

Internalization of Moral Character Values through the Role of *Dalihan natolu* (Case Study on *Manyonggot-Manyonggoti* Tradition of the Angkola Batak Tradition)

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Abstract

The Indonesian government emphasizes that customary and cultural values must not be abandoned in carrying out every aspect of the life of the nation and state. However many young people seem to stutter about their own nation's culture and even local wisdom values are increasingly being eroded by global changes that have penetrated the world. Therefore, re-discovering local values to be used as a model of value education is urgent. This study aims to describe the internalization of local wisdom values through the role of *dalihan natolu* in the *manyonggot-nyonggoti* tradition which is character education for pregnant women. The method used is a qualitative approach with a qualitative-phenomenological approach paradigm, namely describing the meaning of the informant's life related to concepts or phenomena carried out in natural settings. Therefore, researchers interact closely with research subjects to find the meaning of information and social settings extracted from informants. The informants of this research consisted of *Mora*, *Kahanggi*, *Anak Boru*, and traditional leaders. The results showed that the *manyonggot-nyonggoti* tradition contains very good character values to be explored and used as a model for character education in the Angkola Batak and Indonesian society in general. Several character values were found, such as: moral values, social values (empathy, caring) and religious values, discipline, independence, help each other, love, generous and respect for gifts. Therefore, it can be said that the *manyonggot-nyonggoti* tradition is very good to be explored and used as a model for character education.

Keywords: Internalization of Values, Dalihan natolu, Character values, Local wisdom

Introduction

During the rapid flow of globalization that pursues the latest advances in information and communication technology, all cultural influences from outside can quickly penetrate the country. Sakman and Bahtiar (2019) globalization bring a western lifestyle that tends to reduce the values of local wisdom, especially in the education aspect which has an impact on the mindset, attitude, and behaviour of the community. As a result of adopting the wrong culture, the people who originally lived together, were neighbours, carried out cooperation, mutual empathy and sympathy as the noble culture of this nation's culture could be shifted into an individualistic and apathetic society. However, on the one hand, society is not always able to provide the same means and facilities to achieve goals, so that in such conditions many people experience depersonalization which causes social and tradition to lose much of their influence (Kartono, 2013). Indonesia is known as a pluralistic country with a single diversity called *Bhinneka Tunggal Ika*.

The cultural diversity possessed by each region in Indonesia is one of the wealth that must be maintained. Each of these cultures has a way and pattern in life, so it becomes local wisdom in spe-

cific communities (Firza, 2018). Sudiartha et al (2021) local wisdom as good cultural values that live and develop in people's lives. In the face of various world cultures that so quickly enter and influence society, it must be accompanied by the ability of the community to accept values that come from outside that are adapted to local situations and conditions called local genius or local wisdom such as the values of tolerance, cooperation, wisdom, harmony, and harmony. The importance of local wisdom includes three aspects that contain complex ideas, patterned behavior, and human creations (Koenjaraningrat, 1990).

Local wisdom is the capital of noble character formation (Wagiran, 2012). Character building is education based on core ethical values rooted in a democratic society respect, responsibility, trust, justice, honesty, caring, and social virtue and citizenship (Murphy (1998:22). No. 87 of 2017 concerning strengthening character education further clarifies how society, culture, and education coordinator to build human resources (HR) who have character and are ready to build the golden generation of 2045. Law No. 20 of 2003 (article 1 paragraph 16) concerning The National Education System states that community-based education is the implementation of education based on the uniqueness of religion, society, culture, aspirations, and community potential as a manifestation of education from, by, and for the community.

Batak culture is threatened with extinction because the community is no longer living and living it. A number of cultural products such as ulos, traditional music, art, and other customs are increasingly being abandoned, and speech in the Batak language is increasingly rare. (Sinaga, 2019). *Dalihan natolu* is one of the kinship patterns that have character values that are currently also being eroded. The role of *Mora Kanganggi Anak Boru* in social life is no longer involved according to the hierarchy in Batak kinship. (Interview with R. Harahap, 2021) Starratt (2005) Parents do not always present encouraging ethical messages to adolescents. However, this does not apply to the Batak Toba tribe, this is because parents and the Batak Toba people are directly involved and participate in shaping the character of students through informal education through cultural and religious channels.

According to Lubis, et al. (2019) Culture and education make a new effort in shaping students through the cultivation of the values of local wisdom dalihan na tolu. Thus the character values contained in *Dalihan natolu* become urgent to be used as a source of character formation. Based on this, researchers are interested in studying the values of local wisdom dalihan na tolu in the Manyonggot nyonggoti tradition to be internalized in social life as a source of value and then for the next generation.

Materials and Methods

This research is included in the type of qualitative research. The qualitative research method is a research method that emphasizes the aspect of in-depth understanding of a problem (Siyoto: 2015). The paradigm used is the naturalistic paradigm with a qualitative-phenomenological approach adapted from John W. Creswell (2014) by describing the meaning of their lives related to concepts or phenomena. The participants in this study were traditional leaders, *hatobangon*, teachers, kyai, *cerdik pandai*, religious leaders, *mora*, *kahanggi*, *anakboru*, in the Batak area of Angkola, Padang sidimpuan and South Tapanuli.

The data in the study were obtained from the field through observation or observation, interviews and document studies related to the local wisdom of *dalihan natolu*. The data analysis used in this study followed the recommendations as stated by Miles and Huberman (1992:16) which consisted of three stages, namely: (1) data reduction, (2) data presentation, and (3) drawing conclusions.

Result and Discussion

Trans-internalization process is the process of internalizing values through a process that is not only verbal communication but also accompanied by personality communication that is displayed through example, conditioning and through a process of habituation to behave in accordance with the expected values. Individuals are invited to understand the value of getting concrete examples in implementing values, familiarizing and actualizing values (Hakam, 2016:13-14) Furthermore, Hakam (2016:13) states that individuals are introduced to social values, moral beliefs, moral attitude, moral values, moral personality character, moral identity. These stages can be described as follows:

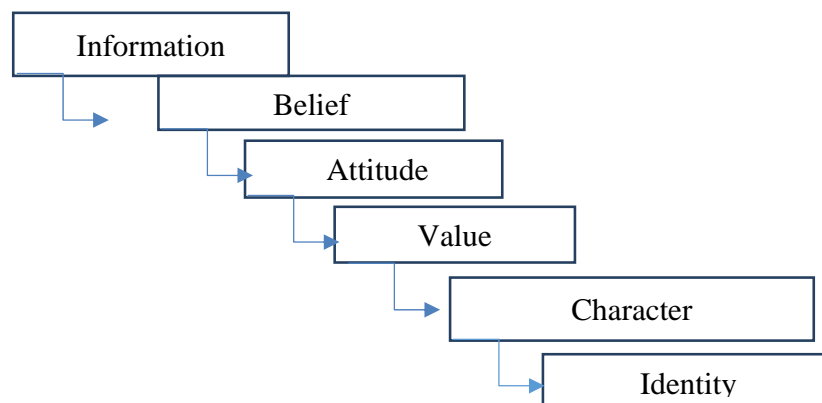


Figure 1. Stages of Value Internalization (Hakam, 2010:7)

In addition, Bandura in Hakam (2016: 110) exemplary (Ulwan, 2017: 216) or (modelling) in internalization is behavior that is modeled by other people (models) and the whole process. This modeling includes the process of observation, imitation, and identification so that they can then act in accordance with what the model plays.

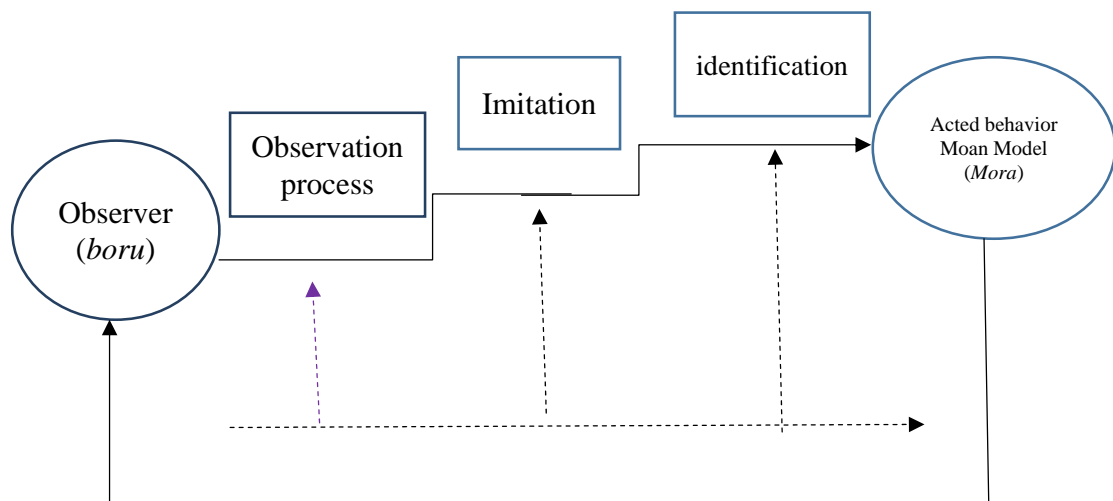


Figure 2. Exemplary model adopted from Bandura in Hakam (2016:110)

In the picture above, *boru* (pregnant woman) acts as an observer, or the person who observes to observe the attitudes and behavior of the model (*Mora*, the mother of the pregnant woman) who can be used as a role model in the process of internalizing the values of *dalihan natolu*. *Si boru* follows the attitude or imitates the attitude and identifies the attitude with rational reasons so that the attitude becomes a part of him and does it for the next generation. This is based on the reciprocal causation model proposed by Bandura (Hakam, 2016:108) which reveals that what humans do is the result of their interactions with fellow humans, behavior and the influence of the surrounding environment. Humans follow an attitude or behavior that is actually part of observing and interacting with the surrounding environment, especially with the people around them. This is in line with the view of Lickona (1992:63) who suggests the role of the environment in the cultivation of values.

On the other hand, based on relevant research, it is said that internalization of values with an eco-pedagogy approach is proven to be able to develop moral knowledge, moral feelings and moral actions through the implementation of *Pno* local wisdom in Kerinci (Asnimawati, 2022: 231). Furthermore, Ruyadi (2010) said that the values of local wisdom are very effective when used as a learning model in schools. In line with this opinion in the Angkola Batak community, the role of the family as the smallest sphere must be a place for planting, fostering, and developing character values. In the Angkola Batak Family, *Dalihan natolu's* role as an educator is very important in internalizing the values of moral character. In Batak customs there are basic principles in life which are philosophized as *Dalihan natolu*. The meaning of *Dalihan na tolu*, means a furnace with three supports. The teachings in *Dalihan na tolu* are explained with examples of the application of social interaction in the Angkola Batak custom, which consists of:

1. *Hormat Marmora*. The meaning of *Mora (hula-ula)* in Batak customs is a male family from the wife's side (in-law). In traditional life, a person must respect his *hula-hula (mora)* and must not act arbitrarily. If not heeded will be considered uncivilized.
2. *Manat-manat Markahanggi (dongan tubu)*. *Kahanggi (Dongan tubu)* in Batak culture is a group of people in one clan family. The picture of *kahanggi/dongan tubu* is the figure of a brother/brother and sister. In this philosophy, a person is taught to love his brother and help one another, lest there be conflicts that can destroy the integrity of the brotherhood.
3. *Elek Maranak boru Boru* is a group of people from a sister and a side from a sister's husband. In this term it is taught to love one another so that this life is given a blessing by God. Loving *si boru* children will have an impact on making it easier to give any task to *si boru* party. In customary terms it is called slapping *marsipagodangan* (commending and appreciating the efforts of *boru* children).

To carry out its duties in internalizing the values of moral character, the *Dalihan Na Tolu* custom is carried out in stages, based on age levels. The stages of inculcating moral character start from the time the traditional wedding ceremony takes place, when the baby is in the womb, when the baby is born, childhood, adolescence, adulthood and even *matua bulung* (elderly). As the object of this research explores character values that are focused on when the baby is in the womb. The stage is named *the manyonggot-nyonggoti* tradition which is carried out at the gestational age of the mother-to-be aged 5-7 months. In language, the word *manyonggoti-nyonggoti* means to give a surprise. While the term means the tradition of feeding pregnant women as an expression of gratitude and joy for pregnancy which consists of stages of procession. Each stage has its own character value.

The character values instilled in the *manyongot-nyonggoti* tradition can be seen in several stages of the procession, as stated by Sutan Tinggi Sibarani Siregar (2021) in the following description:

1. Done suddenly. *Mora's* party came to the daughter-in-law's family house without any notification of their arrival. This is done with the aim that the pregnant *boru* feels surprised (*tar-songgot*) and happy (surprise) with the arrival of his mother, so that the child in the womb also rejoices inwardly. This contains the character value that pregnant women should not be sad and should always be happy to welcome the birth of their child with joy and gratitude for God's gift. The character values that are instilled at this stage are religious, love and empathetic characters.

2. Bring the food that *si boru* (pregnant mother) likes the most. Usually, this traditional procession is marked by bringing a curry chicken (*gule manuk*) complete with other foods that became the favorite of *si boru* (pregnant mother) when she was still with her parents. The character values contained in it are to instill a sense of empathy, caring.

3. Food is served to the prospective mother and prospective father, after the two prospective fathers and prospective mothers are invited to take positions in the places provided by *amak lampisan* (traditional mats made of pandanus and decorated with colorful cloth and usually specially sized for 2 people.) *Mora* provides a complete treat with drinking water and hand washing. The following picture shows Mother-in-law (*Mora*) serving food to her daughter and son-in-law. The value of the character that is instilled is to appreciate the gifts of people.

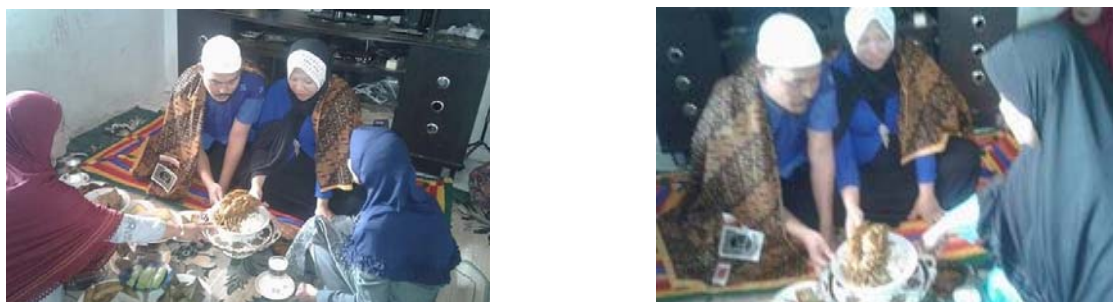


Figure 3. Mother-in-law (*Mora*) serving food to her daughter and son-in-law
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4. Mother-in-law gives advice, as an embodiment of *Elek Mar's son boru* (loving *holong mangalap holong* in the *Dalihan natolu* custom. The advice given is in the form of an order that the pregnant *boru* receive with respect as the first philosophy *hormat marmora* (respect to the family-in-law). These are: *pade-pade maho inang manjago kandungan*, (take care of your womb) *degas-degas pangalaho* (be careful of behavior during pregnancy) because the behavior of the mother during pregnancy will be absorbed by the child later. It is not justified to see and say bad things, because will have a bad influence on the fetus. For those who have not carried out Islamic law perfectly, pregnant women are told to bring scissors, garlic and salimbatuk, a type of spice that is (in the mouth like candy in the mouth) while for those who have followed Islamic law, pregnant women are told to take lots of read a lot of the Qur'an and always do dhikr as an effort to maintain its content. Character values that are contained in this stage are, religious character and moral character

5. *Si boru* who is pregnant is obliged to take care of the food, by not eating the stolen food (*ditangko*), because if the stolen goods are given to the fetus, later when the big child also likes to take other people's property. For example, when the pregnant woman craves the pregnant woman

to eat mangoes that are taken by herself in someone's yard without permission. The character values contained in it are the values of moral character.

6. Si *boru* is prohibited from sitting on the steps of the house (people usually have houses on stilts and it is customary for women to fill their spare time by sitting and chatting on the stairs) or in front of the door of the house. This implies, it is feared that the devil will disturb and it is considered that later the child who is born likes to gossip, goes to a neighbor's house (*menjojo*). The character values contained in this stage are the values of moral character.

7. The mother-in-law (*mora*) gave advice on how to take care of the fetus based on the experience her mother felt when she was pregnant. By telling the mother's bad and good experiences when she was pregnant, it is hoped that the mother-to-be will get information about how best to take care of the womb. And how to prepare for the birth of the baby. The value contained in the internalization of this stage is the character of independence.

Based on the explanation above, it can be said that the internalization of moral character values in the *manyongot-nyonggoti* tradition is full of values including moral values, social values (empathy, caring) and religious values, discipline, independence, help each other, love, generous and respect for gifts. In line with the opinion of Hajar (2016), which states that there is an educational value in the *manyonggot tradition*, it can be seen from various aspects, namely the value of religious education, the value of moral education, the value of traditional/cultural education and the value of social education. Besides that, what should be done by pregnant women in joining together is also in line with the concept of Islamic teachings, as stated in QS Al-A'raf verse 172. The verse emphasizes the importance of instilling divine values in the daily life of pregnant women. Ulwan also said that the values of monotheism and noble character must be instilled and accustomed (Ulwan, 2017: 542). This habit is an effort to internalize the values of religious character as a step to internalize the values of religious and moral teachings from an early age, with the aim that when children are adults they will become accustomed to them. Furthermore, Somad said that internalizing character values from an early age was very important by using appropriate and Islamic methods to make humans consisting of knowledge, faith and charity (Somad, 2021).

According to internalization theory of the internalization process proposed by Hakam, then the character values internalized by *dalihan natolu* in the *manyonggot-nyonggoti* tradition belong to the trans-internalization stage. The trans-internalization stage mentions a process that is not only verbal communication but also accompanied by personality communication that is displayed through example, conditioning and through a process of habituation to behave according to the expected values. Individuals are invited to understand values and get concrete examples in implementing, familiarizing and actualizing values. According to trance internalization theory, there are structures involved, such as: observer, process of observation, imitation, identification, and actions that are played by the model.

The researcher's analysis is based on the theory of internalization, at the trans-internalization stage in this tradition, it means that the internalization of manyongot-nyonggoti values is a process that does not only mean verbal communication. In this tradition, it was found that there was verbal communication in the form of rules and prohibitions that were instilled by *Mora* to *si boru* through the *poda* (advice) given during this procession. Then there is a procession of *mangalusi hata ni mora* (answering to *Mora's* speech) which is carried out by observers (*boru* and *bere*). In this case, there is a verbal internalization process between the model and the action that is played through emphasizing the rules and prohibitions as well as advice about pregnancy. The model, in this case the mother-in-law, conveys all the good and bad that she has ever felt to be used as information for prospective mothers (*boru*) and prospective fathers (*bere*). The experience is told so that bad events

do not happen again to her pregnant daughter. While good experience will be a source of knowledge for prospective mothers (as an information process).

Furthermore, the values expected through internalization in this tradition are as has been done at each stage of the procession that has been described previously. Each stage has a different value meaning. In the procession of the *manyonggot-nyonggoti* tradition, personality communication is also accompanied by the example of *Mora* (mother-in-law as a model). In the aspect of conditioning this tradition is carried out according to a specified time, namely at 5-7 months of gestation, by not informing about the arrival of *Mora* to *boru*, for the purpose of surprise. The surprise given by the mother-in-law will be greeted with joy and full of joy, with the aim that the unborn child will feel the joy of his mother. Besides that, through the habituation process, prospective mothers are expected to get used to and practice the values that have been internalized in their lives in society. The values expected from this tradition include: moral values, social values (empathy, caring), religious values, discipline values, values of independence, values of responsibility, respect for giving. The values expected by *Mora* (model) on *Boru* (observer) are invited to use them as a source of value and get concrete examples through the procession carried out by the Model, to implement these values, familiarize and actualize them to the next generation.

The Manyonggot-nyonggoti tradition has values that deserve to be used as a source of value, but based on observations made not all families in the *Dalihan natolu* indigenous people still carry it out. Therefore, it would be better if this tradition was socialized and re-cultured into a tradition. A successful socialization according to Berger (2018:222-223) if it creates a high level of symmetry between objective reality and subjective reality. Maximum success in socialization usually occurs in people with a simple division of labor and minimal distribution of knowledge. Socialization under these conditions results in an identity that is socially defined in advance and its outlines have been very carefully defined. Because each individual is faced with an institutional program that is essentially the same for his life in society, all the forces of the institutional order are mobilized with more or less equal weight to influence each individual, resulting in a massive force for the objective reality to be internalized.

Moving on from the socialization theory above, so that the *manyonggot-nyonggoti* tradition can have power in society as a value that is considered valuable and can be maintained, then the government, indigenous peoples, formal educational institutions, and mass media facilities need to collaborate in making new community settings that are thick, customary but in line with religious values. So that the socialization of values that are considered worthy to be internalized and socialized will become easy to become a strong value and serve as community identity. The government, teachers, religious leaders and traditional leaders should make separate studies to create a model of character education in Angkola Batak which is considered in accordance with religious and customary views. Because actually in the traditional Batak Angkola tradition there is still an assumption that the Angkola Batak custom is not fully in accordance with Islamic teachings. But the author has not found from which side is not appropriate. Further research is needed to be able to answer that reality.

Conclusion

Exploring and re-instilling local wisdom inherently through the *manyonggot-nyonggoti* tradition can be said to be a movement "back on the basis of local cultural values". In essence, it is one part of efforts to build national identity through local wisdom. If local values have been embedded into national identity for the younger generation, then it will then serve as capital to filter and select

outside cultural influences. This is due to the unstoppable negative impact of globalization and is increasingly disturbing the community.

Thus, it is hoped that the internalization of character values embedded in the *manyonggot-nyonggoti* tradition is a solution, making education based on local wisdom. Education that teaches the younger generation to always be attached to the concrete situations they face in the environment where they grew up. Loving our cultural values as a model that deserves and deserves to be proud of. Therefore, it can be said that the *manyonggot-nyonggoti* tradition is very good to be explored and used as a model for character education in Angkola Batak in particular and Indonesian society in general.

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