Mandailing Batak democracy is successful and able to remain a bridge and maintain harmony in the diversity that the Mandailing tribe has. This is inseparable from the role of traditional leaders and religious leaders as well as community leaders who work together to maintain diversity and create a unique union from their democracy, and that is capable of developing a country from regional or traditional democracy and achieving the goals of democracy for the welfare of its people.

Keywords: democracy; mandailing batak; indigenous people.

Introduction

Since the beginning of the emergence of the idea of democracy that exists and develops in Indonesia, the aim is to involve the people and general agreement in reaching

decisions by maintaining mutual agreement. A prominent nationalist figure, the late Mohammad Hatta once stated in his writings that "in villages the democratic system is still strong and healthy life is part of the

essential customs, the basis is communal land ownership, where everyone feels that he must act on the consent together when conducting economic activities” (Hatta, 1970). Thus the democratic structure that lives within the Indonesian nation must be based on genuine democracy that applies in the villages. In particular, we encounter many in the villages or villages where the Mandailing community resides.

In other words, talking about democracy in maintaining harmony in indigenous peoples, especially the Batak Mandailing custom, is nothing more than discussing a library object or a relic left by our ancestors. Many of these library objects are now untouched and have begun to be put into museums for their function. However, this is different from the democracy that existed and continues to develop within the Batak Mandailing indigenous community, until now, they still maintain the existence of the library objects brought by their ancestors at that time and they call it the natolu pretext This library object is always opened and used in every traditional event, especially since it is considered a democracy in the style of the Mandailing Batak society.

In fact, I often find in reading materials that culture is never in line with government. However, with the existence of this paper, it can be refuted that the democracy that the

government glorifies can run well and smoothly with the customs of the Mandailing Batak people. This success that goes hand in hand cannot be separated from the role of traditional leaders and the assistance of government agencies that can function as a bridge between Pancasila democracy and the culture of the Mandailing Batak community. Moreover, the Pancasila democratic system which is the basis of the state in Indonesia is not a final and closed system. Pancasila, which is an open ideology, as stated by President Suharto some time ago, is of course still wide open to the idea of the cultural values of the Indonesian tribes themselves and the framework for developing and enriching their nuances (Sairin, 1995).

It is things like what President Suharto said that are seen by the Batak Mandailing community that even in terms of democracy they can still juxtapose their culture with the democracy that the government has issued. All of these are considered legitimate in order to achieve harmonization between the indigenous Batak Mandailing community and Pancasila democracy.

The following short article attempts to review the existence of Mandailing Batak democracy in maintaining the harmonization of indigenous peoples, an ethnic group originating from the western tip of the island of Sumatra.

Literature Review

Democracy

Democracy is people's sovereignty and representation, democracy requires a system of translating the will of the people into political action. The principle of popular sovereignty states that no human being or an elite can determine or impose how others should live, because democracy is the awareness that those who are led have the right to determine who leads them and where they are headed. Huntington (1995:5) states that democracy is an understanding and political system based on the doctrine of "power of the people" namely power from the people, by the people and for the people.

Therefore, basically democracy is the most complicated form of government compared to other forms of government. There are many conditions, contradictions and tensions for democracy to be successful in its implementation. It's natural like that, because democracy was actually developed not for efficiency but more for emphasizing responsibility. Dictator governments, for example, have more time coefficients in terms of making policies and acting than democratic governments, but if democracy acts, it can be ascertained that there will be support from its citizens, this cannot be separated from the role of democracy that can reach all elements of society, both those who

have positions or only common people.

In many countries that use a democratic form of government, it cannot be denied that the country is still a country that is growing and developing, therefore countries that use a democratic system must organize their government from the history and culture of the nation concerned. The basic and general principles that are recognized must still exist in a democratic country, because this is the most important benchmark in a democratic country, for example, even though the implementation varies, the procedure for making laws must exist in the form of making it must have basic principles and involve the people in the process of making it so that they feel they participate in making rules for the good of the next country.

As the key to understanding democracy there are basic principles that need to be known and applied, for example:

1. the principle of government based on the constitution, what is meant here is that the constitution is a legal product but in case of a state emergency it must be able to do more than just that.
2. Democratic general elections, in their implementation may differ between countries in terms of implementing this democracy, but whatever the style of democracy, the community must

be the main actor in their role in getting the right to vote and protection from the state for this.

3. Federalism, where the state government of local government.
4. Making laws, in this case openness to the population is an absolute right that cannot be tolerated, because it will have an impact on understanding the people's expectations.
5. An independent judicial system, of course, this kind of judiciary is always wanted by the people in order to get fair treatment both in their social, economic and political life (Hariantati, 2003). The form of injustice will have an impact on violence, but strangely when rich people rob the rights of the poor it is called business, but in contrast to the opposite, if the poor fight against the injustice they get, they will be referred to as perpetrators of violence who are sometimes labeled as radicals or terrorists.

Mandailing Batak democracy is an example of democracy that exists and continues to thrive in the Mandailing Batak community. The Mandailing Batak people have their own characteristics in their democratic system, this peculiarity cannot be separated from the philosophy of life adopted by the Batak people, in this case the Mandailing Batak. Based on the value of kinship which is based on a

democratic system, it is this which guides and even tends to force the Batak Mandailing community to obey the values and customs of the Mandailing Batak (Aritonang, 2008).
Indigenous Culture

Culture and society are like two sides of a coin, which cannot be separated from each other. In addition, Indonesia is a gathering place for various kinds of unique and beautiful social culture, which is suitable for travelers who want to see the charm of social culture to fulfill their longing to witness the Natural Wonderful Culture which is difficult to find in other parts of the earth today.

It was also mentioned by Soekanto (2001: 91) who stated that society is a form of shared life, whose citizens live together for a long enough period of time to produce culture. Indigenous peoples are defined as a legal entity, a unitary authority and an environmental unit based on equal rights to land and water for all citizens (Hazairin, 1970:44).

Judging from the changing times that continue to lead to the west, Indonesian people should maintain and preserve the customs that exist in their respective regions, including dances, special foods, regional clothes to their democratic style. The indigenous people of the Mandailing Batak tribe, for example, have a distinctive democratic style that has existed since ancient times

and is now starting to fade due to the regeneration of the Mandailing Batak people who are reluctant to preserve it. This mandailing Batak democracy system belongs to their ancestors which has been passed down from generation to generation. Efforts that need to be made in preserving these cultural customs include: (1) knowing the causes of the emergence of culture in the area, (2) exploring that culture, (3) getting used to using these cultural customs, (4) protecting them, (5) development, (6) utilization, and (7) documentation.

Method

This research is a qualitative approach. This research also uses literature study, literature study is a method used to collect data or sources related to the topic raised in a study. Literature studies can be obtained from various sources, journals, documentation books, internet and libraries. The type of data used by the author in this study is primary data by conducting interviews and observations during June 2021 with a number of informants, namely the traditional leader Mr. Andak Wahid Sir and the religious leader H. Awaluddin who were involved in every General Election event in Kampung Lama Lampangayung, Sungai Kanan, South Labuhanbatu, traditional leaders and other religious leaders using purposive sampling. Then this study also uses secondary data,

namely data obtained from journals, documentation books, and the internet (Sari, 2017).

Result and Discussion

Traditional Democracy

Democracy based on regionalism or known as traditional democracy is often symbolized by deliberation in its achievement, whether it is a decision or mutual assistance in implementing decisions, all decisions that will be taken later cannot be separated from the socio-economic aspect in rural and urban communities. and this is what is considered the basis of national development in building the existing culture. Traditionally, this Mandailing Batak democracy regulates the Mandailing Batak community in terms of general elections, be it the Presidential Election (Presidential Election), Gubernatorial Election (Governor Election), Pilbup (Regent Election), or Pileg (Legislative Election). In line with that, Mr. H.Awaluddin (4 June, 16.07 Wib) said the election made by the Mandailing community still prioritizes the dalihan natolu culture, although now the role of dalihan natolu continues to experience a decline in function because it is eroded by the changing times that are leading to the west so that many regenerations are not ignore the customs that should bind them.

According to Mr. Andak Wahid (June 7, 09.36 WIT) it is the customs that are chaired by the customary leader which is the basis that every indigenous people have the right to vote or be elected, whose nature still prioritizes harmony and continuity between Pancasila democracy and traditional democracy or in this The democracy of the Mandailing Batak people is Dalihan Natolu.

What is mentioned above is an ideal traditional democratic process that grew up in the Mandailing Batak community (Herijanto, 1994). The social, political and economic changes that have come from within and outside the region during the last five decades have raised the question of whether democracy in its original form as enshrined in the Constitution of the Republic of Indonesia is still alive and well. Mandailing Batak people. Because democracy, which is more regional in nature, is used more in the Mandailing Batak society than Pancasila democracy, which is glorified by the government. These things cannot be combined but can go hand in hand with the aim that Pancasila democracy continues and the democracy of the Mandailing Batak society continues to develop in the environment where it is located while maintaining its existence and regional existence.

Harmonization in Mandailing Batak Democracy

The achievement of harmonization of democracy in the Batak Mandailing community provides its own attraction to be seen and studied more deeply. Some things that can be found in the life of the Mandailing Batak people are the diversity that exists in the lives of their people, but in their daily lives, they are able to unite with the diversity they have. The differences that occur among the community do not become a barrier for them to continue to strengthen the sense of brotherhood. The differences are not only in daily life, they feel that the differences also occur in the democratic system that they implemented long before Pancasila democracy emerged and developed in their homeland, they already knew democracy which they called the Dalihan Natolu system or the system of kinship, brotherhood. that occurs because of family marriages which lead to a different model of democracy from western democracy or Pancasila democracy.

The democratic style offered by the Mandailing Batak community prioritizes a high sense of trust in their customary holders who are called customary leaders/kings in the area. In this trust relationship, Coleman (2008; 123) states that individuals will rationally provide trust if the ratio between the probability that the trustee will

maintain the trustor's trust and the probability that he will not maintain it is greater than the ratio between potential losses and potential gains.

In the political context of the Mandailing Batak community, this trust cannot be separated from the ties of brotherhood, kinship that exists because in their daily life in every association all will submit their trust to adat, in this case the adat leader. This was also mentioned by Mr. H.Awaluddin (June 4, 16.07 Wib) who said that the traditional leader must be able to serve as a home for the mandailing community, who can provide comfort, peace and be able to act as a fair mediator in the mandailing community. Continuing the words of religious leaders, Mr. Andak Wahid (June 7, 09.36 Wib) also said that traditional leaders were made a bridge between Pancasila democracy and traditional democracy, in this case the democracy of the Mandailing Batak people so that they continued to work hand in hand and carried out well. Therefore, in order for every election to run safely and peacefully, traditional leaders will be used as part of the election organizers to neutralize the partisanship of the community with the Natolu pretext and also Pancasila democracy which has been mandated by law.

This harmonization is formed and must be formed so that the Batak Mandailing indigenous people every year begin to understand the real

concept of Pancasila democracy. As said by religious leader Mr. H. Awaluddin (4 June, 16.07 Wib) if custom plays its role in politics, of course there is no significant friction between ethnicity and society, but because custom should not be infiltrated by politics, it is the character who takes over so that the correlation is maintained between traditional democracy and Pancasila democracy. Where the concept is not much different from the Mandailing Batak democracy that existed long ago, which was brought and inherited by their ancestors. This delay in understanding cannot be separated from the lack of synchronic education between government institutions that function in this area by involving traditional leaders from the Mandailing community itself. If the pattern and concept of harmonization had existed for a long time, then maybe the Batak Mandailing indigenous people would accept and feel comfortable with the concept of Pancasila democracy which is actually the same but the implementation is different.

Conclusion

The harmony that exists among the Mandailing community in a typical democracy of the Mandailing Batak, namely Dalihan Natolu cannot be separated from the influence of traditional leaders and religious leaders who work together to quell disputes or differences of

opinion between having to use traditional democracy and Pancasila democracy. Existence is expensive, because it will strengthen the ethnicity or culture that exists in the Mandailing community, which will have an impact on understanding for the Batak Mandailing indigenous people and more accepting of Pancasila democracy as the parent of various parent democracies, especially in Indonesia. Cold hands and the influence of power that traditional leaders and religious leaders are able to reflect on the Mandailing Batak community to be soft in attitude even though the Mandailing Batak philosophy is known to be harsh and ignorant. The emergence of the existence of the Mandailing Batak democracy will later become the guardian of harmony in the Indonesian indigenous peoples who live at the tip of the island of Sumatra.

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