

Viewpoints and Perspectives of Batak Migrants on Dalihan Na Tolu: The Exposition Revision

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Abstract:

The philosophy of life of the Batak tribe, namely Dalihan Na Tolu, is believed to be able to maintain order in the social life of the Batak community and family. Dalihan Na Tolu determines the form of greeting, position and attitude that applies in traditional ceremonies and daily life. Amid the rapid current flow of globalization, there are fears that the local wisdom of traditional culture, including the philosophy of life that has been believed for a long time, will erode, especially among families living in metropolitan cities whose infiltration or infiltration. The mixing of cultures is very dynamic and robust. This research was conducted to reveal how the Batak community in the metropolitan city perceives the values of Dalihan Na Tolu. The study shows that among the Batak settlers in Jakarta, the value of Dalihan Na Tolu is still highly understood, accepted, and appreciated, even though the breadth of knowledge and depth of meaning is different. Some factors that influence these differences include sub-ethnic origin, profession, the intensity of the Batak community association, and position in the family. The study's results also concluded that the childhood environment had a significant effect on the internalization of cultural values.

Keywords:

Dalihan Na Tolu; Batak; settler; cultural values.

I. Introduction

The form of cultural construction is described and includes the cultural values of the members of the tribal community. The Batak tribe from North Sumatra is one of the tribes with cultural or philosophical values that are upheld. The Batak tribe is not just one but consists of several sub-tribes. Ethnic groups categorized as Batak include Toba Batak, Karo Batak, Mandailing-Angkola Batak, Pakpak Batak, and Simalungun Batak (Kozok, 1999, p. 12).

One of the cultural values that are the pride of the Batak people is the system of social relations Dalihan Na Tolu which is manifested in a powerful kinship based on blood and marriage descent that has been passed down from generation to generation to the present day. The Batak people consider Dalihan Na Tolu as a set of social structures and systems inherited from their ancestors. This social structure and system, called Dalihan Na Tolu, regulates relations between community members, whether close relatives, distant relatives, relatives, different clans, or the general public.

Dalihan Na Tolu is a solid philosophical foundation or foundation for social relations and social interrelation (ordinary relationships and family relationships) of the Batak people. Based on Dalihan Na Tolu, the Batak people can determine their social status, function, and attitude (Sihombing, 2000, p. 71). The solidarity in the Batak community manifests public awareness to maintain peace and harmony in carrying out social relations.

Dalihan Na Tolu's philosophy is a principle of life that can penetrate religious barriers or beliefs of different Batak ethnic groups. In the brotherhood of fellow Batak tribes, most are Christians, and some are Muslims. Some follow the Malim religion (followers are usually called Parmalim) and adherents of animism beliefs (Pelebegu or Parbegu). However, the number of followers of Parmalim and Pelebegu has been decreasing. Even so, in interacting, Batak people usually choose the Dalihan Na Tolu philosophy, which is put forward as the primary reference without going outside the limits of the creed of each religion.

Kinship relations among the Batak people are based on their clan background (both from the father and mother and other families), adapted to the philosophy of Dalihan Na Tolu (Sihombing, 1986, p. 103). The kinship framework in Dalihan Na Tolu includes kin relations based on blood ancestry and marriage, which binds one another into a unified group.

To the letter, Dalihan means a stone stove to put a cauldron in the hearth, while tolu means three (number 3). Thus, Dalihan Na Tolu can be interpreted as a three-legged stove (three-legged stove), which has a figurative meaning as a symbolic symbol regarding the rules and life attitudes of the Batak people in their daily social relationships. Dalihan Na Tolu is a symbol of the social system of the Batak community, which consists of three pillars: Hula-hula, Dongan Sabutuha, and Boru. (Adonis and Waluyo, 1993, p. 43):

1. Hula-hula (girl giving party) is a relative from the wife's side. Hula-hula is likened to "Mataniari Binsar." It means giving light to live in any or all activities so that it must always be respected. The source of "Sahala" for boru who wants to ask for "pasu-pasu" or blessings, which includes hula-hula not only the in-laws but also "bona ni ari," i.e., the grandmother's (grandfather's wife) origin five levels or more like a bone, namely the mother's brother, Etc.
2. Dongan Sabutuha (friends of the family/from the same clan with the same last name), namely family members who share the same lineage in a genealogical (patrilineal) patrilineal relationship. According to the father's line, this kinship is a solid foundation for the Batak community, consisting of clans and sub-clans related.
3. Boru (the recipient of the girl) is a relative of the husband's side, including her parents and their descendants, such as namboru (aunt) and amangboru (uncle).

The ancestors made this Dalihan Na Tolu of the Batak tribe a philosophy of life for the people in the kinship between fellow relatives, hula-hula, and boru. The Batak people believe there needs to be a perfect balance in the order of life among the three elements of Dalihan Na Tolu. For example, if one leg of the stove is longer or shorter than the other or only has one/two legs, the stove will limp and fall. Similarly, in the life of brothers and sisters in the Batak tribe daily. By balancing the three elements of Dalihan Na Tolu, namely hula-hula, Dongan sabutuha, and boru, it is believed that the life of the Batak brothers will always stand firm and harmonious.

The socialization of Batak cultural values that lasts a lifetime is a process of forming the distinctive identity of the Batak people. Since childhood, the Batak people are continually educated to have, enjoy, and maintain an intimate and warm relationships with people, relatives, and close relatives. Thus, the Batak people feel happiness and a sense of security when they have their loved ones. (Parsadaan Harahap, 1993, p. 85).

However, recently there has been a change toward using personality measures and observation. McCall (1993) claimed that the result of the assessment showed readiness among educational psychologists to get referred child institutionalised and expelled from the setting

where the problem happened, but it was not always necessary for the child to be in a special school. (Gadour, A. 2009). Explaining this problem, personal conversation with primary school teachers in England suggest that they are often finding it difficult to respond to the linguistic needs of newcomers because they lack knowledge and training in second language acquisition. As a result second language learners are very often failed to engage in meaningful social interaction within classrooms (see for example, Hatch, 1983; Krashen, 1982; Long, 1983). (Gadour, A. and Amniana, S. 2009). In line with this, parents made reference to teachers' scribbled writing on children's exercise books, which they found neither clear nor encouraging to address children's learning mistakes at home (Gadour, 2011).

The elaboration and implementation of these three attitudes are outlined in the *partuturan* or kinship system of the Batak community. *Partuturan* has outlined the identification of a person based on his function. It has determined the form of addressing that will be used. The kinship system also determines the level and manners of kinship. (Pangaribuan, 2012, p. 60)

In *Dalihan Na Tolu*, a person will not remain in the function of his position. However, it can change depending on the situation or who is faced or hosted in an event. A person can function as a *hula-hula* once, but other times he can be a *Boru*, or a *Dongan Sabutuha*, depending on the situation and who is being faced. Thus everyone has or bears these three functions and is attached to him. The three positions constantly change in each regular or daily activity and depending on the activity owner. However, only one of these functions is displayed at certain times and situations. Thus, everyone in *Dalihan Na Tolu* has a trifunctional. As a consequence, everyone must have the ability to distinguish (sense of distinction) and adjust (sense of adaptation) his tri-function at every opportunity. (Pangaribuan, 2012, p. 60-61)

II. Review of Literature

The *Dalihan Na Tolu* principle is used as the basic concept of Batak culture in the hometown, village, or overseas (Harahap, 1987, p. 51). However, amid the swift currents of globalization in the current era, there is concern that traditional culture will be eroded. Including cultural values or life philosophy that is believed. Especially for families who do not live in the area of origin of their ancestors. The reason for choosing Jakarta is that Jakarta is a metro city, so cultural infiltration or mixing of cultures is very dynamic and robust. This city has many complementary and contradictory things, and society's heterogeneity is relatively high. The cultural customs of the tribes of origin of their ancestors do not seem to be paid much attention to people with urban life.

Interestingly, people who still apply the *Dalihan Na Tolu* values are very proud, happy, and consistently implementing them. Of course, these values can only be realized if those who communicate are fellow Batak people, including the Batak people whom the researchers met in Jakarta. Even though they know little, due to the habits passed down by their parents, they are not ashamed to show their pride in front of fellow Batak people and in a social environment that is not all Batak.

A person's experience is always aware of something, seeing, remembering, and judging something from a phenomenological perspective. It is fascinating to examine in this research. *Dalihan Na Tolu* is the object of consciousness that has been stimulated by the perception of a real object or through the act of remembering or creativity (Smith, 2009, p. 12).

In phenomenology, the most prominent is the self, which is how a person thinks, sees, interprets, and behaves according to what he sees, hears, experiences, and feels about something. Batak people overseas, especially in Jakarta, proved more or less not to forget the philosophy of life of the tribe. Moreover, they lived in a village as a child that was very thick with traditional behaviour, and they still uphold and apply it consciously until now they are far from their hometown.

It is essential to research the meaning of Dalihan Na Tolu values in nomad Batak people to understand how a positive cultural value that has existed for a long time can survive until now in a different era—the qualitative research method with a phenomenological approach to explore maximum results. Researchers use phenomenological studies to reveal subjective experiences or phenomenological experiences of today's Batak families when interacting with their communication partners, their partners and children, or even with relatives in their extended family.

A community institution was created with various communication processes carried out by the Batak people. Berger and Luckman in Bungin (2001, p. 5) say that community institutions are created and maintained or changed through human action and interaction. Although society and social institutions look objectively real, in reality, they are all built-in subjective definitions through interaction. New objectivity can occur through repeated affirmations given by others with the exact personal meaning. In this case, the theory of social reality construction is needed to observe how individuals construct exposure to the surrounding reality, such as family members to the exposure of Dalihan Na Tolu values in their families.

II. Research Method

The research method used in this study is a qualitative research method with a phenomenological approach. The theories that form the basis of this research are the Symbolic Interaction theory from George Herbert Mead and Blumer (Mulyana, 2006) and the Social Construction Theory of Reality from Peter Berger and Thomas Luckmann (1990).

This study used three data collection techniques: in-depth interviews, observation, and literature study. In-depth interviews were conducted with 5 (five) nomad Batak informants from Mandailing-Angkola (South Tapanuli) and Toba (North Tapanuli). In addition to conducting interviews, researchers also collect data through participant observation or participant observation. In addition, a literature study was also carried out on the literature related to the Batak tribe and the philosophical concepts of Dalihan Na Tolu. Data collection in the field is carried out by recording various information that appears, and then data analysis and validation are carried out.

III. Result and Discussion

Although the number of Batak people in Jakarta is quite large, in 2010, it reached 326,332 people (Central Bureau of Statistics, 2010); finding and determining informants according to research needs too much work. This study obtained five informants by rolling (purposive snowball sampling) from information obtained through an informant at the North Sumatra Pavilion of Taman Mini Indonesia Indah, Mrs Farida Hanum.

Farida Hanum, the first informant in this study, is a 55-year-old woman from the Mandailing sub-ethnic who has an undergraduate degree. She is married to a Javanese (East Java) tribe. She migrated to Jakarta in 1978 until now working for the Regional Government of North Sumatra, stationed at Taman Mini Indonesia Indah. Her work allows her to meet and hang out often by meeting with Batak artists and cultural experts who are very inspiring. She admitted that she does not understand the Batak culture but wants to know more.

The second informant is Herman Adil Rangkuti from Mandailing, 60 years old and has a bachelor's degree in education. He migrated in 1973 and married a Batak ethnic woman. After getting married, he changed jobs several times until finally found a comfortable job that intersects with art, customs, and Batak culture. He founded Dolok Martimbus, the Batak music arts organization he still manages optimistically. After establishing his proud organization, he became one of the art workers at the Taman Mini Indonesia Indah North Sumatra Pavilion in 1994. Since then, he has been labelled as a Batak culturalist.

The third informant is Syahnidan Chalik Tambunan, commonly called Alex. Alex is originally from Toba but grew up in Asahan, an ethnic Malay area. Alex is 40 years old and has an undergraduate education (Bachelor Strata 1). He married a woman of Javanese descent and migrated to Jakarta in 1991. Currently, he works as a Batak cultural arts activist whose base is an art community called Konsentra (Community of Traditional Artists of North Sumatra), which he founded. In this community, Batak people from various sub-ethnics and religions are gathered. He said that it was precisely from his friendship with the Konsentra artists that he became more and more aware of and interested in Batak customs and culture because his comrades in arms generally came from the Toba sub-ethnic, which is known as the sub-tribe with the strongest hold on the values of the ancestors.

The fourth informant is Jesman Gultom, often called Pak Gultom, from Batak Toba. The man who looked fresh and excited when he was first met was wearing an ulos-patterned headband. According to people who know him, he is one of the most diligent Batak in wearing attributes that indicate his identity as part of Batak's cultural customs. Mr Gultom is 45 years old, and has an undergraduate education. He is married to a Batak Toba woman and has four children. He has lived in Jakarta since 1997 and works as an entrepreneur. Gultom is very proud of his identity as a Bataknese. He was also very proud of the Batak people around him. As a nomad, he feels that the Batak tribes in various regions still highly respect the customs of their ancestors. The Batak people will always try to preserve traditions in family events and everyday life. Although not all Batak people fully understand Batak customs, he is optimistic that every Batak person must love their own culture.

The fifth informant is L. Sidauruk, who is always called Pak Dauruk because he rarely tells his full name. He comes from the Toba Batak. Pak Dauruk is 65 years old, married to a woman from the Karo Batak, and has six children. Migrated to Jakarta in 1992, from Medan until now, he has struggled in traditional Batak music. Since childhood, his family in his hometown firmly instilled Batak traditional values, especially Dalihan Na Tolu, in him. He admitted that the people in his village were native Batak people who highly respected Batak cultural values.

The study results found that the five nomad Batak informants all knew the general meaning of Dalihan Na Tolu and appreciated its philosophical values. This is because the five informants began to migrate at an adult age so that each of them had received teachings about Dalihan Na Tolu from their parents and other family members and had experience

implementing Dalihan Na Tolu in their respective hometowns. Their parents' teachings and childhood and youth experiences in their hometowns have firmly recorded Dalihan Na Tolu's values in each of them. Therefore, the appreciation of Dalihan Na Tolu's philosophical value is very high, so that no one informant doubts the nobility of these cultural values.

Dalihan Na Tolu is a traditional philosophy that guides the life of the Batak people wherever they are, although the mention of the terms and the strength of the teachings of Dalihan Na Tolu values in each sub-tribe are different. Dalihan Na Tolu summarizes the rules of the game that explain how each element is positioned in front of the others. There are kinship calls, rules of behavior and behavior, and others. Dalihan Na Tolu is applied in traditional ceremonies and daily social life both in society and the family.

Although all of the informants appreciate Dalihan Na Tolu's noble values, it turns out that the depth and breadth of knowledge and understanding of each informant about these philosophical values are different. Several factors might cause this, among others, by the origin of the informant's sub-ethnic, the profession and breadth of association of each informant in the Batak community, and the position in the family.

Among the Batak people, the Toba sub-ethnic (North Tapanuli) is the strongest in upholding Batak customs and cultural norms. It can be seen that the informants who came from Toba, namely Pak Gultom and Pak Dauruk, had the most extensive and detailed knowledge and the most robust understanding of Dalihan Na Tolu's values. The interview results show that the realization of Dalihan Na Tolu's values in the family and the social life of the two informants is also more substantial than the other three informants. Moreover, these two informants are married to women from the Toba Batak sub-ethnic. Thus, the factors that might weaken or diminish the strength and depth of meaning of Dalihan Na Tolu's philosophical values are minimal.

The sub-ethnic that is considered the least enormously in understanding the values of Dalihan Na Tolu is the Mandailing-Angkola (South Tapanuli) sub-ethnic. Many factors may cause this, including religious aspects and the geographical area of residence. Most of the residents of the Mandailing-Angkola sub-ethnic are Muslim. Moreover, from a geographical point of view, the Mandailing-Angkola sub-tribe lives are adjacent to the area where the Malays and Minangs live. This causes a decline in indigenous cultural values due to mixing with other cultures.

From the study results, the informant with the weakest knowledge and depth of meaning level is Mrs. Farida Hanum. This informant comes from the Mandailing sub-ethnic. Her lack of solid understanding of Dalihan Na Tolu's philosophical values is also influenced by her position as a wife married to a non-Batak man from East Java. Although she often meets many Batak artists and culturalists in her work as an employee at the Taman Mini Indonesia Indah North Sumatra Pavilion, the urge to understand and interpret Batak cultural values needs to be stronger.

Mr. Rangkuti, who is from Mandailing, has a depth and breadth of knowledge and a high appreciation of the philosophical values of Dalihan Na Tolu. This is due to his profession as a cultural expert and expert on Batak customs, which demands that he not abandon Batak traditions, and even continue to increase his knowledge, depth of meaning, and appreciation of the Batak culture. Moreover, he is married to a Batak woman, which does

not pose any obstacles and encourages him to increase further his knowledge and depth of meaning of Dalihan Na Tolu's philosophical values.

Pak Alex, one of the informants from Toba, works as a Batak artist. From this data, it is hoped that he will have deep knowledge and understanding about Dalihan Na Tolu, but this is different. Mr. Alex's knowledge of Dalihan Na Tolu is quite a lot, and he appreciates his nobility but needs to understand it in everyday life. Two factors might cause this. First, even though he comes from Toba, Pak Alex was born and raised in an ethnic Malay area, namely the Asahan area. Second, Pak Alex has a wife from a non-Batak area, namely Central Java. In the Batak custom, which adheres to a patrilineal kinship system, the position of a husband is very dominant. So, even though he is married to a non-Batak woman, it can be estimated, and this is by the information from informants and observations, that the influence of Pak Alex's wife is minimal in weakening Pak Alex's attachment to Batak culture, including studying and deepening the philosophical values of Dalihan Na Tolu. Thus, the lack of depth in the meaning of Dalihan Na Tolu to Pak Alex is most likely due to his childhood environment, which was not in the Batak area but the Malay ethnic area. It can be concluded that the childhood environment plays a significant role in inculcating cultural values. One dominant factor that binds Pak Alex to the current Batak culture is his association as an artist in Jakarta.

Interestingly, the five informants admitted that although they began to migrate when they were adults and already had knowledge and meaning about Dalihan Na Tolu, the development of their understanding of Dalihan Na Tolu also occurred after they lived and socialized in Jakarta. Thus, it can be concluded that in overseas lands, which are metropolitan cities such as Jakarta, the exchange or transfer of knowledge and deepening of the meaning of local wisdom, in this case, Dalihan Na Tolu, still occurs, with different magnitudes depending on the profession, the breadth of association. each informant in the Batak community, and also his position in the family.

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According to Alex, Dalihan Na Tolu outlines the game's rules between fellow Batak people within and outside the family. Dalihan Na Tolu summarizes the regulations that explain how the position of each element in front of the others, including the rules of attitude, treatment, conversation, and others.

Rangkuti, one of the South Tapanuli Batak culturalists in Jakarta, has a more complex and comprehensive understanding of Dalihan Na Tolu. He describes the definition and meaning of Dalihan Na Tolu wholly but concisely. In short, according to him, Dalihan Na Tolu describes a customary rule, which works together as a whole to support a formal event to be prosperous. In addition, Dalihan Na Tolu also regulates the procedures for communicating and interacting among the Batak people so that everything is in order; that is, one can understand his position in the traditional Batak social system. Rangkuti explained how to draw a lineage so that each individual could know his position against other Batak people, called martarombo.

Meanwhile, Butet admitted that he needed help understanding the definition, history, or complete explanation of Dalihan Na Tolu. He does what his parents taught him when he was little. He knows that to mora, and he must respect. To anakboru, he must love and love. Furthermore, to kahanggi, he must be careful in his behavior. He also realized that Dalihan Na Tolu is an unwritten reference that Batak people follow wherever they are.

For Dauruk, one of the elders among the Batak people of Jakarta, he explained his understanding of Dalihan Na Tolu. He considers Dalihan Na Tolu a life guide for every Batak person. That is because this philosophy can last so long and produce the Batak people they are today. Like the meaning of dalihan, which means furnace, the rice cooked by the stove makes the Batak people survive.

Gultom, who is very strong with his Toba Batak ethnicity, enthusiastically explains Dalihan Na Tolu to the Toba people. He said Dalihan Na Tolu is the philosophy of the Toba Batak people, which is the order of life for the Batak people. Dalihan Na Tolu is likened to the integrity of the solidity of the culture with three stoves, which symbolize the three positions of the Batak people in traditional rules. In essence, Dalihan Na Tolu illustrates how to state that the Batak people have status and authority in Batak kinship.

Gultom argues that Dalihan Na Tolu effectively maintains harmony in Batak kinship. Batak people like to establish kinship ties. In the life of the Batak people, the tradition of martarombo or lineage is the first thing that must be done when interacting with fellow Batak tribes who have just met. With this tradition, the clan's origin of someone just met can be known. The way to find out the origin of the genealogy of other people who have just met is by matching the origin of their clan and other clans with a relationship with their family. In this way, the Batak people feel close to one another.

Alex admits that the Batak people like to get together, look for friends or relatives from the same village or clan, form a kinship bond, and be active in it. It was admitted that it was a pleasure for Alex. He needed to understand more about the forms of kinship ties or any Batak community organization in the past. He had never joined any Batak community before. However, after he moved to Jakarta, he lived with the artist, and it turned out that he could think how necessary it was to form a kinship bond that the Batak people could foster. He wanted to compose the forms of artistic activities he thought had also done with his fellow artists.

Apart from being a harmonic relationship, Dalihan Na Tolu can be a tool to avoid conflicts and even reduce disputes. Misunderstandings between brothers can be discussed amicably with the help of Dalihan Na Tolu elements, at least preventing conflict by remembering the rules that must be obeyed. For example, Rangkuti explained that Dalihan Na Tolu is a tool that can be used to resolve conflicts. The problem he and his extended family experienced was divorce, which was resolved by the Dalihan Na Tolu traditional procedure. Meanwhile, one of the benefits of Dalihan Na Tolu's values that Butet feels is conflict relief. When she has a problem with her husband, she resolves it according to Dalihan Na Tolu's rules. She is not allowed to complain about her father's family (her biological family).

In fact, according to them, the essence of Dalihan Na Tolu is very positive. Rules regarding respect, affection, courtesy, strong friendship, and solving problems are regulated in this one Dalihan Na Tolu system. They feel this philosophy should always be used as a way of life. It also does not conflict with any religion's values to become a bridge for interreligious

and inter-sub-ethnic assimilation. This condition is what every generation of Batak people should know and understand.

The construction of meaning produced by the informants about the reality of Dalihan Na Tolu cannot be separated from the process of meaning and experiences they have experienced. Over the years, the informants went through life phases, gaining various experiences that increased their knowledge of reality, including about Dalihan Na Tolu. The various things they experience produce a building of meaning resulting from the construction of meaning for life.

The meaning of customary philosophy for each person is different. Understanding and carrying out the ideology taught by traditional philosophy is essential for every nation's child and must be applied no matter how small. However, some people think otherwise that understanding is not very important. What is essential is that they respect the customs inherited from their ancestors.

From this research, indigenous peoples love and are proud of the traditional values of their respective regions. However, not all things that become pride are understood correctly and adequately. In its implementation in everyday life, some mistakes can cause the erosion of indigenous cultural values. In addition, based on the stories presented by the informants, some people are part of the customs that do not consider customs or traditions essential or even deemed to damage the existing order of life. It is people like this that the informants regard as one of the factors causing disharmony in society.

V. Conclusion

Based on the research results that have been done, the researchers draw several conclusions that Dalihan Na Tolu is generally understood as a life guide for the Batak people that must be adhered to for life wherever they are. The five informants from different sub-tribes know the meaning and significance of Dalihan Na Tolu as a triple furnace. It means that in life, the Batak people must always carry out their duties and authorities or different rights and obligations based on the three elements of Dalihan Na Tolu, namely hula-hula/mora, boru/anakboru, and dongan tubu.

Dalihan Na Tolu is considered an explanation of kinship relations, harmonizing between individuals and sub-ethnic groups, and resolving conflicts within the family and the social environment. Dalihan Na Tolu is a very positive value system because it can penetrate barriers such as religious and sub-ethnic differences in the Batak tribe. The depth of meaning of Dalihan Na Tolu in life is slightly different, depending on experiences with family and relatives of Batak individuals who are nomads while still living in their hometown. Informants from the South Tapanuli area felt Dalihan Na Tolu's values were not as attached to them as those from other sub-tribes, especially Toba.

Although the values contained in Dalihan Na Tolu's philosophy do not conflict with the rules or norms that apply in Indonesia, including religious norms, the informants agreed that there are still people who negatively respond to this philosophy. This variable can be one of the things that can be studied more deeply regarding the background of people who respond negatively to cultural values in adat, especially Dalihan Na Tolu.

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