

Local Wisdom of Batak Culture in Supporting the Tolerance Character of the Tapanuli Society

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Abstract: This article discusses how the local cultural wisdom of the Batak ethnic group in Lumut District, Central Tapanuli Regency, such as in weddings, deaths, and other holidays contains a very high value of tolerance. This strength is inseparable from the Batak ethnic kinship value system, known as Dalihan na tolu. The kinship system outlines and establishes very detailed rules for social relations for the Batak ethnic. This article uses a qualitative research method using an ethnographic approach. This approach as described by Malinowski seeks to describe and build the socio-cultural structure of a society and compare social systems to obtain general rules about a society. This study has a purpose: (1) revealing the values of local wisdom of the Batak ethnic in Lumut District, Central Tapanuli Regency in supporting tolerance, (2) identifying what factors support the character of tolerance in the life of the Batak ethnicity in Lumut District, Central Tapanuli Regency, (3) describes the social life of the Batak ethnic in Lumut District, Central Tapanuli Regency. Based on the research results in this article, the authors get the results that the social relations possessed by the Batak ethnic in Lumut District have succeeded in bringing a high tolerance attitude. So that it forms community behavior that respects each other and can live side by side regardless of ethnic or religious background.

Keywords: *Local culture; Tolerance; Batak ethnic; Lumut District*

Introduction

Culture can teach many things, namely to teach mutual respect, appreciation, gratitude, etc. Through the existing culture, it will be wiser and wiser in living this life (Mahdayeni, Alhaddad and Saleh, 2019). Every society has its own culture which they consider essential, the things used as a way of life are their characteristics. So it can also be referred to as local wisdom (Marzali, 2015). Likewise, what happened in Lumut District, Central Tapanuli Regency. Based on surveys and initial data in the field, interviewing one of the staff, namely Mr. Husril Harahap and several traditional leaders in Lumut District on November 10, 2018 that local wisdom of Batak culture is very tolerant Lumut District such as in weddings, deaths and big day celebrations.

As for the marriage of the Batak indigenous people regulates the role of Dalihan na tolu, which is one of its distinctive cultures (Sihombing, 2018). The role of Dalihan na tolu is something that cannot be separated in the life of the Batak people. One of the cultural uniqueness found in weddings is in a series called Marhata Sinamot in marriage which is an event that cannot be missed (Manurung, 2020). Batak traditional marriage cannot be done if sinamot cannot be given. This procession will also introduce the kinship of the Batak family, namely Dalihan na tolu from each party. Dalihan na tolu is an important position in a Batak family (Soetanto and Gandha, 2021).

Dalihan na tolu has an essential role in the series of traditional Batak marriages. In a legal marriage, Dalihan Natolu has outlined and stipulated detailed rules and regulations regarding various social relations, both between husband and wife, between parents and siblings from each side of the bride and groom, and boru and hula-hula from each party. -each party. In the life of the Batak indigenous people, the Dalihan Natolu principle attaches great importance to the cooperation between the roles of the Dalihan Natolu elements themselves, namely dongan tubu (brothers of the same age, common ancestor, clan, based on patrilineal), hula-hula (parents from the wife's side, children of the group, girl giver), and sister (kahanggi) of the girl receiving group. This also cannot be separated from the meaning of Dalihan Natolu's proverb which says somba marhula-hula (respect for hula-hula), elek marboru (persuading the boru), and manat mardongan tubu (kind to the temperature), which has a deep meaning and absolutely must do if you want a prosperous life (Nainggolan and Bahri, 2019).

The number of villages in Lumut Subdistrict with different religions, ethnicities, and ethnicities consists of 13 villages and one Kelurahan, namely Lumut. Based on data from observations in Lumut District, it was found that the percentage level of people in Lumut District based on ethnicity was 70% Batak ethnicity, 20% Javanese ethnicity, and 10% Malay ethnicity. While the data on the percentage of people in Lumut District based on religion are 60% Christian people and 40% Muslim people.

In addition to the essence of existing cultural values, there is a need for public understanding of the preservation of cultural values owned by the community to strengthen the community's cultural identity. Therefore, the cultural values contained in a culture cannot be replaced in a short time with other cultural values (Panjaitan *et al.*, 2016). The value of existing local wisdom certainly does not just appear, but through a long process that ultimately forms a character, it contains elements of goodness for

people's lives (Harahap, 2019). His prowess in this respect makes local wisdom a traditional culture, firmly attached to people's lives. Harmonization through local wisdom makes the younger generation and the community respect each other, makes their critical power honed from various experiences, pays attention to those around them, like a role model in society (Susanto, 2016). Local wisdom dug, shaped, and maintained properly can serve as an alternative guide for human life. As for one way to knit harmony in diversity, especially in Indonesia, which is a multicultural society both in ethnicity, ethnicity, religion and so on, namely by increasing tolerance (Daniah, 2016).

In this case, what has been applied in the teachings of Islam in knitting inter-religious harmony is proven in the history of the Medina Charter (Abdul *et al.*, 2013). The same thing was stated by Darwis (2015) who stated that the value of local wisdom can be the glue of religious harmony, therefore it needs to be preserved. The need to cultivate tolerance in a diversity that is applied to each individual as a forum and glue for harmony in anti-radicalism in society so that the true Bhineka Tunggal Ika is formed (Mutiarra, 2016). The character of tolerance is very much needed in a multicultural society such as in Indonesia, if the character of tolerance is high then conflict can be avoided, so that energy is not wasted in overcoming conflicts and goals can be achieved.

A multicultural society should respect each other, help each other so that society can achieve its goals without eliminating existing differences (Bakar, 2016). As Muslims carry out their obligations, so do Christians according to their beliefs. Various studies that examine the wisdom of Batak culture assess that Batak culture has the potential for conflict to arise, as in the research Sinaga (2016) which states that the cultural values of the Batak people in Dalihan na tolu have the potential to create social conflicts, such as the orientation of values about wealth or hamoraon has pushed individuals to become challenging and passionate figures in seeking wealth so that economic competition and competition is a very potential element in triggering conflict between social groups and can only support their own group.

Abdul (2013) stated that the value of hagabeon in Batak society is still a distinction between boys and girls. As for the form of the tolerance scale as stated Suprianto *et al.*, (2020) that the concept and implementation of the character tolerance scale goes through three aspects, namely: (1) aspects of peace, including indicators of caring, fear and love, (2) aspects of respecting differences. including indicators of mutual respect for other people's differences and respect for oneself, and (3) aspects of awareness,

including indicators of respect for the goodness of others, openness, acceptance, comfort in life and comfort with others (Muawanah, 2018). As happened in the community in Lumut District, Central Tapanuli Regency, the people never conflict with each other even though there are differences.

This does not make them hate each other, on the contrary, the people there are very tolerant and willing to help each other among community members. In this case, eight Batak cultural values are used as principles of life by the people in Lumut District, namely: paradaton (becomes a habit), partuturon (kinship), parsorandalian natolu (interaction of three traditional parties), Tanda habatahon (identity marker), hagabeon (interaction of three traditional parties), posterity and long life), hamoraon (welfare), hasangapon (honor), and haporseaon (trust) (Nurelide, 2018).

The values of Batak wisdom can be used as a direction in character to become civilized (Sibarani, Situmorang and Pawiro, 2018). Therefore, the author wants to see the local wisdom of Batak culture which highly upholds the value of tolerance. Based on the Lumut sub-district government office records, there has never been a conflict between the communities, even though their houses are close to each other. For example, in Sidomulio Village, three houses belong to Christians, while next to it is a Muslim house, and there is a mosque and church that are close to each other. What kind of local wisdom of Batak culture supports the character of tolerance in the community, so that residents living in Lumut District are tolerant. So is the case with the Batak people as indigenous people tolerant of immigrant communities.

In the findings of previous research, there have been discussions about Batak values which have some potential in character building and local wisdom can be the glue of harmony, but have not discussed in depth about how local wisdom of Batak culture supports the character of community tolerance in Lumut District in Kabupaten Lumut. Central Tapanuli. Therefore, the authors are interested in researching to see "Local Wisdom of Batak Culture in Supporting the Tolerant Character of the People of Lumut District, Central Tapanuli Regency". Based on several data and facts above, it is essential to conduct a study considering how local wisdom of Batak culture supports the tolerance character of the people of Lumut District, Central Tapanuli Regency.

Research Methods

Based on a study of the problem of local wisdom of Batak culture in supporting the tolerance character of the people of Lumut District, Central Tapanuli Regency. So the research used is qualitative research with an ethnographic approach to obtain in-depth research results (Windiani and Rahmawati, 2016). The location of this research was carried out in Lumut District, Central Tapanuli Regency. The population and samples in this study were traditional leaders, religious leaders, community leaders, youth leaders, and the general public. Data collection is carried out to obtain information that can explain and answer problems related to observations, interviews and documentation (Ahmadi, 2014). The analytical technique used in this study is the analysis of the miles and hubmain model data (Rijali, 2019). The data that the authors get from written sources such as books, articles, journals and others, and unwritten sources such as the results of interviews with informants. The author analyzes so that the author gets a result of information that the author can narrate in written form, not just a collection of numbers.

Results and Discussion

Lumut District is located on the west coast of Sumatra Island and experiences two seasons, the rainy season and the dry season. Lumut District is located on the West Coast of Sumatra with an altitude between 0-800 m above sea level. The District Office is located at the coordinates of 1°31'46" North Latitude, 98°55'49" East Longitude. To the north it is bordered by PinangSORI District, to the south by Sukabangun District, to the east by Sibabangun District, to the west by the Indian Ocean. With a total area of 105.98 km², all of which are located on the mainland of the island of Sumatra. Lumut Urban Village is the largest sub-district/village with an area of 44.90 Km². The village/kelurahan directly adjacent to the sea is Lumut Maju Village. Villages/kelurahan which are generally plains are Lumut Village, Aek Gambir Village, Lumut Advanced Village and Lumut Nauli Village, Masundung Village and Sialogo Village in hilly areas.

Table. 1

Data on the Number of Population in Lumut District

| No. | Village | Population | Family Card |
|-----|------------|------------|-------------|
| 1 | Lumut | 5938 | 1347 |
| 2 | Aek Gambir | 1328 | 308 |

| | | | |
|----------|--------------------|--------------|-------------|
| 3 | Lumut Maju | 1183 | 196 |
| 4 | Lumut Nauli | 1067 | 235 |
| 5 | Sialogo | 1023 | 245 |
| 6 | Masundung | 1295 | 183 |
| | Total | 11834 | 2514 |

Source: Lumut District Office

The table above tells us that the total population in Lumut District is 11,834 people, consisting of 2,514 family cards. This sub-district has five villages and one kelurahan. The area with the largest population is Lumut Village with 5,938 inhabitants. Meanwhile, the area with the most minor population is Sialogo Village, which has 1,023 inhabitants. From the table above, we can also see how the population distribution map in Lumut District is relatively even. There is only one kelurahan which has more population than other surrounding areas.

Table. 2
Age Group Data in Lumut District

| No | Age Group | Man | Woman | Total |
|-----------|------------------|-------------|--------------|--------------|
| 1 | 0-4 | 469 | 498 | 967 |
| 2 | 5-9 | 584 | 670 | 1245 |
| 3 | 10-14 | 665 | 662 | 1327 |
| 4 | 15-19 | 646 | 615 | 1261 |
| 5 | 20-24 | 569 | 520 | 1089 |
| 6 | 25-29 | 479 | 502 | 981 |
| 7 | 30-34 | 440 | 465 | 905 |
| 8 | 35-39 | 422 | 426 | 848 |
| 9 | 40-44 | 369 | 387 | 756 |
| 10 | 45-49 | 337 | 326 | 663 |
| 11 | 50-54 | 250 | 285 | 535 |
| 12 | 55-59 | 211 | 237 | 448 |
| 13 | 60-64 | 151 | 159 | 310 |
| | Total | 5825 | 6009 | 11834 |

Source: Lumut District Office

The table above shows that the age group data in Lumut District are 5825 males and 6009 females with 11834.

Table. 3
Education Level of Lumut District Population in 2019

| Education | Total |
|-----------------------------------|---------------|
| Belumsekolah/tidak sekolah | 3.341 |
| Pernah SD(tidak tamat) | 136 |
| TamatSD/Sederajat | 959 |
| TamatSMP/Sederajat | 2.660 |
| TamatSMA/Sederajat | 3.450 |
| TamatD3 | 72 |
| TamatS1 | 1.211 |
| TamatS2 | 5 |
| Total | 11.844 |

Source: Lumut District Office

The table above explains the education level of the population of Lumut District. The data explains that the highest education level for the people of Lumut District is S2. This indirectly illustrates that inter-ethnic relations are well established, supported by the community's level of education, as illustrated in the data on the average education level of the people of Lumut District. They have graduated from high school or equivalent, 3,450 people from the total population.

One way to build social integration between ethnic communities is to establish relationships through the similarity of livelihoods (Hendry Ar, 2013). This factor is also one of the determinants of progress for the community in Lumut District, namely the socio-economic life of the community can be classified as a heterogeneous society, because people's livelihoods have different livelihoods from one another such as farming, gardening, traders, tailors and a small part of the community work as an employee. The following is data on the livelihoods of residents of Lumut District.

Table. 4
Lumut District Population Data by Livelihood in 2019

| No | Livelihood | Total |
|-----------|-------------------|--------------|
| 1 | Petani | 2.721 |
| 2 | Pedagang | 2.253 |
| 3 | Berkebun | 2.76 |
| 4 | Guru | 360 |
| 5 | Pegawai Kantor | 57 |
| 6 | Montir | 26 |
| 7 | Dokter | 1 |

| | | |
|---|---------------|---------------|
| 8 | Penjahit | 58 |
| 9 | Tidak bekerja | 3.573 |
| | Total | 11.834 |

Source: Lumut District Office

In general, the religion adhered to by the people of Lumut District is 50% Islam and 50% Christian, with the majority of Muslim adherents coming from the Batak ethnicity and a small proportion from the Javanese and Minangkabau ethnicities. Meanwhile, the majority of the Batak Christians are adhered to by the Nias ethnic group. Based on observations, it was found that Lumut District has a youth system called "Naposo Nauli Bulung." This organization serves as a forum for the participation of Naposo Nauli Bulung youth in holding events in every sub-district or village in Lumut District. Especially in celebrations of national holidays such as the Indonesian Independence Day, Education Day, New Year, etc. As stated by Mr. Adi Sofyan as the village head of Aek Gambir that.

In this section, the research results on the values of local wisdom of Batak culture in the Lumut District, Central Tapanuli Regency will be presented. Then, the factors that support the character of tolerance in people's lives in Lumut District, Central Tapanuli Regency. As well as the social life of the Batak people in Lumut District, Central Tapanuli Regency. In general, Lumut District is one of the sub-districts in Central Tapanuli Regency whose territory is heterogeneous. Starting from the economic, social, political and educational, religious and ethnic aspects. This condition certainly requires local cultural values in community life (Sehat, Tumanggor and Fadilla, 2021).

Based on the research observations, it was found that four ethnic groups inhabit the Lumut District, Central Tapanuli Regency, namely Javanese, Nias, Batak, and Minang. Of the four ethnic groups, the Batak ethnic inhabits this area as the majority ethnic group divided into Islam and Christianity (Rahmadani and Siburian, 2020). The following describes the reality of the life of the Batak ethnic as the majority ethnic group in a multicultural society in terms of the values of local wisdom of the Batak culture who live in Lumut District. As for the relationship with the tolerance character of the Hatakon value, one of which is the clan, which is the basis for determining greetings (partuturan) in establishing brotherly relations, both for and people from other clans. From there, the Batak people have gotten used to calling someone with a suitable greeting even though the person is not a Batak person. This hatakon value teaches to respect and appreciate

someone who is the identity of the Batak people who are friendly and easy to get along with.

Based on the results of interviews conducted with Mr. Agus, Parulian, and Basir Nadea, in Batak traditional events, everyone who sits in Dalihan Na Tolu can perform his role as he should without any distinction. This has been implemented or taken place in the multicultural Lumut District community.



Figure 1: Traditional ceremony of giving sinamot



Figure 2: Wedding ceremony

The Batak kinship system or Dalihan na tolu can be interpreted as "three furnaces." Dalihan na tolu is a regular basis that is inseparable from the life of the Batak community and has a very high meaning, consisting of three elements, namely dongan tubu or dongan sauntunga, namely members of the hula-hula clan, which is the source of the wife's clan, and boru children are family members. who received the bride. These three elements are interdependent and need which are relative and can change.

Relating to customs or cultural values significantly contributes to character building and mental revolution in a country that must be free from poverty and strife. However, it must bring peace and prosperity to the next generation. Local wisdom as part of cultural values is very beneficial for people who can inherit peace and prosperity. Based on the findings of the research, it was found that to see the local wisdom of Batak culture in supporting the character of tolerance between communities, it can be seen based on the daily social life of the people who use and believe in the values of local wisdom of Batak culture. Value systems and traditions that grow in society become local

wisdom, which is the potential for values and norms that exist in society that can be used to strengthen social relations, both communities and between communities.

Local wisdom can be assessed as human values, togetherness, brotherhood and exemplary values that are always to be preserved, especially in dealing with changes in all aspects of life. The results of this study are in line with the previous one conducted by (Sibarani, Situmorang and Pawiro, 2018). The results of his research are that eight Batak cultural values have the potential for character development and formation in society, namely paradaton 'becomes a habit', partuturon 'kinship', parsaoan dalihan natolu 'traditional three-party interaction', Tanda habatahon 'a marker of Batak identity', hagabeon 'children and long life', hamoraon 'welfare', hasangapon 'honor', and haporseaon 'faith' (sakti dkk, 2012). The results of his research show that the cultural values of the Batak people have the potential to create social conflict, in which the value orientation of wealth or hamoraon has encouraged Batak individuals to become challenging and passionate figures in seeking wealth so that competition and economic competition are very potential elements in the pursuit of wealth trigger conflict.

Conclusion

The Batak ethnic group in Lumut District, Central Tapanuli Regency has a high tolerance level in their daily social life. The Batak kinship system (Dalihan na tolu) plays a central role in maintaining social relations in people's lives' behaviour. In addition to the kinship system, the author also finds the identity of the Batak ethnic group (Habatakon) which is the main glue for the brotherhood of the Batak ethnic community in this sub-district. Even though there is still potential for conflict from the persistent and unyielding attitude of the Batak ethnic group. However, with the system that has been established, the author believes that these differences will be challenging to widen and lead to social conflicts that lead to divisions.

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