

"Dalihan Na Tolu" Character Education in Salaon Toba Village

Lifzen Sitanggang¹ Ichwan Azhari^{2,*} Ratih Baduri³

^{1, 2, 3} *Social Anthropology, State University of Medan, Medan, Indonesia*

*Corresponding author. email: ichwanazhari@yahoo.com

ABSTRACT

Dalihan Na Tolu is a traditional Toba Batak value. The educational value of Dalihan Na Tolu has been passed on from generation to generations which has taught a character building for themselves. Dalihan Na Tolu is used every day, where and whenever. Until the new era of globalization, the traditional value of Dalihan Na Tolu is strongest in teaching character for the next generation, namely respect, appreciate, courtesy, honesty, fairness, responsibility, care and etc. Even in solving problems found in modern society as today that "the value of Dalihan Na Tolu" can be used as one of resolutions. This research uses descriptive qualitative method in the village of Salaon Toba, Ronggurnihuta Subdistrict, Samosir Regency, then the data collection method used is observation technique, directly involved and interviews using recording aids to facilitate analyzing the results.

Keywords: *Education, Character, Dalihan Na Tolu*

1. INTRODUCTION

Education is the important thing in human life. However, nowadays, many of people consider that education has no benefit. In this era of globalization, many people think that educated people must become wealthy people, have a strong position / power. It seems like to monopolize individual motivation to pursue higher education. In fact, education does not lead there, but leads to a success in changing the character who has lived it, preparing for a much brighter future and being able to follow the changes that occur in society. In addition, it can be a solution to problems currently faced by the general public.

It is not new brand today in society that often compares someone who is highly educated with someone who has no education at all, which usually compared and focusing on the level of wealth and position he has. Perhaps this is can be explained by related theories, which often possessed by those with strong matter. Indeed, education does not focus on wealth, but rather focuses on how to prepare for a much better future and of course it will also educate the general public to discover new things and can provide much better solutions to problems encountered by society. What is no less distant, is that the importance of education is a character building process that must be properly shaped and packaged in each individual.

Nowadays, our formal education is increasingly leading to character education patterns that instill respect, courtesy, respect and so on, as proclaimed by the State University of Medan as *The Character of Building University*. From there it can be concluded that character education must be upheld in social life.

Regarding to the value of this character, it is not only implanted in the current formal education life, but has long existed in traditional societies such as the Batak Toba tribe and other tribes in Indonesia. The Batak Toba community area includes North Tapanuli, Toba, Samosir and some in the Dairi area and Simalungun Regency. The Batak Toba people are spread all over the world. The daily life of the Batak Toba people is always side by side with Dalihan Na Tolu or often referred to as *ruhut-ruhut ni dalih na tolu* (part of the dalih na tolu) wherever and whenever. Dalihan Na Tolu or called thre e of furnace is a value that teaches the value of integration in the traditional Batak Toba society. However, in the current era of globalization, Dalihan Na Tolu is still valid and continues to carry out its function as a character education development in the Batak Toba society.

Dalihan Na Tolu consists of three elements, namely, *hula-hula*, *dongan tubu*, *boru-bere-ibebere* (Uncle, sibling, daughter). Dalihan Na Tolu for the Batak Toba community is as Dalihan Na Tolu teaching very strong character values. Therefore, the value of

Dalihan Na Tolu's education in the life of his community cannot be left behind in social life.

Dalihan Na Tolu has strong roots and it must be recognized that its existence in the life of the Toba Batak community in building character education. In the current era of globalization, Dalihan Na Tolu seems to have been eroded in the lives of today's Toba Batak youth generation. Based on the background that has been described, the problem formulation can be taken as follows: First: What are the similarities and differences between character education in formal education and non-formal education in Dalihan Na Tolu? Second: How is the existence of Dalihan Na Tolu's education in today's society to shape character? Third: How to raise the traditional values of Dalihan Na Tolu and adapt them to the current formal education based on local content?

2. METHOD

This study used a descriptive method with a qualitative approach using observation, interview and documentation methods to determine the Character Value offered by Dalihan Na Tolu in Salaon Toba Village as part of Bius Salaon, and the researcher also conducted field research.

The research location is in the village of Salaon Toba (Bius Salaon), Ronggurnihuta District, Samosir Regency. The researcher chose this location because this location is a location that is thick with the Dalihan Na Tolu custom.

The data collection technique begins with direct observation of the Salaon Toba village community as part of the Bius Salaon and then selecting suitable informants who meet predetermined criteria. The informants conducted deep interviews with cameras and recorders to make it easier for researchers to analyze the results of the interviews. As a secondary source, researchers collect secondary data from books, journals, and the internet to complement the data that was not obtained during the field research.

3. THEORETICAL REVIEW

Jito Subianto, "Character is the behavior of human values related to Almighty God, fellow human beings, environment, self, and nationality that are manifested in customs, culture, karmic systems, laws, thoughts, attitudes, feelings, words, and actions based on norms, a religious norm"

Majid Abdullah, dkk, "The characters come from the Latin "kh Character", "kharassen", "kharax", in English "character", from charassein means to make sharp, to make deep. In the Poerwadannita dictionary quoted by Maiid Abdullah, character is defined as character, disposition, psychological traits, morals or character that distinguishes a person from others. The

name of the total number of personal characteristics which includes things such as behavior, habits, likes, dislikes, abilities, tendencies, potentials, values and thought patterns.

4. RESULT AND DISCUSSION

Salaon Toba Village is a village located in the mountains of Samosir Regency. In traditional society, the village of Salaon Toba is known as part of the *bius* Salaon. Bius is a territory that has a clear leader, territory and community. In the Toba Batak community, the concept of *bius* is very thick with the concept of Dalihan Na Tolu.

Dalihan Na Tolu is a value that every Toba Batak community must have. How could it not be when the community is obliged to carry out customs in their daily life. The Batak Toba community is obliged to hold a traditional party in every life and indeed must need the Dalihan Na Tolu as the basis for which it will be carried out every day. Therefore, the Batak community itself cannot be separated from the prevailing customs and traditions.

In the life of the Batak Toba communities, it seems that they cannot be separated from the Dalihan Na Tolu system which regulates all areas of their life. For example in the customs that have been mentioned above and do have a connection with various existing cultural elements, for example in the Religious element that one must obey the rules which are known as the giver of blessings in various ways, in the language element that it must have a karmic system which is necessary. Note, furthermore in the territorial element that the land distribution system based on Dalihan Na Tolu is familiar with the concept of *bius* or the so-called *golat*.

The religious element also recognizes the term respect older than you, especially your ancestors. Therefore they often perform rituals to honor and honor their predecessors.

Dalihan Na Tolu always teaches character education in people's lives. Every Batak person, especially the Batak people who live in the area of the Salaon anesthesia, is expected to even have to understand what Dalihan Na Tolu is and how it is implemented in everyday life.

As we know the Batak Toba people have principles of life, family principles and principles in society that have been passed down from their ancestors for a long time, namely the 3 H life principle (Hamaraon, Hagabeon and Hasagapon / wealth, children and grandchildren, dignity) as a philosophy of life and na tolu transformation (three furnaces) as the principle of kinship / community. The principles of Hamaraon, Hagabeon and Hasagapon are closely related to the conversion of na tolu as a philosophy to achieve them in their daily lives. They often say it in official events with the phrase "molo naing ho mamora manat ma ho mardongan tubu, molo naing ho gabe somba ma ho

marhula-hula, molo naing ho sangap elek ma ho marboru" which means if we want richness of heart- Be careful with relatives, brothers and sisters, if we want offspring, respect and be obedient to the wife's uncle / family, if we want success and authority be smart to persuade your female relatives. All of these things constitute the value of character education and teach the value of integration in people's lives based on Dalihan Na Tolu.

In the formal education that we have today and it is officially regulated in law that every community has the right to education. As has been implemented, that knowledge, attitude and character are important and the main things in character manifestation. In formal education starting from kindergarten to college, character values are always instilled. This effort aims to instill good etiquette in the state and other social societies.

Likewise in character building instilled in Dalihan Na Tolu, that every Batak community must have good character and must respect. The main principle is, Somba marhula-hula, manat mardongan tubu, elek marboru. All of them mean that you have to be polite to your wife's parents, be careful with older siblings and be clever in persuading female relatives. This shows a very important thing about character building for each society. How not, each individual has a role in these three elements, which means that each individual has time to act as Somba marhula-hula, manat mardongan tubu, elek marboru. So that it instills mutual respect, respect, courtesy, courtesy and for the Toba Batak community located in Samosir, especially the Batak community in Salaon Toba, it has additional value when it is included in the formal learning system. Even though there is a Local Content course, every day at school they also often make cultural-based interactions. For example, recognizing in solving problems that occur, advising the Batak philosophies and other examples.

So, indirectly or directly, that the character education taught by dalihan na tolu is still in the learning system being implemented.

5. CONCLUSION

The character values taught by Dalihan Na Tolu are the first source of knowledge instilled and faced by every community in Salaon Toba village. Therefore, the character values instilled always have characteristics in shaping the character of the Batak generation. The value of character education that must have subtle-language even with a harsh tone is actually the origin of how the Batak individuals themselves socialize. Very concrete evidence in the life of society about politeness, honor is to call someone by the title they should. Examples are calling siblings from the same clan as brother; apara, uncle ; uda, elder or other clan with re-designations, lae, amangboru, naboru , ito and so on. This communication shows the value of character education

that exists in society itself. These character values are the same as the values taught in formal education today.

REFERENCES

- [1] Gultom, Rajamarpodang. (1992). Dalihan Na Tolu Nilai Budaya Suku Batak. Medan: Armanda.
- [2] Nainggolan, Togar. (2012). Batak Toba Sejarah dan Transformasi Realigi. Medan: Penerbit Bina Media Perintis.
- [3] Panjaitan, F. (2010). Kamus Bahasa Batak Toba.
- [4] Siahaan, N. 1982. Adat Dalihan Na Tolu. Prima Anugerah: Medan.
- [5] Situmorang. S. (2009). Toba Na Sae. Komunitas Bambu. Jakarta.
- [6] Simanjuntak, A. B. (2006). Struktur Sosial dan Sistem politik Batak Toba hingga 1945. YOI: Jakarta.
- [7] Sinaga, Richard. (2016). Perkawinan adat dalihan na tolu. Jakarta: Dian Utama.
- [8] Harahap, D. Implikasi Sistem Kekerabatan Dalihan Na Tolu (Studi Pada Peluarga Urban Muslim Batak Angkola di Yogyakarta). Vol. XII, No. 1, Januari 2016: 121-134. UIN Sunan Kalijaga Yogyakarta
- [9] Lubis, M. N, Joebagio H, Pelu M. Dalihan NaTolu Sebagai Kontrol Sosial Dalam Kemajuan Teknologi. Jurnal Sejarah, Budaya dan Pengajarannya. 2019. Print ISSN: 1979-9993 Online ISSN: 2503-1147