

The Interpreting of Dalihan Na Tolu as A Character Educator for Strength In Samosir District In Industrial Era 4.0

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ABSTRACT

The local wisdom is a solution in local problems solving and even problems that are arising from the rolling of the 4.0 industry era. *Dalihan na tolu* is a form of local wisdom that can provide something meaningful in improving the character of students in Samosir Regency-North Sumatera, Indonesia. In addition, the *na tolu dadap* is an organic form and natural bonds in the Toba Batak tribe, to avoid divisions between the Toba Batak tribes. On the other hand, what we are facing now is the inevitable industry 4.0. The consequence in the world of education is the discourse of local wisdom meeting with the spirit or spirit of the 4.0 industry. This research is a descriptive qualitative research with a case study in Samosir Regency. This study took a sample of Senior High School 2 Pangururan of Samosir Regency. How can this transition enable communicative interactions so that students are formed into cultural structures that are integrated in education, through the activities of students and teachers both in learning and outside learning. Where these conditions can ultimately provide a balance to the reality of industrial 4.0. Observations, interviews and documentation are used as data collection methods.

Keywords : *Dalihan Na Tolu*, strengthening character education, industry 4.0 era

I. INTRODUCTION

The current era where the industry has been labeled 4.0, then it has the potential for great benefits as well as containing major challenges. If it is not wise to face it, it will become a serious threat to humans being. With the man increasingly facilitated by technology, then his mind becomes completely instant, so humans character is increasingly eroded by the times. So that the industrial era 4.0 becomes a disruption / problem of people who are not wise in facing this era. With the easy of internet access, a lot of shows that are not worthy of being a guide for the community, especially students who are still looking for identity, almost all are busy with their mobile phones because they want to express themselves on social media. That way

mobile phones with internet access are more godly than gods, teachers who should be homitized in education become friends without limits, finally there is no manners embedded in students, because of the loss of character / noble character in human beings. As a result of technological progress, the rapid spread and steps taken by human beings can be reach a very broad scope with a matter of seconds (Kasali, 2017). So the 4.0 industry wave is able to change several things in education including, *On Demand* of the emergence of educational services and skills, applications that are mobile and responsive, content services without limits. Learning in the era of technology is able to change the way of life and can lead us to positive and even negative world intractions (Rahmawati, 2018).

The North Sumatra region could become a potential racial riot within the community. The ethnic, cultural and religious groups in Northern Sumatra are numerous. There are various religions are Islam, Christianity, Hinduism, Buddhism and Konghuchu. This diversity can be a potential tribal and religious war in North Sumatra. The latest case that occurred in North Sumatra, is likely online media BBC News 30 July 2016 reported, the burning of 6 temples and temples in Tanjung Balai District over there and the portals of detiknews.com on the stairs of 19 January 2019 reported the expulsion of Christian worshipers in the city of Medan by the community. These cases are valuable lessons for us fellow humans to respect and respect each other.

Homogeneity of the community makes Samosir Regency very easy to establish communication among fellow people without any differences and limitations in community relations. The main factor that makes communication in the Batak Toba community easier because of the presence of a *dalihan na tolu*. *Dalihan na tolu* is a social structure (Rismawati, 2011) kinship system (Sinaga 2016; Armawi, 2008; Nainggolan, 2012) of the Batak Toba society. *Dalihan na tolu* makes the structure in a society, so that they can live in mutual respect, please help and keep the community away from internal conflicts of ethnicity and religion.

In fact, culture and education make a new effort in shaping the character of students, through the inculcation of the values of local wisdom from the *dalihan na tolu*. The presidential decree or *Perpres* No. 87 of 2017 concerning strengthening of character education increasingly clarifies how the community, culture and education coordinate to build human resources (HR) who have character and are ready to build the golden generation of 2045. The Law Number 20 of 2003 (article 1 paragraph 16) regarding the National Education System states that community-based education is the implementation of education based on religious, social, cultural, aspirational, and

community potential as an embodiment of education from, by, and for the community. According to Starratt (2005) the parents do not always present encouraging ethical messages to adolescents. But this does not apply to the Toba Batak tribe, this is because the parents and the Toba Batak people are directly involved and participate in shaping the character of students through informal education through cultural and religious channels. In addition, the principle of individual life of the Batak Toba society are *hamaraon* (treasure), *hagabeon* (throne) *hasagapon* (Heredity, because the Batak tribe adheres to the patrilineal system) becomes a collective and individual principle (Simbolon, 1998).

Education is a process in which a nation prepares its young generation to run their lives and to fulfill life's goals effectively and efficiently (Azra, 2002). In education, the role model is very active in controlling students in technological advancements in the era of the industrial revolution 4.0 (Lubis, et al, 2019) in the development of contextual models to enhance critical thinking (Aisyah, et al, 2019) the development of probems based learning (PBL) models (Arwita, 2017) and soft skiills learning models with patterns of social interaction (Sinaga, 2009). In this study the researcher is follow-up a research was conducted by the other researcher, where in previous studies researchers only looked at the use of na tolu in social control in technological progress (Lubis, et al. 2019) with the context of historical learning. In addition, other studies such as (Manurung and Manurung, 2019) explain the strengthening of character education clearly through the Batak Toba family in Samosir district by assembling the 5 pillars of character education strengthening. The researcher wants to show how the *dalihan na tolu* to work and operate on students to strengthen the unity and unity of students. Through activities in schools both the learning process with the context of historical learning, to activities outside of learning. This study also links the 5 pillars

of strengthening character education with the integrated local wisdom of *dalihan na tolu*.

II. METHODS AND MATERIAL

The explanatory case studies with single-holistic case designs (Patton, 2009) and narrative studies (Creswell, 2018) are used as a research approach to analyze the values of *dalihan na tolu* in the Samosir district. Samosir Regency is the center of Batak Toba civilization and BatakToba culture, so that it is the right thing to be made as a research location. To determine participants, this study uses a purposive sampling approach. The State Senior High School (SMA Negeri) 2 Pangururan Regency, Samosir as a participant in this study, involving boths of teachers and students. This school choiced because in this school have been implemented the *dalihan na tolu*. That local culture seemed good application in learning (in the context of historical learning) and outside of learning (activity outside of learning). Data collection techniques in this study by conducting observations, in-depth interviews, documentation and literature studies and then analyzing the research findings, to be conveyed in this paper.

III. RESULTS AND DISCUSSION

Dalihan na tolu is a kinship system of the Batak Toba tribe which has a component *dongan martobu elek marboru sombah marhula-hula*. These three components are affiliated into society through social interaction between clans, traditional ceremonies, marriage ceremonies and death ceremonies. In this study social interactions that are built by students and teachers have a very close relationship. Relationships that are built in the form of emotional social relationships. This is because, 99.9% of students in State Senior High School (SMA Negeri) 2 Pangururan, Samosir is the Batak Toba tribe and 100% of the Toba Batak tribe teachers. The daily activities of students and teachers often use Batak Toba language in

communication up to the classroom, some teachers when teaching using Batak Toba regional language.

As stated by Mr. Binhot Pardosi as the vice-principal of the curriculum field that there are only 2 languages used in school, namely Indonesian and Batak languages. This is done to maintain the culture of Toba Bataks and invite the other person to be more intimate and emotional. Because if students as opposed to speaking, the students not only see their teacher or parents who speak but students can see that those who speak can become their bones (uncle) or namboru (aunt / sister) of their father, so that their speech is more polite and polite.

In addition the students are required to bring ulos cloth every day, this is used to show the characteristics of the school and also as the identity of the Batak Toba tribe. In addition, ulos cloth is also used as a cover skirt on a girl, because there are some students using a skirt that is too short. As stated by the headmaster of State Senior High School (SMA Negeri) 2 Pangururan, Mr. Jasudin Sinaga, that each student is required to bring ulos cloth especially on Thursday for *marnortor* dance and greetings between teachers and students. This activity is carried out to maintain the kinship and unity and to protect the identity of the Toba Batak tribe and teach students about the meaning of the *dalihan na tolu*. In daily activities, schools always implement activities that are about culture. The routine activities are carried out almost every school day when going to class. All students are lined up in the field before entering the classroom. On Monday, the flag-raising ceremony. The raising ceremony was filled with speeches delivered by the Trustees of the ceremony using the Batak Toba language and interspersed with Indonesian. Tuesday all students and teachers do physical health exercises. In the Wednesday the drama about struggles, local wisdom, and folklore using English were shown.

In Thursday, the students and teacher are having *marnortor* (tor-tor dance) and shaking hands between teacher and students before entering into class. On Friday, students and teachers clean the school environment before entering the classroom. Saturday worship service with all students and teachers in the State Senior High School (SMA Negeri) 2 Pangururan Samosir District. This is because 99.57% of students and teachers in that school are Christian. The activities carried out before entering this class, all involve the elements of the Batak Toba culture, and also to preserve and preserve the Batak Toba itself. As stated by one of the teachers, Dina Rosti Simarmata that: culture is an work ethic in carrying out education. We always instill the children of this school to stick to what our ancestors taught us before. *Dalihan na tolu* is one of them, where the strength and unity of the Toba Batak tribe will be maintained. In learning history, the teacher always links learning history to local history in the district. Samosir Such as the struggle carried out by king of *Singsingamangaraja*, the tomb of the king *Sidabutar*, *tuktuk siasu* and *stone fence* sites. As well as inviting children to participate and see directly (field study) to the location of historical and cultural heritage in the district of Samosir. As conveyed by Lifzen Sitanggang as a history teacher that I teach students history history, I often take it to see the environment around them. Moreover, in the past this Samosir district was divided into *huta* (one clan village) so that it was very easy to multiply and invite students to be more sensitive and know the historical traces in their village and show them who they were? and where are they from? In addition, students are also not free from cultural elements that are instilled by their parents through the activities of traditional parties, weddings and death parties where they participate and play an active role in it. There are as *dongan tobu*, *anak boru* and *hula-hula*. So indirectly I teach them not so difficult, let alone regulate them, I just need to associate it with the *dalihan na tolu*.

In fact, the students are already get their initial education from their family. Through the introduction of culture that is assimilated into religion, students indirectly get the education provided by the community and family. So when they arrived at school, they certainly understood in their attitude and religious style as basically the Batak tribe. As stated by one of Pasran Sitanggang students that at home and in the community we have been educated by families, such as helping parents farm, attend and church activities. The activities of the students are greatly supported by schools according to their interests and talents. Through extracurricular activities students can develop their interests and talents. However, many students are not interested in extracurricular activities, this is because many students live so far from school. In addition they also have to help parents at home. As stated by one of the class X students, Ari Rifki Sitanggang, who said that in fact "I did not want to join the extracurricular, sir, but because at home no one helped the father in the field, eating for buffalo, goats and chickens. Besides that, if extracurriculars are like playing traditional music, we often do it in village halls, in churches and in *lapo tuak*.

The findings of this study pose a problem, how can the students are not be able to develop their abilities through extracurricular activities, because there is still responsibility for the burdens given by parents to students. But it was covered by their understanding of local culture and history that they got from their parents and society. With the knowledge of empiricism that they have, in carrying out social communication and learning history it is easier. Cultivation of character education has been established with authentic and natural because of the role of parents, communities and schools that are closely intertwined. So that automatically the unity and unity are maintained because of the social relations between the people and schools run by the community and the school has been implemented well.

This research shows that unities are formed because of the understanding and similarities inherited by culture (Miz, 2010) and create character through moral reasoning, moral feeling, and moral behavior (Mulyasa, 2011), so racial conflict in the Samosir regency is very difficult. This research as a form of application and model in coaching students to keep thinking rationally in doing things that can trigger divisions. Through observing the attitudes of researchers and teachers towards students, how students show the actualization attitudes obtained through culture that is inherent in these students. Actualizing noble values can make an ethos that encourages national excellence (Hariyono, 2018: 18). *Dalihan na tolu* as a social relationship that has been built by students in a naturalistic way, can be used as a basis for social interaction in the environment. The results of this study are in line with the research of Manurung (2019), however, they have very contextual differences. In Manurung's research, it focuses on strengthening character education through the role of the family, and only slightly touches on the pattern of formal education. In addition Manurung is also too contextual in terms of religion, so he separates the role of culture in religion.

Whereas this research focuses more on students who are in school to strengthen unity through strengthening character education. As well as not differentiating and contextualizing problems into learning history, as well as activities outside of learning (activities at school). Strengthening character education becomes a goal in learning, especially in learning history. Historical learning is a form of character education (S Hamid Hasan, 2012) through cognitive abilities, psychomotor abilities and values contained in each historical event (Hasan, 2012) and environmental influences bring children's emotional closer to be a source of learning (Mulyono, 2008) . Culture that has been deeply embedded in students is a form of the realization of Perpres no 87 of 2017 how

the relationships built by the community, family and school are carried out properly.

One of this research finding that must be seen in this study is, how the teachers no longer need to internalize the cultural values of the Batak Toba tribe. This assertion is because students have shown through the evidence that they do through attitudes and actions, both within the community, family and school. So it only needs development to make it easier for students to actualize it in a hetrogenic environment. In connection with that, if the technology is able to provide whatever is desired by humans is instantly more valued than the role of the teacher as a center of learning in studying. So with this phenomenon the community or students should be more enhanced in spirituality through habituation so that it can deliver to good character. In this context *Dalihan na tolu* is a representation of local wisdom that is able to stem the negative dimensions of industrial reality version 4.0 which is now sweeping the world.

IV.CONCLUSION

The discussion above is a new form of the use of local wisdom called *dalihan na tolu* from the local pupils in the school environment. With the implementation being done verbally and non-verbally, this activity is very helpful for teachers and students in carrying out communication and interaction. So that the creation of a unity and close unity in the form of locality or ethnocentric. In addition, this research can be used as a reflection for the relevant government to form local regulations regarding the implementation of local wisdom *dalihan na tolu* in their naver, and their application in the education office and in the relevant ranks or agencies in Samosir Regency. This is intended, so that students will always remember and carry out local wisdom *dalihan na tolu* in their new pupils in Samosir district. Besides that, in the tourism sector, the *dalihan na tolu* can be made as an icon, to instill a mindset to the tourists, that the Batak tribe and

Samosir Regency are very close and ready to accept anyone who comes to Samosir Regency.

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Cite this article as :

Muhammad Novriansyah Lubis, Hermanu Joebagio, Musa Pelu, "The Interpreting of Dalihan Na Tolu as A Character Educator for Strength In Samosir District In Industrial Era 4.0", *International Journal of Scientific Research in Computer Science, Engineering and Information Technology (IJSRCSEIT)*, ISSN : 2456-3307, Volume 5 Issue 5, pp. 208-214, September-October 2019. Available at doi : <https://doi.org/10.32628/CSEIT195528>
Journal URL : <http://ijsrcseit.com/CSEIT195528>