

Vol 1 No 1 2024
INTERNATIONAL JOURNAL OF EDUCATIONAL INNOVATION AND SCIENCE DEVELOPMENT RESEARCH
Email: arsypersadaquality@gmail.com
Home Page: https://jurnal.asrypersadaquality.com/index.php/ijeisdr

KING SANG NAUALUH DAMANIK 1904-1913: HISTORY AND CONTRIBUTIONS

Jihan Fauziah[1], Abdul Gani Jamora Nation[2], Surya Kartini[3] Indah Sari Siregar[4], Sindy Syahputri[5], Raja Siregar[6]

[123456]North Sumatra State Islamic University, Indonesia
fauziahjihan456@gmail.com,abdulganijamoranst@uinsu.ac.id ,suryakartiniregar@gmail.com,sindysyahputri77@gmail.com, rajasiregar144@gmail.com.

KEYWORDS
Biography,Contribution , and Raja Sang Naualuh Damanik.

ARTICLE INFO
Accepted:1 Mei 2024
Revised:30 Mei 2024
Approved: 1 Juni 2024

ABSTRACT
King Sang Naualuh Damanik was the 14th king of the Siantar dynasty and was the first king to embrace Islam. This research aims to explore the role of Raja Sang Naualuh Damanik as head of the Siantar Kingdom in the development of Islam in Pematangsiantar City in the period 1904-1913. The research method applied is a historical approach using qualitative data. Data collection was carried out through literature related to Raja Sang Naualuh Damanik, such as history books, and through oral information sources from residents in Pematang Village, Pematangsiantar City. There were 2 (two) results found, namely: (1) The role of Raja Sang Naualuh Damanik in building the Bolon house and one of the mosques, namely the grand mosque (2) Raja Sang Naualuh Damanik was the first king to embrace Islam in Pematangsiantar.

INTRODUCTION

Raja Sang Naualuh Damanik, who ruled between 1904-1913, plays a central role in Indonesian history, especially in the context of his influence and contribution to Islam. At the beginning of the 20th century, Indonesia witnessed influential leadership under his command. Raja Sang Naualuh Damanik was known as a leader who not only cared about royal affairs, but also played a significant role in the development and spread of Islamic teachings in his region. During his reign, King Sang Naualuh Damanik was actively involved in building the social and economic foundations of his society with an emphasis on Islamic values. His efforts in establishing mosques, religious schools and other Islamic educational institutions formed a strong foundation for the development of religious education in the future.

King Sang Naualuh Damanik's achievements also lie in his wisdom in maintaining harmony among various ethnic and religious groups in his kingdom. His leadership not only made a concrete contribution to the development of Islam in his region, but also created an inclusive environment that stimulated cultural and religious diversity. Thus, through a deep understanding of his reign, we can trace the glorious history of King Sang Naualuh Damanik,

who was not only a key pillar in shaping local identity, but also left an impressive legacy in the social and religious development of his people. This research discusses the actualization of local wisdom in Pematangsiantar City Development. The philosophy of Sang Naualuh Damanik, the 14th king of the Siantar Kingdom running the Government in Pematangsiantar in the past is still actually used today. Among the regional heroes from Siantar is Raja Sang Naualuh Damanik (SND), who lived from 1871-1913. It is worth knowing, passing down the history of his struggle to form a National State from the Siantar Region during his time. The problem of this article is how is local wisdom used in implementing regional development? Can it support the work ethic of citizens and government officials in improving the standard of living of its citizens? This article is based on a historical sociological approach to development, and aims to explain the experience of Raja Sang Naualuh Damanik, Raja Siantar in building the spirit of development of its citizens in the past, and it is hoped that this can become an alternative in developing the philosophy of the citizens of Pematangsiantar City in the future. In this way, the past is always actual, history that is remembered. The legacy of a leader's expertise has become a collective memory of the Simalungun community in Pematangsiantar City, and can now become a meaningful symbolic reality Geographically, the territory of the Siantar Kingdom during the Dutch Colonial era was part of the Simeloengoen en Karolanden afdeeling in the East Sumatra Residency region. In the Onderafdeeling Simeloengoen area, 7 local kingdoms were found, including the Siantar Kingdom. After independence, the kingdom developed into an administrative city, and until 2019, the city was led by a mayor.

The Siantar Kingdom experienced glory and bitterness when it was led by a king named Sang Naualuh Damanik. Talking about the character of Sang Naualuh Damanik cannot be separated from the existence of the territory of the Siantar Kingdom. Geographically, the Siantar Kingdom as a stage for historical events in this study has the following boundaries as follows: To the west, it is bordered by the shore of Lake Toba, Sipolha Village - Tambun Raya,; To the east, it is bordered by the Malacca Strait coast; To the north it borders the Panei kingdom, and to the south it borders the Tanah Java Kingdom.

The Siantar Kingdom had the capital city of Pamatang Siantar. Pamatang is interpreted as "capital city" which is the center of government, because this is where the Royal Palace or Rumah Bolon stands. Apart from that, Pamatang was also used as a residence for the King and his family, as well as royal officials. Apart from that, the conquered areas of "vazal" such as Tungkat also had a capital called pamatang2. That's why, until now, among the Simalungun

people, the name Pamatang is always associated with the capital, both the sub-district city and the district.

Population and Society

The population of the Siantar Kingdom was originally the Simalungun ethnic group, with the main clans: Damanik, Sinaga, Saragih, and Purba. Raja Siantar's clan is Damanik, so before Indonesian independence in 1945, the Damanik dynasty ruled. Of this dynasty, Sang Naualuh was the 14th King. The population lives spread out from around the royal capital or Pamatang, to the villages, according to regional divisions, and their livelihoods are farming in the fields, gardening, animal husbandry, fishing in rivers and hunting. The community lives in a state of order and peace, and obeys the social system as part of the kinship system known as "tolu sahundulan five saodoran". This term literally means "Tungku nan three, five together", every Simalungun person will have a position as sanina, tondong, and boru, as a result of exogamous clan marriages. For example, when Damanik marries a woman from the Saragih clan, Damanik's fellow clan is Sanina, while Saragih's side becomes the "tondong" of the Damanik clan. And the other party (man) who marries a woman with the Damanik surname automatically becomes a "boru" from the Damanik clan. When Simalungun people carry out traditional ceremonies such as death (sorrow), marriage, entering a new house (joy), apart from involving sanina, tondong and boru, they also involve elements of "tondong ni tondong" and "boru ni *boring*", namely the tondong party of the Saragih clan (possibly Purba if Saragih marries the daughter of the Purba surname), and the boru ni boru is the party (man) who marries the daughter (boru) of the Damanik surname, thus completing the five concomitants.

As a result of exogamous clan marriages among the Simalungun people, it has the consequence of establishing mutually respectful kinship relationships, because each person always has the positions of sanina, tondong and boru attached to him, depending on which family or clan he belongs to. This is how the ties of blood, custom and territory are integrated into a long historical heritage among the Simalungun people. This system is still current today even though Pematangsiantar has become a multi-ethnic and multi-religious city.

Customs and Customs

Pematangsiantar is part of the Simalungun ethnic group, originally the center of the Siantar Kingdom. The customs that apply are Simalungun customs. The Simalungun people uphold honesty as indicated by their life guideline, "Habonaron do Bona, Hajungkaton do Sapata". This means that truth is the main source, evil causes disaster. It is believed that people who do not consistently uphold these guidelines will experience bad things. This guideline also has an impact on the mindset of Simalungun people who are very careful in making decisions. Decisions are made after careful thought, and will not go back on them. This reality can be seen through the expression, "Parlobei idilat lip ase marsahap, sage mosor pinggol asali mosor hata". This means that before speaking, the lips are licked first, the ears may shift but the

promise must not be broken. This concept shows that Simalungun people are not the typical people who are reckless or hasty in making and choosing a policy or decision, everything must be thought through carefully and the decision is permanent, meaning it will never change again.

Government

The government system that applies in the Siantar Kingdom grew from a collective life system that relies on kinship ties. The real form of kinship ties is highlighted as the clan. The dominant clan will continue to maintain its position as a group that enforces dominance from generation to generation. Damanik is the clan of the Siantar Kingdom dynasty which led this region until the founding of the Unitary State of the Republic of Indonesia (NKRI) on August 17 1945.

Local wisdom is a view of life and knowledge as well as various life strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs. In foreign languages, it is often conceptualized as local policy, local wisdom or local knowledge, local genius, Fajarini (2014: 123). Various strategies are carried out by local communities to maintain their culture.

Local wisdom is a culture created by local actors through an iterative process, through the internalization and interpretation of religious and cultural teachings which are socialized in the form of norms and used as guidelines in the daily life of the community. Our predecessors who had already gone through the process of life and faced the realities of life and in their struggle to uphold the truth gave birth to local wisdom. Then it was passed on to his followers and ultimately made it a matter of national pride. If the wisdom that has been embraced by the collective community is not passed on, it will disappear, and as a result the next generation will lose their identity, not knowing who they are. Such a society, facing the violence of the times, can become frustrated and lose direction of thought and principles of life.

The 14th Sang Na Ualuh Damanik Raja Siantar carried out development.

Sang Naualuh Damanik was born in 1871 and died on 9 February 1913. 3 His father was Raja Mapir Damanik, with the title Raja Na Iparsiraon, and was the 13th King of the Siantar Kingdom. His mother, Rumainim Boru Saragih, was the Puang Bolo The coronation of Sang Naualuh Damanik as King of Siantar was carried out in 1888 by Harajaan Siantar according to the Simalungun traditional ceremony. During his lifetime, King Sangnawaluh Damanik had entered an era that was facing social change in the territory of his kingdom. His life was marked by the entry of Dutch colonial power with the aim of exploiting and expanding power over the previously sovereign Siantar region. Under these conditions, he as the highest leader of the kingdom took a firm stance to free his people from oppression and free his territory from exploitation by foreign capital at that time.

During the reign of 1888-1906, Sang Na Ualuh Damanik together with the people worked on 5 development projects in the Siantar Kingdom, namely

1. Build a traditional house in Rambung Merah village as an agricultural training center.
2. Widening the footpath into a highway that can be passed by horse-drawn carriages from Commerce to the Three Races. This aims to increase trade between the interior of Lake Toba (fresh sea) and the east coast of Sumatra.
3. Established a traditional house in Naga Huta village as a center for Islamic studies.
4. Be diligent in visiting villages to inspect and provide guidance in completing work plans, and encourage people to cut their children's hair and keep their houses and villages clean.
5. Encourage people to keep horses using the Huda cud system. Huda was an important means of transportation in those days.

So in historical records, when he was appointed King of Siantar in 1888, when he was still 17 years old, he carried out the mandate of his people and tried to protect his people from the grip of the Dutch colonial era. Through political resistance and upholding the principle of facing the Dutch until finally being exiled to Bengkalis by the Dutch colonialists in 1906.4 After n of the Siantar Kingdom, the panakboru of Tuan Silampuyang. Sang Na Ualuh Damanik

METHOD RESEARCH

This writing uses a qualitative approach. This approach involves a library research method which involves explaining books that are relevant to the object of study which includes the biography of Raja Sang Naualuh Damanik and several contributions to the development of Islam. As well as a study of getting to know King Sang Naualuh Damanik. The research stage begins by collecting relevant literature and studying it in detail and in depth, as well as holding discussions to discuss the context related to the material in the journal in order to compile this article. The data sources used in this research are academic literature including related journals through trusted sources and conducting research interviewing one of the residents of Pematang, Pematangsiantar City. The selection of data sources must be based on relevance to the research topic and the up-to-dateness of the information. In this writing, data analysis was carried out in two stages: the selection stage and the content analysis stage. At the selection stage, the datarelevant will be identified and selected from the sources that have been collected for adjusted and drawn connections in getting to know his biography and various contributions to

the development of Islam in Pematangsiantar. Then at the content analysis stage, the selected data will be analyzed carefully to identify the basic concepts. So that readers are able to understand the contents of this research easily and quickly. It is also hoped that readers can apply all the information contained in writing this research.

RESULT AND DISCUSSION

RESULT

King Sang Naualuh Damanik

Raja Sang Naualuh Damanik, born in Pematang-Siantar in 1857, had a central role in the history of the Siantar Kingdom. Serving as King His refusal to sign a sign of surrender to the Dutch, known as 'Korte Verklaring', resulted in his arrest in 1904. Despite being detained for almost two years, the Dutch were not satisfied, and in 1906, Raja Sang Naualuh was exiled for life to Bengkalis Island. One of his striking contributions was the opening and paving of Jalan Sang Naualuh, which now connects Pematang-Siantar, Simalungun Regency, Batubara Regency, and Asahan. Raja Sang Naualuh Damanik played a significant role in the development of Islam in Pematangsiantar City (1910-1913), especially after he embraced Islam in 1901. His high position in the Siantar traditional community influenced several traditional leaders and other people of the Siantar Kingdom to embrace Islam, despite facing obstacles such as the beliefs of the Habonaron Do Bona tribe and efforts to Christianize the Netherlands. As a just and wise ruler during his leadership, King Sang Naualuh was known as a pioneer, adherent and protector of Islam. After he died in Bengkalis in 1914, his grave in Senggaro Village, Bengkalis District, Riau, was still well preserved and became a place of pilgrimage for pilgrims from Bengkalis Regency, Pematang-Siantar, and Simalungun Regency.Initially, local people did not realize that the tomb belonged to King Sang Naualuh, and it was neglected. However, since 1998, when the family of Raja Sang Naualuh Damanik searched for his footprints, this tomb has been identified and well maintained by the Bengkalis Government. Although the plan to move the tomb to Siantar was rejected by the local government, the maintenance and renovations carried out since then have made the tomb of King Sang Naualuh very well maintained and equipped with inscriptions and typical Batak buildings.

DISCUSSION

Contribution of King Sang Naualuh Damanik to the Development of Islam

Raja Siantar, known as Raja Sang Naualuh Damanik, has shown interest in Islam for a long time. In 1901, he officially converted to Islam. As usual, when a King or Traditional Head

embraces Islam, this step is often followed by the heads under him and the community. This action, taken by King Sang Naualauh, was an important role in introducing Islam in his territory. The King actively invited royal officials and his people to follow Islam, inviting missionaries from coastal areas, Mandailing, Minangkabau and Arabia to spread Islam in the Siantar Kingdom (Damanik & Dasuha, 2012, p. 61). In fact, Sang Naualuh Damanik's interaction with the teachings of Islamic monotheism conveyed by Islamic traders from outside the Simalungun area made an impression on his leadership. The essence of truth and justice, which is the spirit of life of the Simalungun Habonaron do Bona people, together with a deep feeling of dislike for the Dutch colonialists who were considered a group that did not uphold human values, encouraged him to realize that Islam was in accordance with his personal values. His fascination with Islamic teachings, which emphasize humility, an orderly lifestyle, cleanliness, discipline, and the struggle against injustice by Christian rulers, gave him the confidence to recite the two sentences of the shahada and gradually implement Islamic principles within his territory.After officially becoming a Muslim, Raja Sang Naualuh Damanik became a major pioneer in the spread of Islam in the Siantar Kingdom. As king, he became an example and role model for his people, encouraging them to embrace Islam. Thanks to his example and persistence in spreading Islam in Siantar, many residents consider Raja Sang Naualuh Damanik to be a fighter for Islam. In local Simalungun culture, the term "Melayu" is synonymous with Islam, so many Simalungun people who embrace Islam are called Malays (Ginting & Anita, 2020, p. 29).In his efforts to spread Islam, King Sang Naualuh actively supported religious activities, including establishing Juma Bolag and Rumah Bolon as centers of Islamic learning. Raja Sang Naualuh's goal was for the people of Siantar not only to embrace Islam but also to understand it. To support Islamic learning in this place, Raja Sang Naualuh brought in the best teachers from various regions, including Tuan Guru Narudin, Ustad Manan, and Lebai Udo (Damanik & Dasuha, 2012). Furthermore, Raja Sang Naualuh donated a plot of land measuring 3,977 m² in Timbang Galung to build the Grand Mosque in 1910. The Muslim community led by Penghulu Hamzah, Tuan Syeh H. Abdul Jabbar Nasution, and dr. M Hamzah Harahap started construction of the mosque in 1911. Initially simple, made of wooden pillars, plank walls and a palm leaf roof, this mosque was called the Great Mosque and became an Islamic heritage in Pematang Siantar. This mosque is used as a place of worship and deliberation for Muslims in Siantar. In 1913, the first prayer was held at this mosque, and the term "Grand Mosque" became popular (Ginting & Anita, 2020, p. 29).

Islam has developed since the early 1850s in the regionSimalungun, this can be proven by the Zending Notesstated that in 1850 there were already residents in the noble area Simalungun is

a Muslim, especially in Bandar (SiantarHilir) which is close to the Malay residential area. Islamstarting from Batubara in the eastern interior of Simalungun and inland within one year it expanded to the territory of the Siantar Kingdom and the Kingdom Javanese land. Before the arrival of Islam in Pematangsiantar, the people adhere to the Parbegu belief which is the belief of the ancestors passed down from generation to generation

Local wisdom is fundamentally known, understood and used by stakeholders in carrying out development programs in certain regions and or regions so as to obtain support from the supporting communities, and in turn community welfare will be achieved as the development objectives. This paper tries to explain the philosophy of a figure and leader named Sang Naualuh Damanik (1888-1906), the 14th king of the Siantar Kingdom in developing his region in his day so that he could prosper. Now the area is the city of Pematangsiantar. The problem of this research is what and how is the local wisdom used by Raja Sang Naualuh Damanik (1888-1906) in the development of his area? What is the work ethic of citizens and government officials in the welfare of their citizens? This research is based on a sociological-historical approach to development, and aims to explain the experience of King Sang Naualuh Damanik, in motivating the lives of his citizens in the past, and is expected to be an alternative philosophy of Pematangsiantar city residents that local wisdom is still actual. With the increasingly complex population of Pematangsiantar city in the form of the influx of migrants from various local and non-local ethnic groups so that they become multi-ethnic and multi-cultural, awareness of local local wisdom becomes the philosophical first choice in the breath of development, and the need for awareness of migrants to know, understand, and respect in the form of implementing it so as to create an atmosphere of harmony, because one of the conditions of development is a conducive and harmonious atmosphere of the community

CONCLUSION

Sang Naualuh Damanik highlighted his very significant role and contribution to the development of Islam in the Siantar Kingdom. During his reign from 1904 to 1913, he saw not only political wisdom, but also a strong commitment to Islamic values. Some key aspects of his contribution to Islam can be explained as follows:

1. Embrace and Spread of Islam: Embracing Islam in 1901 not only changed his personal beliefs, but also became the basis for inviting royal officials and their people to embrace Islam, providing a concrete example through his personal actions.

2. Center for Islamic Education: The establishment of Juma Bolag and Rumah Bolon as centers for learning about the Islamic religion shows concrete efforts to ensure a deep understanding of Islam among the community, beyond mere belief.
3. Construction of the Grand Mosque: Through the land endowment for the construction of the Grand Mosque in 1910, Raja Sang Naualuh Damanik made a major physical contribution to the sustainability and development of the Islamic religion in his region, creating a center for religious activities and deliberation for Muslims.

Thus, Raja Sang Naualuh Damanik's contribution to Islam involved not only embracing religion, but also building religious institutions, Islamic education, and efforts to spread Islamic teachings in society. His legacy formed a solid foundation for the growth and sustainability of Islam in the Siantar Kingdom.

REFERENCES

D.Kenan Purba,SH & Drs.JD.Purba. 1995. *Sejarah Simalungun*. Bina Budaya Simalungun. Jakarta.

Djoko Marihandono & Harto Juwono. 2009. *Sejarah Perlawanan Masyarakat Simalungun Terhadap Kolonialisme, Perlawanan Sang Nahualu*. Akademika. Bogor.
Filsafat dan IPTek. Rineka Cipta. Jakarta.

Jahutar Damanik. 1974. *Jalannya Hukum Adat Simalungun*. PD Aslan.

James Danandjajah. (1991). Indonesian Factor: Science, Gossip, Fairy Tales and Others. Jakarta: PT, Temprint.

Juandaha Raya Purba Dasuha & Eron L Damanik. 2011. *Kerajaan Siantar, Dari Pulou Holang ke Kota Pematangsiantar*. Ihutan Bolon Hasadaon Damanik Boru Pakon Panogolan Siantar Simalungun. Pematangsiantar.

Lewis, Bernard. 2009. *Sejarah: Diingat, Ditemukan Kembali, Ditemu-Ciptakan.*

Marwati Djoenet Poesponegoro and Nugroho Notosusanto (ED). (1984). Indonesian National History II. Jakarta: Balai Pustaka.

MD.Purba. 1977. *Mengenal Kepribadian Asli Rakyat Simalungun*. MD.Purba. Medan.

Rustam E. Tamburaka. 1999. *Pengantar Ilmu Sejarah, Teori Filsafat sejarah, Sejarah Bumi Aksara*

MD.Purba. 1980. *Mengenal Sang Naualuh Damanik Sebagai Pejuang*. MD.Purba.

Medan.

Moh. Ali Aziz. (2004). Da'wah Science. Jakarta: Kencana.

Sartono Kartodirdjo. 1993. *Pembangunan Bangsa tentang Nasionalisme, Kesadaran dan Kebudayaan Nasional*. Aditya Media. Yogyakarta.

Thoha Jahjah Omar. (1971). Da'wah Science. Jakarta: Widjaya.

W.J.van der Meulen SJ. 1987. *Ilmu Sejarah dan Filsafat*. Kanisius. Jogyakarta.

Yogyakarta. Ombak.