

Land Ownership (Custom) Viewed from Historical Perspectives, Socio-Cultural and Tenurial Issues in Simalungun District

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Abstract

This study aims to examine the status of land ownership in Simalungun district in terms of historical, social, cultural and tenure perspectives. It is important to study this issue because until now the issue of land ownership has not been thoroughly resolved because there are migrants who claim that their customary land was found in Simalungun, whereas in reality their customary land was not found in Simalungun, but what was found was the king's land (partuanon) according to the surname of the lord of the rest of the kitchen based on the custom of the tolu sahundulan lima saodoran. The method used in this research is descriptive qualitative with purposive sampling technique. Data analysis begins with the process of collecting primary data through in-depth interviews with 13 informants. By using interview guideline research instruments combined with the results of library research. The results of the interview transcripts were collected, tabulated, analyzed, verified, and displayed until the conclusions of the research results were formulated. The results of this study showed that in Simalungun district there were no customary lands, customary forests and customary lands from migrant residents and ethnic Simalungun. The land in Simalungun district is the king's land (Partuanon), the people and migrants are only given the right to cultivate, not to own in accordance with the ruling king's clan, namely Sisidapur and Simalungun customary law based on the Tolu sahundulan lima saodoran custom. The transfer of rights and land tenure in Simalungun district occurred after the proclamation of 17 August 1945 and the social revolution in 1946. All land in the former autonomous region in Simalungun became state property, including all of PT. TPL Tbk's concession land in Simalungun district.

Keywords: Ownership, Perspective, History, Social Culture, Tenure.

1. Introduction

The problem of land ownership in Indonesia is a national problem that has not been completely resolved by the state causing horizontal and vertical conflicts between community members and the government. Land issues are closely related to people's lives and livelihoods. The struggle for land rights means a struggle for livelihood resources. Humans are willing to shed blood and sacrifice everything to defend land rights as a source of life (Mochammad, 2009).

Defense social conflicts occur due to uncertainty and/or inequality of land ownership rights between local residents and migrants. Vertical conflicts occur because of unilateral government land control over "customary" land, communal land, enclave land, and or because of planting of other customary lands for certain different tribes and land ownership in accordance with agrarian laws which sometimes ignoring the rights of local residents not based on socio-cultural values and customs of local residents (native) including Raja land (partuanon) in Simalungun Regency (Raja Marpitu, 2022).

The resolution of the problem of ownership of "rights" to land and tenure issues found among local residents and migrants in Simalungun Regency has not been completed until now, marked by the existence of unilateral claims by migrant residents stating that "their" customary land was found in Simalungun Regency, even though their customary land was , located in their area of origin (Damanik, 2019; Damanik, 2021). The problem is getting more complex with the granting of concessions by the Indonesian government to various corporations and including PT. Toba Pulp Lestari Tbk (PT. TPL Tbk) after the Republic of Indonesia's Independence in Simalungun Regency (Descendants of King Marpitu, 2022).

Many of the royal lands (partuanon) in Simalungun Regency are claimed by migrants causing social conflict. The discovery of some land owned by the state, owned by local communities and claims as customary land for migrants has left land problems in Simalungun District and specifically in the TPL concession area. In the location of the concession area given by the government to PT. TPL has a claim by the migrant community that the land is their customary land. The local population (the Simalungun ethnicity stated that all land in Simalungun was the land (partuano) of Raja SISADAPUR (Sinaga, Saragih, Damanik, Purba) as the royal clan in Simalungun, and especially in the TPL concession area was under the authority of the king of the Damanik clan (Damanik, 2015; Saragih, 1984., Napitu et al, 2023).

2. Method

Qualitative research methods and approaches used to observed, research, analyze and interpret data related to (customary) land ownership issues in Simalungun viewed from historical, socio-cultural and tenure perspectives. A qualitative approach used to explore and understand socio-cultural and individual issues in terms of various perspectives (Creswell, 2014). Miles and Huberman (1992) state that qualitative research begins with a process approach, analysis of socio-cultural phenomena, reflection, classification, presentations , categorization and verification of data. In determining the number of informants, purposive sampling used. This means that informants selected not based on quantity but based on competence (ability to explain

in depth and specifically socio-cultural phenomena related to land issues in Simalungun district. Informants in this study were 13 people consisting of descendants of Raja Marpitu 7 people, migrants 2 people, 1 traditional leader, 1 community leader, 1 partuha maujana representative and 1 government representative. The informants were conducted in-depth interviews and regular interviews to gather information and data needed by researchers. The research instrument used an interview to guide which complemented by library research to obtain primary data and secondary data. Primary data is collected, tabulated, verified, presented, categorized and then reduced until conclusions are formulated (Miles and Huberman, 1992). After completion, in-depth interviews were carried out with the informants' transcripts of the interviews related to land issues in Simalungun district in terms of historical, social, cultural and tenure perspectives are then collected and tabulated. After the data tabulated, the next step is to sort and select the data and information obtained from the field. The step is to carry out data verification and reduction. After the data verified and reduced, the next step is to present and formulate the conclusions of the research results.

3. Research Results and Discussion

3.1. Customary Land, Ulayat and Customary Forests in Simalungun

Etymologically, land in the Simalungun language is *tanoh* means land (earth). The royal clan plays an important role in land ownership and the social life of the Simalungun people who are lived as a place to live. The SISADAPUR clan is the clan of the land and the clan of the king. Land belongs to a certain royal clan, meaning that the clan and land are the identity of the Simalungun people according to the ruling king's clan (*Rajatanoh*) (Simanjuntak, 2013; Damanik, 2015).

Land has an important meaning in the conceptualization of the Simalungun Tribe. This conceptualization reflects the cosmological ideal of life based on *habonaron do bona*, showing the importance of ideology that underlies right behavior. The principle of Simalungun's customs that respect land and humans is, connecting it with *Naibata* (God), closely related to groups of people who related to each other based on male lineage (*patrilineal*). That is, land in the life of the Simalungun people is where people live, considered directly related to the ancestral spirits, the *Raja* and *Naibata* clans (Saragih, 1984; Sinaga et al, 1999; Sinaga et al, 2015).

Ulayat rights are joint (collective) ownership rights over a piece of land that used by the community continuously as a place to make a living. So that land use does not lead to conflicts in the future, land management handed over to customary elders to regulate the designation, use, utilization, and at the same time take care of the continuity of customary rights over the land. The subject of customary land rights is the customary law community concerned as well as people outside the customary law community, whose utilization carried out with the permission of the customary authorities. The subject of customary rights is the community or individual, known as a party that given the authority and duty to carry out maintenance, use of natural resources owned and regulate the legal relationship between the community and the resource, which aims to keep its use sustainable and not cause conflict (Ismi, 2017).

Putra (2015) stated there are three things that are the determining criteria for whether or not customary rights and land exist over a piece of land. If these three things are not fulfilled then customary rights and land can be to no longer exist. These three determining factors include: (i) the existence of customary law communities that fulfill certain characteristics, as customary subjects; (ii) the existence of an area with certain boundaries; and (iii) the authority of indigenous peoples to take certain actions. Ulayat rights indicate the existence of legal community relations (subject rights) and certain land or areas (object rights). The matters included in the authority of ulayat rights are: (i) regulating and administering land use (for settlements, farming, etc.), provision (building settlements, new rice fields, etc.) and land maintenance; and (ii) regulate and determine the legal relationship between people and land (Samosir, 2013). Historically, the origins of the concept of customary rights stem from the cultural aspects of indigenous peoples. Ulayat rights and land are only owned by people with clans (*marga*), and these clan communities come from communities with a unilateral kinship system (a combined system of matrilineal and patrilineal systems) (Ismi, 2017). Referring to this concept, in the Simalungun community there is no customary land because the Simalungun tribe adheres to patrilineal lineage, not unilateral lineage (Napitu et al, 2023).

Customary land and customary forests after independence until now have not resolved by the government and the community, due to the government's lack of strict implementation of rules relating to customary land ownership and status, in terms of the constitution has guaranteed the existence of indigenous peoples by providing recognition (Salam, 2016). Customary law communities are community units that have the completeness to stand on their own that have a legal unit, an authority unit and an environmental unit based on common rights to land and water for all its members. Indigenous peoples are an autonomous community unit, that is, they regulate their life system (law, politics, economy and so on), are born and develop together, are guarded by the community itself (Simarmata, 2006, Saptomo, 2010; Salam 2016).

Recognition of the existence of indigenous peoples based on article 18 b of the 1945 Constitution concerning legal protection for the existence of indigenous peoples in Indonesia. This means that customary law communities are recognized and protected as legal subjects and traditional rights. This form of recognition found in various government activities, especially activities related to the existence of indigenous and tribal peoples in the utilization of natural resources in terms of forest management to obtain optimal benefits from forests and forest areas for the welfare of society. In the utilization of natural resources, indigenous and tribal peoples are inseparable from the role of the state regulates management as stipulated in Article 33 paragraph 3 of the 1945 Constitution which confirms that the position of the state as a legal entity regulates the allotment and management of forests by citizens, including indigenous and tribal peoples (Salam 2016).

Article 1 paragraph 5 of Law No. 41 of 1999 stipulates that customary forest is a state forest that is within the territory of customary law communities. This means that customary forest is a state forest where customary forest encumbered with rights yet. This raises a legal problem where customary forests are regulated as material assets owned by indigenous peoples and are not necessarily transferred through the process of categorizing customary forests as state forests in terms of the recognition of indigenous peoples' rights over their territory guaranteed by Article 18b of the 1945 Constitutions categorizes customary forests. is as state forest legally it will make

hereditary customary forests increasingly disappear, even control is no longer held by indigenous peoples but owned by the state. The result, various forest conflicts emerged both vertically and horizontally involving indigenous peoples and individuals, indigenous peoples and corporations and even between indigenous peoples themselves (Salam 2016).

3.2. Based on Historical Perspective

A. Pre-colonial period

Based on data obtained in the field, both oral and written data, it is known that the origin of land tenure is closely related to the history of the formation of the Sisidapur kingdom and clan. The royal clan (partuanon) of Sisidapur has supreme authority over the land, and the people only have the right to cultivate it to meet their own needs and the needs of the kingdom (Napitu et al, 2023).

Control of land in Simalungun is in the hands of the king. The king's surname is identical to that of the ruler of the land, along with the formation of a kingdom ruled by the hereditary king of the Sisidapur clan. The ruling clan of Simalungun is the Sisidapur and Girsang clans. The Sinaga clan in the Land of Java and its surroundings, the Purba clan in the Panei area and the Damanik clan in the Siantar and Sidamanik areas, the Saragih clan in Pematang Raya and the surrounding Girsang clan in the Silimakuta area (Napitu et al, 2023).

Based on the customs of the Simalungun Kingdom, the crown prince is the eldest son of the puang bolon who inherits the power and kingdom and throne of his parents. The king's son who is not a crown prince, is appointed by the king to be partuanon or commander of a village that has just been opened or taken over by war. The Sisidapur clan, as the royal clan in the Simalungun Kingdom, must respect the adat bona ni (traditional expert) and the Boru and Tondong clans who are members of the Sisidapur kinship. They have the power to rule over certain areas as parbapaan and pangulu (Napitu et al, 2023). Referring to the customs of the Simalungun kingdom, the kingdom was structured as a government system controlling the royal land consisting of kings, large parbapaan na baggal (partuanon), ordinary (partuanon) and pangulu. Until the Dutch entered Simalungun in 1902, there were parbapaan na baggal in Simalungun with the surnames Saragih Garingging, Sinaga, Purba and Damanik (Napitu et al, 2023).

B. The Dutch colonial period

The arrival of the Dutch in Simalungun did not fully affect the power of the kings over the land. These kingdoms are self-governing areas that have the right to manage their households, especially regarding the exploitation of land in their respective kingdoms (Tideman, 1926; Damanik, 2015).

On September 5, 1997 the kings of Simalungun such as Raja Siantar, Raja Tanah Jawa, Raja Panei, Raja Dolog Silou, Tuan Purba and Tuan Silimakuta simultaneously signed a short agreement, a sign of submission to the Dutch. In 1908 the rules for the Simalungun kingdoms were carried out, namely: 1. Rules of forced labor and belasting 2. Establishment of the Simalungun royal treasury (Lanschap Kas Simalungun) 3. Exchange of money from old money into Rupiah (Gulden) 4. In each kingdom appointed a person courtiers and staff for the benefit

of government administration 5. Densities were established, namely courts in each parbapaan or pangulu called Balei density for the royal level called Urung density and for the kingdoms level federatively established Nabolon Density in Siantar (Tideman, 1926; Damanik, 2015).

C. The Japanese Occupation Period

After Japan entered Indonesia in 1942, Japan established a fascist army government. Japan controlled Simalungun for ± 3.5 years. The government of the Japanese Armed Forces required ample supplies of food, due to the economic blockade from the allies. Japan exploited and utilized all the potential of the area it had occupied, including Siantar Simalungun, because this area was a plantation area. The strategy adopted by Japan was to approach the kings in Simalungun, to be able to work together. This policy carried out considering that power was in the hands of the king and his assistants in the field of land affairs. The king as a self-governing ruler allowed and used by the Japanese (Damanik, 2015; Hasugian, 2020; Saragih et al, 2020). Prohibited forests, reserve forests and village forests had to allow be clear for cultivation by the people on a large scale and the proceeds used for the needs of the Japanese army, causing people's suffering (Napitu et al, 2023).

D. Independence period

Indonesian's independence day which was proclaimed on August 17, 1945 was known by the public on August 22, 1945. On March 3, 1946 there was a Social Revolution in Simalungun. The lands controlled and cultivated by the people during the Japanese period controlled by them and they were encouraged to make the most of it to help the struggle. The lands of the former juma bolag (king's fields) distributed to the people who had worked on them. Likewise, grazing lands (parmahanan) formerly belonging to the kingdom divided for cultivation (Napitu et al, 2023).

With the formation of the Unitary State of the Republic of Indonesia and the recognition of the sovereignty of the Republic of Indonesia, all the land of the former autonomous region in Simalungun became the property of the Unitary State of the Republic of Indonesia (Saragih, 1984; Sinaga et al, 1999; Napitu et al, 2023)

3.3. Based on Socio-Cultural Perspective

All land in Simalungun belongs to the King with the surname Raja Sisidapur and the Tolu kinship of the five saodorans. Along with socio-cultural and economic changes in society, communal or communal land controlled by members of the community and migrants through cultivating, buying or giving because of kinship and adaptation of clans according to the clan of the King (partuanon) (Sinaga et al, 2015; Saragih, 1984; Damanik, 2015).

On the Simalungun Tolu kinship system, tolu sahundulan lima saodoran, land ownership is based on the royal clan, meaning that land in the Java Land Kingdom is owned by the Sinaga clan, land in the Panei Kingdom is owned by the Purba Dasuha clan, land in the Siantar Kingdom is owned by the Damanik clan, the land in the Dolok Silou Kingdom is owned by the Purba Tambak clan, land in the Raya Kingdom is owned by the Saragih clan, land in the Silimakuta Kingdom is owned by the Girsang clan and land in the Purba Kingdom is owned by the Purba Pakpak clan and other clans (Sinaga, 1999: Sembiring, 2001; Saragih et al, 2020).

Ownership of land in each kingdom in Simalungun is based on the ruling king's clan and kinship between the royal clan in that royal area and those who marry the king's daughters and sons. Women who become the King's daughter-in-law are generally sought after from princesses of other royal descent. Through marriage ties with other clans from royal descent, a kinship system is formed from the descendants of the kings in Simalungun, which is called *tolu sahundulan lima saodoran*. Kinship relations with other clans outside the partuanon (king) had an influence on land ownership in the kingdom's territory. This means that other clans can own land in the royal territory because there is a marriage bond between the king's daughter and son with another clan (Napitu et al, 2023).

Land ownership based on socio-cultural values and Simalungun customs influenced by the existence of clan and marriage ties as well as kinship with the reigning king's clan. Even though according to custom, land give because of the kinship of *Tolu Sahundulan Lima Saodoran* with other clans and the adaptation of other clans into the ruling royal clan, but the land is not given ownership rights but the right to cultivate and if the land is no longer fertile (*gasgas land*) it will be returned to the king (Saragih, 1984; Sembiring, 2001).

From a socio-cultural and customary perspective, all land in Simalungun owned by a king or partuanon and is based on kinship. Immigrants and ordinary people only given the right to cultivate, not to own permanently, which was valid for hundreds of years in the Simalungun area. Radical changes occurred after the August 17 1945th Proclamation and the social revolution in March 1946, land ownership in Simalungun no longer belonged to the king (partuanon), but belonged to the state and some of it was confiscated by the community to become "private property" (Napitu et al, 2023) .

3.4. Based on the Perspective of Political Authorities

a. The Kings land (Partuanon)

Before the colonial government entered Simalungun, land rights in Simalungun were under royal authority. The Maroppat and Marpitu kingdoms ruled for generations as rulers and landowners according to the royal clan in their respective territories (Napitu et al, 2023).

Raja Maroppat and Marpitu are regional leaders in Simalungun on the basis of the king's clan and the kinship of the *tolu sahundulan lima saodoran*. Every area or land in the king's leadership area belongs to the king and used for the benefit of the king, partuanon and the community. Partuanon land is land owned by the king, its use left to partuanon and pangulu in accordance with the king's surname. As for the territory (land) of the king or partuanon controlled by King Marpitu consisting of;

1) Raja Siantar Sang Nawaluh Damanik (1889-1906), partuanon land is around the Siantar area and Sidamanik District., (2) Raja Tanah Jawa Tuan Sangmajadi Sinaga, partuanon land is around the Tanah Jawa area., (3) Raja Panei XIV Raja Bosar Sumalam Purba Dasuha (1886-1946), partuanon land is in the Panei Tongah District area., (4) Raja Dolok Silou Tuan Ragam Purba Tambak, partuanon land is in the Dolok Silou District area., (5) Raja Raya Tuan Rondahaim Saragih Garingging, partuanon land is in the Raya District area. (6) Raja Purba Tuan Rahalim Purba Pakpak (1886-1925), the partuanon land is in the Purba District area. (7) Raja Silimakuta

Tuan Pamoraidup Purba Girsang, the partuanon land is in the Silimakuta District area (Saragih, 1984; Sembiring, 2001; Purba, 2011; Saragih et al, 2020). The seven kingdoms had a close relationship with one another, were not hostile to each other, had a mutual agreement on the implementation of the tolu sahundulan lima saodoran customs and the land ownership system in accordance with the autonomous government structure that was then embraced by the kings who ruled in Simalungun (Napitu et al, 2023). Each of these territorial areas of Raja Marpitu has the autonomy to govern their respective kingdoms as well as absolute and hereditary political and governmental authority, including in the land sector.

b. King's Gift Land

All land in Simalungun during the pre-colonial era belonged to the king (partuanon). In carrying out the government, the king is assisted by close relatives who still have blood relations such as partuanon and pangulu. Along with the development of the population, apart from being married to the royal family on the basis of kinship, also because more and more migrants settled in the Simalungun area, there was a change in policy from the king, especially in the land sector (Napitu et al, 2023).

The authority of the partuanon regarding land was given by the King to lend land belonging to the king to people who were related to the royal family and because of a kinship relationship tolu sahundulan lima saodoran. On the basis of this kinship relationship, the king gave land to the empress's family, concubines and other families to work on, not to own. Newcomers who obey the partuanon are also given land to work on. Such cases occurred in almost all regions of the Maroppat and Marpitu Kingdoms causing many migrants from other ethnic groups to obtain permits to cultivate land in Simalungun (Saragih, 1984; Sembiring, 2001).

The granting of land was carried out by the royal and partuanon families, to immigrants and other ethnic groups because they had adapted to the royal clan. In certain area there are also other ethnic groups who come from other clans who are willing to be given a surname according to the king's surname. Such phenomena are found in the Silimakuta Kingdom, the Siantar kingdom, and other kingdoms in Simalungun. Migrants who adapt to the royal clan are given land to work on, not to own (Saragih, 1984; Sembiring, 2001; Sinaga et al, 1999; Sinaga et al, 2015; Saragih et al, 2020).

3.5. Tenure in Simalungun

A. Tenurian Issues in Simalungun

The term tenure comes from the word tenure, which means to maintain, hold and own. Land tenure means something that is held, in this case including the rights and obligations of the landholder (holding or possessing). Land tenure is the legal term for land tenure rights, not just the fact of land tenure. Someone may hold the land (property right), but he does not always have the right to control (access right). Tenurial theory is described as a bundle of rights, namely a simplified set of land rights (FAO, 2010. Galludra (2010) defines land tenure as a system of rights and institutions that organize, regulate and manage access and land use.

Recognition of rights can be individual, group or state. Individual recognition of land that is not state-owned land usually does not cause many problems because it is regulated singly in the

Agrarian Law. However, the arrangement of group or state tenure rights is still a prolonged polemic (Institute for Assessment of Sustainable Production Forest Management, 2014).

For the government, the reference is Law no. 41 of 1999 concerning Forestry that state-controlled forest areas including their arrangements are carried out by the state. Customary forest is the territory of indigenous peoples or customary law communities that are in state forests. For the majority of the community (especially indigenous peoples) the forest area land is *de facto* customary forest which is controlled by the community, not part of the state forest. Recognition of customary forests by the community in the law has been mentioned, but the arrangements are not clear and detailed, resulting in multiple interpretations of forest area arrangements with customary forests (Institute for Assessment of Sustainable Production Forest Management, 2014).

In Simalungun there is no customary land or customary forest. There are also no customary forests in Simalungun, because in Simalungun the land and forest and everything in it are the king's land (*partuanon*). All land in Simalungun Regency does not have customary land or customary land belonging to the local population, including migrant residents. Land conflicts in Simalungun Regency, especially in the concession area of PT. TPL Tbk, which is claimed unilaterally by the migrant population, basically does not exist because the basic rule for whether or not there is customary land in Simalungun is Simalungun customs and the authority that owned land in Simalungun before independence, namely the king or *partuanon* who was in power at that time. After the Unitary State of the Republic of Indonesia was established, the land in Simalungun officially became the property of the Unitary State of the Republic of Indonesia (Napitu et al, 2023).

This confusion over forest area land management has always led to very complex tenurial problems in forest areas. From the point of view of laws and regulations, *de jure* recognition of control over forest areas by the government is clear, but *de facto* the problem is not this simple. models of recognition of control by the community are very local specific, between one region and another it is very different. In general, indigenous peoples want full sovereignty and rights over the forests in their territory.

The main issues that have resulted in land and forest (tenure) conflicts include: 1. Explanation (origin of inheritance), getting parents' inheritance. This applies to male children, starting from grandfather inheriting from father, to son, to grandson and so on. Usually this applies after the boy is married.,2. Land given by parents-in-law (originally given by parents-in-law), applies to the Boru clan. How to get it is discussed by all members of the same clan as the parents-in-law (*tondong*) with a meal made by the boru clan who will ask for land. Juma (origin of compensation/sale and purchase), land is usually transferred to one clan, but if one clan is not interested, it can be transferred to another clan. This process must be discussed with the family of one clan. The land given up is called *juma* and the money received is called *tulak hoe*. This applies to yards and cultivated fields and the agreement is stated in a written agreement (Napitu et al, 2023).

The customs that form the basis for dividing the land in the TPL concession area in Simalungun are Simalungun customs based on Tolu Sahundulan Lima Saodoran and land in Simalungun is

the king's land (partuanon), communities and migrants only have the right to use and manage the land without becoming owners (Napitu et al. , 2023).

In Simalungun all land belonged to Raja Maropat and Raja Marpitu. Prior to independence, the land belonged to the king. After the declaration of independence, the land in Simalungun, including land in forest areas, became the property of the Government of the Republic of Indonesia. When it is related to the land case in Sidamanik District, it refers to land ownership in Simalungun in the past, namely the land of the Maropat and Marpitu kingdoms after the independence of the Republic of Indonesia was entirely taken over by the authorities of the government of the Republic of Indonesia. Thus the customary land claimed by migrants is not found in Simalungun, but what is found in Simalungun is state land under the control of the authority of the Unitary State of the Republic of Indonesia (Napitu et al, 2023).

The Simalungun community is a society that has strong customs, and until now they still maintain their customs. The Simalungun people can accept the presence of customs brought by ethnic migrants who have settled in Simalungun in the TPL concession area and are still living side by side. With regard to land rights, control of land rights among the Simalungun people only seeks not property rights because the land belongs to the king (partuanon). Land that has been controlled by a hereditary group cannot be traded to outsiders because in Simalungun the land belongs to the king or (partuanon). Local and migrant communities only work on the land, not as owners. The king has the authority to distribute these lands to residents to control them (Napitu et al, 2023).

With regard to land ownership throughout the territorial area in the Marpitu Kingdom, the customs or customary land laws that apply in the region are the Simalungun customs, namely the customs of the clans of the Raja Sisidapur and Tolu, the sahundulan lima saodoran. Thus, what is used as a reference in customary land ownership in Simalungun, are Simalungun customs that are inherited by Simalungun ancestors to anyone, including migrant residents who live in Simalungun. Therefore it is in accordance with the custom that in Simalungun there is no customary land in Simalungun, what is there is partuanon (king) land in accordance with the ruling king's clan. If there are migrant communities who claim that in Simalungun there is customary land according to their ancestors, it is a wrong view (Napitu et al, 2023).

The foundation of land ownership and control in Simalungun is Simalungun customs, not customs of other ethnic groups. It was further emphasized that in certain areas customary land was found but in the Simalungun territorial area and including the TPL concession area in Simalungun no customary land was found. The land found in Simalungun before Dutch colonialism and independence was the king's land (partuanon) and after independence it was taken over by the Government of the Republic of Indonesia (Napitu et al, 2023).

Thus all the land in Sidamanik District and other areas in Simalungun which the concession state granted to PT TPL Tbk is legal and legal until 2035. This confirms the fact that there was no customary land but the king's land (partuanon) which is controlled and owned by the Rajah clan of Sisidapur and the girsang clan. After the independence of the Republic of Indonesia became state property including land in forest areas, land of the former Dutch government and other foreign nations in the Simalungun territorial area (Napitu et al, 2023).

B. Land Ownership Status at TPL Tbk Location Before 1907 to 1945

a. Land Ownership Status at PT PULP Lestari Tbk Location Before 1907

Before 1907, there were four kingdoms (*marga maroppat*) which had royal territories extending from the shores of Lake Toba in the west to the Malacca Straits on the east coast of Sumatra. This fact is corroborated by the name Tawar Sea for Lake Toba, and the salty sea for the naming of the Malacca Strait by the Simalungun people (Damanik, 1974, Sinaga et al, 1999).

Based on historical sources, there were four local rulers, namely four local kingdoms that ruled in Simalungun (1) the Siantar Kingdom, (2) the Java Land Kingdom, (3) the Dolok Silou Kingdom, and (4) the Panei Kingdom. Each of these kingdoms has a territorial structure. To carry out its government, each kingdom divides its territory into several regions. Each of these regions is subject to a Raja, who is called Radjanami (Lord Nami). Appointment of rulers in the territory of the kingdom is fully under the authority of the king, because officials who are appointed represent the king in his territory, in controlling land, managing land products, and fulfilling the royal treasury both in the regions and in the center of power or the royal capital (*pamatang*) (Napitu et al, 2023).

The Simalungun king is the highest authority holder, and the *simada tanoh* Simalungun (land owner and ruler) adheres to the customary traditions of the king's land and *partuanon* land. Customary land is interpreted as royal land (Interview with Partuanon Sipolha, 2022). The King of Simalungun is in charge of land use planning in the context of the welfare of the people based on the economy, politics and socio-culture throughout the Simalungun region. Damanik (1974), explains that according to Simalungun customary law, land ownership is the property of the ruling clan of the king. The people have the right to use (*hak massamod*). *Massamod*'s rights for the people are hereditary and can be passed on to their descendants. Tideman (1922), explained that when he was a *controleur* in Simalungun, he noted that in Simalungun, the king was an autocratic ruler, which lasted for centuries. The kingdom in Simalungun has geographical boundaries, government and special institutions, as well as land ownership rights derived from natural law over land and each citizen has the right to clear bushland. on land in accordance with customary institutions in the Simalungun area.

Land ownership in the historical development of the Simalungun tribe before 1907 until the independence of the Republic of Indonesia belonged to kings and nobles, namely *partuanon*/*parbapaan*. This is in accordance with the customary law of the Simalungun tribe, and the system of government that was in effect at that time, namely the royal system. Judging from the land concession currently being managed by PT TPL in the Simalungun area, (before 1907) and the Independence of the Republic of Indonesia located in Tanah Jawa District, Sidamanik District, *Pamatang* Sidamanik, previously owned by the king of the Land of Java and Raja Siantar. The ownership of the land in the PT TPL concession site which was in the Simalungun district before 1907 and before the independence of the Republic of Indonesia was in the territory of the kingdom of Tanah Jawa and the kingdom of Siantar. In accordance with Simalungun customary law, the land in this region belongs to the Land of Java kingdom and the Siantar Kingdom (Napitu et al, 2023).

b. Land Ownership Status at PT. TPL Tbk Since 1907-1945

Since 1907 the Simalungun tribe has entered a new chapter in history. Raja Simalungun's territory was controlled by the Dutch Colonial and became part of the Dutch East Indies. The kings (partuanon) signed the Korte Verklaring (short agreement) (Tideman, 1922). Through the Verklaring corte, the territory of the Dutch East Indies expanded to Simalungun, from which four kingdoms had previously been found to become seven kingdoms in Simalungun. The division is from the kingdom of Dolok Silou, in the territory of the three partuanon the status is raised to become a kingdom. The three regions are the Great Kingdom, the Ancient Kingdom, and the Silimakuta Kingdom. The seven kingdoms that ruled Simalungun during this period were: Siantar, Tanah Jawa, Panei, Dolok Silou, Purba, Silimakuta and Raya. This division brought the consequence of shifting the power and sovereignty of the kings

The division of the territory, the name of the kingdom and the capital and partuanon contained in the marpitu kingdom in Simalungun consists of:

A. The Kingdom of Siantar with the capital city of Pamatangsiantar with partuanon; Siantar, Bandar, Sidamanik, Marihat, Sipolha, Dolog Malela, Lingga, Jorlang Hataran. Silou Bayu, Bangun, Silampuyang, Dolog Marlawan, Tanjung Kasum and Padang. The last three partuanon in 1883 joined Deli Serdang, Batu Bara and Tebing Tinggi,

B. The Kingdom of the Land of Java with the capital city of the Land of Java consists of partuanon: Tanoh Jawa, Girsang Sipangan Bolon, Dolog Panribuan, Hisaran, Pardatangan, Jorlang Hataran, Marjandi Asih, Hatonduhan, Batangio.,

C. The Kingdom of Panei with the center of Panei Tongah consists of partuanon; Panei Tongah, Sipoldas, Badjalinggei, Panombeian, Dolog Batungar, Simarimbun, Poldas, Sinaman, Mount Mariah, Dolog Saribu.,

D. The Kingdom of Dolog Silou with Dolog Silou as its center consists of partuanons; Dolog Silou, Bangun Raya, Crocodile River, Hutarih, Dolog Mariah, Bandar Hanopan, Sinasih, Nagori Dolog, Sibakkudu, Marbun Lökkung, Dolog Mariring and, Urung Silo ,.

E. The Kingdom of the Kingdom with the center of the Kingdom consists of partuanon; Raya, Raya Tongah, Sondi Raya, Brand Raya, Raya Bayu, Raya Usang, Tigaras, Mariah Nagur, Sipispis, Buluh Raya, Jandi Maruli.,

F. The ancient kingdom with the center of Pamatang Purba consists of partuanon; Purba, Haranggaol, Nagori, Purbasari, Hinalang and Tigarunggu and

G. The Silimahuta Nagasaribu kingdom consisted of Nagasari, Silimahuta, Sipituhuta, Tongging, Saribudolog, Iron Rakut, Saran Padang, Saribu Jandi, Dolog Panribuan, Mardingding (Tideman, 1922; Damanik 1974).

The structure of the partuanon (parbapaan) during the reign of the King in Simalungun from 1907-1945 saw an increase in the territory of the kingdom. The Siantar kingdom with its government center in Pamatang Siantar manages 14 partuanons and the Javanese Land kingdom with its government center in Pamatang Tanah Jawa manages 10 partuanons (Napitu et al, 2023)

In the Colonial period (Dutch East Indies) for the Simalungun region, a colonial-made government system called *landschap* was applied. From 1907 to 1946 there were seven *landschappen* ruled by each of the seven kings in Simalungun. The Simalungun *onder afdeling* together with the Tanah Karo *afdeling* is a Simalungun *en de Karolanden afdeling* which is headed by an Assistant Resident at Pematang Siantar. Simalungun's *onder afdeling* was headed by a Dutch controller.

Each *landschap* in Simalungun consists of several districts, from the lower district to the smallest administrative area, namely the *huta* (village). In this period the Simalungun *onder afdeling* consisted of 16 districts, namely as follows:

- a) Kingdom (Landscape) Siantar consists of districts; Siantar, Bandar, Sidamanik
- b) The Kingdom (Landscape) of Tanoh Java consists of districts; Tanoh Jawa, Bosar Maligas, Djorlang Hataran, Dolog Panribuan, Girsang Sipangan Bolon
- c) The Kingdom (Landscape) of Panei consists of the Panei district (Panei Tongah), Dolog Batunanggar.
- d) The Kingdom (Landscape) Raya consists of the Raya district, Raya Kahean.
- e) The Dolog Silou Kingdom (Landscape) consists of the Dolog Silou district, Silau Kahean
- f) Ancient Landscape consists of Ancient districts.
- g) The Kingdom (Landscape) of Silimkauta consists of the Silimakuta district, (Purba, 1972).

Until 1945 in Simalungun, the Royal Government system was in effect which gave authority to the king over his territory besides the Dutch East Indies government. The right to power over land remained the authority of the kings as landowners according to Simalungun custom. Foreign parties who want to rent land in Simalungun with the permission of the king (*partuanon*) (Purba, 1972). In Simalungun, the Dutch colonial government confirmed the power of the Simalungun kings as landowners in their royal territory along with the *partuanons* and *parbapaan*. This acknowledgment can be seen that the Dutch planters obtained a concession in the form of a land lease contract from the king (*partuanon*). After signing a short statement with the Dutch colonial government, the king's power in Simalungun was increasingly limited. The title of King is only a symbol. The king is only similar to a traditional head, this was reinforced by the issuance of a Dutch government decree, State Gazette 1914 No. 24, whose implementation for the Simalungun area was ratified in 1917 (Breman, 1997).

Tambak (1982), describes the customary tradition of land ownership in Simalungun during the kingdom era until the beginning of independence where royal power was still ongoing and residents in the kingdom did not have ownership rights over land. The people have the right to exploit (the right to use). The usufructuary right is called *galunggung* land. *Galunggung* rights for the people are hereditary and can be inherited (Damanik, 1974). Saragih et al., (1984), explained the process of cultivating land in the Kingdom of the Kingdom, namely that residents who wanted to work on the land in question first asked for permission from the village authorities, namely the *pangulu kampung*. Prior to being given permission for the *pangulu*

kampung, a survey was conducted of the land (forest) that the pangulu wanted to cultivate together with the people who requested it (Napitu et al, 2023).

Tambak (1982), referring to the existence of a regulation of the Autonomous Government in the Simalungun Region of 1936 No. 13, namely a land certificate called Grant-Raja in the sense of the Right to enter into business, not the Right to own, as well as in Siantar before the formation of the city to become Gemeente in 1917 a Grant-Raja has also been issued (Napitu et al, 2023). In the Simalungun Culture Seminar on 28 February 1964, the customary law section of the Simalungun land concluded: (1) UUPA No. 5 of 1960 Jo.No.56/prp.year 1960 is a guarantee of customary law in land law; (2) from this UUPA it is explained that the customary law of Simalungun Land does not abolished but also became the basis for the formation of the National UUPA; (3) Simalungun land customary law has a social function which is also in accordance with UUPA No.5 of 1960 article 6 and article 33 of the 1945 Constitution; (4) rights contained in Simalungun land customary law namely: lance rights, gas-gas rights, galunggung rights, talun interest rights, talun rights, tree rights, pangajakan rights/panunggu rights or usufructuary rights, rahatan ni huta rights, bongbongan sayha rights, fringe rights have specific social functions. With the enactment of the law, there is no longer any Swapraja (partuanon) land in Simalungun that has been transferred to the Government of the Republic of Indonesia (Napitu et al, 2023).

At the beginning of the Republic of Indonesia's Independence in the East Sumatra region there was a social revolution resulting in the killing of the kings, and the Simalungun royal family. This bloody social upheaval experienced its peak on March 3-4 1946. After the social revolution in East Sumatra, especially in the Simalungun area which was a former Dutch colonial colony named Afdeling Simeloengoen, it turned into Simalungun district within the framework of the Unitary State of the Republic of Indonesia. This change brought a very broad dimension in the life of the state and in the land sector, that all land in Simalungun which previously belonged to the king (partuanon) became the property of the Unitary State of the Republic of Indonesia. Landschap (kingdom) changed to Simalungun Regency (NKRI). Since the Proclamation of Independence of the Republic of Indonesia on August 17, 1945, the government system in the Simalungun Level II Region has adjusted to the Unitary State of the Republic of Indonesia (Napitu et al, 2023).

C. Claims of Migrant Groups Owning 'Customary Land' in the Concession Area of PT. TPL Tbk

As reported by the daily.com business field (8/8/2021), that there are two community communities that claim to own customary land in Simalungun Regency. Even the Central Government through the Ministry of Environment and Forestry has issued Decree of the Minister of Environment and Forestry Number SK.352/MENLHK/SETJEN/KUM.1/6/2021 dated 21 June 2021 concerning Steps to Solve Indigenous Forest Problems and Pollution of Industrial Waste in Lake Toba environment. The first community called themselves Descendants of Opung Mamontang Laut with the surname Ambarita. They claim to own a customary land area of 2,050 hectares including 1,287 hectares within the PT. TPL and 763 hectares outside the concession located in Nagori Sihaporas, Sidamanik District, Simalungun Regency. The second community is called Descendants of Opung Umbak Siallagan, which claims to own an area of 851 ha of customary land covering 428 hectares in the concession area of PT. TPL and 423 hectares outside the concession located in the village of Utte Anggir, Dolok Parmonangan, Dolok Panribuan

District, Simalungun Regency. The first community admits that their ancestors, namely Opung Mamontang Laut Ambarita, opened a settlement in Sihaporas. Opung Mamontang Laut comes from the village of Lumban Pea Ambarita, Simanindo District on Samosir Island. It stated that around 1800, Opung Mamontang migrated to the Sihaporas area to pioneer settlements (mamukkah huta) (Napitu et al, 2023).

At that time, the Sihaporas area was under the rule of Raja Siantar with the surname Damanik. They are the 11th generation. Furthermore, this community claimed that Sihaporas was a partuanon area and Opung Mamontang stated that Tuan Sihaporas was the first. The second community said that Opung Umbak Siallagan's ancestors came from Huta Siallagan, Ambarita, Simanindo District, Samosir Island. Opung Umbak Siallagan left his hometown around 1700 and crossed Lake Toba to wander into the Simalungun land area. This Opung lives in Huta Utte Anggir and opens up farming land. It was stated, when Utte Anggir was in that area under the rule of the king of the Land of Java surnamed Sinaga. Later, the descendants of Opung Umbak Siallagan claimed that the Utte Anggir area was customary land belonging to the Siallagan clan. Claims by community groups in Sihaporas and in Huta Utte Anggir have demanded the release of the HGU area to PT Toba Pulp Lestari, or known as PT TPL, continue to try in various ways to claim PT TPL's HGU land area (Napitu et al, 2023).

Quoted from the media korem 022.com (21/12/2022), that someone claimed to be a descendant of King Mamontang Laut Ambarita as the first Ambarita clan in Sihaporas by demanding PT. TPL Tbk and the government should be immediately released and returned to the descendants of Raja Mamontang Laut Ambarita to be fully controlled and claim that the land managed by TPL which already has a Formal Legal HGU from the Indonesian government is the customary land of the Ambarita clan. The community group damaged, cut down and burn TPL's plants and disrupted the work activities of TPL employees in Sihaporas. On April 22 2018, a group of indigenous peoples descended from Ompu Mamontang Laut Ambarita Sihaporas (LAMTORAS) appeared claiming part of the concession area of PT. Toba Pulp Lestari Tbk in the Aek Nauli sector with an area of 1,500 hectares in the Sihaporas Village Area but has no authentic proof of land ownership (korem022.com, 2022). There is still news made by korem022.com (2022) that as a result of claiming customary land, there was a conflict on August 7, 2021. The head of Partuha Maujana Simalungun, Sarmedi Purba, confirmed that there is no customary land, including customary forest, in Simalungun Regency because it was previously the area of Kab. Simalungun including forests belong to the Simalungun kingdom, Sihaporas Village in Kec. Pematang Sidamanik has 5 hamlets with a composition of 3 (three) Pro Hamlets with TPL and 2 (two) Counter TPL Hamlets. nationalized and controlled by the Government of the Republic of Indonesia. On the other hand, the Simalungun tribe, especially from the descendants of kings who used to be landowners, can no longer rule. Part of the land controlled by the government, and partly claimed by migrants as their customary land in various processes and ways. All land contained in the Simalungun Regency Area after the independence of the Republic of Indonesia and the social revolution was state land (Napitu et al, 2023).

In Simalungun no migrant residents' customary land was found because the basis of land ownership in Simalungun is Simalungun customary law, namely king's land (partuanon) which is based on the king's surname and the philosophy of Tolu Sahundulan Lima Saodoran. Based

on historical facts, philosophy and socio-cultural values that apply to the Simalungun Tribe, the land in the PT TPL concession located in Simalungun Regency before independence and the social revolution was the land of the king (partuanon) and the land of the king's clan, which shifted post-independence to the Government of the Republic of Indonesia. . All land in Simalungun Regency is state-owned land, thus those who have the right to give power over state land to corporations that invest in Simalungun Regency and including granting concessions to PT. TPL.Tbk is the government of the Republic of Indonesia.

4. Conclusion

Since pre-colonial times, Dutch colonialism, Japanese colonialism to the declaration of independence of the Republic of Indonesia and the social revolution, all land in Simalungun belonged to the king according to the royal clan (partuanon) during the time of King Maroppat and King Marpitu, namely the clans of Sinaga, Saragih, Damanik, Purba and Girsang. Migrant people and residents who lived in Simalungun during the pre-colonial period, Dutch colonialism, Japanese occupation until the declaration of independence of the Republic of Indonesia and the social revolution were given rights by the king to only cultivate the land, not as owners. The rules that apply to land ownership rights in Simalungun are customary law and Simalungun socio-cultural values based on the philosophy of Habonaron do Bona and Tolu Sahundulan Lima Saodoran and Sisadapur (Sinaga, Saragih, Damanik, Purba). In Simalungun, there are no customary and communal lands because the Simalungun people do not adhere to ulineal lineage but adhere to patrilineal lineage. In Simalungun District, there are no customary lands, customary forests and or customary rights from migrant residents who have so far claimed that they own customary land in Simalungun District, especially in Pamatang Sidamanik District and in Dolog Panribuan because the land in Simalungun is the land of the king (partuanon) belonging to the king. King. Land control by the king in Simalungun decreased slightly after the signing of the korte verklaring in 1907. After the signing of the short contract agreement, the colonial government gave the king land rent (partuanon) of 39% per year. After the proclamation of 17 August 1945 and after the 1946 social revolution, all land in Simalungun and plantations previously managed by the Dutch Government nationalized to become state property. All land in Simalungun Regency granted a concession to PT. TPL Tbk is state land that is not ulayat land and or customary land of ethnic migrants, namely the customary land of the Ambarita and Siallagan clans.

Acknowledgments

In the process of completing the results of this research, the authors would like to thank the informants who have been willing to take the time to carry out in-depth interviews so that the data and information needed by the authors in the preparation of this research work fulfilled properly. Besides that, the author also does not forget to thank all parties who are willing to provide data and information so that this scientific work realized. That is all and thank you.

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