

Traditional Development of Hatobangon as Quasi Legitimation for Eliminated Religious Conflict in South Tapanuli District

Nurhamidah Gajah¹, R. Hamdani Harahap², Zulkifli Lubis³ and Jonner Hasugian⁴

Abstract

The aim of this research is to find a model of tribal and religious partnership in increasing Hatobangon's capacity as a quasi-legitimacy so that it can be sustainable as a traditional institution in the Angkola tribal community in South Tapanuli. The approach used in this study is a qualitative approach. The locations chosen were villages in South Tapanuli Regency which were determined based on the strength of Hatobangon's presence in Village Development totaling 212 villages. The partnership pattern that occurs between the government and Hatobangon in the development of villages in South Tapanuli Regency is (a) Subordinate union of partnership, namely the government is still more dominant in carrying out its functional role in development (b) Linear union of partnership, namely the government's partnership with traditional institutions is outlined in the decision letter so that cooperation can be established between the two partnering parties. (c) Linear Collaborative of Partnership, namely a partnership between the government and traditional institutions in village development not only focused on economic growth, but also on improving the quality of Human Resources (HR).

Keywords: *Collaborative of Partnership, Hatobangon, Quasi Legitimation, Religious Conflict*

INTRODUCTION

Development of a region is a series of activities that lead to change for the better. The government has a goal to create better conditions in the future. Talking about development, in this case has two meanings, the first is to see development as a social process that may be detrimental or can give rise to something better for society itself. Both developments are changes to maintain the social conditions of society in an area in a more advanced direction (Yuan et al, 2023). One of the developments starts from the village because the village is the spearhead in developing the country. The prosperity of a nation and state can be seen from the village. Village development is an effort to modernize and accelerate the overall pace of development and plans to become the center of attention of developing countries (Lobwaer et al., 2024). Village development is a creation and icon of the New Order that emerged during Pelita I in 1969-1974.

A traditional figure is a traditional leader who has normative habits, namely an individual who is an elder because he is a major heir in culture. Traditional figures become leaders or advisors in traditional or cultural traditions in the local area. This traditional figure was born from the lineage of previous traditional leaders based on male lineage (Sasu & Owusu, 2024). Traditional leaders communicate and act as mediators to resolve or handle problems that arise in society. Apart from that, the important role of traditional leaders is to maintain, defend and preserve the customs that exist in their areas of authority (Tyhotyholo & Nicole, 2024). A custom found in an area becomes the identity of a particular ethnicity. Therefore, there are certain individuals who try to maintain these customs in the hope that they will not be lost and this is an action or obligation of local traditional leaders to preserve these customs which are the local wisdom of the Indonesian nation. In village communities, local wisdom is still very well developed because most people still maintain the culture inherited from their ancestors.

A local cultural custom is a product of past culture that should be preserved from generation to generation and can become a way of life. Local wisdom also includes thoughts, attitudes, language actions, arts and literature

¹ Universitas Sumatera Utara, Medan, Indonesia, Email: nurhamidah@um-tapsel.ac.id, (Corresponding author)

² Universitas Sumatera Utara, Medan, Indonesia

³ Universitas Sumatera Utara, Medan, Indonesia

⁴ Universitas Sumatera Utara, Medan, Indonesia

(Mulyani et al, 2018). Local wisdom is formed from the cultural advantages of local communities or geographical conditions. Every Indonesian culture reflects the nation's noble values which must be maintained, fostered and developed in order to strengthen national unity and integrity.

In order to create more advanced development, the government must be mutually sustainable with the community. The government should entrust some of the power to the community, in this case traditional institutions, so that both parties in partnership can take an appropriate role in village development. This results in the need for partnerships to achieve better results, by providing mutual benefits between the partnering parties. If you look at the benefits of a partnership, which will provide mutual benefits to both partners, the agreed goals will be carried out well and not the other way around, where one party is at a disadvantage or harms the opposing partner (Jones & Clarke, 2024).

Partnerships between the Government and Traditional Institutions can be very instrumental in improving the performance of policy implementation and development delivery. In mobilizing resources for the implementation of certain policies, partnerships between governments and traditional institutions can also be the right choice and more effective than being carried out by the government alone or being left entirely to traditional institutions. Efficiency will also be higher because complementation can occur as a form of partnership between the government and traditional institutions.

Hatobangon's role in society and government activities in South Tapanuli Regency is so large, but Hatobangon has not been accommodated in Regional Regulation legal products as a tool/means and infrastructure to regulate and manage its interests, including regulations regarding villages within the South Tapanuli Regency area itself. Strengthening Hatobangon's role in institutions regulated in the Regional Regulation which will later mandate regional governments to pay more attention to and prioritize empowerment, preservation and development of customs and traditional institutions that grow and develop in communities in the South Tapanuli Regency area.

The existence of Hatobangon currently involves leaders and officials of traditional institutions who understand their role and position so that their role can be seen in planning development in the village. Hatobangon should have been formed by referring to Law no. 6 of 2014 and South Tapanuli Regency Regional Regulation. The existence of Hatobangon as a traditional institution in South Tapanuli Regency can also be guided and formed by the village government guided by Government Regulation Number 43 of 2014 concerning Implementing Regulations of the Village Law. This traditional institution requires the approval of the Village Consultative Body and the Village Head which involves all components of society.

In line with the enactment of Law Number 6 of 2014, concerning Villages, involving the community in development begins with planning (Chambers, 1996). So far, those who play a role in village development are the village elite (Zeng & Yang, 2024), showing that the budgeting process in which village deliberations in development are nominated by the village government elite. And supported in Article 95 of Law Number 6 of 2014 concerning Villages, traditional institutions are institutions that carry out traditional functions and are part of the original structure. Confirmed in Law Number 6 of 2014 concerning Villages Article 95 with its implementing regulations contained in Government Regulation No. 43 of 2014 concerning Implementing Regulations of the Village Law, regions are obliged to empower, preserve and develop traditional customs and institutions, through regulations. regional legislation. All of this will lead to the development goals of village communities.

The existence of Hatobangon, in this case, can be linked to a Quasi. Quasi has been practiced in public services, abroad it is known as Quasi Autonomous Non-Government or Quango (Gregory, 2024). Quasi implementation abroad describes a collaboration between non-governmental organizations and the government in developing, managing and delivering community service programs. The term used is Quango: quasi non-government organization. Quango institutions become an extension of the Ministry in public services (Adam, 2024). For example, several public service sectors in England are delegated to non-governmental public institutions for energy and the promotion of renewable energy, tourism, the environment, sports, dairy development, potato development and others. Northern Ireland, Scotland, Wales and England as well as in the

areas of health, social and educational services (Donnelly & Brown, 2022). Some institutions that are quasi-government receive full support and some also operate with their own financing (Lewis, 2005).

Likewise in the United States, quasi practices are carried out by semi-official institutions but are required by law to publish information about their programs and activities. In rural policy in the United Kingdom between 1909 – 2019, many local organizations advised British local government. Outside of government there is a collective and voluntary Rural Service Network as a sector organization that has influence at local level. Achievements in influencing government policy in village development grants are quite significant in the business, fisheries, agriculture and forestry sectors.

A quasi non-governmental organization is an organization established by the government to consider subjects of public interest but independent of the government. The organization's human resources always emphasize that as long as their financial support is without ties and their own priorities do not follow directions and are dominated by the government as a donor, it will not turn donor directions into a real problem. Kinship in the Toba, Angkola and Mandailing tribal communities who still practice Hatobangon kinship (Armawi, 2008 : Panjaitan, 2019, Lubis, 2019; Harahap, 2010). Hatobangon is a social structure (Rangkuti et al, 2022) and a kinship system (Sinaga 2016; Armawi, 2008; Nainggolan, 2012). The values in Hatobangon create a structure in society, so that we can live with mutual respect, help each other and keep people away from internal tribal and religious conflicts.

LITERATURE REVIEW

Partnership Pattern

Patterns are usually used to help explain existing phenomena or facts that are relatively complex. Patterns are a scientific way of obtaining a picture of the real world by studying replicas that reflect queda phenomena (Perelli-Harris, 2015). In the implementation process, the partnerships carried out are not always ideal because in their implementation the partnerships carried out are based on the interests of the partnering parties. According to Toepler et al (2023), partnerships between companies and the government and communities/society can lead to three patterns, including the following:

Pseudo Partnership, or pseudo partnership

Mutualism Partnership, or mutualistic partnership

Conjugation partnership, or partnership through consolidation and development

A pseudo-partnership is an alliance that occurs between two or more parties, but which do not actually cooperate in a balanced manner with one another. In fact, a party does not necessarily understand correctly the meaning of an alliance that is being made, and for what purpose it is all being done. The explanation above concludes that a pseudo-partnership is a combination between two or more parties, but in fact the cooperation carried out is not balanced because there is a party that is more dominant in terms of the partnership.

Other partnership models are developed based on the principles of organizational life in general. Based on observations made on the phenomena of collaborative relationships between organizations, they include: (Barker Scott and Manning, 2024)

Subordinate union of partnership

Linear union of partnerships

Linear Collaborative Partnership

Partnership is based on the merger of two or more parties related in a subordinate manner or then Subordinate union of partnership. This kind of partnership occurs between two or more parties who have unequal status, ability or strength with each other (Sipayung et al., 2022). In this way, the relationship that is created is not in a straight line that is balanced with each other, but is in a top-down, strong-weak relationship. Because of this condition, there is no sharing and balanced roles or functions. The explanation above concludes that the

partnership is subordinate. Union of partnership is a partnership pattern carried out between two or more people but the cooperation is not in a straight line but rather an imbalance between the two partners, resulting in unbalanced sharing and functions in the partnership.

Partnership by joining parties in a linear or straight line, hereinafter referred to as linear union of partnership. Thus, the parties joining to collaborate are organizations or parties that have relative similarities. These similarities can be in the form of goals, or mission, size/volume of business or organization, status or legality. From the explanation above, it can be concluded that the linear union of partnership partnership pattern is a partnership pattern where the cooperation that exists between two or more parties is in a straight line, meaning that the cooperation that exists occurs in terms of similarities such as the same vision, mission, goals, activities and legal status.

Partnership through linear cooperation is hereinafter referred to as Linear Collaborative Partnership. The scope of this partnership does not differentiate between the size or volume, status/legality, or strength of the partnering parties. The main pressure is the vision and mission which complement each other. In this partnership relationship, it is established in a linear way, that is, it is in a straight line, not subordinate to each other. Based on the explanation provided by the expert, the partnership pattern is Linear Collaborative of Partnership, where this partnership pattern complements each other between the two parties so that they are in a straight line so that no party feels intimidated in the partnership process that is established.

Traditional Institutions

According to cultural science, a traditional institution is a social institution which is a custom that has been passed down from generation to generation which has its own territorial laws and territorial boundaries and regulates its own assets regarding its own assets. Customary institutions function together with the government to design various developments that must be adapted to conditions and situations with developing customary institutions so that there is balance within the scope of society. Apart from that, traditional institutions function as a means of controlling security, peace, harmony and public order, both preventive and repressive, including:

Resolving social problems

Mediators (Justices of Peace) reconcile disputes that arise in society

Assist the government in the smooth running and implementation of development in all fields, especially in the religious, cultural and social fields

Implement customary laws and customs in their traditional village

Providing legal status according to custom on matters related to the interests of social and religious relations. From the conclusion above, it can be concluded that the function of traditional institutions is a control tool in society for orderliness.

METHODS

The approach used in this study is a qualitative approach. The choice of this method is based on the theory or model used as a reference in data collection, which is then verified or confirmed with field data collected through qualitative analysis methods. Creswell (2024) states that the placement of theory in qualitative research can appear at the beginning and can be modified or adjusted in such a way based on the views of the participants.

The locations chosen were villages in South Tapanuli Regency which were determined based on the strength of Hatobangon's presence in Village Development which was determined after conducting a survey of 60 villages throughout South Tapanuli, where the number of villages in South Tapanuli was 212 villages, taken as 30% or 60 villages by descending directly to the location and also via Google form. After going down directly and using the Google form, the villages were determined to be the locations, namely Sitaratit Village, Lobulayan Sigordang Village, Pal Village government and Hatobangon are intertwined. This type of research is qualitative, data is obtained from various sources, using various data collection techniques (triangulation) and carried out continuously, resulting in very high data variations. The data analysis technique used by the research uses the Miles and Huberman model. According to Miles and Huberman in Gusnardi (2019), data analysis in

qualitative research is carried out during data collection and after data collection has been completed within a certain period.

Activities in qualitative data analysis are carried out interactively and continue continuously until completion, so that the data is saturated. Miles and Huberman offer a general pattern of analysis following the interactive model as follows:

Data Collection Stage

This is the stage of collecting data or facts from the data source. At this stage the researcher repeatedly reads the data source, searches for as many as possible and marks them first by underlining words, phrases, sentences or conversations that are considered relevant and then comparing them with several words, phrases, sentences or conversations. At this stage, we still randomly mark existing data, then proceed to the next stage.

Data Reduction Stage

Data reduction is summarizing, selecting the main things, focusing on important things that are in accordance with the research topic, looking for themes and patterns, in the end providing a clearer picture and making it easier to carry out further data collection. In reducing data, you will be guided by the objectives to be achieved and have been determined previously. Data reduction is also a critical thinking process that requires intelligence and a high depth of insight.

Data Presentation Stage

After reducing the data, the next step is to present the data. In qualitative research, data presentation can be done in the form of tables, graphs, flowcharts, pictograms and the like. Through the presentation of this data, the data can be organized, arranged in a relationship pattern, so that it will be easy to understand.

Conclusion Drawing Stage.

The final step in analyzing qualitative research is drawing conclusions. According to Sugiyono (2018) conclusions in qualitative research can answer the problem formulation that was formulated from the start, but maybe not, because as has been stated, problems and problem formulation in qualitative research are still temporary and will develop after the researcher is in the field.

RESULT AND DISCUSSION

Traditional Figures (Hatobangon) in South Tapanuli Village

Indonesia is a country that has many diverse cultures and customs, where these customs must always be maintained and preserved, the establishment of traditional institutions can help the government in maintaining and preserving culture and customs. A traditional institution is an organizational forum that is formed into an institutional structure which includes a princely structure. Traditional institutions not only play a role in local community culture, but traditional institutions also play a role in village government, various village problems and conflicts are not only resolved by the village head and village officials, but traditional institutions take part in resolving these problems, in their position in government, the head The village has the highest position of traditional head.

However, customs have existed since the Dutch era, so that in society the traditional head has the highest position, namely a traditional head who is very responsible for his traditional community, and takes part in solving existing problems. There are many conflicts that occur in Kesugihan village, not only does a village head step in to resolve an existing problem, but there is coordination between the village head and the traditional head. According to the author, the relationship between the village head, traditional head and other village officials is very good. because they always maintain harmonious relations between one institution and another, so that various conflicts and problems that occur in the village can be easily resolved.

Results of an interview with the Head of the South Tapanuli Regency Village Government Service, M. Yusuf Nasution regarding questions regarding the meaning of Traditional Institutions. Yusuf stated that: *“Traditional*

institutions were formed by local people who have existed for a long time, from generation to generation. At first it was a little, then immigrants from outside came in, from different clans, and over time this traditional institution developed. "Hatobangon functions as a forum for the heads of clan representatives to decide all matters, both in siriaon (feasts) and siluluton (misfortune) or in terms of establishing village regulations."

The same thing was conveyed by the Head of East Angkola District, Cos Riadi, who stated that:

"Community leaders/traditional leaders (Hatobangon), namely traditional officials or hatobangon, are people who are elders in traditional culture, where if a policy is contrary to custom, then traditional officials can convey their aspirations through hatobangon. Likewise, the village government always asks for permission or holds discussions first if there are several things about customs and rituals that they want to highlight in a development or policy."

Then the Head of West Angkola District, Mhd. Thohir Parlindungan expressed his opinion that:

"In traditional culture, elders are referred to as traditional figures or community leaders (Hatobangon). When a rule conflicts with custom, traditional representatives can use Hatobangon to convey their meaning. In the same way, the village government always asks permission or discusses with Hatobangon before discussing or including certain customary and ritual components in a development or policy."

Almost the same opinion was also expressed by the Head of Angkola Muaratais Subdistrict, Aswid Parmonangan.

"Elders are referred to as community leaders or traditional figures (Hatobangon) in traditional culture. Traditional representatives can use Hatobangon to explain their intentions when a rule conflicts with custom. "In the same spirit, before discussing or including certain elements of customs and rituals in a development or policy, the village government always asks for approval or holds discussions."

The Head of Sitaratoit Village, Mansuruddin Rambe, stated the same thing:

"A traditional figure or what is known as hatobangon for the Angkola community is someone who is an elder in a community area or village, a traditional figure is considered the oldest person at the founding of the village. "So the existence of Hatobangon in village development plays a very important role, namely in maintaining local wisdom, as an advisor and liaison with the community."

The Head of Lobulayan Sigordang Village Khoiruddin Hutasuhut stated that:

"Senior figures in a community or village area are called traditional leaders, or what the Angkola people call hatobangon. Traditional leaders are the oldest members of the village structure. "Therefore, Hatobangon's role in village development is very important, especially in preserving traditional knowledge and being a liaison and advisor to the community."

The Head of Pargarutan Tonga Village, Zulhasmi, also stated his opinion that:

"A senior person in a village or hamlet is known as a traditional leader, or what the Angkola people call a hatobangon. The traditional leader is the oldest member of the village hierarchy. Therefore, hatobangon is very important for village growth, especially in terms of preserving traditional knowledge and being a liaison and advisor for the community."

Pardamean Harahap as Head of Pal IX Village also stated that:

"A traditional leader, or hatobangon in Angkola, is an elder in a village or hamlet. The traditional leader is the oldest member of the village hierarchy. Therefore, hatobangon is very important for village growth, especially in terms of preserving traditional knowledge and serving as a liaison and advisor for the community."

The Head of Sitampa Simatoras Village, Mr. Tunas, stated that:

“In Angkola, a traditional leader, or hatobangon, is an elder in a village or hamlet. Traditional leaders are the oldest members of the local hierarchy. Therefore, hatobangon is very important for village growth, especially in terms of preserving traditional knowledge and being a liaison and advisor for the community.”

More or less the same thing was conveyed by the Head of Muaratais 1 Village, Bahrianto, who also stated that:

“Traditional leaders, or hatobangon, are elders in a village or hamlet in Angkola. Traditional leaders are the oldest members of the local hierarchy. Therefore, hatobangon plays an important role in village development, especially in terms of preserving traditional knowledge and acting as a liaison and advisor for the community.”

Meanwhile, the Head of Aek Sabaon Village, Ikhwan Yunus Harahap, stated that:

“Hatobangon, or traditional leader, is the most senior person in the Angkola village or hamlet. Traditional leaders are the oldest members of the local hierarchy. Therefore, hatobangon is very important in village development, especially in terms of preserving traditional knowledge and acting as a liaison and advisor to the community.”

Chairman of FORKALA South Tapanuli Mr. Sory Muda Harahap, who said that:

“Traditional institutions are representatives of indigenous communities, especially in matters involving the interests of indigenous communities; managing customary rights and/or customary assets to improve the progress and standard of living of the community in a better direction; and resolve disputes involving matters relating to customs and customs of the community as long as the resolution does not conflict with applicable laws and regulations.”

From the information above, it can be seen that traditional institutions are social institutions that have been deliberately formed or that have naturally grown and developed in the history of society or in a particular customary law community with legal territory and rights to property within that custom. As well as having the right and authority to regulate, manage and resolve various life problems that refer to applicable customs and customary laws. Village Traditional Institutions are formed in villages determined through a Village Head's decision letter, with the aim of increasing participation in village development.

Traditional institutions or traditional leaders play an important role in resolving disputes over customs and even community habits. Traditional institutions hold meetings called traditional/inter-traditional institution meetings and involve related traditional institutions, related village governments, to find out the causes and the like. What is a dispute involving customs, this resolution is the implementation of what is called customary law which was made by traditional elders previously, which was deliberately made by traditional institutions and the community, and agreed to by both parties, and carried out by both parties as mutually agreed.

A traditional institution is an organizational forum that is formed into an institutional structure. Traditional institutions not only play a role in local community culture, but traditional institutions also play a role in village government, various village problems and conflicts are not only resolved by the village head and village officials, but traditional institutions take part in resolving these problems, in their position in government, the head The village has the highest position of traditional head. However, customs have existed since the Dutch era, so that in society the traditional head has the highest position, namely a traditional head who is very responsible for his traditional community, and takes part in solving existing problems.

The importance of involving traditional leaders in development is to ensure that development is carried out holistically, taking into account the cultural, social and spiritual aspects of the local community. Collaboration between traditional leaders, government and communities can create sustainable development that is in line with the needs and aspirations of traditional communities.

The existence of traditional leaders is also clearly stated in the Minister of Home Affairs Regulation Number 18 of 2018 concerning Village Community Institutions and Village Traditional Institutions. It states that Village Traditional Institutions or other names, hereinafter abbreviated to LAD, are institutions that carry out traditional functions and are part of the original structure of the village. grow and develop on the initiative of the village community.

Article 2 The objectives of LKD and LAD regulations include:

Placing the function of LKD and LAD as Village Government partners in increasing community participation;
Utilizing LKD and LAD in the Village development process.

The existence of Traditional Institutions is obliged to do the following things:

Assist in the smooth administration of government, implementation of development and community development, especially in the utilization of customary rights and assets of Traditional Institutions while still paying attention to the interests of local indigenous communities;

Maintaining healthy and dynamic national stability which can provide ample opportunities for government officials, especially village/district governments in carrying out the tasks of administering a clean and authoritative government, implementing higher quality development and fostering a just and democratic society; And

Creating an atmosphere that can guarantee the maintenance of the diversity of indigenous communities in order to strengthen national unity and unity.

In carrying out traditional participation activities in the implementation of village government, the programs that have been discussed by village officials are:

Elevating and fragrant people's lives. Village traditional institutions have their own programs to realize the vision and mission, and help village government officials. With this program, traditional institutions help protect and embrace the community so that village honor and harmony is maintained and maintained.

Preserving culture and customs. This program really helps village officials in preserving existing customs, such as art and culture in the community, so that existing customs will not become extinct in the current modern era.

Maintain and instill good manners in society. The existence of this program will support good morals in a society, so that it will grow a generation that has good morals, so that there will be security, prosperity and harmony in society.

Maintain peace and prosperity in society.

In carrying out the programs above, traditional institutions collaborate with village officials, community leaders and young people in the village. If asked about traditional obstacles in implementing the programs of the traditional institution itself, until now there have been no obstacles in implementing the program because of the cooperative relationship between traditional leaders, youth and village officials helping each other in implementing existing programs, so that These obstacles are unlikely to occur. The customs that exist in the village are a means of producing a generation of people with good character, it should be a form of participation of traditional institutions in the village government to shape the morals of the community, and have a high sense of concern for the surrounding community, because if the sense of concern is already ingrained in the community , then it will be easy to carry out village government programs, the implementation of village government programs is not just the government apparatus implementing them, but there is cooperation with the community, because all village government programs will return to the community itself.

According to researchers, in carrying out their duties and functions according to written law, traditional institutions should have tasks that must be carried out so that efforts to assist village officials in village administration can be fulfilled, including:

Develop and increase the community's sense of awareness of local customs, so that village community unity is always maintained.

Socialize and approach the community regarding customs.

Increasing efforts to preserve local community customs.

Management as a mediation service in resolving existing conflicts.

Collecting data from the community in order to formulate policies and support the smooth implementation of village government.

As for the role of traditional leaders in village development in South Tapanuli Regency, the results of interviews conducted with Cos Riady Siregar, as Head of East Angkola District stated that:

“The role of community leaders is something important in a society. A community figure is someone who can be used as a role model or role model by the community, or a figure who is always used as a leader or as a place to ask questions or as a reference regarding the problems the community is facing. We can see the participation of village communities in implementing village development from the social relations implemented in the village development that will be carried out. It can be seen from the social relations implemented in social interactions. "The role of community leaders as mobilizers means that as community leaders, they must be able to mobilize the community by inviting the community to participate in the various activities carried out. "Where the closeness of the community to traditional leaders increases community participation in development."

Interview conducted with Mhd. Thohir Parlindungan, as Head of West Angkola District also stated that:

“Community figures play an important role in society. A community figure is someone who can be used as a role model or role model by the community, or a figure who is always used as a leader or a place to ask questions or get references regarding community problems. "The involvement of village communities in implementing village development can be seen from the social relations used in village development which will be carried out in community groups."

Meanwhile Aswid Parmonangan. An interview as Head of Angkola Muaratais Subdistrict stated that:

“Public figures are important members of society. A community figure is someone who can be used as a role model by the community, or a figure who is always used as a leader or a place to ask questions or get references regarding community problems. "Social interactions carried out in village development which will be carried out in community associations can show the involvement of village communities in implementing village development."

Mhd said the same thing. Yusup Nasution, as Head of the South Tapanuli Regency Village and Regional Community Government Service stated that:

The role of traditional leaders (hatobangon) in the community is to empower the community, participate in planning and implementing development in the village.

Meanwhile, Hatobangon, Sitaratoit Village, Bintara Siregar, stated that:

"As community mobilizers, it is the responsibility of community leaders to invite the community to get involved in various activities, so that they can mobilize the community. Meanwhile, the closeness of the community to traditional leaders will increase community involvement in development."

Hatobangon Lobulayan Sigordang Dahman Syarif Hutasuhut revealed that:

“Community figures have an obligation to invite the community to participate in various activities to activate the community. On the other hand, community involvement in development will increase if they are close to traditional leaders."

Syamsuddin Siregar as Hatobangon of Pargarutan Tonga Village stated that:

“To engage the community, community leaders have a duty to invite community members to take part in various events. "Conversely, the closeness of traditional leaders to the community will increase community involvement in development."

Pardomuan Harahap as Hatobangon Pal IX also expressed his opinion that:

“Community leaders have an obligation to extend invitations to community members to participate in various activities to foster involvement. On the other hand, traditional leaders are more involved in community development if they live nearby.”

Ambali Dalimunthe, as Hatobangon Sitampa Simatoras Village also stated that:

“To increase engagement, community leaders should send invitations to community members to participate in events. On the other hand, traditional leaders are more interested in community development if they live nearby.”

Hatobangon Muaratais Village 1, Lazuardi, which stated that:

“To encourage participation, community leaders should distribute invitations to community members to engage in various activities. When traditional leaders live in the local area, they will be more involved in community development.”

More or less the same thing was conveyed by Hatobangon Aek Sabaon Doalil Simamora also stated that:

“To encourage engagement, community leaders should send invitations to community members to attend events. Traditional leaders are more interested in community development when they live in the local area.”

Based on the results of the interview above, it can be seen that traditional institutions have an obligation to increase community participation. because the community is also one of the pillars of the success of the development process in the village. The role of village traditional institutions in increasing community participation is important in involving the community in implementing the development that has been programmed because village traditional institutions are the drivers of activities in the village.

The role of community leaders in increasing community participation in village development is very necessary for the success of village development. This cannot be separated from the influence or intervention of community figures in determining decisions and creating very strong patterns of thought or behavior in the community, where community figures with their figures are able to give the impression of influencing the community.

In development activities, the role of the community in development planning is a manifestation of awareness, concern and responsibility of the community towards the importance of development which aims to improve the quality of life. This means that through participation, it means truly realizing that development activities are not just an obligation that must be carried out by the government (officials) themselves, but are also in accordance with community involvement which will improve the quality of life.

The research results on the role of Hatobangon can also be seen from the research survey regarding Hatobangon's role in village development in 60 villages in South Tapanuli and are presented in the following table:

Table 1. Hatobangon Existence Survey

No	Questin Items	Answer
1	Is there a Hatobangon in your village?	(100%) exists
2	How many Hatobangons are there in your village?	5 people
3	Is Hatobangon included in Village Decision Making?	54.5% said they were very involved.
4	Hatobangon plays an active role in Village Development	72.7% said they played an active role.
5	Hatobangon have influence in Village Development Planning	81.8% said it had an influence.
6	How is Hatobangon's participation in your village?	63.6% participated,
7	Is Hatobangon in the Walking Village in accordance with its functionalities?	72.7% stated that it was in accordance with its function,

Source: Initial Research Survey (2024).

Based on a survey, Hatobangon's duties in villages in South Tapanuli Regency are attending recitations in the village, reconciling village community problems, attending traditional meetings and as organizer of traditional meetings, participating in deliberations planning village development, serving as an advisor to the village government, maintaining preserving local wisdom, facilitating the application of cultural customs, and

developing human resources in inheriting customs, as well as being involved in resolving if there are problems with land acquisition disputes for development in the village.

Another thing that can be seen is that the role of traditional leaders in village development is very important because they have in-depth knowledge of local wisdom, traditions and cultural values inherent in village communities. The following are some of the roles of traditional leaders in village development:

Maintenance of Cultural Identity: Traditional leaders play a role in maintaining and maintaining the village's cultural identity. They preserve traditions, customs and local wisdom, and maintain unique cultural values. In village development, they help ensure that cultural aspects are not neglected and are well integrated.

Transmission of Traditional Knowledge: Traditional leaders play a role in conveying traditional knowledge to the younger generation. They teach traditional skills, arts, and cultural practices to village communities. In village development, they play a role in ensuring that traditional knowledge is not lost and continues to be passed on to future generations.

Environmental and Natural Resources Conservation: Traditional leaders have extensive knowledge of the local ecosystem and environment. They can play a role in conserving the environment and natural resources of the village, ensuring that development is carried out in a sustainable manner and pays attention to environmental sustainability.

Expressing Community Aspirations: Traditional leaders become the voice of village communities in the development process. They can convey the aspirations, needs and hopes of the community to the government or development institutions. In this case, they act as mediators between village communities and related parties in making development decisions.

Conflict Resolution: Traditional leaders often have a role as mediators or mediators in resolving conflicts in village communities. They combine traditional knowledge with customary law to achieve a just and harmonious solution in the development context.

Development of Local Potential: Traditional leaders can help identify the local potential of villages and direct development towards developing that potential. They have knowledge about natural wealth, local wisdom and economic potential that can be utilized in village development efforts.

CONCLUSION

Partnership model in increasing the capacity of Hatobangon as a quasi so that it can be sustainable as a traditional institution in the Angkola tribal community. The village partnership pattern with traditional institutions in development is a partnership pattern based on the principles of organizational life which includes three partnership patterns, namely; Subordinate union of partnership, Linear Union of partnership and Linear collaboration of partnership where this pattern can be used to see the extent to which the government and traditional institutions in village development partner and vice versa in development so that better and synergistic development occurs, between village government and traditional leaders (Hatobangon) in village development.

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