

Creating Harmony in the Dalihan Na Tolu Philosophy for Batak People in Yogyakarta

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Abstract—Harmony is the important thing to do among the pluralistic Indonesian people. A harmony can construct a nation through a civilization. Therefore, the government tries to apply the value of Pancasila to create harmony among the nation. Harmony among the nation has been pursued in many aspects for example effort to construct harmony in the values of Pancasila, society values, and culture as well. In this article, the philosophy “Dalihan Na Tolu” created harmony among Batak society. With this philosophy, Batak society in Yogyakarta has weaved a religious harmony through traditional ceremonies, *punguan* and social organization. Harmony in a traditional ceremony creates communal work and helps each other. As well as in a *punguan* events where happened a situation that every people advise, pray, and help each other without a boundary. This research uses a qualitative approach with a descriptive method and literature review. This research contributes to the Indonesian government program, where religious moderation is one of the solutions to achieve harmony in diversity. Furthermore, Dalihan Na Tolu as an example of the philosophy of Batak culture can create religious moderation in Indonesia and spurs other tribes to do the same in their ethnic and cultural perspective.

Keywords—Dalihan Na Tolu; Philosophy; Harmony; Batak Society

I. INTRODUCTION

Radicalism in Indonesia is an important issue for the government. This radical group can be such an extremist and eventually forerunners of various terrorist acts occurring in the country. A. M. Hendropriyono stated that this group is a global phenomenon that destroys the national order through religious,

political, and economical ideologies [1]. This group often executes acts of terror to show their existence as well as the emergence of intolerance phenomenon, which is seen in various activities, for example, education, worship, and other social activities that try to destroy diversity. Even though A.R Mardhatilla Umar in his research explained that this group was a form of resistance against capitalism that had created class gaps [2] but in reality, it still damaged the diversity of the country.

The rapid movement of radical groups encouraged the government to create a deradicalization program to ensure Pancasila and Bhinneka Tuggal Ika (unity in diversity) are maintained as the unifying pillars in Indonesia. This program aims to neutralize such groups through religious education, holistic human values, and mutual respect amid diversity [3].

Besides, Doni Septian wrote about the importance of interpreting Pancasila values in constructing and strengthening a religious harmony with values about believing in the supreme God, justice, and civilized humanity, the unity of Indonesia the democracy led by understanding wisdom among honorable representatives from the parliament house and social justice for all the people of Indonesia. Pancasila is a strong ideology to create harmony and to unite the diverse [4].

Febry Hijroh Mukhlis stated that the theology of Pancasila is a theology that produces harmony. In the Indonesian context, theology and nation could not be separated because Pancasila is a national ideology in all aspects including the culture [5]. Even the harmony concept and unity of Pancasila have been understood in Christian theology as an attitude not to differentiate others as Jesus taught in Luke 10:25-37 [6].

Christian theology strongly supports harmony among people as implied in the story from the Bible about The Good Samaritan that true harmony is based on universality's values and human mission [7]. In Christian theology, building harmony is a faith calling [8] Marla Marisa Djami in her research at Boneana, West Kupang raised community value to build harmony. The value is that religion should not be a tool of power where there is no stigmatization in communities [9]. On the other side, Ahmad Wahidi brought a mysticism culture as a bridge to build harmony. This approach will remove borders among communities in an interpersonal relationship. The esoteric dimension that can destroy the borders is mysticism because all religions have an esoteric dimension [10].

According to the literature review mentioned above, building harmony in the Pancasila frame, in a culture concept and values from another community have been strongly pursued in Indonesia. One of the tribes in Indonesia that upholds cultural values is the Batak tribe, a diaspora tribe. The cultural value known in the life philosophy of the Batak tribe is "Dalihan Na Tolu". Despite this, the whole structure and life of people are composed.

II. METHOD

This research used a qualitative approach to understand the subject's experiences, such as behavior, actions, and perceptions [11]. A descriptive method [12] was used to analyze the phenomenon of the urban Batak community life in Yogyakarta, which is seen harmoniously in various activities and is very strong in the clan unity group (*punguan*). The philosophy of *Dalihan Na Tolu* is described as a unifier among beliefs that foster harmony. Furthermore, literature research on this topic was used in building theoretical studies to achieve goals and as a reference in reaching conclusions.

III. FINDINGS AND DISCUSSION

Batak community, a diaspora tribe, is one of the tribes that uphold cultural values. A culture value in Batak community philosophy is Dalihan Na Tolu. In this philosophy, all of Batak's life orders are arranged even though they are already spread [13]. This section discusses the harmony contained in the *Dalihan Na Tolu* philosophy. The mythology of *Dalihan Na Tolu* or three furnaces means the arrangement of the three aspects of the world; namely *banua toru* (earth world), *banua tonga* (middle world), and *banua ginjang* (world above) [14]. Furthermore, this concept is not integrated with a certain belief. The urban Batak community in Yogyakarta has indirectly experienced a change in lifestyle influenced by the local culture. In conviction, it is not the same although having more Christian beliefs also in building unity among fellow urban Batak, communities are still maintained through the *Dalihan Na Tolu* philosophy. This philosophy has become a means of religious moderation for the urban Batak community and can be applied in traditional events, *punguan* marga, and social organizations.

A. Dalihan of Na Tolu in Traditional Events

According to the Batak tribe, traditional events include weddings and burials (*ulaon saur matua*), where the role of *Dalihan Na Tolu* is functional in the customary process which includes *Hulahula*, *Boru*, and *Dongan Tubu (mora)*. Meanwhile, the *Hulahula* are the most respected group are considered representatives of the Creator in giving blessings because they are wife givers [15]. *Boru*, the group that gets the wife plays the most role in all events as it organizes and executes all events and is willing to sacrifice energy and finances for the sake of the custom. Conversely, the *dongan tubu (mora)* is democratic and the most neutral contributes to supporting events [16].

In the implementation of the urban Batak traditional events, when the *hulahula* delivers *pasu-pasu* (blessings), it is mentioned *mangulosi* (giving ulos) to the *boru* without exception and without distinguishing beliefs also when giving ulos, advice is offered as a form of building communication [17]. This process does not represent *hulahula* belief, but a sense of *holong* (love) that is channeled because of family relationships. Therefore, in traditional events, there are no differences in belief because individuals are tied to the *Dalihan Na Tolu* philosophy and the places used for traditional events are public places in Yogyakarta.

B. Dalihan Na Tolu in Punguan (group of clans)

One characteristic of the urban Batak community is that people from the same clan within the neighborhood are always in search of one another, including those in Yogyakarta. Usually, this *punguan* is called *punguan holong* (collection of love) because it is usually performed by those who have clan relations to strengthen the brotherhood. In the process, the *hulahula* party usually advises the *boru* and *pihat dongan tubu*, hence fostering communication without questioning differences in beliefs [17]. This advice will become a new spirit in performing activities. *Punguan* also resolve conflicts either internally or externally therefore it requires deliberation to resolve any problems [18].

Punguan is not only a place for gathering but also a sharing of life-related to the economy and household. The value is that *punguan* members far from the family can find new family members through *punguan* and in it, there is the term *sa tahi sa oloan* which meaning the same thinking and acting. Therefore, these people help and support each other without having to see differences in beliefs. Moreover, *Dalihan Na Tolu's* moral value is the obligation to help each other in the clan order [19].

C. Dalihan Na Tolu in the Batak Social Organization

In Yogyakarta, there are two social organizations of the urban Batak community. The first is the Batak Student Association, arising from various universities in Yogyakarta. This group is not a political organization but rather a social activity and because members are students, activities performed always involve them. Furthermore, these activities include accommodating new students and helping each other,

during difficult life experiences or when sick. Second, the United Batak Youth (PBB) organization consists of married members regardless of the term youth. Also, it is a social organization for the Batak community without religious division, where the scope of its activities arises from the concept of tribalism and is directly involved in the social activities of the people of Yogyakarta, such as grief assistance activities, distribution of groceries, and providing free medical treatment. In addition, *Dalihan Na Tolu* in the social organization of the urban Batak community in Yogyakarta has broken the barriers of different beliefs and prioritizes unity among nomads who depend on one another.

IV. CONCLUSION

Based on the description above, the *Dalihan Na Tolu* philosophy has been used as having created harmony among society for the Batak community in Yogyakarta. In the process of implementing *Dalihan Na Tolu* through traditional events and social organizations, it performs its duties without touching on certain beliefs. This process is effective because individuals in *Dalihan Na Tolu* avoid using certain religious terms or symbols and stick to those accepted by all parties. Therefore, the correct application of the *Dalihan Na Tolu* philosophy will result in the harmonious diversity desired by the Indonesian government.

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