

## **Philosophy of Dalihan Na Tolu as Social Capital in Creating Dynamic Religious Harmony**

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### **Abstract**

*According to Durkheim, religion is a unified system of beliefs and practices relating to sacred things and beliefs and practices that unite into a single moral community. Here we can see that something is called religion, not seen from the substance of the content but from the form, which involves these two characteristics. Furthermore, we will also see later that according to Durkheim religion always has a relationship with society and has a historical nature. Cultural values guide society to act in dealing with various problems in life. So, the end concept of culture is more on a guide for assessing the symptoms that are understood by culture doers. The meaning contains the assessments of actors in that culture. Based on the description above, it is needed to conduct research on Dalihan Na Tolu as social capital in creating dynamic religious harmony from a sociological and anthropological perspective. This is a qualitative research with a survey method, the sample was selected by using a snowball sampling technique. The research findings as follows, first, Dalihan Na Tolu is a life philosophy of Batak people as well as a special bond that makes a human unity into a society is a unique pattern of behavior regarding life factors within the boundaries of that unity which becomes a custom and is continuous, creating strong integrity through social integration by actualizing values that serve as guidelines for living together in a society. Second, Dalihan Na Tolu as social capital from the cultural values of the Batak community becomes the social glue that integrates the Batak community even though there are religious differences. These are referred to (1) Mutual Trust (honesty, egalitarian attitudes, generosity), (2) Social Networks (participation, solidarity, cooperation), and (3) Social Institutions (shared values, rules) that continuously realized in social actions and inherited from generation to generation will ensure the creation of religious harmony.*

**Keywords:** *Dalihan Na Tolu, Social Integration, Social Capital.*

### **Introduction**

Background of the study

Culture and religion are two social institutions that we meet in our daily life. People often differentiate them. Customs are usually associated with secular, profane things, even more extreme ones are considered infidel (jahiliyah, infidelium). Meanwhile, religion is

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hailed as divine, transcendent, and sterile against various sins. As a result, customs are often hated and rejected by religious people. Throughout the history of the encounter between culture and religion, the attitude of conflict between culture and religion has remained. However, the attitude of opposing tradition and religion should not actually occur if we know that tradition and religion are not two different social institutions. Social and even theological studies emphasize that tradition and religion are one.

People define culture as a pattern of human life in a group that is formed, lived, and practiced in relationships with fellow group members (Kobong, 1997). Thus, custom is the fruit of human initiative and work. As an institution that is *creatura homini* (human creation) culture or customs continue to experience changes, both from the perspective of geography (Batak culture, Javanese culture, Dayak culture), time (primitive, enlightenment, agricultural era customs, etc.). Religion was born from humans' struggle to find the meaning of their lives both in this world and everlasting life. Thus, through religion, humans create language or symbols that do not exist in their world, but which are necessary for their lives (Alves: 1933:17)

From view of a cultural perspective, all religious groups in Indonesia have developed religious culture for their prosperity regardless of differences in religion, ethnicity, and race. As a guide for fulfilling life's needs, culture contains concepts, recipes and instructions that can be used to face the real world to live biologically, to be able to develop life together and for the continuity of society, and moral guidelines, ethics and aesthetics which are used as references for their daily activities. These essential guidelines are usually referred to as cultural values. These consist of two categories, namely those that are basic and those that are not influenced by the realities of daily life of the supporters of this culture, which are called world view; and secondly, which influences and is influenced by its style by the daily activities of the supporters of this culture, which is called ethos.

Culture as a guide to community life, makes it possible for members of the community to be able to communicate with each other without resulting in misunderstandings. Because by using the same culture as a reference for action, each actor communicating can predict what the actor they are dealing with wants. Likewise, by using symbols and signs that they both understand the meaning, they will not misunderstand each other. It cannot be denied that various influences lasting centuries have resulted in acculturation within the Batak tribe with various variations in Batak cultural customs such as language styles, dialects, traditional clothing, and so on. However, there are core values that remain standard and apply to all Batak sub-tribes in the region wherever they are, namely the Dalihan Na Tolu custom, where this custom can penetrate religious and belief barriers into a social unity.

The meaning of Dalihan is a stove made of stone, while Dalihan Na Tolu is a cooking stove made of three stones. These three dalihan planted close together function as a cooking stove. Dalihan must be made the same size and planted in such a way that they are symmetrically spaced from each other, and the height is the same and harmonious.

Three important positions in Batak kinship, namely: Hula-hula, namely a group of people whose position is "above", namely the wife's clan family, so they are called Somba Marhula-hula, which means they need to respect wife's family to obtain safety and prosperity. Dongan Tubu, namely a group of people whose position is "equal", namely: friends/relatives of the same clan, so it is called Manat Mardongan Tubu, meaning maintaining brotherhood to avoid feuds. Boru, namely a group of people whose position is "below", namely our sisters and their husband's clan, women's father's family. So, in everyday life it is called Elek Marboru which means to always love each other to receive blessings.

Dalihan Na Tolu is not a caste because every Batak person has these three positions: there is a time to be Hula-hula, dongan Tubu position and Boru. The Dalihan Na Tolu, Batak

custom does not look at a person's position based on a person's rank, wealth, or status. In a traditional event, a governor must be ready to work washing dishes or cooking to serve the family of his wife who happens to be the sub-district head. These are three philosophies of Batak customary law that are quite fair and will be a guideline for social life that lives in a traditional order from birth until death. In his status as a member of one of the elements of Dalihan Na Tolu, a person must be respected by members of other elements. On the other hand, there are also rights and obligations from and towards the second and third elements. The rights and obligations in all Batak customary rules are quite complex.

This traditional concept provides more benefits. Disputes of opinion, both between residents and between community groups, are resolved through traditional events. Religious adherents also respect each other, because basically they come from the same family, Batak. Customs are a tool to resolve problems in North Tapanuli, especially in Pahae Jae District, North Tapanuli, where the majority of 10.714 residents are Protestants. There is the mosque and other places of worship which are located close together and so far, there have been no problems. It has been proven that 478 people who are Muslim can carry out their worship peacefully, there have never been any clashes between religious believers.

The various efforts have been made by Sociology and Anthropology experts to understand the essence of Batak religion and cultural values for and in the lives of Batak people, Panggabean (2007) has edited a book entitled "Fostering Batak traditional cultural values dalihan na tolu: special discussion, conflict management in the traditional Batak cultural teachings of dalihan na tolu. Siregar (2008) in his article entitled Revitalization of Toba Batak Local Wisdom in Strengthening Religious Harmony. These writings are literature studies that have not carried out field studies to obtain the reality of the application of Dalihan Natolu in the real life of Batak communities of different religions. Thus, it is needed to conduct a research on Dalihan Natolu as social capital in creating dynamic religious harmony from a sociological and anthropological perspective.

## **Research Objectives**

1. To find out the application of philosophy of Dalihan Na Tolu for creating social integration.
2. To find out the significant contribution of Dalihan Na Tolu in creating religious harmony.

## **Literature Review**

### **Dalihan Na Tolu**

Dalihan Na Tolu means a stove with three legs, not four or five. A stove with three legs really requires absolute balance. If one of the three legs is damaged, the furnace cannot be used. For five legs, if one leg is damaged it can still be used with a slight adjustment in placing the load, the same goes for a four-legged stove (Sitanggang, 2010). But for a three-legged stove, that was impossible. This is what the ancestors of the Batak tribe chose as a philosophy of life in a kinship system between brothers and sisters, with hula and boru. There needs to be an absolute balance in the order of life between the three elements. To maintain this balance, we must realize that everyone will have been a hula-hula, have been a boru, and have been a dongan tubu.

As the population increases, the possibility of intermarriage between factions increases, which in turn makes society more complex. So, the grouping of community members

began into the categories of Hula hula, Boru, and dongan sabutuha or dongan tubu (friends of the same clan).

First is dongan sabutuha which means born from the same stomach or also called dongan tubu (friend of the same birth). The first meaning describes family relationships that are still close, such as one ompung (grandfather). The second meaning is a large family of the same clan regardless of close genealogical relationships. The function of dongan sabutuha in the kinship system is as a companion and helper for families of the same clan if someone from the same clan acts as Suhut (host).

Second is hula-hula. They must be respected by the Boru both in daily social relations and customs because their status is that of wife givers. The group in it is the parents of the woman who gave the wife and all their "dongan sabutuha". Third is boru or the opposite of hula hula. In dalihan na tolu, it is positioned as the wife taker. The function of the boru can be said to be the "si loja loja" group because he is the one who acts as the main officer in traditional marriage ceremonies and other ceremonies. Even more than that, the Boru party must be the biggest contributor of funds in Hula-Hula party. This is how the three components come together in Dalihan Na Tolu which is applied in marriage ceremonies and social etiquette. The essences of these philosophy are respectful marhula hula (respectful to the person who give the wife), elek marboru (good at persuading) and manat mardongan tubu (fellow clan brothers are more careful).

This philosophy has existed in the life of the Batak tribe and is a reference in social activities such as wedding ceremonies, death ceremonies, entering the house, deliberations and others. This philosophy is also a guideline for behaving with "customary politeness" in small kinship interactions to large groups.

#### Understanding Dalihan Na Tolu

According to Aritonang et al. (2006) Dalihan Na Tolu is a philosophical or socio-cultural insight that concerns Batak society and culture. Meanwhile, according to Vergouwen (2004), Dalihan Na Tolu is a framework that includes blood kin relationships and marriage relationships that link one group. In Batak custom, Dalihan Na Tolu is determined by the existence of three functional positions as a social construction consisting of three things which form a common basis. Sitanggang (2010) states that the three stoves are Somba Marhulahula (respect to the wife's family), Elek Marboru (attitude to persuade), and Manat Mardongan Tubu (be careful with clan friends).

Furthermore, Vergouwen (2004) stated that Dalihan Na Tolu is a framework that includes blood kin relationships and marriage relationships that link one group. In Batak custom, Dalihan Na Tolu is determined by the existence of two functional positions as a social construction consisting of two things which form a common basis, these are the two elements:

**Somba Marhulahula:** Some interpret this understanding to mean "worship of hul-hula, but this is not correct. It is true that the word Somba, with the emphasis on som, means worship, but the word Somba here has the emphasis on ba, which is an adjective and means respect. So, Somba marhula-hula means respect for Hula-hula (Aritonang, 2006). Hula-hula is a group of wives' clans, starting from our wives, mother's clan group (father's wife), grandfather's wife's clan group, and several generations: children's wife's clan group, grandson's wife's clan group, brother's wife's clan group and so on from the Dongan Tubu group. Hula-hula is considered a source of blessing. Hulalah as a source of hagabeon/descendants. Descendants are obtained from a wife who comes from hulalah. Without a hula there is no wife, without a wife there are no descendants (Sitanggang, 2010).

**Elek Marboru (attitude to persuade):** It means affection that is not accompanied by hidden intentions or strings attached (Sangti, 1977). Boru is our daughter, or the clan group that takes the wife of our son (our daughter). A gentle attitude towards the boru is necessary,

because in the past it was the boru who could be expected to help work the paddy fields in the fields. Without boru, holding a party would be impossible (Sitanggang, 2010).

According to Sitanggang (2010) *manat mardongan tubu (sabutuha)* is an attitude of caution towards fellow clans to prevent misunderstandings in the implementation of traditional events. Be careful with your fellow clan friends. The old people said "hau na jonok do na boi marsiogoson" which means it is the wood that is close that can rub. This illustrates that relationships are so close, and conflicts will be possible occur. The core teaching of Dalihan Natolu is a moral principle containing the teaching of mutual respect (*masibesarapon*) with the support of the moral principle: respecting and helping each other. Dalihan Natolu is a media which contains objective legal principles.

#### Definition of Social Capital

Social capital can be defined as the ability of people to work together, to achieve common goals, in various groups. Several irregularities and failures appeared on the surface because economists who adhered to the neo-classical school considered cultural factors in human behavior as rational and self-interested creatures to be something that was given (Fukuyama, 1992). In short, economic life cannot be separated from culture, where culture shapes all aspects of humans, including economic behavior in several critical ways.

Burt (1992) defines social capital as the ability of people to associate (connect) with each other and then become a very important force not only for economic life but also every other aspect of social existence. Fukuyama (1995) defines social capital as a series of informal values or norms shared among members of a group that enable cooperation between them. Cox (1995) defines social capital as a series of processes of relationships between people that are supported by networks, norms and social trust that enable efficient and effective coordination and cooperation for mutual benefit and good. Fukuyama and Cox: Partha and Ismail, (1999) define social capital as the relationships that are created and the norms that shape the quality and quantity of social relationships in society in a broad spectrum, namely as social glue that maintains unity of group members together.

Solow (1999) defines social capital as a series of values or norms that are manifested in behavior that can encourage the ability and capability to collaborate and coordinate to produce a major contribution to sustainable productivity.

According to Cohen and Prusak, (2001), social capital is every relationship that occurs and is bound by trust, mutual understanding and shared values that bind group members to create possibilities. Joint action can be carried out efficiently and effectively. In line with Cohen, Prusak, and Hasbullah (2006) explains that social capital is everything related to cooperation within a society or nation to achieve a better capacity for life, supported by values and norms which are its main elements. such as trust (mutual trust), reciprocity, collective rules in a society or nation and the like.

#### Dimensions of Social Capital

Social capital has a different definition and terminology from human capital (Fukuyama, 1995). The form of human capital is human 'knowledge' and 'skills'. Conventional human capital investment is in the form of university education, training to become a mechanic or computer programmer, or providing other appropriate education. Meanwhile, social capital is a capability that arises from general trust in a society or certain parts of it. Social capital can be institutionalized in the form of the smallest or most basic social groups and also the largest social groups such as states (nations).

Social capital is transmitted through cultural mechanisms such as religion, tradition, or historical habits (Fukuyama, 2000). Social capital is needed to create the kind of moral community that cannot be obtained as in the case of other forms of human capital. The

acquisition of social capital requires habituation to the moral norms of a community and within its context the adoption of virtues. According to Burt (1992), this ability to associate is very dependent on a condition where the community is willing to share with each other to find common ground on shared norms and values. If this ethical-normative meeting point is found, then in turn individual interests will be subordinated to the interests of the group community, such as loyalty, honesty, and dependability. Social capital is based more on general social virtues.

The dimension of social capital grows in a society which contains values and norms as well as patterns of social interaction in regulating the daily lives of its members (Woolcock and Narayan, 2000). Therefore, Adler and Kwon (2000) stated that the dimension of social capital is a description of the internal ties that color the collective structure and provide cohesiveness and mutual benefits from the social dynamic processes that occur in society. The social capital dimension describes everything that makes people come together to achieve common goals based on togetherness and is bound by values and norms that grow and are adhered to (Dasgupta and Serageldin, 1999). The dimension of social capital is inherent in the structure of social relations and social networks in a society which creates various kinds of social obligations, creates a climate of mutual trust, carries channels of information, and establishes norms and social sanctions for members of that society (Coleman, 1999).

However, Fukuyama (1995, 2000) firmly stated that it is not necessarily the case that the shared norms and values that are guided as a reference for behaving, acting, and behaving automatically become social capital. However, it is only shared norms and values that are generated by trust. Where this trust is an expectation of order, honesty and cooperative behavior that emerges from within a community that is based on norms shared by its members.

These norms can contain statements that revolve around noble values (virtue) and justice. At least by basing it on the previous conceptions, an understanding can be drawn that the dimension of social capital is to place emphasis on community togetherness to achieve the goal of improving the quality of life, and always make continuous changes and adjustments. In the process of change and efforts to achieve these goals, society is always bound by the values and norms that are guided by as a reference for behaving, acting and behaving, as well as connecting or building networks with other parties.

Some references to the values and elements that constitute the spirit of social capital include: a participative attitude, an attitude that pays attention to each other, mutual giving and receiving, mutual trust and is strengthened by the values and norms that support it. Another element that plays an important role is the community's willingness to continuously be proactive both in maintaining values, forming collaborative networks and creating new creations and ideas. This is the true identity of social capital. Therefore, according to Hasbullah (2006), the core dimension of the study of social capital lies in the community's ability to work together to build a network to achieve common goals. This collaboration is characterized by a pattern of reciprocal and mutually beneficial interrelationships and is built on trust which is supported by positive and strong social norms and values. This strength will be maximized if it is supported by a proactive spirit to create relationships based on the principles of a participatory attitude, an attitude of mutual attention, mutual give and take, mutual trust and strengthened by the values and norms that support it.

#### Typology of Social Capital

Another dimension that is also very interesting is that related to the typology of social capital, namely how the differences in interaction patterns and their consequences are between social capital in the form of bonding (exclusive) or bridging or inclusive.

### Bonding Social Capital

Bonding social capital tends to be exclusive (Hasbullah, 2006). What is the basic characteristic inherent in this typology, as well as its distinctive feature, in the context of ideas, relationships and concerns, is that it is more inward looking than outward looking. The variety of people who are members of this group are generally homogeneous (tend to be homogeneous). In other languages, bonding social capital is also known as a characteristic of sacred society. According to Putman (1993), in sacred societies certain dogmas dominate and maintain a totalitarian, hierarchical and closed societal structure. In everyday social interaction patterns are always guided by values and norms that benefit certain hierarchical and feudal levels.

Hasbullah (2006) states, in bonded or inward looking or sacred societies, although the social relationships created have a strong level of cohesiveness, they do not reflect the society's ability to create and have strong social capital. Power that grows only within group boundaries under certain circumstances, a feudal hierarchical structure, bonding cohesiveness. One of the concerns of many parties so far is the decline in membership in associations or associations, the decline in group cohesive ties, the limited social networks that can be created, the decline in mutual trust and the destruction of social values and norms that grow and develop within an entity social.

According to Woolcock (1998) bonding or exclusive patterns, generally the nuances of the relationship formed lead to an inward-looking pattern. Meanwhile, bridging, or inclusive patterns tend to be more outward looking patterns. For example, all members of a community group come from the same tribe. What is of concern is focused on efforts to maintain the values passed down from generation to generation which have been recognized and implemented as part of a code of conduct and moral behavior (code of ethics). They are more conservative and prioritize solidarity making rather than more concrete things to develop themselves and their community groups in accordance with the demands of more open values and norms. The fabric of cultural cohesiveness that is created does not necessarily reflect social capital in a broad sense (several dimensions). Ideas and values in society are formed by cultural practices. The nuances of life are a spectrum of orthodoxy, where cohesiveness, togetherness and social interaction tend to be stronger and more intense, but society itself is dominated by difficult situations due to the strong influence of the social hierarchy above it. Those who are powerful, whether class or interest, often use what is said to be symbolic violence to coerce people who are below their line.

### Bridging Social Capital

Hasbullah (2006) states bridging social capital is also usually called the modern form of a group, association, or society. The organizing principles adopted are based on universal principles of: (a) equality, (b) freedom, and (c) pluralistic and humanitarian values (humanity, openness, and independence). The principle of equality, that every member of a community group has the same rights and obligations. Each group decision is based on egalitarian agreement from each group member. Community group leaders only carry out agreements that have been determined by group members.

The principle of freedom, that every member of the group is free to speak, to express opinions and ideas that can develop the group. The climate of freedom that is created allows creative ideas to emerge from within (the group), namely from the various thoughts of its members which will later enrich the collective ideas that grow within the group. The principle of pluralism and humanitarianism, namely human values, respect for the human rights of each member and other people, is a basic principle in the development of an association, group, collective or society. A strong desire to help others, feel the suffering of others, empathize with the situations faced by others, are the basics of humanitarian ideas.

Consequently, communities that rely on bridging social capital are usually heterogeneous from various elements of cultural and ethnic backgrounds. Each member of the group has equal access to create networks or connections outside the group with the principles of equality, humanity, and freedom. Bridging social capital will pave the way for faster development with the ability to create strong networks, mobilize broader identities and more varied reciprocity, as well as the accumulation of ideas that are more likely to develop in accordance with development principles that are more universally accepted.

Coleman (1999) states that the typology of bridging social capital society in its movement places more emphasis on the fight for dimension. That is, it leads to a joint search for answers to solve problems faced by the group (in certain situations, including problems within the group or problems that occur outside the group). In certain circumstances, the spirit of the movement is colored more by the spirit of fight again, which has the character of providing resistance to threats in the form of the possibility of the collapse of traditional symbols and beliefs held by community groups. In this type of community group, the dominant group behavior is simply a sense of solidarity (solidarity making).

This is very different from traditional groups which have a vertical pattern of relationships between members. Those at the top of the pyramid have greater authority and rights, both in decision making and in obtaining economic opportunities and benefits. Freedom (freedom of conscience) is the identity of the group and group members (freedom of conscience). This climate has and allows the emergence of a major contribution to the development of the organization. In the dimension of pluralism, a strong awareness is awakened that colorful life, with various ethnicities, skin colors and ways of life is part of human wealth. On this spectrum, hatred towards different ethnicities, races, cultures, and ways of thinking is at a minimum. This group has an open attitude and outlook and always follows developments in the world outside their community group (outward looking).

Bridging social capital is generally able to make a major contribution to the development of progress and strength of society. The results of studies in many countries show that the growth of this form of bridging social capital makes it possible to develop in many dimensions of life, control corruption, make government work more efficient, accelerate the success of efforts to overcome poverty, the quality of human life will improve, and the nation will become much better. strong.

The problem, according to Hasbullah (2006), is that the facts in developing countries show a tendency that the positive impact of social capital from outward looking mechanisms does not work as idealized. Even though the association was built by the community with its heterogeneous membership and was formed with focus and soul to overcome the community's socio-economic problems (problem solving oriented), it was not able to work optimally. Poor supporting elements such as trust and norms that have been destroyed due to repression by authoritarian regimes which have had a deep influence on people's lives, means that the social capital that is formed is less strong and influential than expected. As a result, it does not have a significant impact on improving the quality of life of individuals, or on the development of society and the nation more broadly.

## **Methodology**

### **Research Location**

This research was conducted in Pahae Jae District, North Tapanuli Regency. The research areas were determined based on literature studies and initial observations including Sukamaju Village, Setia Village and Pasar Sarulla Village. This research was conducted in February - December 2012.

### Research Design

This research used a qualitative approach, namely starting from data and leading to conclusions (Bungin, 2001: 18). The target or object of research is limited so that the data taken can be extracted as much as possible and so that this research does not allow for widening of the research object, therefore, the credibility of the researcher himself determines the quality of this research (Bungin, 2001:26) This research also interprets or translating into the researcher's language the research results obtained from informants in the field as discourse to obtain an explanation of existing conditions. This research also uses descriptive research, namely a type of research that only describes and summarizes various existing conditions and situations.

### Population

The populations of research were the people of Pahae Jae District who came from the three main research target villages. The research was conducted using the Snowball sampling technique, namely several key informants were identified. The key informant then introduced other people who were considered suitable as informants.

### Informant Selection Techniques

The informant selection technique is a way to determine samples which in qualitative research are called informants. In qualitative research, samples are taken purposively with the intention of not necessarily representing the entire population, so that the sample has sufficient knowledge and is able to explain the actual situation regarding the research object. When using interviews samples are taken from several incidents. When using documentation techniques, samples can be documentary materials, inscriptions, legends, etc. (Bungin, 2001:173). Samples by Moleong (199:165) are defined as gathering as much information as possible from various sources and buildings. So, the aim is not to focus on differences that will later be generalized. The method for selecting informants was carried out by the researcher in the first step, namely that the researcher deepened the implementation of the Dalihan Natolu custom in Pahae Jae District. Apart from seeking information from informants, both Church and Mosque administrators, traditional leaders and village officials were used as samples in the research. The next step is to dig deeper into the information to get several people until it is deemed sufficient as a sample for the research. Armed with initial information, the researcher carried out in-depth observations through interviews with people who had been designated as samples. This was to test the veracity of the information that had been obtained and to obtain definite samples and classifications using interview techniques. From the results of the information and explanations obtained, it was then determined that several people would be used as samples and at the same time confirmed their classification. It is hoped that these informants will be able to provide as much data and information as possible.

### Data Collection Procedures

#### Types and Sources of Data

In qualitative research, the type of data consists of two forms (Bungin, 2000: 25) Case Data, namely data that only describes certain cases, in the sense that case data applies to that case and is not generalized to other cases with a wider radius. Case data is broader and more comprehensive in describing a research object, apart from that, case data also has a wider area depending on how large the qualitative research is. What is no less important is that case data have clear boundaries between each other. So the researchers limited the Pahae Jae District area as a research area. Data on the researcher's personal experience, as material for information about what individuals experience as members of a particular community, is the object of research. With this data the researcher gets an inside view through the reactions, responses, interpretations, and views of community members as research objects. There are several data sources needed in this research, namely:

- a. Primary data is obtained directly at the data source by observation and measurement through questionnaires distributed to respondents to obtain answers.
- b. Secondary data was obtained indirectly to support the writing of this research through existing documents or records from the sub-district government, church administrators, mosques and traditional figures or scientific writings from various media.

#### Data Collection Techniques

In obtaining the data needed as material for making research reports, there are several techniques, methods or methods used by researchers and adapted to the type of qualitative research, namely:

- a. Interviews, according to Moleong (1991:135), explain that interviews are conversations with certain purposes. In this method, researchers and respondents meet directly (face to face) to obtain information orally with the aim of obtaining data that can explain the research problem.
- b. Observations are carried out by researchers to collect data that is appropriate to the nature of the research because they carry out direct observations or are called involved observations, where the researcher also becomes an instrument or tool in the research. So, researchers must look for their own data by going directly or observing and searching directly for several informants who have been determined as data sources.

#### Research Instruments

Instruments are tools for collecting data in the form of questionnaires (Kountur, 2004, 113). So, the only instrument in qualitative research is the researcher himself. (Bungin 2001:71) because researchers as data collectors influence instrument factors. As for reliability and validity, it is more about the feasibility and credibility of the researcher because the measuring instruments in qualitative research are also qualitative, so they are very abstract, but complete and in-depth.

#### Data Analysis Techniques

After the data was obtained, the researcher analyzed it qualitatively through three stages:

- a. Data classification.
- b. Data interpretation.
- c. Descriptive analysis presented in narrative form.

## Results and Discussion

### Results

#### Monograph of Research Area

Pahae Jae is one of the sub-districts in North Tapanuli Regency with an administrative area of 203.20 Km<sup>2</sup>. To the north Pahae Jae borders Pangaribuan District, to the south it borders Purbatua District, to the west it borders Adiankoting District, and to the east it borders Simangumban District. Pahae Jae District has 13 villages & sub-districts, including: Nahornop Marsada, Pardamean Nainggolan, Pardomuan Nainggolan, Parsaoran Nainggolan, Parsaoran Samosir, Sarulla, Setia, Sigurung Gurun, Silangkitang, Siopat Bahal, Sitolu Ompu, Sukamaju, Tordolok Nauli.

Based on data from the North Tapanuli Regency Central Statistics Agency (Pahae Jae in Figures 2012) the population of Pahae Jae is 10,714 people spread across 13 villages and sub-districts. The population in the two villages and one sub-district which are the main targets of the research are as follows: Sukamaju village has a population of 893 people,

Setia village has a population of 1,119 people and Pasar Sarulla sub-district has a population of 1,143 people.

Furthermore, the number of places of worship in the three main research targets is as follows: 3 mosques and 3 Protestant churches in Sukamaju village, 1 mosque and 1 Protestant church in Pasar Sarulla subdistrict and 3 mosques in Setia village and no Protestant and Catholic Churches. The total number of places of worship in Pahae Jae District consists of 7 mosques, 1 prayer room, 23 Protestant churches and 1 Catholic church, so the total number is 32 places of worship.

Pahae Jae is an area that has traditional Batak culture, and this area was inhabited by the Batak tribe approximately 300 years ago. One ethnic group means having the same language, arts and customs, and believes they come from the same ancestors. In this case, what is said by the Batak ethnic group means that they have the same language, Batak language, not Toba language, the same arts, Batak gondang, not Toba gondang, and the same Batak customs, and believe they come from the same ancestor, the Batak King.

Batak is the name of an ethnic group in Indonesia. This tribe mostly lives in North Sumatra. Until now, the meaning of the word Batak cannot be explained with certainty and satisfaction. According to J. Warneck, Batak means "agile horseman" but according to H.N. Van der Tuuk Batak means 'infidel', and some also mean 'branded or marked slaves' (Lumbantobing, 1996:1). According to Indonesian Dictionary, Batak has two meanings, the first is people from a sub-ethnicity who live in North Sumatra Province and the second meaning is (literary) adventurer, wanderer, while Batak means adventure, going wandering, embezzling, robbing and the meaning of pembatak is robber. The information above does not confirm the true meaning of Batak. Clearly, when people hear the word Batak, the response is that they are an ethnic group that lives in North Sumatra.

However, the Pahae people still feel like they are a complete and autonomous entity. And even though in terms of beliefs they are "split" in two, namely Christianity and Islam, the ties of kinship and shared life experiences make them remain solid, and they prefer to call themselves: *parpahae* (Batak people from Luat Pahae). And even though the Pahae people have adopted Christianity or Islam, Batak customs are still upheld. There are only adjustments, namely replacing traditional mantras with Christian and Islamic prayers.

#### History of Christianity and Islam in Pahae

Modern Batak history is influenced by two religions, namely Islam and Christianity. Islam's influence grew stronger during the Padri war, through missionary activities carried out by preachers from the Minang country. The expansion of the spread of Islam also reached the North Tapanuli area under the leadership of Tuanku Rao from West Sumatra but was not very successful. Islam is more developed among Mandailing, Padang Lawas, and parts of Angkola.

Christianity only became influential among the Angkola and Batak (Silindung-Samosir-Humbang-Toba) after several Christian missions sent failed. The most successful missionary was I.L. Nommensen continued his predecessor's duties in spreading Christianity in the Tapanuli area. At that time, the Batak people around Tapanuli, especially Tarutung, were taught reading and writing, carpentry skills for men and sewing skills and household matters for mothers. This training and teaching then developed until finally elementary schools and skills schools were established in several areas in Tapanuli. Nommensen and other religious proselytizers also played a major role in the construction of the two existing hospitals, Tarutung General Hospital and HKBP Balige Hospital, which existed long before Indonesia's independence. Meanwhile, the development of formal education also continued until the opening of a college called HKBP I.L University. Nommensen (UHN) in 1954. This university was the first private university in North Sumatra and initially only consisted of the Faculty of Economics and the Faculty of Theology. Some Batak people are Christian, and some are Muslim.

However, there are also those who adhere to the Malim religion (followers are usually called Parmalim) and adhere to animist beliefs (called Pelebegu or Parbegu).

### Primary Results

Based on interviews with key informants regarding the implementation of Dalihan Natolu and the Social Capital possessed by the Pahae Jae community, in the research target Setia village with the key informant, namely a Village Head with the initials RS, who has lived in the village since birth, the following data was obtained: in Setia Village 90% The community is Muslim, the village head rotates every period, there are 6 figures in each hamlet consisting of 2 young village leaders and 4 parents, who are elected by the village community. According to him, the close relationship between residents can be seen from the daily involvement of all residents in every traditional celebration, both for joy and sorrow, each community member forms a work team (parhobas) from residents who are Christian and Muslim. In practice, it is said that there is sincere cooperation, for example at Muslim parties the opportunity is given to Christians to lead prayers. It was further explained that if there is a Muslim whose family member dies then the implementation of the custom still involves three parties in the natolu pretext by adapting it to religious teachings, for example the hula-hula party hands over the shroud for the deceased, the religious event is held on the day of burial and continues with the traditional event after the funeral.

Based on the recommendations of the key informants mentioned above, the respondent was then interviewed, an Islamic religious figure, a cleric with the initials US. From interviews with these respondents, additional information was obtained about the main research problem, namely the practice of dalihan natolu in Setia village communities of different religions, namely the involvement of Muslim and Christian residents in religious events held by both religions, namely for Christians such as Baptism, Naik Sidi and celebrating Christmas. Likewise, with the circumcision and celebration of Eid al-Fitr and Eid al-Adha for Muslim citizens, active participation by Christians was also shown, such as togetherness during takbiran, sacrificial meat was shared equally by Christians and clan social gatherings who continued to join. Apart from that, it was also explained that togetherness in the construction of houses of worship, Muslim residents also contributed to the construction of churches which usually held Church Building Festivals and in the construction of Islamic houses of worship, Christian residents also contributed labor and materials.

Interviews with key informants in the main research target area in Sukamaju Village, with key informants, sub-district government figures who have lived since 1983 with the surname Sihombing with the initials MS, obtained the following data and information: around 50% of Sukamaju village residents are Christians and 50% % embraced Islam, not much different from the data obtained in the first main research target when interviewed about the implementation of Dalihan Natolu and the social capital possessed by the village community, it was even explained that in everyday life, even though people have different religions, customs remain the same. according to the rights and obligations inherent in the function of each citizen in Dalihan Natolu. It was explained that every citizen is able to adapt the teachings of their respective religions in implementing customs, for example adjusting what is and is not permissible according to the teachings of Christianity and Islam in terms of customs. In the third research target in Pasar Sarulla Village, the first key informant was interviewed, namely an Islamic figure and administrator of the Indonesian Ulema Council, North Tapanuli Regency, with the initials AS. Data and information were obtained that relations between residents, even though they have different religions, are still good, customs really help create solidarity, namely helping each other. It was explained that his father was a Christian, if togetherness and harmony were not created because of being bound by Dalihan Na Tolu, then I would be the one who owns the business and would be a minority, then my business would not work. In fact, I was recently directly involved in "mangalelang" (raising funds) at the

HKBP Church, also when Pastor Siahaan was sick, he took me to Sidempuan for treatment, even when he died and was about to be buried in Porsea, I also accompanied him. It was also explained that when celebrating religious holidays, for example Eid al-Fitr, there are more Christians, as well as, for example, when traditional parties are held during the fasting month, for Muslims they are wrapped in rice and donations to those holding the traditional "tumpak" party are still handed over as usual. He explained a little about the history of the arrival of Islam in Pahae Jae, which he learned from a book written by a Dutchman, that in 1893 the Islamic Trade Union (SDI) was founded at the Tapanuli Resident in Sibolga. One of the members was Mr Syech Ibrahim, around 1900 Mr Syech Ibrahim twice appeared at the Demak Residency. According to history, Islam was brought from Padang by Imam Bonjol.

Furthermore, when asked to respondents, if there were no customs and practices of Dalihan Na Tolu, whether there would still be togetherness and solidarity between citizens of different religions, this key informant answered that in fact the best people are those who are neighbors. By quoting the words of the Apostle, it is also explained that if we don't smell good things, we should add lots of water, we have to share it with our neighbors. This means that the value of tolerance is taught by religion, besides that there is also Zakat, helping the poor without distinction of religion.

The following informant who was interviewed was a Muslim woman and entrepreneur, this informant was chosen on the recommendation of a key informant in Pasar Sarulla Village, Boru Siregar. This informant explained that her husband, a Christian, converted to Islam. His family's experience was related when his father-in-law died, all his brothers and sisters were present, he said that religious teachings were wrong, but because Allah is Forgiving and for the sake of brotherhood, we will continue to do the best for our brothers. Also, when this informant's nephew went up Sidi, there was usually a "tudu-tudu sipanganon" I should have blamed him for but because of tradition it was still held. The informant said that the informant's husband donated three church bells to three churches, HKBP Nahorop, GKPI Hutabalian and HKI Sarulla. At the end of the interview, this informant said that the highest da'wah is not preaching but the highest da'wah is Bilhal, namely behavior, daily actions and relating well to others.

Interview with the following key informant still in Pasar Sarulla Village, a 60-year-old community leader, living in Sarulla since 1972 with the surname Pasaribu with the initials RP, Christian. The results of the interview with this key informant are as follows: the relationship between residents of different religions is very close and good because of related family relationships so that in customary practice both Christians and Muslims mix. If the traditional event is held according to the pretext of dalihan na tolu, it is also said that previously in Simangumban there was the Angkola custom, but in Pahae Jae, especially the Toba Batak custom, when carrying out the custom, for example, if a resident dies, their parents or family hula-hula are Muslim, they must come and hand over a "saput" in the form of cloth. shroud, whereas if the hula is Christian then they hand over ulos. Likewise, when celebrating religious holidays, the Muslim residents of Takbiran still accompany the Christian residents, even our cars are also used, said this key informant. If there is a dispute then it is conveyed to traditional leaders, because custom invites people of different religions not to be easily provoked, for example if there is offense/difference of opinion because of religion, but if it is met in custom, it will be able to be suppressed. It was also explained that the reason for dalihan na tolu to survive is if the younger generation does not move away from customs and parents who have high knowledge of customs involve their children in customs. There is a trend now that understanding of customs is decreasing for the younger generation who are away from customs so that they are unable to carry them out. This key informant also explained that there were no sanctions for residents who did not care about customs, which they feared would lead to the fading of traditional values and implementation practices.

Furthermore, the key informant interviewed in Pasar Sarulla Village was a Christian figure, 72 years old, domiciled in Sarulla with the surname Gultom. The data and information obtained from this Key Informant are as follows: the relationship between residents of different religions in Sarulla is very close, the most prominent is in custom, there is cooperation according to the position of each resident based on the natolu pretext, the philosophy of mutual respect makes life harmonious and sincere. cooperate in implementing Toba Batak customs and in daily relations. This key informant explained that his uncle is a Muslim, if my child gets married then my uncle must be present and carry out his role according to the dalihan na tolu custom, religion and custom go together, the dalihan na tolu custom is inherited from generation to generation through direct involvement, a direct learning process, for The younger generation must learn "gir-gir manangi-nangi bakkol marhata-mata". This informant's experience explains that the higher the knowledge of religion, the higher the knowledge and implementation of customs. Christians believe in three things, namely: Faith, Hope and Love, the greatest of which is love, Christians are full of love which is practiced according to custom.

### Discussion

From the data presented, it can be seen that the Pahae Jae community has close relationships between residents of different religions in daily life, cooperation between residents in various aspects of daily life, relationships between residents are established on the basis of mutual trust so that the community feels safe and comfortable, what makes relations between residents close and trust each other are the values obtained from religious teachings and community culture, namely the dalihan na tolu.

Religion according to Durkheim is a "unified system of beliefs and practices relating to sacred things and beliefs and practices that unite into a single moral community. Here we can see that something is called religion, not seen from the substance of the content but from the form, which involves these two characteristics. We will also see later that according to Durkheim religion always has a relationship with society and has a historical nature.

Furthermore, Durkheim in Hussein (2000) stated that no society can live without fixed rules, so that moral rules are a requirement for the existence of a social life. In this case, discipline, or control of one's impulses is an important component in all moral regulations.

Society is a unity of human life that is integrated according to a certain system of customs that is continuous and bound by a common sense of identity. Society is a group of people who interact with each other or integrate with each other and are supported by facilities and infrastructure that will make it easier for individuals in it to integrate with each other. Unity in society has several elements such as social categories, social groups, community groups and associations. The existence of means for integration causes members of a collective to integrate with each other. However, not all human units that socialize or integrate are called communities because communities must have other specialties. The bond that makes a human unity into a society is a distinctive pattern of behavior regarding factors of life within the boundaries of that unity which becomes a custom and is continuous.

Continuous customs are then known as culture. According to Koentjaraningrat, culture is the entire system, ideas, actions, and results of human work within the context of social life which are made into human property by learning. So, culture is acquired through learning. The actions learned include how to eat, drink, dress, talk, farm, carpentry, and relate in society, which is culture. But culture is not only found in technical matters but in the ideas contained in the mind which are then manifested in art, social order, work ethic and outlook on life. Yojachem Wach said about the immaterial influence of religion on human culture that the mythological collective relationship depends on the idea of God.

Social and religious interactions are patterned on how they think about God, experience, and imagine God.

Geertz (1992) stated more emphatically that revelation forms a psychological structure in the human mind that shapes his outlook on life, which becomes a means for individuals or groups of individuals to direct their behavior. But also, revelation not only produces immaterial culture, but also in the form of sound art, carvings, buildings. It can be concluded that religion-driven culture arises from the process of human interaction with books which is believed to be the result of the creative power of followers of a religion but is conditioned by the life context of the perpetrators, namely geographical, cultural factors, and several objective conditions.

Objective conditional factors cause different religious cultures to emerge even though the religion that inspires them is the same. Therefore, the Christian religion that grew in North Sumatra in Batak Land and that in Maluku are not the same because each has different ways of expressing it. So, culture also influences religion. This religious culture will continue to grow and develop in line with historical developments in the objective conditions of the lives of its adherents (Andito, 1998). But the main thing for all religions is that religion functions as a regulatory tool and at the same time civilizes it in the sense of expressing what it believes in various forms. cultural forms, namely in the form of ethics, building arts, community structures, customs, and others.

Geertz (1992) focuses the concept of culture on cultural values that guide society to act in dealing with various problems in life. So, in the end the concept of culture is more of a guide for assessing the symptoms that are understood by the perpetrators of that culture. Meaning contains the assessments of actors in that culture. In culture, meaning is not individual but public, when the meaning system then becomes the collective property of a group. Culture becomes a pattern of meaning that is passed on historically, manifested in symbols. Culture is also a system of inherited concepts expressed in symbolic forms by which humans communicate, preserve and develop their knowledge about life and attitudes towards life (Geertz; 1992).

Creation of strong integrity through social integration by actualizing cultural values that guide living together in a society. This becomes social capital that is very necessary in the collective life of society. Social capital, including elements such as trust, cohesiveness, altruism, mutual cooperation, networks and social collaboration, has a major influence on economic growth through various mechanisms, such as an increased sense of responsibility towards the public interest, expanded participation in the democratic process, and strengthened harmony. society and reduced levels of violence and crime. The two main figures who developed the concept of social capital, Putnam, and Fukuyama, provided important definitions of social capital. Although different, the two definitions are closely related (Spellerberg, 1997), especially regarding the concept of trust. Putnam defines social capital as the appearance of social organizations such as networks and trust that facilitate coordination and cooperation for mutual benefit.

According to Fukuyama, social capital is the ability that arises from the existence of trust in a community. Social capital can be interpreted as a resource that arises from interactions between people in a community. People who have high social capital tend to work collaboratively, feel safe to speak and can overcome differences. On the other hand, in communities that have low social capital there will be suspicion of each other, the spread of 'our group' and 'their group', the lack of legal certainty and social order, and the frequent emergence of 'scapegoats'. Religion is something that humans believe in and understand. A belief can be seen when it is expressed in various actions. Human religious actions are a concrete application of human values. For this reason, Smith tries to understand and at the same time "question" religion based on what religious humans believe and do, because truth emerges based on what humans understand and do.

On that basis, a person's religiousness will however be influenced by the local social, political, and cultural structures in which that religion lives and develops. Of course, this view has a more social anthropological character. On the other hand, as a belief system, religion can become part and core of the value systems that exist in the culture of a society and become a driving force for the actions of members of society so that they continue to act in accordance with the values of their culture and religious teachings.

## Conclusions and Suggestions

Based on data analysis and results discussing, the conclusions are as follows:

1. Dalihan Natolu as a life philosophy of Batak people as well as a special bond makes a human unity into a society is a unique pattern of behavior regarding the factors of life within the boundaries of that unity which becomes a custom and is continuous, creating strong integrity through social integration with actualizing cultural values that guide living together in a society.
2. The main components that are considered social capital are (1) social networks, (2) social morality, and (3) social trust. These three components are functionally related to each other and synergistic in producing performance. Social capital that comes from the cultural values of the Batak community, namely Dalihan Na Tolu, becomes the social glue that integrates the Batak community even though there are religious differences. They refer to (1) Mutual Trust (honesty, egalitarian attitudes, generosity), (2) Social Networks (participation, solidarity, cooperation), and (3) Social Institutions (shared values, rules) that continuously realized in social actions and inherited from generation to generation will ensure the creation of religious harmony.

Based on the conclusions, the following suggestions can be put forward:

1. Understanding and implementation of religious teachings as well as understanding of cultural values and practices in people's lives are expected to be improved continuously and in direct proportion.
2. The philosophy of Batak people, Dalihan Na Tolu, should be consistently and in a pattern handed down from generation to generation, which now is the time for formal education in every educational unit to become subject matter included in local content.
3. Future researchers are expected to continue this research by expanding the main research targets with data analysis combining qualitative and quantitative approaches (mix methods).

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