

# THE ROLE OF NAPOSO NAULI BULUNG IN PRESERVING BATAK MANDAILING CULTURE IN BANGAI VILLAGE, TORGAMBA DISTRICT, SOUTH LABUHANBATU REGENCY

Syaiful Amry Harahap <sup>a\*)</sup>, Syarbaini Saleh <sup>a)</sup>, Yummy Jumiati Marsa <sup>a)</sup>

<sup>a)</sup>Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

<sup>\*)</sup>Corresponding Author: [amryharahap09@gmail.com](mailto:amryharahap09@gmail.com)

Article history: received 24 October 2022; revised 26 October 2022; accepted 02 November 2022

DOI: <https://doi.org/10.33751/jhss.v6i3.6795>

**Abstract.** *Naposo Nauli Bulung* is a group of village youths and girls founded on custom, and the implementation of *Naposo Nauli Bulung* is in line with the *Batak Mandailing* custom. In an effort to preserve the culture of the *Batak Mandailing*, *Hatobangon* and *Harajaon* established *Naposo Nauli Bulung* so that traditional activities can be carried out with the presence of village youths and girls. Apart from that, *Naposo Nauli Bulung* also seeks to form and bring good changes for young people in *Bangai Village, Torgamba District, South Labuhanbatu Regency*. One of the efforts made by *Naposo Nauli Bulung* is to hold various kinds of educational, religious, even socio-cultural programs in order to achieve cultured, civilized and dignified youth. This study aims to identify and describe the role of *Naposo Nauli Bulung* in preserving the *Batak Mandailing* culture in *Bangai Village, Torgamba District, South Labuhanbatu Regency*. This research is a qualitative research with a case study type. In this study, there were 10 informants, namely the head of *Bangai Village*, the traditional leader (*Harajaon*) of *Bangai Village*, the traditional leader (*Harajaon*) of *Sorik Village*, the traditional leader (*Harajaon*) of *Rasau Village*, the traditional leader of *Nauli Bulung*, the local community and members of *Naposo Nauli Bulung*. The method used in this study is observation and interviews. The results of this study indicate that the role of *Naposo Nauli Bulung* in preserving *Batak Mandailing* culture aims to form attitudes and responsibilities towards *Naposo Nauli Bulung*, increase a sense of concern for the *Mandailing* community, assist in all activities in *Marhorja* traditional events and preserve local *Batak Mandailing* culture in *Bangai Village Torgamba District, South Labuhanbatu Regency* through the role of *Naposo Nauli Bulung*.

**Keywords:** youth empowerment; caring sense; local culture; *Naposo Nauli Bulung*

## I. INTRODUCTION

Indonesia is one of the countries that has the most ethnic, cultural and linguistic diversity in the world. There are 1340 tribes, 2500 regional languages and 5300 special foods ([\[1\]](https://Indonesia.go.id,n.d.)). This diversity is recorded in the country's motto, namely "*Bhinneka Tunggal Ika*" which means "Different But Also One" (Suparlan [2]). This diversity can also be seen in North Sumatra Province. There are 8 ethnic groups that inhabit the North Sumatra region, namely: Toba Batak in Toba district, Samosir, Humbang Hasundutan, North Tapanuli, Central Tapanuli and Sibolga City. Simalungun Batak in Simalungun Regency and Pematang Siantar City. *Batak Mandailing* in *Mandailing Natal District, Padang Lawas, North Padang Lawas. Karo Batak in Karo District. Pakpak Batak in Pakpak Regency, Dairi. Angkola Batak in South Tapanuli and Padangsidempuan City. Malays in Langkat, Deli Serdang, Serdang Bedagai, Batu Bara, Asahan, Labuhanbatu, North Labuhanbatu, South Labuhanbatu Regencies, Medan City, Binjai City, Tebing Tinggi City and Tanjung Balai City. Nias in Nias, South Nias, West Nias, North Nias and Gunung Sitoli Municipalities* ([dprd-sumutprov.go.id](http://dprd-sumutprov.go.id), n.d. [3]). The spread of the Batak ethnicity was very rapid, reaching the eastern part of North Sumatra, namely South Labuhanbatu Regency. Data from the Central Bureau of Statistics for South Labuhanbatu Regency records that around 45.61% of the people who live in South

Labuhanbatu Regency are of Batak ethnicity (<https://Labuhanbatuselatankab.Bps.Go.Id/>, n.d. [4]).

The Batak people in South Labuhanbatu Regency make up the majority of the *Batak Mandailing* and Angkola Batak, as well as the Toba Batak and Simalungun Batak ethnicities ([www.labuhanbatuselatankab.go.id](http://www.labuhanbatuselatankab.go.id), n.d. [5]). The percentage of *Batak Mandailing* in South Labuhanbatu Regency is as follows: Sei Kanan District 78.30%. Kotapinang District 55.65%. *Torgamba District* 41.16%. *People's Village District* 30.48%. *Silangkitang District* 18.48%. This activity can be seen in traditional events held by the *Batak Mandailing* tribe, where the event must be agreed upon by *Dalihan Na Tolu* such as *Harajaon* (king), *Hatobangon* (parents), *Mora* (uncle), *Kahanggi* (cousin), *Kahanggi* ((brother/sister) brother-in-law) and *Pisang Raut* (sister-in-law) and *Naposo Nauli Bulung* (youth/girl) (Hutabarat, 2018). At the *Horja* event, the *Batak Mandailing* ethnicity has a very unique event stage, such as: *Martahi Pabua Hon. Martahi Naposo Nauli Bulung. Martahi Martuppak. Makkobar Boru, Patuaekkon, Mangupa-Upa, Manortor, Mangambat Barang, Mangayapi. Mamuhun. Mangambat Boru and Mebat*. Tradisi *Indahan Songgot*. The Beautiful *Songgot* tradition for girls who are married and 7 months pregnant with their first child, will be given from their mother. The *Batak Mandailing* allow same-name marriages because they are based on Islamic religious law. *Manortors* of

the *Batak Mandailing* ethnicity are prioritized on sons, and involve *Harajaon*, *Hula Dongan* and *Naposo Nauli Bulung*. *Naposo Nauli Bulung* is a group of village youths who become the fence of the village in terms of developing creativity both in social, cultural, religious and educational terms (Hutabarat [6]). *Naposo Nauli Bulung* in the *Batak Mandailing* custom, namely boys and girls who are adults and are not married or are teenagers. Their energy can already be used in *Horja* matters (traditional ceremonies). *Naposo Nauli Bulung* is under the auspices of *Hatobangon* and *Harajaon*. *Naposo Nauli Bulung* has no right to make policies inside or outside the village without the knowledge and permission of *Hatobangon* and *Harajaon* (Sari [7]). In every activity that takes place in the *Batak Mandailing* tribe, *Naposo Nauli Bulung* has a role in every process of its activities. The first activity is *Martahi Naposo Nauli Bulung*. *Martahi Naposo Nauli Bulung* will be held before the *Horja* (event) is held. At the *Martahi Naposo Nauli Bulung* event, the things discussed cover the entire *Horja* (event).

As well as agreements and teamwork discussed at *Martahi Naposo Nauli Bulung*. The agreement in *Martahi Naposo Nauli Bulung* was ratified by *Harajaon*, *Hatobangon* and the chairman of *Naposo Nauli Bulung* using *Tepak Napuran* (*tepak sirih*) wrapped in yellow cloth (Rudiansyah Siregar, Elly Prihasti Wuriyani [8]). *Naposo Nauli Bulung* is active in preserving the *Batak Mandailing* culture. This research was written to determine the extent of the role of *Naposo Nauli Bulung* in preserving the *Batak Mandailing* culture. This problem is interesting to study, because of the high desire and interest of *Naposo Nauli Bulung* to maintain local culture. Efforts made by *Naposo Nauli Bulung* in customary activities to make it easier and more structured. Maintaining traditional cultural arts values and adapting to the times. The aim of cultural preservation is to revitalize local culture regarding understanding to raise awareness of preserving local culture (Ikrar [9]). The task of *Naposo Nauli Bulung* is not only that, but all activities in the *Batak Mandailing* tribe are the main task of *Naposo Nauli Bulung*.

## II. RESEARCH METHODS

This research uses a qualitative approach with descriptive methods. This research seeks to describe an image or a situation that occurs in the field, as well as to view and understand the situation being studied. By means of observation, interviews and documentation, which were then compiled and this research was not set forth in the form of numbers (Lexi J, Maleong [10]). A qualitative approach with a descriptive method is considered relevant by researchers, because according to the research that will be carried out by researchers, the main subject of the study to be studied is with regard to the role of *Naposo Nauli Bulung* in preserving the culture of the *Batak Mandailing*. Data collection techniques are the most strategic steps in research, because the purpose of research is to obtain data. In this study, as a determinant of the success or failure of the research, researchers used 3 data collection techniques, namely: Observation, Interview, Documentation. Before going down to the field to collect

data, the researchers made observations of *Naposo Nauli Bulung* in *Bangai Village*, District, South Labuhanbatu Regency. The interviews were conducted at the village office and at the informant's house, while asking the informant to do documentation in the form of pictures and sound recordings of the information provided by *Harajaon*, *Naposo Nauli Bulung* and the village government.

The types of data in this study are primary and secondary data. Primary data was obtained directly from the field in the form of observations and interviews with *Naposo Nauli Bulung* in *Bangai Village*, *Torgamba District*, South Labuhanbatu Regency. Before conducting the interviews, the researcher first contacted the informants and made an appointment. Meanwhile, the secondary data the researcher obtained was data on the list of *Naposo Nauli Bulung* members. The data analysis used in this study is the Miles and Huberman Model. Data analysis in qualitative research is carried out when data collection takes place within a certain period and is related to the focus being studied. Analysis activities consist of three streams of activities that occur simultaneously, namely data reduction, data presentation, and drawing conclusions or verification (Sugiyono [11]). The data analysis in this study was group in nature, namely *Naposo Nauli Bulung* in the Preservation of *Batak Mandailing Culture* in *Bangai*, *Torgamba District*, South Labuhanbatu Regency.

## III. RESULTS AND DISCUSSION

### *Purpose of Establishing Naposo Nauli Bulung*

Based on the results of the research, the purpose of forming *Naposo Nauli Bulung* in *Torgamba District* cannot be separated from the efforts of *Harajaon* and *Dalihan Na Tolu* in passing down local cultural values of the *Batak Mandailing* to their descendants. By placing *Naposo Nauli Bulung* as a shelter for the sons and daughters of the *Batak Mandailing* which was formed by *Dalihan Na Tolu* (*Mora*, *Anak Boru*, *Pisang Laut*), I hope that the *Batak Mandailing* culture can be continued and the *Naposo Nauli Bulung* participation in every activity that exists within the ethnic group. *Batak Mandailing*. Because in *Dalihan Na Tolu* there are norms that regulate the life system of the *Mandailing* ethnic community (Pulungan. [12]). This effort was carried out by *Harajaon* and *Dalihan Na Tolu* because at every traditional party held by the *Batak Mandailing* ethnicity, there is no participation of young men and women.

So that *Hatobangon* and *Harajaon* took the initiative to establish *Naposo Nauli Bulung* by gathering *Dalihan Na Tolu*, with the hope of forming a youth organization that is in line with the *Batak Mandailing* custom. In the formation of *Naposo Nauli Bulung*, youths are allowed to use *tepak burangir* and promises. The promise was made by *Naposo Nauli Bulung* as *Abd Saibani Lubis* said as follows:

“*au pe siap ma au, dohot manarimo ma au sude sahat-sahat ni raja i, naro sian bagas godang, ipe mulak tu dongan-dongan do, molo olo ni hale, ima olo ni hami, mula inda olo ni hale, ima inda olo ni hami*” (the *Batak Mandailing* language).

It means:

"I am also ready and willing, and accept all the orders given by the king who comes from the great house, and the rest is returned to all my friends, if they agree, then I agree, if they refuse, then that is also a refusal from us all" (Interview, 2022).

The meaning of these words indicates the readiness of *Naposo Nauli Bulung* in every activity in the *Batak Mandailing* ethnicity, be it traditional parties and other activities. Because the main goal in the form of *Naposo Nauli Bulung* is to replace *Harajaon* or the main support for the *Mandailing* custom which is handed over to his successors, *Naposo Nauli Bulung* is expected to provide energy or contribute to the *Mandailing* ethnicity with the aim of preserving *Batak Mandailing* culture in *Bangai Village*, *Torgamba District*, *South Labuhanbatu Regency* with the existence of an organization *Naposo Nauli Bulung* customary youth.



Figure 1. *Martahi Naposo Nauli Bulung*

The picture above is a traditional *Martahi* activity carried out by *Naposo Nauli Bulung*. At the *Martahi* ceremony, the seat is in accordance with its position in the *Mandailing* custom. The leading seat is filled by the *Harajaon*, then filled by *Mora*, *Kahanggi*, *anak boru* and *pisang raut*. The *Martahi Naposo Nauli Bulung* event uses *Tepak Burangir* which is wrapped in yellow cloth, as a marker of the official *Batak Mandailing* custom event. Then the *tepak burangir* is carried around on his knees by the *Mora*, and surrounds the *Naposo Nauli Bulung*. And after that, the *Martahi Naposo Nauli Bulung* event will be opened by the *Harajaon*.

The purpose of *Martahi Nauli Bulung* is to be the opening ceremony for the opening of the *Batak Mandailing* traditional party, and the main task of *Naposo Nauli Bulung* is to participate in every existing and structured activity. Starting from *martahi naposo nauli bulung*, *martahi martuppak*, *makkobar*, *mangoloi*, *mangambat barang*, *mangambat boru* and others. This activity was carried out voluntarily and related to the preservation of the local culture of the *Batak Mandailing* to *Naposo Nauli Bulung*. As well as the purpose of forming *Naposo Nauli Bulung*, among others.

#### Strengthening Friendship Between *Naposo Nauli Bulung* *Batak Mandailing*

In 1735 a settlement was founded by 3 brothers named *Raja Satia Hasibuan*, *Raja Baginda Sdogoron Hasibuan* and *Raja Jasoritua Hasibuan*, then the two younger siblings split up to build a settlement in the upper reaches of the village. As the years go by, the village is getting more and more

populated. So that 3 villages were established named *Bangai Village*, *Rasau Village*, and *Sorik Village*. *Bangai Village* is led by *Raja Baginda Sdogoron Hasibuan*, who oversees several villages in the vicinity, starting from *Bangai Hulu*, *Bangai Jae*, *Parira* and *Tapian Mardeka*. Considering that at least young people are starting to grow up in each village, and seeing the many traditional events that are held. There was a lack of manpower from *Hatobangon* and the community, so that the *Harajaon* held a *pandohoni* to the *raja suhut ni huta* who was in another village, to ask for help from the *Naposo Nauli Bulung ni huta*. So all *raja ni huta* mobilized their *Naposo Nauli Bulung* to participate equally in carrying out or carrying out traditional events held in the village. After that, the king of *Bagas Godang* held *Martahi Naposo Nauli Bulung* at the *parhorja's* residence, and each village mobilized its youth to participate in carrying out *Martahi Naposo Nauli Bulung*. At the *Martahi Naposo Nauli Bulung* event, each village represented *Mora*, *Kahanggi*, *anak boru* and *pisang raut* in the *Martahi Naposo Nauli Bulung* event. Then recite the promise in the *Martahi* activity.

Then served *tepak burangir* and drinks in the form of sweet tea and coffee. After that *Naposo Nauli Bulung* summarized each activity to be carried out, and divided each field of work into each. The clothes worn by the *Naposo Nauli Bulung* must use a black cap and a sizzling cloth, while the *nauli bulung* must wear closed and *marabit* clothes. In this activity, *Naposo Nauli Bulung* will work with each other and work together. And after the *Horja* is finished, *Naposo Nauli Bulung* will be fed at night as a token of gratitude for the *parhorja*. And at the meal the position of his seat was also adjusted to his position in the village where he lived.

#### *Naposo Nauli Bulung* Empowerment

As an effort to empower young people, who have a responsible attitude and are sensitive to the environment in the surrounding community, *Harajaon* formed *Naposo Nauli Bulung* as a forum for empowering young people and women. It is hoped that, with the presence of *Naposo Nauli Bulung*, village youths and young women can use the *Naposo Nauli Bulung* forum as a developer of the interests and talents of young people and women. And with its form *Naposo Nauli Bulung* it can make youth wise in various aspects of life that are currently developing. By providing input to colleagues in *Naposo Nauli Bulung*, and sharing knowledge with *Naposo Nauli Bulung*.



Figure 2. *Naposo Nauli Bulung's* activities in *Marhorja*

The efforts made by *Naposo Nauli Bulung* are very important in the progress of young people and girls in *Bangai Village*, because with *Naposo Nauli Bulung*, many young

people have volunteered to have careers. As well as in every activity that takes place in the *Batak Mandailing* ethnicity. *Naposo Nauli Bulung* works together and mutually cooperates in carrying out the tasks that have been given. At the *marhorja* event, usually *Naposo Nauli Bulung* will be mobilized by the *Harajaon* to help with the event. With a variety of jobs, *Naposo Nauli Bulung* usually works to *memasang teratak*, *memasak nasi (mardandang)*, *mangoloi*, *mengangkat barang*, *mangambat boru*, and *Tor-tor Naposo Nauli Bulung*. In misfortune, usually *Naposo Bulung* will join the *makkuari kubur*, *mangangkat kranda*, *markulhu*, etc. While the *nauli bulung* is deployed for *mangiris*, *marmasak*, *mangidangi*, *marinek*, *mandongani* and preparing *bunga rampe*.

### Increasing the Sense of Concern for the Batak Mandailing Ethnicity

As we know, in traditional party activities, the interest of young people to participate in the event is very minimal, because the event is very tiring and there is no reward. Therefore, the purpose of the formation of *Naposo Nauli Bulung* is as a place for *Naposo Nauli Bulung* to rejoice in activities that exist in the *Batak Mandailing* ethnicity. With the aim of forming civilized, dignified and useful youth. In order for *Naposo Nauli Bulung* to be sensitive to everything that happens in the life of the *Mandailing* ethnicity, be it in the fields of education, religion and society. Utilizing local wisdom which directly supports education that teaches and transmits culture (Herliani, 2020). In the field of education, *Naposo Nauli Bulung* voluntarily teaches village children wholeheartedly, be it reading, writing, mathematics, English, Arabic and others. Meanwhile, in the religious field, *Naposo Nauli Bulung* took part in *commeMora* ting the *maulid* event, *tahfizd Al-Quran*, holding *Koran* studies to Islamic musicals. Meanwhile, in the social sector, *Naposo Nauli Bulung* is always on standby to become the guardian of the *ni huta* or village fence, who is ready to help and carry out everything that exists in the *Mandailing* ethnic community.

### Preserving the Local Batak Mandailing Culture

The *Batak Mandailing* ethnicity is an ethnic cultural tribe found in North Sumatra Province. The *Batak Mandailing* ethnic group inhabits almost the entire southern region of North Sumatra Province. Such as South Tapanuli Regency, *Mandailing Natal* Regency, *Padangsidempuan* City, *Padang Lawas* Regency and *North Padang Lawas* Regency. As one of the largest ethnic groups in North Sumatra province, the spread of ethnic *Mandailing* tribes is very rapid, to the South *Labuhanbatu* district, to be precise in *Torgamba* District. The development of the *Mandailing* ethnicity in *Torgamba* District is very rapid, as an effort to preserve the culture of the *Batak Mandailing*, *Nauli Bulung* in *Torgamba* District, to be precise in *Bangai* Village, is trying to preserve local culture, with the participation of *Naposo Nauli Bulung* in every customary or *Horja* activity that is carried out. In preserving local culture, there are various ways that can be done by the younger generation, such as participating in cultural tradition ceremonies or activities, and participating in protecting these traditions from foreign cultural colonization (Aprilia Maryani,

2022). Like *Marhorja* Godag, *Naposo Nauli Bulung* participated in the *Naposo Nauli Bulung* Manortor.



Figure 3. *Tor-tor Naposo Nauli Bulung*

In the activities of the *Naposo Nauli Bulung* manortor, the position or ranks in the *manortor* are adjusted to the position of *Naposo Nauli Bulung* in his village. If as *Mora*, then the position at the front is filled by *Mora*, then the position behind *Mora* is filled by *anak boru*, *Kahanggi* and *pisang raut*. In the manortor *Naposo Nauli Bulung* dance, it is mandatory to use the *ulos* as a sling, and in *naposo bulung* it is mandatory to use a black cap. While *nauli bulung* must wear a cloth or skirt. In the *tortor Naposo Nauli Bulung* dance, this has meaning in every movement, the *mangayapi* movement is a sign of respect for *Mora* or the king. While the movement of the *tor-tor alap-alap* is a welcome or welcome dance.

In the *manortor Naposo Nauli Bulung* dance, not all members of *Naposo Nauli Bulung* can participate in the *tor-tor Naposo Nauli Bulung* dance. In this *tor-tor* dance, only people are chosen by the *Harajaon* or relatives of the *parhorja* godang. Because the *tor-tor Naposo Nauli Bulung* dance is only performed on certain occasions, such as *Horja* godang. the *tor-tors* are also accompanied by the *gordang Sambilan* musical instrument, like an inseparable pair between the *tor-tor* and *gordang Sambilan* (Dewi et al., 2022). For *tor-tor* performances, there are two kinds of dancers, namely *na manortor* or *panortor* meaning dancers, and *pangayapi* meaning accompanying or protecting *na manortor*. The positions of the two dancers are the front row for the *na manortor* and the back row for the *pangaapi*. The *panyaapi* must have a lower position than the *panortor* in terms of customary status in relation to the ceremony. For example, if the *Mora* is the *manortor*, then the one who becomes the *panhayapi* is the *anak boru*, if the *anak boru* is the *manortor*, then the one who becomes the *pangayapi* is the *pisang raut*. (Harahap, 2016.)

In *Horja*, *Godang Nauli Bulung* will carry out their main duties as forest guards. Participate in all *Horja* Godang activities until completion. This tradition is carried out in order to preserve local culture owned by the *Batak Mandailing* ethnic community. Because with the participation and role of *Naposo Nauli Bulung* in these customary activities, the culture owned by the *Batak Mandailing* ethnicity can be

inherited by *Naposo Nauli Bulung* in *Bangai Village, Torgamba District, Labuhan Batu Selatan Regency*.

To continue to preserve the local culture, *Naposo Nauli Bulung* often holds meetings or attends every traditional event, and helps everything that is in the customs of the *Mandailing* ethnic community. The values of local wisdom contained therein really need to be preserved, both environmental, cultural and religious aspects as part of human life (Mantaka, 2017). In addition, *Naposo Nauli Bulung* teaches young men and women in *Bangai Village, Torgamba District*, the *tor-tor* dance along with its positions and etiquette in customs. Like *marhata-hata* in custom or the various congratulations that belong to the *Batak Mandailing* ethnicity, as Sutan Aflah Agan Hasibuan said as follows:

“*sada, dua, tolu, opat, lima, onom, pitu, pitu sundut suada mara, pitu sundut suada nyae*” (the *Batak Mandailing* language).

It means:

“one to seven generations, no pain in life, one to seven generations are kept away from all dangers and diseases” (Interview, 2022).

The purpose of forming *Naposo Nauli Bulung* is very clear, that one of the main goals of forming *Naposo Nauli Bulung* is as a forum for *Mandailing Batak* youths to preserve the culture of the *Mandailing* ethnicity. *Naposo Nauli Bulung* is considered capable of passing on the culture he has, as well as a burning youth spirit that can maintain the culture he has. Because *Naposo Nauli Bulung* is the main spear that brings good changes in the *Mandailing* ethnic community. So as to increase the ability of *Naposo Nauli Bulung* to be civilized and to know how the *Batak Mandailing* ethnic civilization system works. The same is true with preserving the local culture of the *Mandailing* ethnic community.

#### *The Role of Naposo Nauli Bulung in the Batak Mandailing*

*Naposo Nauli Bulung* is a group of young men and women who have been brought up by custom, with the aim of *Naposo Nauli Bulung* becoming *Jagar-jagar ni huta* or village fence. The role of *Naposo Nauli Bulung* in the life of the *Mandailing* ethnic community is very much needed. Be it in the aspects of social life, education, economy to religion. The role of youth is as agents of change in all aspects of national development. This means that youth as a person or group is expected to be able to bring about change and must be involved in the development process (Pledge, 2019). *Naposo Nauli Bulung* sometimes forgets his role and responsibility to the community which should help the community in carrying out customs and also assist in carrying out religious activities, there are many hopes from parents, *Hatobangon, Harajaon* and also other communities for the development of this village brought by *Naposo Nauli Bulung* (Matondang & Sartika, 2018).

The role of *Naposo Nauli Bulung* in the *Mandailing* community includes everything in *Bangai Village, Torgamba District, South Labuhan Batu Regency*. The various activities

carried out by *Naposo Nauli Bulung* had a great impact on the life of the *Mandailing* ethnic community in *Bangai Village*. *Naposo Nauli Bulung* has always prioritized the interests of the community as the main goal of forming *Naposo Nauli Bulung*. The interests that exist in the *Batak Mandailing* ethnic community are always carried out together in mutual cooperation with each other. The presence of *Naposo Nauli Bulung* in every activity always makes the activity easier. Whether it's *marhorja* godang activities, rituals and religious events, education and even social culture.



Figure 4. *Naposo Nauli Bulung* in Various Activities

Youth have a very important role in society, without youth the activities in society will be less than optimal. In community activities, the role of youth cannot be underestimated in terms of programs, implementation to evaluation, it is youth who play a very important role here (In'am, 2020). *Naposo Nauli Bulung* also plays a role in developing various kinds of programs that exist within the *Mandailing* ethnic community, such as holding educational, Islamic, character building and adab activities through mosque youth, sports, arts and culture activities. Related to the role of *Naposo Nauli Bulung* in the *Mandailing* ethnic community in *Bangai Village, Torgamba District, South Labuhanbatu District*, it can help and facilitate the community, especially in *Bangai Village*. Then the function of *Naposo Nauli Bulung* brings change to young men and women, and tries to maintain the culture that belongs to the *Mandailing* ethnic community. In addition, with the role of *Naposo Nauli Bulung*, the culture owned by the local *Mandailing* ethnic community will maintain its sustainability. The role of *Naposo Nauli Bulung* is as follows.

#### *Helping Natobang Natobang Rajani Adat*

Activities in traditional events, of course, cannot be carried out by one party alone, but need help and calm from *Naposo Nauli Bulung*. The purpose of helping *Natobang Natoras Rajani Adat* is that *Naposo Nauli Bulung* always participates and helps and carries out activities organized by *adat Rajani Huta*. Because in the *Batak Mandailing* *Paradatan* there are several jobs that cannot be done by the king, as Tongku MA Hasibuan said as follows:

“*hombar do adat dohot naposo nauli bulung, dohot bahat do karejo ni hatobangan ni, nasu bisa dikarejohon, on ma gana na adong naposo nauli bulung. Harana tenaga nalema dohot bantauan sian naposo nauli bulung ma, nabisa manuntaskon ni, lagian dope ise dope patorus adat nita halak mandailing on anggona hamu*”

*naposo nauli ulung i. dohot sabagaian di tiop-tiop haganupan napottingan do peran hamu naposo nauli bulungon bagi hamajuan ni huta on lek su mar adat” (the Batak Mandailing Regional Language).*

It means:

“In line with custom, *Naposo Nauli Bulung*, and there are many activities of the king, which the king cannot do. Because it is the energy and assistance from *Naposo Nauli Bulung* who can solve it, besides who else will continue our *Batak Mandailing* custom if not *Naposo Nauli Bulung*, and in every customary activity it is your role that brings progress to this village so that it remains civilized.” (Interview, 2022).

*Naposo Nauli Bulung* cannot be separated from adat, because the formation of *Naposo Nauli Bulung* is based on custom and together with the *Mandailing* custom in preserving the local culture of the *Batak Mandailing*. In the activity of helping *natobang natoras rajani adat*, *Naposo Nauli Bulung* has always been a subordinate of *Hatobangon* in customary activities. Besides, only certain people are allowed to provide tools in *maradat*, such as *Mora* or *Anak Boru* in *Naposo Nauli Bulung*. And those who are allowed to serve food to the king are also obliged to *Naposo Nauli Bulung*, with some rules and ethics in serving it. Based on the role of *Naposo Nauli Bulung* in helping *natobang natoras rajani huta Bangai Village* with the aim of assisting the king's activities and in line with existing customs in *Bangai Village, Torgamba District, South Labuhanbatu Regency*. and the preservation of the *Batak Mandailing* culture was passed on to *Naposo Nauli Bulung*. In order to keep its characteristics protected, efforts to prevent and overcome those that can cause damage, loss or extinction of culture in the form of ideas, behavior and cultural works including the dignity and worth and cultural rights caused by human actions or natural processes. Then development is an effort in creating, which allows for the refinement of ideas, behavior, and cultural works in the form of changes, additions, or replacements according to the rules and norms that apply to the community that owns them without compromising their authenticity (Sahadi, 2019). In order to continue to preserve the *Batak Mandailing* culture, the role of *Naposo Nauli Bulung* is very much needed to continue to maintain, care for and preserve it.

#### IV. CONCLUSION

Based on the results of the research above, it was found that the main goal in forming *Naposo Nauli Bulung* was to assist traditional activities in *marhorja*, as well as empowering youth and young women to benefit the local community. This study aims to see how the role of *Naposo Nauli Bulung* in preserving the *Batak Mandailing* culture in *Bangai Village, Torgamba District, South Labuhanbatu Regency*. Empowerment of *Naposo Nauli Bulung* is able to bring change to the *Mandailing* ethnic community. Not only in the formation of the character of young men and women,

but also for the progress of the village, by establishing various kinds of activity programs that build a sense of leadership and concern for the community. The efforts made by *Naposo Nauli Bulung* are able to advance and develop the talents of young men and women, so that with the continuation of adat in the daily life of *Naposo Nauli Bulung*, they are able to maintain the values that exist in the *Mandailing* ethnic community. This effort was carried out by *Harajaon* and *Naposo Nauli Bulung* so that the preservation of their local culture would not be lost over time and will continue at any time.

#### REFERENCES

- [1] Administrator. "Suku Bangsa". Portal Informasi Indonesia. 2017. <https://indonesia.go.id/profil/suku-bangsa/kebudayaan/suku-bangsa>.
- [2] P. Suparlan, "Bhinneka Tunggal Ika: Keanekaragaman Sukubangsa atau Kebudayaan?," *Antropol. Indones.*, vol. 0, no. 72, pp. 24–37, 2014, doi: 10.7454/ai.v0i72.3472.
- [3] dprd.sumut. "Tentang SUMUT". Sekretariat DPRD Sumut. 2022. <http://dprd-sumutprov.go.id/page/tentang-sumut>.
- [4] BPS. Labuanbatu. "Persentase Penduduk Menurut Suku Bangsa perKecamatan. BPS. labuanbatu . 2022. "https://labuhanbatuselatankab.bps.go.id/statictable/2018/10/23/40/persentase-penduduk-menurut-suku-bangsa-per-kecamatan-2021
- [5] Administrator. Letak Geografis Dan Iklim. Pemerintah Labuanbatu Selatan. 2022. "www.labuhanbatuselatankab.go.id".
- [6] A. R. Hutabarat, "Penerapan komunikasi kelompok dalam pembinaan keagamaan *Naposo Nauli Bulung* (NNB) Kelurahan Sipirok Godang Kecamatan Sipirok." 2018.
- [7] E. Sari, "Studi Organisasi *Naposo Nauli Bulung* Dalam Meningkatkan Keagamaan Remaja Di Desa Sibio-Bio Kecamatan Kotanopan Kabupaten Mandailing Natal Skripsi," *Fak. Tarb. DAN ILMU Kegur. Inst. AGAMA Islam NEGERI PADANGSIDIMPUAN*, 2019.
- [8] R. H. Rudiansyah Siregar, Elly Prihasti Wuriyani, "Martahi: Pesan *Mora* 1 dalam Tradisi Lisan Masyarakat *Mandailing* Rudiansyah Siregar, Elly Prihasti Wuriyani, Rosmawaty Harahap," pp. 137–141, 2022.
- [9] A. J. Ikrar, "Peran Pemuda Dalam Melestarikan Nilai-Nilai Lokal Amma Toa Di Kecamatan Kajang Kabupaten Bulukumba," *Pap. Knowl. . Towar. a Media Hist. Doc.*, 2019.
- [10] L. J. Maleong, *Metode Penelitian Kualitatif*. Bandung: PT.Remaja Rosdakarya, 2013.
- [11] Sugiyono, *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Bandung: Alfabeta, 2017.
- [12] R. Pulungan, A. Falahi, U. Muslim, N. Al, U. Muslim,

- and N. Al, "Tujuan Pelaksanaan Pesta *Horja* Dalam Kehidupan Masyarakat *Mandailing*," *J. Pendidik. Bhs. dan Sastra Indones.*, vol. 3, no. 1, pp. 85–90, 2018.
- [13] T. M. IB Herliani, NB Atmadja, "Pengembangan suplemen materi ips dengan pemanfaatan potensi budaya masyarakat berlandaskan tri hita karena," *J. Pendidik. IPS Indones.*, vol. 4, no. 2, pp. 82–93, 2020, doi: 10.23887/pips.v4i2.3400.
- [14] F. D. Aprilia Maryani, Bimo Pramono Putro Wibowo, Santika Dewi Prasasti and D. F. J. Cemara, "Nilai Gotong Royong Budaya Robo-Robo Dalam," vol. 02, no. 01, pp. 19–24, 2022.
- [15] S. Dewi, M. Muhammad, and I. Sari, "Nilai-Nilai Religi dan Filosofis Tari Tor-Tor Pada Pernikahan Adat *Mandailing* Natal (Studi di Desa Huta Pungkut)," *Al-Hikmah J. Theosof. dan ...*, vol. 4, pp. 54–73, 2022.
- [16] F. D. Harahap, "Tor-Tor Sebagai Properti Dan Perwujudan Adat," no. 1, pp. 181–184. 2021.
- [17] I. N. Mantaka, L. P. Sendratari, and K. Margi, "Pengintegrasian Kearifan Lokal Subak Abian Catu Desa Sambirenteng Buleleng Bali Sebagai Sumber Belajar Ips Di Smp," *J. Pendidik. IPS Indones.*, vol. 1, no. 2, pp. 85–95, 2017, doi: 10.23887/pips.v1i2.2828.
- [18] A. M. Matondang and N. Sartika, "Pelaksanaan Layanan Bimbingan Kelompok Melalui Pendekatan Teknik Bermain Peran Dalam Meningkatkan Komunikasi *Naposo Nauli Bulung*," *ENLIGHTEN (Jurnal Bimbing. dan Konseling Islam.*, vol. 1, no. 1, p. 41, 2018, doi: 10.32505/enlighten.v1i1.515.
- [19] A. In'am, "Peranan Pemuda Dalam Pendidikan Sosial Kemasyarakatan," *INTIZAM J. Manaj. Pendidik. Islam*, vol. 3, pp. 1–10, 2020.
- [20] Sahadi, "Pelestarian Kebudayaan Daerah melalui Kesenian Dodod di Kampung Pamatang Desa Mekarwangi Kecamatan Saketi Kabupaten Pandeglang," *Din. J. Ilm. Ilmu Adm. Negara*, vol. 6, no. 4, pp. 315–326, 2019.