

THE ROLE OF TOBA BATAK CULTURAL PHILOSOPHY IN THE WORLD OF EDUCATION IN NORTH TAPANULI DISTRICT

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Abstract. There are many tribes in Indonesia and each tribe has its own uniqueness. However, this uniqueness certainly has a value that is considered important for each follower. The unique values of each tribe influence various aspects in the lives of the individuals in that tribe. The Toba Batak ethnic group has a cultural philosophy to guide their lives. To achieve this philosophy they carry out education because they are aware that education is a step in achieving this philosophy. The Toba Batak tribe has many life philosophies or life guidelines. One such philosophy is Anaknon Hi Do Hamoraon in Ahu. The research method used in this research is descriptive qualitative. This research aims to: examine the cultural philosophy of the Toba Bataks in North Tapanuli in shaping the mindset of the Toba Batak ethnic group regarding the importance of education. This research has 2 objectives, namely: 1). Knowing the condition of education in North Tapanuli, and 2). Knowing the role of Toba Batak cultural values in community education in North Tapanuli. The research was carried out by conducting field observations, literature studies and in-depth interviews with three types of sources, namely: government, community leaders and the community. The research results were analyzed using qualitative descriptive methods. The research results show the role of local cultural values in increasing public awareness of obtaining education. Through education, society achieves 3 main ideals, namely hamoraon, hagabeon and hasangapon so that society is taken into account in daily life and in cultural activities. The cultural value of anaknon ki do hamoraon in ahu has a unique educational significance. The community is invited to strive to obtain education for their children accompanied by the aspiration that their children's lives must be of a higher quality than their own lives, which can only be achieved by obtaining a good education. These cultural values also motivate students to study and excel in school.

Keywords: cultural philosophy; education; Toba Batak

I. INTRODUCTION

Indonesian society is a multicultural society that is rich in local wisdom values. Challenges and opportunities are certainly real in the development of the Indonesian nation [1]. The Batak tribe is the third largest ethnic group in Indonesia. Batak land is centered on Lake Toba and part of the Bukit Barisan mountains in North Sumatra province. The Batak tribe is an indigenous population originating from the province of North Sumatra (Haloho [2]). The Toba Batak ethnic group is part of the Batak ethnic group which has a cultural philosophy, where this philosophy will guide and become a guideline for the Toba Batak ethnic group in achieving a better life [3]. We can see this from the architecture of the Toba Batak ethnic traditional house, where the Toba Batak ethnic traditional house is the outermost thing of the culture of the Toba Batak ethnic group that we can see clearly. The roof of the Toba Batak ethnic house has a front roof that is higher than the roof at the back. This contains the philosophy that children should be higher than parents, which in the Batak philosophy is panangkokhon ma ianakhon sian natorasna [4]. This means that it is the child who must be put forward, so that he can advance to make his parents proud.

This philosophy guides children to be successful and willing to struggle in their lives so that the dignity of the family is raised by the child's efforts (Hutahaeon & Agustina [5])

A very popular Batak song entitled "Anaknonki do hamoraon di ahu" which means children are the wealth of parents, expresses how valuable children are in a Toba Batak family. The lyrics of the song tell that parents in Toba Batak families will work hard day and night, as hard as they can, so that they can send their children to the highest level of education, so that children can achieve their dreams, because children are the glory or authority of the parents [6]. Toba Batak parents have high hopes for their children's success, because children's success is a reflection of their parents' success. It is not surprising that many parents from Toba Batak families work as farmers, manual laborers, traders or what in Toba Batak language is called parengge-rengge in traditional markets, but their children receive higher education at university level in various big cities in Indonesia such as Medan, Jakarta, Bandung, Yogyakarta, Surabaya and other big cities. This is what makes the Toba Batak people known as a tribe that is dynamic, hardworking and never gives up (Valentina & Martani [7]).

This philosophy is embedded in every Toba Batak ethnic group's mindset, where they must be able to implement the values of the ethnic group's cultural philosophy. To achieve this goal, the Toba Batak ethnic group prioritizes education and implements it in achieving the goals of this way of life. With education, the Toba Batak ethnic group recognizes that they will be able to carry out the goals of this philosophy or cultural values. The importance of education is always related to the status and position of humans who are divided into the characteristics of various ethnic groups. The Toba Batak ethnic group has different characteristics from other tribes, especially in the field of education. The Toba Batak ethnic group really cares about education because it is based on the values of the Toba Batak ethnic philosophy of life which makes their descendants or children become reliable people. This statement is in line with Purba et al. [8], that "The principle of their lives as they believed in the Toba Batak; that education is the only way to "glory of life" and change the fate for the better." This group believes that education is the only way to change fate for the better. It was further explained that this group could be a reflection of the success of Indonesian families with low economic conditions. This is an encouragement for success in the fields of education, science, social and culture.

Anakkonki do hamoraon di ahu literally means my child is my wealth. This value places children as assets that every Batak parent has and must fight for. The cultural value of anakkon ki do hamoraon in ahu is seen as a form of parents' hard work to prioritize their children's education over other needs. This value contains an attitude of pride for parents if their children are successful and successful. The more successful the child is, the richer the parents are considered to be (having a hamoraon). Hamoraon, hagabeon, and hasangapon are a trio- ideals that are always mixed and matched because if one can be achieved, the others will follow. Hamoraon has the root word mora which means rich. Hamoraon is wealth and many possessions [9]. The Toba Batak people's dream of having property and wealth provides motivation to work hard and honestly. Hamoraon cultural values forge society into a hardworking and tenacious society. Hagabeon means descendant. The Toba Batak people dream of having children. Hasangapon is a form of recognition from other people for a person's efforts and achievements. That is, a person cannot claim for himself. Therefore, hasangapon is always associated with a person's character. Even if he has achieved hamoraon and hagabeon but does not have good morals and character, other people will not necessarily recognize him as sangap (Increase et al. [10])

II. RESEARCH METHODS

The data required in this research consists of primary data and secondary data [11]. Secondary data was obtained from the North Tapanuli Regency Education and Culture Office. The data in question is data related to education in North Tapanuli, namely the district education profile, data on graduation from elementary school, middle school and high school equivalent in the last year and data on the number of

school facilities. These data will answer the first research objective, namely knowing the condition of North Tapanuli education. This objective will also be complemented by verbal information submitted by the government through an interview process. Primary data is the result of interviews with the government, community and traditional leaders. This data is in the form of the sources' views regarding the role of cultural values in public education. Interviews with traditional leaders will provide specific data regarding the value of local culture in education and its role in regional development.

Research to determine the role of Toba Batak cultural philosophy in public education is research using qualitative analysis. The research results are presented in the form of a descriptive narrative. Analysis of the results of interviews with traditional leaders explains in more detail the local cultural values of anakkonhi do hamoraon in ahu as well as hamoraon, hagabeon, and hasangapon towards the Batak people in general. Analysis is also carried out so that it can reveal other cultural values that actually trigger people to obtain better education. The results of interviews with the community were analyzed so that the influence of cultural values on the respondents personally was known. This means that analysis of people's personal experiences will reveal the role of local cultural values in significantly influencing their perspective on education.

III. RESULTS AND DISCUSSION

Education Conditions in North Tapanuli Regency

In every learning process at school, knowledge is transmitted by teachers to students. Students as objects of education are expected to be able to receive and absorb education which is their right as a society. Indonesia implements National Examinations to assess students' academic abilities and which will determine whether students pass or fail a level of education. Therefore, the graduation rate of students is closely related to the performance of local governments in providing education.

Table1. Presentation of Graduation Rates for SD/MI, SMP/MTs, SMA/SMK/MA North Tapanuli Regency 2015-2019

Number Graduation (NG) (%)	2015	2016	2017	2018	2019
SD/MI	95,56	96,80	100	100	100
SMP/MTs	95,56	96,80	99,98	100	100
SMA/SMK/MA	93,56	96,44	99,98	100	100

Source: Performance Report of the North Tapanuli Regency Education and Culture Office

Table 1. shows the graduation presentation of students from elementary school and equivalent to high school and equivalent. This figure is an achievement in the field of education, not only because the graduation presentation from 2015-2019 is always above 90% but also has increased. The graduation rate for SD/MI, SMP/MTs and SMA/SMK/MA has increased from 2015-2019 to reach 100%. This indicates that students receive education well and can continue to a higher level of education. Government activities and

programs in the education sector are generally summarized in 3 aspects of Education Development Policy, namely: Equalization and Expansion of Access, Improvement of Quality and Relevance, as well as Governance, Accountability and Public Image. Equal distribution and expansion of access in North Tapanuli is urgently needed to increase the capacity of new students so that people have broad access to education in schools. One of the government's efforts to make this happen is the New School Unit Establishment (USB) program. Apart from USB, there is also a New Classroom (RKB) program which aims to absorb more new students. In 2015-2019, 24 new rooms were recorded in schools spread across sub-districts in North Tapanuli, with details: 12 elementary schools, 9 middle schools and 3 high schools. Improving the quality of basic education with policies directed at implementing nine years of compulsory basic education. One of the local government programs is Poor Student Assistance (BSM). BSM is financial assistance provided by the government to underprivileged but outstanding elementary, middle school, high school, vocational and tertiary students. Currently, this assistance is increasingly developing with the name changing to PIP or Smart Indonesia Program.

The education aspect requires professional handling with good governance. Regional education is carried out by the district/city level Education and Culture Office. This government service carries out its duties and authority effectively and professionally, so it requires good governance. Based on North Tapanuli Regional Regulation no. 5 of 2008 concerning the Work Procedures of the Regional Technical Institutions of North Tapanuli Regency, the government service that assists the Regent of North Tapanuli in carrying out regional government affairs in the field of education is the Education and Culture Service. Implementing local content lessons in the learning curriculum is proof that decentralization of national education management has been implemented. This is also an invitation for the community to participate in implementing quality education in the region. So far, people have been afraid to participate because of the rigidity of national education which requires lessons to be in accordance with central systematics. The community, especially students' parents, are reluctant to participate because they are blind to the system. The presence of local content lessons provides freedom for the community to take part in disseminating local knowledge without having to be burdened by system problems and the centralized nature of the national government. This is because local content subjects are filled in accordance with each regional policy

The Role of Toba Batak Culture in Public Education in North Tapanuli Regency

Education and culture experience various changes and developments in society. Culture and education can also be seen as a social process. Therefore, education, culture and society are interrelated dimensions. Tilaar even states that there is no educational process without culture and without society, and conversely there is no culture in the sense of a process without education. Collaboration between education

and culture directs students to not only excel in intellectual skills, but also in character, character and morals. Koentjaraningrat's form of culture shows the role of education in the cultural process. The people of North Tapanuli Regency have a high commitment to implementing Toba Batak cultural values in their daily lives. The cultural values of hamoraon, hagabeon, and hasangapon provide the Tarutung people with an idea of an ideal life and one worth fighting for. The cultural value of anakkon hi do hamoraondi ahu expresses children as the most valuable treasure. Both cultural values have the same key, children or descendants. Culture is always symbolized in various forms, terms, or certain forms. Children are a symbol of blessing in Toba Batak culture. This means that children are the embodiment of all forms of blessings, such as success, happiness, wealth and pride. Therefore, every parent has an obligation to fight for the needs of their children because their blessings are judged by the success and quality of the child's life. This explains that society already has a future orientation that must be realized, not only for current needs but for a better life for future generations.

Hamoraon, hagabeon, and hasangapon are a series of ideals of Toba Batak society in general. His achievements will lead society to a point where it is highly appreciated or respected. Therefore, this cultural value encourages people to obtain education but is filled with a sense of prestige. The more the ideals of hamoraon, hagabeon, and hasangapon are achieved, the higher the social status of the community. Meanwhile, achieving the goals in question can be achieved if people receive education. This means that these cultural values play a role in prioritizing education, even though what is essentially being pursued is not education, but social status. The cultural values of anakkon ki do hamoraon di ahu contain the meaning of responsibility, volunteerism, struggle, ideals and motivation of society in prioritizing the interests of children and education. This means that these cultural values guide people's thinking to place a high value on the importance of pursuing education in people's lives to be willing to live simply so that their economy can be allocated to education funds. People are quite satisfied with the simplicity of bringing their children to the point of success, where the more successful the children are, the more wealthy people as parents will be. It is true that in this case the wealth referred to is not in material form but in the value of people's pride and satisfaction when they see their children succeed and have achievements. The cultural value of anakkon ki do hamoraon in ahu is indeed an important part of the educational aspect in North Tapanuli Regency. Society has uniform aspirations to demand education at a higher level. Returning to the concept of children, parents always have high hopes for their children to have a better life than themselves. This led to the implementation of ideals which emphasized that children's education should be at least higher than that of their parents. Ideals like this dominate people's minds, of course thanks to the cultural values of anakkon ki do hamoraon in ahu.

The cultural value of anakkon ki do hamoraon in ahu as motivation is to encourage children to receive the educational process as well as possible because at every level of education there are family goals, not just individual goals.

From an early age, children have been given advice so that they can practice their education as well as possible so that they will become successful human beings in the future. Instilling cultural values to prioritize education makes people aware of education from an early age. People are becoming aware of the importance of education. This condition facilitates the absorption and development of education in society

The Role of Clan Groups in Supporting Community Education

Dalihan na tolu has become a reference in various community events and activities, especially in terms of socializing. A clan group is a group based on kinship based on the cultural values of dalihan natolu which binds the community according to the clan. This group is known as a clan association which consists of households that have the same surname, whether from the husband's side, the wife's side or the mother's side, so it does not rule out the possibility that a household joins more than one clan association. The clan group adheres to a strong culture, therefore the cultural values of anakkon hi do hamoraon in ahu are highly respected in this group. This philosophy is mandated by the clan union in the form of support for the children of its group members. Through clan groups, children are motivated to continue their education to a higher level and are also motivated to achieve achievements at school. Children who win will be given prizes, and children who can't afford school fees will be given scholarships. Funds allocated for awarding prizes and scholarships come from the group members themselves and voluntary contributions from successful group members overseas

IV. CONCLUSION

North Tapanuli Regency had a high graduation rate throughout 2015-2019, which was always above 90%. This can be considered a positive indicator for the education sector in the North Tapanuli region. High graduation rates generally reflect successful efforts from various parties, including educational institutions, local governments, teachers, students, and parents, in supporting education. The designation of several schools in North Tapanuli as superior schools (SD Sahitnihuta, SMP N 2 and SMA N 3) is one of the efforts to improve the quality of education in North Tapanuli Regency. The cultural values of hamoraon, hagabeon and hasangapon and the cultural values of anakkon ki do hamoraon in ahu have a role in community education with different approaches. The cultural value of anakkon ki do hamoraon in ahu is a cultural value that emphasizes the highest value in children. Therefore, the meaning of these cultural values can be meaningful for both parties, parents and children. For parents, the cultural value of anakkon ki do hamoraon di ahu is a form of willingness and struggle as well as a form of aspiration for children to get a better life for themselves through quality education. For children, these cultural values provide motivation so that they remain active and serious in studying because apart from being beneficial for their lives, receiving a good education is a form of children's devotion to their

parents. The cultural values of hamoraon, hagabeon and hasangapon are the ideals of the Toba Batak people in general. Achieving this ideal leads to establishing social status in society and customs. Through education, society has a great opportunity to obtain all three. Therefore, the role of the cultural values contained in the hamoraon, hagabeon and hasangapon cultural values is to spur people's awareness to receive education so that they can be recognized and respected in social life and taken into account in traditional activities.

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