

## The Role of King Sang Nualuh Damanik in the Development of Islam in the Kingdom of Siantar in 1900-1933

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### ABSTRACT

This study explores the role of Raja Sang Nualuh Damanik in the development and consolidation of Islam in the Kingdom of Siantar between 1900 and 1933, a crucial period of transition from traditional monarchy to Dutch colonial rule. This research is significant as it demonstrates how traditional leaders mediated cultural and religious transformation during a time of external pressure. The study aims to analyze Sang Nualuh Damanik's policies, decisions, and alliances with local elites and colonial authorities that contributed to the spread and strengthening of Islam within Simalungun society. Employing a qualitative, historical-descriptive approach, data were collected through colonial archives, royal manuscripts, historical literature, and interviews with traditional and religious leaders. The findings indicate that Sang Nualuh Damanik combined political leadership with religious patronage, transforming Islam into a tool for social integration and cultural resilience. His efforts included mosque construction, the appointment of clerics, and the institutionalization of Islamic education, all of which reinforced religious identity and social cohesion. This study concludes that Sang Nualuh Damanik was a visionary leader who safeguarded Simalungun's cultural identity while legitimizing his rule through Islam. His legacy highlights the dual function of traditional rulers as cultural guardians and agents of religious transformation in colonial-era Sumatra

## **INTRODUCTION**

Local history always has its own attraction to be researched. This attraction is the background of the research. The attraction of local life in Simalungun, especially Pematang Siantar, is a strong reason for this research. As a son/daughter of the region, it is a must to know the history and culture that has existed around our place of residence. The local wisdom of a region must still be preserved so that it becomes a cultural wealth for children and grandchildren today. A kingdom is a form of government of a country led by a king. This kingdom system was used by humans before they knew other forms of government. In Indonesia itself, it used to consist of various kingdoms, there were three types of big kingdoms, namely the Hindu Kingdom, the Buddhist Kingdom, and the Islamic Kingdom. One of the Islamic Kingdoms in Indonesia is the Kingdom of Siantar.

The Islamic Kingdom in the context of Indonesian history generally refers to a political entity led by a King or Sultan who embraces Islam, where the laws and order of society are mostly based on Islamic teachings, and have an active role in the spread and development of Islam, as well as have an active role in the spread and development of Islam in its territory. One of the main characteristics of Islamic Shari'a is the acceptance and application of Islamic Shari'a in the system of government, although there is often acculturation with existing customary laws or local traditions. (Poesponegoro, 2008). The existence of a Muslim leader, who often holds the title of Sultan, is the main requirement. The Sultan held supreme control of the government and was supported by officials who also adopted Islamic values. (Azra, 2007).

Generally, the majority of the Muslim population of the Islamic Kingdom is characterized by the majority of its population who have embraced Islam. According to Fazlur Rahman, a country can be said to be an Islamic country if the majority of its people are Muslims, which will logically lead to a leadership that is also Muslim. The role in the spread of Islam, Islamic Kingdoms are not only adhering to Islam, but also actively playing a role as a center for da'wah and the spread of Islam. They used various strategies, including marriage, trade, conquest, and education (Pesantren), to expand the influence of Islam (Sunyoto, 2014). The Islamic Culture and Education Center of the Islamic Kingdom is often a center for the development of Islamic culture and education. Mosques, suraus, langars, and Islamic boarding schools function as places of worship as well as centers of Islamic and educational activities. This was recognized by many as an important contribution in educating the life of the nation at that time. In the context of the archipelago, the Islamic Kingdom shows the process of acculturation between the existing Hindu-Buddhist culture and Islamic teachings. The result is a distinctive Islamic cultural pattern, as seen in mosque architecture, art, and tradition. (Orphan, 2004).

Historically, Pematang Siantar and the surrounding area of Simalungun Regency are better known as the territory of the kings of Simalungun who adhered to local beliefs or Animism, before many embraced Christianity or Islam in the future. Islam did spread in the Simalungun area, including Siantar, but the process was more of a penetration, culture and migration of Muslim populations

from coastal areas or its surroundings. Pematang Siantar itself has only developed rapidly as a city during the Dutch colonial period, especially as a center for plantations and trade. The development of Islam in Siantar is more related to urbanization and migration in that period. The beginning of Islam appeared in the Arabian Peninsula in the early 7th century AD brought by the Prophet Muhammad PBUH. The Prophet Muhammad PBUH received the first revelation from Allah SWT in the Cave of Hira in 610 AD. Marking the beginning of his prophethood. After the death of the Prophet Muhammad (PBUH), the leadership of the Muslims was continued by four Caliphs known as Khulafaur Rashidin: Abu Bakr, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. During this time, Islam spread rapidly to Syria, Iraq, Persia and Egypt, forming the basis of the Islamic caliphate. Pematang Siantar is a city in North Sumatra Province, Indonesia, which is known as the second largest city in North Sumatra after Medan. Its status as an autonomous city has been recognized since the Dutch colonial period. Historically, the Pematang Siantar area and its surroundings were part of the territory of the kings of Simalungun often called *Harajaon*. These kings adhered to a traditional system of government based on kinship and territory, not an Islamic sultanate like in Aceh or Malay.

Pematang Siantar began to develop rapidly during the Dutch colonial period, especially after the beginning of the 20th century. The Netherlands saw the potential of this region as a center for plantations, especially tea and rubber, which encouraged infrastructure development and economic growth. In 1907, Pematang Siantar was officially designated as a *Gementee* (City) by the Dutch colonial government, which marked the beginning of the development of the modern city. Pematang Siantar is known as a very pluralistic and tolerant city, with a population consisting of various ethnic groups such as Simalungun, Batak Toba, Javanese, Mandailing, Chinese, and Minangkabau. The city also has significant religious diversity, including Islam, Protestant Christianity, Catholicism, Buddhism, and local beliefs. This city is also the center of education for the Simalungun area and its surroundings, with various educational institutions ranging from elementary to tertiary levels. Simalungun is an area that already has a local government, this is evidenced by the existence of several kingdoms that have been established and developed in the Simalungun area, stating that the Simalungun area has seven kingdoms that have developed, namely: Siantar Kingdom, Tanoh Java Kingdom, Dolog Silau Kingdom, Panai Kingdom, Great Kingdom, Ancient Kingdom and Silimahuta Kingdom. The entire territory of this Kingdom is spread wide and is directly bordered by Aceh, Lake Toba and the Strait of Malacca. When compared to the current Simalungun Regency area, it is much narrower when compared to the area during the seven Kingdoms (Agustono, 2012).

Entering the early 20th century, the Simalungun region, especially the Siantar Kingdom, was at a crossroads between tradition, modernity, and the pressure of colonialism. The period of 1901-1913 became a crucial chapter that determined the fate of the Kingdom's sovereignty and the direction of socio-religious development in Pematang Siantar. At the center of this upheaval stood King Sang Nauluh Damanik, the last ruler of the sovereign Kingdom of Siantar,

whose rule and resistance to the Dutch were closely related to his Islamic identity. Before the reign of the Naulauh, Islam had begun to spread gradually among the Simalungun elite. Influenced by the Malay sultanates on the East Coast of Sumatra, such as Deli and Asahan, bringing the teachings of Islam through trade and marriage, the Simalungun nobles (Partuanon) began to embrace Islam as a symbol of progress and to strengthen political alliances. King Sang Nauluh Damanik, who ascended the throne in 1889, was part of the generation of Simalungun leaders who made Islam an important pillar in his government. He was known as a devout Muslim, and his faith was not only personal, but also a political identity that distinguished him from the Dutch Colonial forces that carried the mission of Christianization. Entering the 190th period, the Dutch East Indies Government aggressively launched the *Pax Neerlandica* policy, which was an effort to conquer all areas of the archipelago under their rule. One of its main instruments was *the Korte Verklaring* (Short Treaty) A declaration that forced local rulers to recognize Dutch sovereignty. For Raja Sang Nauluh Damanik, signing this agreement was tantamount to surrendering the self-respect, sovereignty of the people (Tanoh Simalungun) and his religion to a "Kafir" foreign power.

The desire to maintain the beliefs that they have held for generations makes the Islamization process in the Simalungun area much more difficult, compared to the Islamization process in coastal areas. Like Coal, thus the teachings of Islam are not spread effectively, resulting in Islam being difficult to accept and the teachings of Habonaron Do Bona are easily maintained. The Islamization in Simalungun was influenced by the trade process. In the process of trade carried out by the Simalungun people with coastal communities, there is interaction so that Islam enters easily through this process. The beginning of Islam entered the Bandar district and then gradually developed in the Kingdom of Siantar and the Kingdom of Tanah Java. Bandar is part of the Siantar Kingdom. So that Islam easily entered the territory of the Kingdom of Sinatar. The peak of resistance occurred in 1904 when the Dutch launched military aggression against Pematang Siantar. Although King Sang Nauluh Damanik and his army put up heroic resistance, their military might was not comparable to the modern Dutch weaponry. The Nauluh Damanik and the sovereignty of the Kingdom of Siantar.

Although his power physically ended in 1904, the period up to 1913 bears witness to the impact of his struggle. After his capture, the Dutch appointed his younger brother, Tuan Anggi as a puppet king, and colonial control was fully embedded. The development of Islam, which was previously under the umbrella of a sovereign king, now faces new challenges. The defeat of Sang Nualuh Damanik opened a wider door for Christian missionary missions supported by the Colonial Government. However, the resistance of Sang Nualuh Damanik based on the spirit of Islam left an invaluable legacy. He became a symbol of martyrs and heroes who inspired the spirit of religion-based anti-colonialism among the Simalungun people. His story continues to be lived, confirming Islam not only as a spiritual teaching, but also as a source of strength in defending identity and independence. Thus, the period 1901-1913, although it ended in a political tragedy, was a period when the foundation of Islam as part of the national struggle in Pematang Siantar was firmly laid by King Sang Nualuh Damanik. (Augusta, 2012). The reason why the researcher chose this title is that King Sang Nualuh Damanik is one of the important figures in the history of Pematang Siantar, especially in the development of Islam in the area. In the 19th century, Pematang Siantar was still a kingdom led by King Sang Nualuh Damanik playing an important role in the process of spreading Islam.

King Sang Nualuh Damanik is known as a wise leader and has a vision far ahead. He realized the importance of Islam in shaping the character and morals of the people of Pematang Siantar. Therefore, he decided to embrace Islam and promote it to the community. Under the leadership of King Sang Nualuh Damanik, Islam began to develop rapidly in Pematang Siantar. He built mosques and other religious institutions, as well as increased religious activities and Islamic religious education. Raja Sang Nualuh Damanik also played an active role in developing da'wah and Islamic preaching activities in the area. The role of Raja Sang Nualuh Damanik in the development of Islam in Pematang Siantar not only has an impact on the people of Pematang Siantar, but also on the surrounding areas, he became an example for other leaders in promoting Islam and building a harmonious community. King Sang Nualuh Damanik was also known for his stubborn resistance to Dutch colonialism. He refused to sign a short treaty (*Korte Verklaring*) with the Dutch, which made him a target of the colonial government. Despite facing pressure and threats, King Sang Nualuh Damanik remained steadfast in defending the sovereignty and religion of Islam in Pematang Siantar.

Thus, King Sang Nualuh Damanik is one of the important figures in the history of Pematang Siantar and the development of Islam in the area. He played an important role in promoting Islam, building harmonious communities, and defending the sovereignty of Pematang Siantar. The legacy of King Sang Nualuh Damanik can still be felt today, and his name remains a symbol of pride for the people of Pematang Siantar. In the context of the History of Pematang Siantar, the role of King Sang Nualuh Damanik in the development of Islam shows that Islam has an important role in shaping the character and morals of society. Therefore, it is important to understand and appreciate the legacy of King Sang Nualuh Damanik in promoting Islam and building a harmonious

community in Pematang Siantar. Islam entered and developed in the archipelago through various channels, including trade, da'wah, and the role of local elites or kings who embraced it (Azra, 1994). The region of North Sumatra, especially the Simalungun area and its surroundings, has a long history of cultural and religious interactions, where local kingdoms play a central role in these dynamics (Reid, 2015). The Siantar Kingdom, as one of the important political entities in Simalungun, is not only known for its distinctive social and political structure but also for being a meeting point for various external influences (Budianta, 2007).

The development of Islam in Simalungun, especially in the area of the former Kingdom of Siantar, is often associated with the arrival of religious spreaders and the conversion of traditional leaders (Gultom, 2015). In this context, the figure of King Sang Naualuh Damanik emerged as a key figure who led the Siantar Kingdom during the transition and modernization period. He is known as the last King of the Siantar Kingdom who ruled in the critical period leading up to Indonesia's independence. Although Simalungun's historiography discusses many cultural and social aspects, an in-depth study of the specific role of King Sang Naualuh Damanik in the development of Islam is still limited. Some literature mentions that during his leadership, there was an increase in the number of Muslims among the people of the Siantar Kingdom, both from the royal family and ordinary people. This implies the existence of policies or support of King Sang Naualuh Damanik that is conducive to the spread of Islam. This research aims to fill this gap by comprehensively analyzing how the policies, actions, and personal influence of Raja Sang Naualuh Damanik contributed to the acceleration of the spread and influence of Islam in the territory of the former Kingdom of Siantar.

## **LITERATURE REVIEW**

### **Islamization Theory in the Archipelago**

This theory explains that the process of spreading Islam in the archipelago is the result of various paths—trade, da'wah, marriage, political power, and education. In the context of Pematang Siantar, this theory is used to explain how the process of Islamization does not only occur in coastal areas such as Deli and Asahan, but also penetrates into inland areas such as Simalungun thanks to the active involvement of local elites such as Raja Sang Naualuh Damanik (Azyumardi Azra, 2016).

### **The Theory "The King's Religion is the People's Religion"**

This theory states that in the traditional social structure of the kingdom, the people tend to follow the religion embraced by their king. In this study, this theory explains that Sang Naualuh's decision to embrace and spread Islam had a great influence on the Islamization of the people of Pematang Siantar, especially because of his position as the highest leader who was respected by the people. (Azra, 2014).

## **METHODOLOGY**

This research uses a historical research method with a qualitative approach, Heuristic (Data Collection) including Literature Studies and interviews with community leaders, descendants of King Sang Nauluh Damanik, local scholars and local historians. Verification (Source Criticism) Conducting external and internal criticism of the sources found to ensure the authenticity and credibility of the data. Interpretation (Data Analysis) Analyzes verified data using the framework of Islamization theory and the role of local elites. Histiography (Historical writing) Compiling research results in the form of a systematic and coherent historical narrative.

In this step, the activities carried out are conducting Literature Studies and Field Studies. Literature Study to find relevant sources. In this study, the researcher will look for books, journals, articles and newspapers as well as other scientific works that are contemporary with the year. For this reason, the researcher will visit various libraries such as the Siantar City Library, the Simalungun Regional Library. In addition, the researcher will also conduct a field study by making observations to the Museum or Foundation owned by Raja Sang Nauluh Damanik and interviews with related parties to support the results of this research. After getting the desired resources. So the next stage is source criticism. Source criticism is an attempt to test the authenticity of the source. For this reason, internal criticism was carried out. After all the stages of these stages are carried out, then enter the final stage, namely histiography. At this stage, the author will write the results of research explaining "The Role of King Sang Nauluh Damanik in the Development of Islam in the Kingdom of Siantar in 1900-1933"

## **RESULT AND DISCUSSION**

### **Social, Political, and Religious Conditions in the Kingdom of Siantar before the Leadership of King Sang Nauluh Damanik**

The Siantar Kingdom inherited the structure of the Simalungun harajaon which divided the population into three main layers: (1) the king and the core family surnamed Damanik; (2) nobles/lords of the partuanon – heads of the confederation of Siantar, Sidamanik, Bandar, and Sipolha; (3) The people (parumaen) who are the majority of field farmers and early rubber planters. The patrilineal lineage ensured the throne only moved within the Damanik clan, while other clans (Purba, Saragih, Sinaga) gained limited authority in their territories as hulahula (king's support).



Source: kitlv.nl

Figure 1. Raja Siantar's Palace (Bolon House), 1919

The Bolon House (Palace) in Kampung Holang serves a dual function: an administrative center and a cosmological symbol of "pamatang" (ridge) where the king is considered the axis point between the spirit (begu) and human worlds. Ritual reverence – mangalahat horbo, manurih jambar emphasizes hierarchy and fosters collective loyalty. Social mobility was limited but incremental: trading groups in Bandar (Siantar Hilir) and Hokkien Chinese nomads began to occupy the niche of the pepper & rubber economy, giving rise to the early middle class; However, social legitimacy is still measured through kinship affiliation and closeness to the king.

The monarchy is hereditary with a confederate pattern. Siantar continued the Nagur dynasty; The king is considered *the incarnatio* "boru Naibata" (shadow of the god) so his authority is sacred. However, power was distributed through the partuanon – each lord managed the produce tax, mobilized the king's power, and maintained village security. When cross-border disputes arise, customary deliberation at Rumah Bolon becomes an arena for deliberation; The king's decision was final after being sworn in by *Horja Haroan Bolon*.

External relations in the coastal sultanates (Deli, Asahan, Langkat) established trade relations: wax, salt, and silk were exchanged for camphor and rattan. This relationship opens the door to the assimilation of Islam and rice field farming technology. The Dutch have been sporadic since the 1860s through *keuringspost* (inspection post) on the banks of the Bah Bolon River. Until the 1880s the influence was still "indirect rule": the withdrawal of *of cuke* (taxes) through the head of the party, the barter of arms and salt in exchange for rattankopal. Major military penetration only occurred after 1889.

Habonaron Do Bona as the dominant view of life. Animistic beliefs dynamically structure almost the entire life cycle: *horja pamulih tondi* (healing ritual), *partonggutongguan* (harvest prayer), and the veneration of tondong (hulahula) as the "guardian of good luck". The datu (shaman) held spiritual authority and was at the same time the king's political adviser – adatagama dualism was almost inseparable.

Early penetration of Islam through the Bandar elite in oral records mentions that the Bandar aristocracy had converted to Islam around 1850, influenced by Malay traders. However, the conversion was "partialcosmopolitan": circumcision, small maulid, the use of Jawi script on trade letters; Meanwhile, *the Parhabonaron ritual* remains dominant in the interior. The presence of Christianity with the Rhenisch Mission (Germany) penetrated the Toba Batak since 1861 but only touched the Simalungun border in the late 1870s; in Siantar itself there was no permanent congregation before 1890.

The results of the study show that in SocioPolitics having a patrilineal feudal structure creates two axes of loyalty: genealogical (clan) and cosmological (sacredness of the king). This strengthened internal cohesion, but also fostered external vulnerability – because the confederation network was loose, the Dutch easily exploited the Partuanon rivalry with *divide et impera*.

Islam as a Symbolic Vector Before 1882, Islam in Siantar was still a status marker for the coastal aristocracy: increasing the prestige and access to DeliPenang's trade network. Without the patronage of the central king, it has not yet manifested the institution of a grand mosque or formal education. This explains why the new wave of Islamization was really accelerating after Sang Naualuh Damanik embraced Islam (1901) and made it a royal identity.

The duality of Customary and Sacred Kingship, the legitimacy of the king which is seen as the embodiment of a god creates a *sacral gap* – a gap between spiritual customs and formal religion. When the heavenly religion (Islam/Christianity) entered, it had to negotiate space with customs; This process takes place gradually, deepening as the supreme leader himself transitions.

Preconditions of sociological change, the battle of the Toba Batak vs. The Dutch (1877/1907) and the expansion of rubber plantations encouraged the mobility of the population as well as the presence of MandailingJavanese Muslim immigrants, which became a catalyst for the change in the religious panorama in Siantar. However, without an internal legitimacy crisis (e.g., succession disputes or economic pressures), the old order persists until the Ruler ascends the throne.

The implication of this study is that the analysis of the "Pre-Islamization of the King" is important to understand why the policies of the Naualuh – building mosques, empowering the clerics, and rejecting *the Korte Verklaring* – immediately changed the configuration of Dutch power. The framework of "upland patronage" (the inland king as an agent of da'wah) proved relevant: only after the sacred authority was transferred to the symbol of Islam did the process of conversion of the people take on massive momentum. The preservation of the memory of the Habonaron Do Bona tradition remains crucial; He explained the durability of Simalungun culture even though the religious landscape changed drastically in the 20th century.

## Steps and Policies of King Sang Nauluh Damanik in Supporting the Development of Islam in the Kingdom of Siantar

Result. Damanik family archives and zending records record 1901 as the official year of the Prophet Shahada. In the Simalungun indigenous people who view the king as a sacred role model, this event was immediately followed by a wave of conversion of the partuanon lords and Bandar nobles. The number of Muslim households in the center of the kingdom rose from  $\pm 3\%$  (1890) to  $\pm 22\%$  (1905).



Figure 2. Monument to King Sang Nauluh Damanik  
Taken by the Researcher Himself on June 19, 2025

These findings confirm the theory of "The religion of the king is the religion of the people": the religious legitimacy of an upland leader can hit the Islamization accelerator without military coercion, complementing coastal trade routes. Waqf of the Grand Mosque (1910) land of 3,977 m<sup>2</sup> in Timbang Galung was handed over by the King; construction completed in 1911 by Penghulu Hamzah cs. Village mosques and suraus: at least 5 suraus were established in Bandar, Sipolha, and Pematang Raya 19021912. The recruitment of the King's scholars brought in teachers from Coal, Mandailing, and Arabia to fill the positions of headman, khatib, and mudarris. This patronage was in line with the framework of the "upland patronclient": the inland kings used land resources and customary authorities to build da'wah infrastructure while matching the reach of Dutch missionaries.

The basic madrasah operates in the courtyards of Rumah Bolon (1903) and Bandar (1906). The curriculum combines iqra', basic fiqh, and Latin scripts of acculturative practices that facilitate the transition from *habonaron*. The scholarship of students with oral records said that 12 Siantar youths were sent to study at the Musthafawiyah Purba Baru (Mandailing) Islamic Boarding School (Mandailing) 19071912. This policy shows a long-term vision: to produce a cadre of local clerics so that Islamization does not depend on the figure of the king alone.

In Bengkalis, Sang Naualuh taught recitation at Surau Senggoro, helped pioneer the AlIkhlas Mosque, and was nicknamed by the people as the "King of Batak Islam". Although far from Siantar, its reputation spread through coastal pilgrims, maintaining the spirit of Siantar Muslims after exile. The case shows the "**diaspora leadership**" of the king's authority beyond territorial boundaries, expanding East Sumatra's Islamic network.



Source: <https://disparbudpora.bengkaliskab.go.id/web/direktori/25/makam-raja-sang-naualuh-damanik>.

Figure 3. The King's Tomb

The Muslim population of Siantar reached  $\pm 35\%$  in 1925 when a generation of local rulers/scholars was born, the great mosque became a landmark of the city's identity. **Limitations.** The exile of 1906 halted political consolidation; the absence of a charismatic successor made Islamization more diffuse than centralized—a factor that later opened up room for Christian expansion (1920-1940). The steps and policies of Sang Naualuh Damanik show a top-down transformation pattern rooted in customary patronage, supported by a network of scholars across regions, and strengthened by anti-colonial resistance. The most obvious success was the institutionalization of mosques and madrassas and the internalization of Islamic values into Simalungun customs—creating the foundation of modern Siantar religious pluralism. However, the reliance on the figure of the king proved fragile when power was cut off by the Dutch; instead of receding, Islam survived through economic (trade routes) and cultural (education) mechanisms, confirming the adaptability of da'wah in the upland region of Sumatra.

## **CONCLUSIONS AND RECOMMENDATIONS**

### **Conclusions**

This study concludes that Raja Sang Nauuluh Damanik was not only a political leader but also a key architect of Simalungun's modernization and Islamic development during the early 20th century. His leadership was characterized by his ability to integrate traditional governance with Dutch colonial administrative structures while preserving Simalungun cultural identity. Through territorial consolidation, tribal unification, and institutional reforms, he created stability and laid a strong foundation for socio-political development.

Furthermore, his initiatives in education and socio-cultural development played a crucial role in improving the quality of life and safeguarding Simalungun heritage amid the challenges of modernization and external cultural influence. His resistance to colonial injustice and advocacy for the dignity of his people demonstrate his courage and strategic vision. The legacy of Raja Sang Nauuluh Damanik goes beyond physical development—his leadership values, commitment to justice, and love for the homeland continue to inspire the Simalungun community and contribute to the national historical narrative.

### **Recommendations**

Based on these findings, several recommendations are offered: For Historians and Researchers: Future studies should explore the lesser-known aspects of Sang Nauuluh Damanik's diplomacy with colonial authorities and his influence on Islamic education in Simalungun to enrich the historiography of local leadership in Indonesia. For Local Government and Cultural Institutions: There should be efforts to preserve and promote the legacy of Sang Nauuluh Damanik through cultural festivals, educational programs, and heritage sites that highlight his contribution to Simalungun society. For the Simalungun Community: The values of leadership, unity, and cultural pride embodied by Sang Nauuluh Damanik should be internalized and passed on to younger generations as part of character education and community development. For the National Curriculum: Incorporating local historical figures such as Sang Nauuluh Damanik into school history curricula can help strengthen students' sense of identity and appreciation of Indonesia's diverse cultural heritage.

This research comprehensively answers the formulation of the problem regarding the role and contribution of King Sang Nauuluh Damanik, reaffirming the key findings that place him as a central figure in the history and social life of the Simalungun community. From an in-depth analysis, it can be concluded that Sang Nauuluh Damanik is not only a leader who holds the reins of power, but also an architect of the modern Simalungun civilization. Its central role is reflected in its ability to modernize the previously traditional system of government, integrating it with the colonial structure without eliminating the local identity of Simalungun. He succeeded in consolidating the territory and tribes under his auspices, creating stability and a foundation for further development. In addition, his initiatives in the field of education and socio-culture are noteworthy, which significantly improved the quality of life and preserved Simalungun's cultural heritage amid the onslaught of modernization and outside influences. Furthermore, this research shows that Raja Sang

Naualuh Damanik is a visionary leader who is able to see far ahead, anticipate changes, and prepare the people of Simalungun to face them. His persistence in defending the rights and dignity of his people before the colonial government is a testament to his unwavering courage and dedication. His legacy is not only limited to policies and physical development, but also to the values of leadership, justice, and love for the homeland that continue to inspire the Simalungun generation to this day. Thus, it can be affirmed that King Sang Naualuh Damanik played a central and irreplaceable role in shaping the identity, social structure, and direction of Simalungun's historical journey. The findings of this study enrich our understanding of the complexities of traditional leadership in the colonial era and reaffirm the importance of highlighting the contributions of local figures in the national historical narrative.

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