The Actor's Relationship to the Traditional Government of Parlondut Samosir Village

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Abstract

The relationship between actors at the village level in Indonesia often changes in each period. The uniformity of actors in Indonesia has finally begun to take place since the enactment of Law No. 5 of 1979 concerning Village Government. This study wanted to look at the relationship of actors at the village level, especially in Parlondut Village, Samosir Regency. This research is qualitative research with qualitative descriptive methods and data collection techniques in the form of in-depth interviews along with literature studies. The results of this study show that there are differences in dominance between actor relations (power over relations) in each period of power at the village level. In addition, from the aspect of relations or values (power to relation) there is a value order that is still maintained, such as Dalihan Na Tolu and marsiadapari which lasted since the traditional reign of Ancient Batak, the Dutch period, Japan including during the Old Order through the huta and habius governments. As a conflict resolution in the midst of conflict at the Parlondut village level, Samosir Regency is recognized as an indigenous community but not as an indigenous village because there must be supporting regulations at the district level.

Keyword : The Actor's Relationship; Traditional Government; Parlondut Samosir Village

INTRODUCTION

Law No. 6 of 2014 concerning Villages, brings the Village towards significant development. The realization of development can be clearly seen in each village. Villages that also receive a development mandate from Law No. 6 of 2014 concerning Villages include; Parlondut Village. This village, located in Pangururan District, Samosir Regency, North Sumatra. Parlondut Village began to be known to the wider community, as a culture-based tourism village since 2020. Starting when, the Samosir Regency Tourism Office formed a Tourism Awareness Group (Pokdarwis) in Parlondut Village, in developing strategic tourist sites for the Samosir Regency area. Parlondut Village later became one of 47 popular tourist villages that developed in Samosir Regency (Khairunnisa, n.d.).

As a tourism village, Parlondut Village has a village development program, including bagot tourism business with various productions; sap water for consumption, along with local cuisine; Bolu bagot, tuk-tuk bagot cake, boiled sweet potato, grilled fish and homestay for domestic and foreign tourist lodging. The attractiveness of Parlondut Village if identified, because of the unity; culinary, culture and natural beauty to attract public attention (P3TB, n.d.). The management of Tourism Village in Parlondut Village, managed by the Tourism Awareness Group (Pokdarwis), is the result of village deliberations. Involving Village Head, Village Consultative Body and attended by community leaders. This is certainly in accordance with the mandate of Law No. 6 of 2014 concerning Villages, article 78 paragraphs 1-3, that there are three stages of development in planning, implementation and supervision / monitoring in an effort to increase community participation in development. In addition to tourism management, Parlondut Village also has Teras Baca activities for the education of children in the village. This Teras Baca activity is coordinated in a participatory manner by the local community. Village infrastructure development, fertilizer subsidies, procurement of anti-pest crops and irrigation programs are also routine development activities that take place in Parlondut Village.

In Parlondut Village, before the institutionalization of the Village, before the enactment of Law No. 5 of 1979 concerning Village Government, it still applied the traditional government system referred to in the Toba Batak language as huta. In one huta / lumban there is a huta king or can be referred to as tungga ni huta or leader in a huta or village. Tungga ni huta is the founder or initial party who opened a village (Vergouwen, 2021). In huta or village there is also horong boru or women from a village in a traditional village. However, this Tungga ni huta is the party that coordinates activities in a village; overseeing schedules for farming, regulating planting systems, homogenizing seed types, carrying out marsiadapari activities (alternating service work in each field) and various activities to avoid jealousy or social conflicts in a village.

Parlondut village was originally a huta area, headed by the huta king. Then, at the top level there is anesthesia as the highest organization of Toba Batak culture. Anesthesia generally consists of dozens of hutas. One bius where Buhit Village is located, was originally known as Bius Buhit. The territory for the Bius Buhit area is quite extensive; from Parlondut Village to Pardugul Village. In the previous Parlondut area there were several huts; Lumban Pasir, Parlondut, Lumban Tonga-Tonga, Ulap Sahalipan, Lumban Sitanggang, Balian Janji, Awandean, Lumban Julu, Lumban Ganda, Sosor Nangka, Tiga Urat, Simanappang, Lumban Simbolon, and Upa Huning. In the past, when the Bius system was enacted before the implementation of Law No. 5 of 1979 concerning Village Government during the New Order era, it certainly had a wider area as previously mentioned.

The problem of unresolved conflicts at the current Parlondut Village level, especially regarding land ownership, is due to several reasons; The head of the hamlet who heads several hutas no longer comes from Raja Huta or Tongga ni Huta as before, but through selection from the sub-district level so as to open up space from outside parties to occupy the position of village officials as the head of the hamlet. The heads of hamlets end up not understanding the historical, cultural and ownership boundaries of their residents. Even so, the Village Head does not have the authority to intervene in land ownership conflicts because it involves customary matters. Then there is the FKTM (Community Leaders Communication Forum) which was formed at the district level but was not heard of to help customary issues at the village level. The study of politics according to Powercube’s Theory is divided into three levels; 1.) Global Politics, is an international politics involving the countries of the world and the issues that accompany them; 2.) National Politics is a political issue at the state level or national level; 3.) Local Politics...
is a problem in a certain geographical location along with problems at the local level (Erviantono & Fil, n.d.).

The realization of development in Parlondut Village today, can be seen of course based on the actors and systems offered by Village Law No.6 of 2014. The development mechanism is simply seen by the existence; The Village Consultative Body as a supervisor of the running of the Village government, then the community is involved in development planning through Village deliberation. The increasing centrality of the position of village head through 3 periods of government, the existence of Village Medium-Term Development Plans (RPMDes) for 6 years, Village Government Work Plans (RKP) per year, efforts to create Village-Owned Enterprises (BUMDes), and the entry of budgets to the village level in addition to Village Original Revenue (PAD), such as Village Funds (DD) + Revenue Sharing Retribution, Village Fund Allocation (ADD) and District Regional Budget (APBD Kabupaten) are development mechanisms that realized in general throughout Indonesia (Husnul et al., 2021).

In the Dutch colonial era, until after Indonesian independence, the traditional huta government system was still going on in Parlondut Village. Cultural organizations such as horja and bius also still have time to be carried out. Toba Batak Culture Expert, Bangaran Antonius Simanjuntak (2016), in more detail explains the traditional Batak Toba government structure and organization, through the classification of huta. In the Toba Batak culture, there is the concept of huta parserahan (mother huta) with the leader of King Parjolo. Then, there is huta sosor (satellite huta) with King Huta as the responsible party in the huta area. Then, in the huta there are panungganei (huta elders) and women or boru parties (Simanjuntak, 2006). When viewed according to the explanation put forward by Sitor Situmorang (2004) in his book entitled; Toba Na Sae: History of Socio-Political Institutions of the XIII-XX Centuries (2020), it is stated that bius can be said to be a village, in the form of an autonomous community (traditional village) in which there is a bius council consisting of traditional heads of direct descendants of the founder of the bius. The first part mentioned earlier regulates the system of government, but besides that there are still members of the anesthetic council, namely religious leaders (parbaringin) who are also often hereditary status. With the parbaringin, it is a strong sign of the myth to maintain solidarity and sacred values in the anesthesia system. Including the matter of land ownership, meaning sacred so that it must be maintained properly together rather than owned individually (ANGERLER, 2005).

In the New Order era, village communities were deliberately formed as floating masses. The goal is to create political stability and increase economic growth. Golkar and the Military became rulers at the village level. Political parties such as PDI and PPP did not get similar exclusivity, in order to create a General Election engineering. KUD (Village Unit Cooperative) exists as a capital monopoly locomotive in the Village. Local traditions such as deliberation and mutual aid faded. The local elite of landowners transformed into village bureaucratic elites loyal to the Central Government. Village communities then disappointingly transformed, becoming traumatic and apolitical/apathetic communities (Permana, 2018).

With the rollout of Village Law No. 6 of 2014 concerning Villages, the place of traditional villages is recognized and facilitated in the latest Village legislation in such a way. Moreover, considering that the existence of the village is indeed known as a self-governing community, or a government community that has existed first, before the state, provinces, districts and sub-districts. In addition, the existence of villages since the beginning has existed as cultural, economic, social, political and legal entities based on their respective customs and cultures (Simao de Assuncao, 2008). The form of villages in Indonesia has long been stated or explained in article 18B of the 1945 Constitution which states that; There is state recognition of the unity of indigenous peoples and their traditional rights (local self government). The position mentioned above, explains the existence of villages and customary villages in all regions in Indonesia recognized their existence constitutionally. The existence of Village Law No. 6 of 2014 is actually a manifestation of the 1945 Constitution, which seeks to facilitate the existence of Villages and Customary Villages in force in the local area (Raharjo, 2021).

Village Law No. 6 of 2014 Article 1 paragraph 1 for example, classifies that Village as; Villages and customary villages, as well as their management take into account initiatives, rights of origin and recognized traditional
rights. In addition, considering that Village Law No. 6 of 2014 specifically regulates development planning for Customary Villages and the change of Villages or Kelurahan into Customary Villages. In its role, villages and traditional villages then, of course, have their own authority, but assistance in the development of Customary Villages, has its own portion to be managed as well as possible according to the mandate of Village Law No. 6 of 2014 (Pribadiono, 2016). The impact caused by the institutionalization of the village turned out to trigger conflicts over customary rights and development problems in Parlondut Village, Pangururan District, Samosir Regency, North Sumatra. Fortunately, the Central Government Product Law or Village Law No. 6 of 2014 actually facilitates the existence of a local or traditional government system at the village level or in this case the traditional huta government system in Parlondut Village, Samosir Regency, North Sumatra. Given the large cultural diversity and right of origin in a village, of course, the characteristics of traditional communities in villages need to continue to be empowered and also maintained, as an effort to accelerate development at the village level through the latest Village Law.

**RESEARCH METHODS**

This research uses qualitative research methods. The purpose of this study is to describe, explain, investigate and find social phenomena found in society. This research can certainly be evaluated as a research methodology, if it follows a predetermined mechanism. Creswell explained that in qualitative research researchers are very dependent on information from objects or participants in a broad scope, there are general questions, data collection, explaining and analyzing data in the form of words or text and conducting subjective research (Creswell, 2012).

Then, John Creswell (1996) divided at least five types of research with qualitative methods including; Biography, Phenomenology, Ethnography, Grounded theory and Case Study. This research will use the type of Case Study research method. Creswell himself explained case studies or case studies as an effort to explore a case in bounded systems. Through this method, it is expected to know; the complexity of the case, the importance of the case for certain communities or groups, and knowing the problems that are or will be faced (Semiawan, 2010). The form of qualitative research with the type of case study, explained either descriptively, exploratory or even explanatory. In more detail, descriptive means explaining the problem, exploring finding out more deeply then forming a hypothesis and explanatory, finding out information about aspects and forming cause-and-effect arguments. In the stages of qualitative research, Creswell (2008) describes several steps that must be taken by qualitative researchers, including; a.) Identify the research topic: interesting and easy to reach, b.) reviewing literature: identifying a range of useful information and strategies for conducting research, c.) Selecting informants/objects: a smaller number of quantitative research and experience with the object of research, d.) Data collection, conducted either through interviews, document studies, or observation, e.) Analyzing and interpreting data, researchers analyze the data that has been collected and make interpretations of the data, f.) Reporting and evaluating research: forming research reports. Some of these steps will be used as the design of this study (Creswell, 2016).

**RESULTS AND DISCUSSION**

Parlondut Village, is one of the villages in Pangururan District, Samosir Regency. Geographically, it is located at 980.21’ – 990.55’ and located at 20.24 – 20.25’ LS. In general, this village belongs to the lowland category with an altitude of 50 meters above sea level. Parlondut Village is bordered by several other villages in Pangururan District, Samosir Regency. Among them; Pardugul Village in the North, Salaon Toba Village in the East, Sianting-Anting Village in the South and Lake Toba Village in the West. The area of Parlondut Village is around 3Km2 or 61.04 Ha with details; technical irrigation; 0.00 Ha, Semi-technical irrigation 8.00 Ha, Rainfed 12.00 Ha, Yard or building 4.70 Ha, Tegalan 35.00 Ha and others such as cemeteries, rivers, roads. Then, Parlondut Village consists of 2 hamlets. Each hamlet, in Hamlet I consists of 13 Huta and in Hamlet II consists of 8 Huta so that if totaled there are 21 Huta (Village RPJM, 2020: 12). The population in 2019 is; 442 men and 448 women with details of hamlet residents; Hamlet I: 526 people and Hamlet II: 364 people. The types of work of the Parlondut Village community in 2019 are mostly farmers with the following details; Farmers (160), Building Coolies (8), Trade (16), Civil Servants (36), TNI/POLRI (3),
In Parlondut Village there are two hamlets, Dusun I and Dusun II which are the administrative structure of the village government. However, in each hamlet there is a cultural division of the region even though administratively the government is not officially recorded. In the Dusun area there are other parts of the region known as "huta", "sosor" or "lumban" that have existed hundreds of years before. Each of these cultural regions has its own names including; Hamlet I Parlondut has several hutams, namely; Huta Tiga Uurat, Huta Simanampang, Huta Holbung, Huta Parmonangan, Huta Sosor Nangka, Huta Lumban Ganda, Huta Lumban Julu, Huta Lumban Galung, Huta Lumban Nauli, Huta Hauanden, Huta Lumban Simbolon I, Huta Pasar Simbolon. Then huta in Hamlet II, including; Lumban Simbolon II, Huta Upahunik, Huta Lumban Pasir, Huta Lumban Tonga-Tonga, Huta Dolok Sohahapan, Huta Baru, Huta Balian Janji.

Parlondut Village is one of 128 villages in Samosir Regency. Residents of Parlondut Village, almost all of them are Toba Batak tribes. According to Daniel Perret (2010), Nicolo de'Conti who lived for 1 year in the city of Sciamuthera (Ocean) in 1430 said the term "Batech" describes a cannibal and warlike area. Then began to be explored by Europeans and Portuguese to the interior of Sumatra which described the "Bata" tribe. The term "Batak" is considered Perret was invented by foreigners as well. Osthoff and Brenner also mentioned that the term Batak is a derogatory description of Malays as expressed by Perret (2010) in the writing of Ulber Silalahi (2014) (Silalahi, 2014). Dari aspek mitologi keberadaannya, orang Batak termasuk di dalamnya warga Desa Parlondut, dianggap pertama kali muncul dari daerah puncak Samosir. Ketika, leluhur orang Batak datang dari langit di Sianjur Mulamula di lereng Dolok Pusuk Buhit sebagai salah satu puncak di barat Danau Toba. Kawasan Sianjur Mulamula dianggap oleh sebagian pihak sebagai tempat suci bagi Orang Batak (Vergouwen, 2021).

Result and Discussion
The relationship between actors to traditional government in Parlondut Village

John Gaventa (2006) in his power relations theory explained that Actor Relations can be studied with his Power Cube Theory by examining the variables of Level, Space, Form of Power and Power Expression. All of them will be reviewed, before and during the arrival of the Dutch and after independence until the entry of the New Order before 1979. Before the existence of village religious leaders throughout Indonesia, so that it can be seen the original state of actor relations at the forest level in Parlondut Village. According to historical studies, of course it can be said that the local level of the Parlondut Village Community comes from Sianjur Mula-Mula in the Pusuk Buhit Area. Around 2000-2500 BC transmigrated from Southeast Asia, from Thailand, Miyanmar and India due to similarities in agricultural technology, language, kinship systems and art. From Sianjur Mula-Mula went down to Pangururan and experienced a spread to Bius Buhit which became the area where later Parlondut Village was located. This opinion is in accordance with the assumption of the Buhit people who state that there is a spiritual connection between Bius Buhit and Sianjur Mula-Mula. According to
Opung J. P. Sitanggang's Statement, the Descendant / Grandson of King Padua, Bius Buhit after narrating the Mythology of the relationship between Buhit and Sianjur Mula-Mula.

If concluded according to John Gaventa's Powercube Theory (2006), then, the level of study before the arrival of the Dutch in the Bius Buhit area was at the local level with the involvement of a number of actors, as stated by Tom Bottomore (2006) that actors are elites who are able to make changes, and according to Kantaprawira (1987: 33) in (Arianto et al., 2016) Actors can also be in the form of groups or individuals including I mention the following: Huts that stand alone, but slowly polarize naturally according to culture and natural factors (agriculture) and religiosity (Gultom, 2021).

Because of the large number of hutas throughout the region that apply the Toba Batak custom, in the Tapanuli area, the Dutch tried to minimize the influence of the huta rulers by making a slimming of power in the Tapanuli area including in the Samosir area. The entry of the Dutch into Samosir was marked by the establishment of the Batak District by the Dutch in 1833, then only in 1886 on October 16 with the decree of the Governor of Sumatra on the west coast (Sumatra's Westkust) No. 15 finally decided for the first time that the Government in Batak Land must be regulated by the Dutch and applied by the Netherlands (Simanjuntak, 2006).

Regarding huta, in general, the Netherlands has not made many changes in this lowest structure. It's just that in the process of structuring / downsizing the number of hutas and anesthetists finally the Dutch made efforts by making hutas the lowest government structure. The role is headed by a Tongga ni Huta who plays the same role as before. Does not get a salary from the Dutch government, but still coordinates huta. Then some hutas are headed by village heads. Some village heads were headed by a Jaihutan and a King of Padua (Castles, 2001). On it then there is the Chief Nagari who is still led by the Indigenous people. The structure then continued, becoming Onder Afdeling Samosir, from 5 other Onder Afdeling then Afdeling Batak Landen and the highest Tapanuli Residency with Head Office in Sibolga.

Thus, at the level level, the Netherlands developed the influence of huta into a part that has connectivity even though it indirectly has a hierarchical relationship to the Resident of Tapanuli. Because the Dutch only streamline the number of huts, but do not take care of huts. Huta actually had a relational relationship with the Village Head and above him were Jaihutan and the King of (Castles, 2001).

The context of the change of power at that time from the Dutch Government to the Japanese Government, is not widely remembered by living witnesses in Parlondut Village, but from ecclesiastical records and expert opinions it can be seen that there was no change in structure from the previous Dutch government, only that the nomenclature of the terms of the existing structures was changed by the Japanese Government. The government of Gemente Bumi Putra or huta underwent changes with the term my government, then there were additions to village appointments such as; Kutyo, clerk, emir and foreman. In the village area, a RW (Rukun Warga) called aza, chaired by azatyo (Head of RW) under which there is an RT (Rukun Neighbor) area called tonarigumi chaired by gomityoo (Head of RT). The change in a number of existing actors is actually an attempt by Japan to master the existing structures in society. At the huta level, there began to be new divisions of duties such as Rukun Neighbor and Rukun Warga, this was to facilitate the implementation of forced labor by the Japanese. In the Buhit area, according to local Church records, there were almost no conducive conditions due to the repressive measures made by the Japanese because in the area, the Japanese made a lot of forced labor, turned the Church area into prisons, cut down plantations, and took the spice products repressively. Young people are used as security officers in anticipation of war and in the huta area used as security bases.

The era of Indonesian Independence, was officially announced in Sumatra by Governor Teuku Moh. Hassan October 3, 1945. In January 1946 the government in Tapanuli was re-established, with the handover of kingdoms in Tapanuli to become part of Indonesia. The structure of the village government at that time, regulated at least in Law No. 22 of 1948 and Law No. 1 of 1957 made the village an autonomous region of independence or a unitary territory of legal society with the structure of Provinces, Regencies / Cities and Small Cities or Villages. Government positions also from Level I, II and III place the role of parliament into the position of government by making the position of Local Government is the DPRD and Local Government Council. This realization was not realized at the beginning of Independence due to the Dutch Military
Aggression I on July 21, 1947 then continued with the Dutch Military Aggression II on December 19, 1948. The Dutch then carried out guerrillas in Samosir, on December 23, 1948 the Dutch in Parapat to Pangururan to the Buhit area since January 1, 1949 stopped community activities. Then, Law No. 22 of 1948 and Law No. 1 of 1957 Basic Law on Local Government recognized areas that managed their own households called the local terms IGO and IGOB. Where the existence of huta is still recognized and is still the basis of community life in Bius buhit. It's just that the administrative activities of the Buhit community involve a lot of administrative activities up to the sub-district level, with the Tapanuli Regency area then becoming part of the Tobasa regency area. As also stated by (Mukhtar & Isril, 2017), the results of the study show that there is a process in determining the status of traditional villages. Institutional revitalization of Customary Villages only occurs when further regulations have been made from the Regency in the form of Regent Regulations that regulate the technical implementation of Customary Villages.

Power Relations in Traditional Times

Before the entry of the colonial era, there was a marserak tradition among the Toba Batak people who came from Sianjur at first. And the establishment of the New Huta which later became the King's Marga became the name of the huta that was established. The traditional order as previously stated in the concept that Vergower (2021) mentions in a huta there are the Raja clan, the boru clan, and passengers or parripe. Domination is held by a Tungga ni Huta over all political, economic, social and life responsibilities of the people in a Huta. After the entry of the influence of Dutch colonialism, it needs to be seen from the previous explanation of Power Relations created by looking at dominance in relations (power over relations) and domination forming or maintaining relations or traditional order (power to relation). Power over relations was held very dominantly by the Dutch colonial government. It can be seen by the many changes that have been successfully formed by the colonial government, so that there is a class change as Marx reviewed in (Sutrisno & Putranto, 2005). That, the Dutch streamlined the huts in the Bius Buhit area, then in the structure included the King of Padua as a Dutch order to mediate conflicts with the community. As well as designing nagararian institutions. Not only that, there was also Onan who was abolished in the Buhit anesthetic area for political purposes, added the duties of the head of Gamente or Tongga ni huta in administrative duties, the collection of taxes and the creation of forced labor for the community. However, if it is mentioned, that the power that forms relations (power to relation) then it is necessary to look at the traditional institutions that were maintained during the entry of Dutch Colonial Rule. In order to maintain its legitimacy, the Dutch did not change or prohibit the mechanism of horja or anesthesia in a community order, especially in Bius Buhit where Parlondut Village is. The philosophy of Dalihan Na Tolu remains the value of life and the ideals of the Toba Batak people to achieve Hamoraon, Hagabeon and Hasangapon.

The entry of the influence of Japanese colonialism, Dominance in relations or power over relations was held very dominant by the Japanese colonial government. It can be seen by the maintenance of the colonial government structure to gain influence from traditional society, so that there is a class change as Marx reviewed in (Sutrisno & Putranto, 2005). The peasants were forced to work to fulfill Japanese political interests. Not much different from power to relations or domination that formed relations that quite a lot of political activity stopped at that time so that almost few traditional institutions functioned optimally. However, agricultural activities are still accompanied by marsiadapari and the existence of new institutions such as Rukun Masyarakat (Aza) and Rukun Neighbor (Tonigura).

At the beginning of Indonesia's independence, it can be said that, the re-strengthening of Traditional Government even though the Indonesian government order is actually in the phase of forming a Regional Government Council between the Regional Head and the DPRD, starting from the entry of new government structures from the North Tapanuli area to the Pangururan District level. However, the role of Tongga ni huta is still strong at the village level as well as the Bius Court, especially in handling customary cases. The initial phase of independent Indonesia and the Old Order became a period of political instability such as PRRI in 1958, Dutch intervention through military aggression and support for the traditional government system in Law No. 22 of 1948 concerning Regional
Government, Law No. 1 of 1957 concerning the Principles of Regional Government and Law No. 19 of 1965 concerning Desapraja. So it can be said that dominance in relations or power over relations is still in the traditional mechanism, namely Tongga ni huta and Bius Government with the philosophy of HaBatakon both Dalihan Na Tolu and the ideal of being a Mar Sahala citizen. Meanwhile, in the midst of strengthening the role of traditional institutions even though they are influenced by national institutional bureaucracy, this power to relation or dominance eventually creates relations of previous traditional mechanisms that get legal legality such as tongga ni huta, aesthetic parties and recognition of customary laws and cultural practices that work inherently in the socio-cultural life of the community either through the Horja mechanism, namely mutual aid or cultural activities Marsiadapari.

CONCLUSION
The Huta Traditional Government System in Parlondut Village, which is explored in this study is a traditional mechanism that has existed since the Ancient Batak period with traditional relationships between government instruments in it such as Tongga ni Huta, Marga Raja, Marga Boru/Hela/Bere and Pargaringin. This situation placed the huta as an autonomous government from the beginning. The relationship is related to natural relations based on natural factors for irrigation, as well as being a bond to relations between hutas and forming an anesthesia consisting of many hutas with traditional hierarchical government structures and has its own laws in it including regarding rules regarding land ownership which is mostly patrilineal / prioritizes Tongga ni Huta or Marga Raja. This dynamic continued to develop, with the entry of the Dutch which made the downsizing and structuring of power to the Colonial Government, undermining the conference order by adding new mechanisms starting from the Merger of Bius or Huta, the addition of the King Structure of Padua and the establishment of the Kenagarian Government. Interestingly, the Dutch did not damage the existing customary order, instead using customary law to achieve their will through the values of the Toba Batak leadership. At this stage what makes Parlondut Village, until now still maintaining the value of the Ancient Batak philosophy.

Despite the unstable political situation during the Japanese era, as well as the existence of military bases to strengthen Japanese power at the village level (Seikedan), it was not strong enough to implement the traditional system of government since the beginning of independence. Fortunately, the Law that regulates villages since the beginning of independence through Law No. 22 of 1948 on Local Government and Law No. 1 of 1957 on the Principles of Local Government does not specifically regulate villages even though it uses the term "small town"

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