

Exploring Ethical Impacts: Internalizing Dalihan Natolu's Values in Angkola Batak Society for Development of Moral Character

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Abstract

Objectives: This study examines the impact of the internalisation of *Dalihan Na Tolu* values on the moral character building of the *Angkola Batak* community.

Methods: The study's respondents are 50 *Angkola Batak* people. A qualitative approach was used to explore the impact of internalising the values of *Dalihan Na Tolu*'s local wisdom on the moral character building of the *Angkola Batak* community.

Results: The results of this study show that the internalisation of *Dalihan Na Tolu*'s local wisdom values towards the moral character of the *Angkola Batak* community is still functioning well. Values such as respect, family affection, and vigilance in maintaining sibling relationships play a role in developing strong moral character. The concept of moral character that includes respect for others, justice, honesty, and care is an essential basis for forming good character. Internalising moral character values based on local wisdom improve moral character, especially in young men and women. However, the analysis showed that moral acts have high categories, low moral knowledge, and medium moral feelings, which do not align with theories that emphasise moral knowledge and feelings. Therefore, efforts to internalise the moral character values of *Dalihan Na Tolu* need to be carried out holistically through the cooperation of family, community, school, and government.

Conclusions: This research fills the research gap by explaining that the implementation of *Dalihan Na Tolu* values in the *Angkola Batak* community involves various institutions and strategies, ranging from families, schools, and government to indigenous peoples.

Keywords: *Angkola Batak*; Character; *Dalihan Na Tolu*; Ethics; Moral.

استكشاف الآثار الأخلاقية: استيعاب قيم داليهان ناتولو في مجتمع باتاك أنجكولا لتنمية الشخصية الأخلاقية

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ملخص

الأهداف: تبحث هذه الدراسة في تأثير استيعاب قيم داليهان ناتولو على بناء الشخصية الأخلاقية لدى مجتمع باتاك أنجكولا. المنهجية: شملت الدراسة 50 شخصاً من مجتمع باتاك أنجكولا. تم استخدام منهج نوعي لاستكشاف تأثير استيعاب قيم الحكمة المحلية لداليهان ناتولو على بناء الشخصية الأخلاقية في هذا المجتمع.

النتائج: أظهرت نتائج الدراسة أن استيعاب قيم الحكمة المحلية لداليهان ناتولو لا يزال فعالاً في بناء الشخصية الأخلاقية لدى مجتمع باتاك أنجكولا. تلعب قيم مثل الاحترام، والمودة الأسرية، واليقظة في الحفاظ على العلاقات الأخوية دوراً مهماً في تعزيز الشخصية الأخلاقية القوية. ويُعد مفهوم الشخصية الأخلاقية، الذي يشمل احترام الآخرين، والعدالة، والصدق، والرعاية، أساساً جوهرياً لتكوين شخصية سوية. إن استيعاب القيم الأخلاقية المستندة إلى الحكمة المحلية يُسهم بشكل كبير في تحسين الشخصية الأخلاقية، خاصة لدى الشباب والشابات. ومع ذلك، أظهر التحليل أن هناك تبايناً بين ارتفاع الأفعال الأخلاقية وضعف المعرفة الأخلاقية، إلى جانب مستوى متوسط من المشاعر الأخلاقية، وهو ما لا يتماشى مع النظريات التي تركز على أهمية المعرفة والمشاعر الأخلاقية. لذلك، من الضروري أن تتم عملية استيعاب قيم الشخصية الأخلاقية المستمدة من داليهان ناتولو بشكل شامل من خلال تعاون الأسرة، والمجتمع، والمدارس، والحكومة.

الخلاصة: يساهم هذا البحث في سد فجوة بحثية من خلال توضيح أن تطبيق قيم داليهان ناتولو في مجتمع باتاك أنجكولا يتطلب تضافر جهود مؤسسات متعددة واستراتيجيات متنوعة تشمل الأسرة، والمدارس، والحكومة، والمجتمعات الأصلية. الكلمات الدالة: باتاك أنجكولا، الشخصية، داليهان ناتولو، الأخلاق، السلوك

1. Introduction

Indigenous wisdom, known as *Dalihan Na Tolu*, is an inseparable part of the cultural identity of the Angkola Batak people in the North Sumatra region, especially the Angkola area (D. Harahap, 2016). This region is home to the Batak tribe that inhabits the southern part of North Sumatra, covering some regencies and cities such as Padangsidempuan, South Tapanuli Regency (Tapsel), North Padang Lawas Regency (Paluta), Padang Lawas Regency (Palas), and Mandailing Natal Regency (Madina). Amid cultural diversity, most of the Batak population of Angkola adheres to Islam. Indigenous traditions of *Dalihan Na Tolu* play an essential role in shaping moral and ethical values that govern social interaction in the *Angkola Batak* community. The concept of mutual assistance, solidarity, and respect for others is the foundation of the community's ordinary life.

However, with the current globalisation and social dynamics constantly evolving, questions arise regarding the sustainability and impact of values *Dalihan Na Tolu* in today's modern *Angkola Batak* society, especially in the context of moral character building through general education (Priyono & Siregar, 2021). Understanding the essence, meaning, and purpose of general education is crucial in the context of national education. The purpose of general education is to optimise the potential of each student, both in terms of intellectual, skills, and personality aspects. However, challenges arise in integrating local values such as *Dalihan Na Tolu* into the broader educational curriculum. Therefore, this study will dig deeper into the moral character values of *Dalihan Na Tolu* in general education. By understanding the implementation and impact of these values in moral character building, it is hoped that we can evaluate their relevance in facing the moral challenges facing young people today, as well as develop educational strategies that are more effective in promoting local cultural heritage. National education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values in Indonesian national culture and responsive to the demands of changing times. (Tasika & Giyarsi, 2022) Here are some examples of national education, among others: Kindergarten, primary school, junior high school, senior high school, and university. All of these education classes contribute to the character and moral Development of the nation's children. (N. Hidayat, 2023) This national education system, if it collaborates with the values of local customs, such as *Angkola Batak* customs, will have a positive impact on strengthening the morals of students.

In addition, research on the values of *Dalihan Na Tolu* in general education will also contribute to a deeper understanding of the interaction between traditional values and formal education. Thus, we can identify opportunities and challenges in integrating local values into the broader general education curriculum. A better understanding of *Dalihan Na Tolu* can also help identify potential conflicts between traditional and modern educational values. This will pave the way for a balance between formal education approaches and local values, thus creating a more inclusive and relevant educational environment for the *Angkola Batak* community (Iskandarsyah Siregar, 2022). Through the exploration of moral character values *Dalihan Na Tolu* In the context of general education, it is hoped that this research will also provide insight into how formal education can play a role in strengthening and preserving local cultural heritage. These efforts are essential to maintain the sustainability and relevance of traditional values in the face of evolving social and cultural changes.

The strategy of internalising moral character values has a significant impact on improving the moral character of the community, especially *naposo nauli bulung* (youth), including students. This is based on a simultaneous statistical analysis of the influence of Indigenous peoples' variables, which is 28%, meaning that Indigenous peoples influence the internalisation of moral character values of students. to internalise moral character values based on local wisdom *dalihan na tolu* requires integration and cooperation between school institutions, government, and family (Chusorn Pornpimon et al., 2014 and T. Efendi, 2019). The impact of *dalihan na tolu* local wisdom is the influence of Indigenous people, as stated by the Tinjoman Village Head that 'Indigenous people are more feared and respected than the village head, because if the customary king is not respected and appreciated, then no one will want to take care of *siriaon* (joyful party) and *siluluton* (sorrow and musibag) in his house' (Tinjoman Village Head, 2022). As Informant Nurhayati said: the internalisation of the moral character value of *dalihan na tolu* is done by seeing their parents treat them; first, she said, 'My father and mother are the models for us to emulate, even though I don't really know what the benefits of all this are.' Nurhayati further said: 'mora iba dirasa pambaeni tua niba, maka na u baen buse tu daganakku songoni' (Nurhayati, 2022). Meaning: It is valuable

to see that what our parents do for us, I do for my children as well.

Thus, this research will not only provide a deeper understanding of the traditional values of *Angkola Batak* but will also significantly contribute to developing more holistic and sustainable educational strategies to shape the moral character of the younger generation in this complex modern era. At this time, in the context of rapid globalisation and modernisation, challenges to the moral building of character in society are becoming increasingly important. In the context of the *Angkola Batak* people, a traditional value system known as *Dalihan Na Tolu* (three affinities) has been integral to their social and cultural life for centuries. *Dalihan Na Tolu* is a set of moral and ethical principles that shape relationships between individuals in *Angkola Batak* society. These values, such as mutual aid, respect for others, and justice, are solid foundations for building strong moral character. The research question arises: how do *Dalihan Na Tolu*'s values survive and impact today's *Angkola Batak* society? The problem of this study is that it examines the impact of the internalisation of *Dalihan Na Tolu* values on the moral character building of the *Angkola Batak* community. The purpose of this study is to explore the ethical impact of implementing *Dalihan Natolu* values in developing the moral character of the *Angkola Batak* community. By understanding deeply how these values are implemented and practised in everyday life, we can evaluate their relevance in the face of modern moral challenges.

2. Research Methods

The research method used in this article combines qualitative and quantitative approaches (Sukiati, 2016) (Asmara dkk., 2023). A qualitative approach is used to explore in depth the impact of internalising local wisdom values of *Dalihan Na Tolu* towards developing the moral character of the *Angkola Batak* community. This is done through observation, interviews, and content analysis of data obtained from research participants. A quantitative approach provides statistical support to qualitative findings by surveying a sample of young people. The quantitative data is then statistically analysed to identify patterns and relationships between variables. Using this combined approach, research can provide a comprehensive understanding of the impact of internalising values of *Dalihan Na Tolu* towards developing the moral character of the *Angkola Batak* community. This study also uses a phenomenological approach, where researchers want to know the meaning of a phenomenon according to the perpetrators themselves, while researchers are only interpretive (Afifuddin dan Beni Ahmad Saebani, 2012). This is done to understand better the problem-solving of the research questions posed. the research population is all *Angkola Batak* society. All informants numbered 50 people, consisting of 15 young people (*Naposo Nauli Bulung*), six people from the *Panusunan Bulung* king group, nine people from King *pamusuk*, nine people from government agencies, 8 housewives, 2 informants from educators, 1 informant from community leaders. The sampling technique used in this research is purposive sampling. The determination of these informants is chosen based on the consideration that they are data sources with the necessary data for the study (*Angkola Batak* people who deeply understand the values of *Dalihan Na Tolu* local wisdom).

3. Results and Discussion

a. Implementation of *Dalihan Na Tolu* Values in *Angkola Batak* Society

Traditional wisdom values *Dalihan Na Tolu* run through activities involving individuals and groups in the *Angkola Batak* community. Educational institutions adopt various strategies and approaches, ranging from the family, school, and community to government levels. Therefore, the explanations in this section are distinguished based on their respective habits in educational institutions, families, government agencies, and indigenous peoples. Through interviews and observations, researchers found various strategies applied to integrating local wisdom values in the daily lives of the *Angkola Batak* community (D. Harahap, 2016).

The family plays a central role as the primary educational agent in shaping the moral character of individuals. From the beginning, children are directly affected by their family environment. The role of parents in providing upbringing and education to their children becomes essential in forming moral character (Sahrul & Fadhila Daulai, 2019). The quality of education a child receives in a family environment is influenced by various factors, including the strategies applied in the

process. Through interviews and observations in this study, some strategies found in the context of family education include:

1. Respect Marmora through the tradition of “*Manjalang Eid*.”

There is a habit in the *Angkola* community when dawn rises on *Eid al-Fitr* holding *Eid al-Fitr* events following the results of interviews and observations obtained from Umak Zakiyah; the implementation begins with one opening a word as an introduction to the purpose of the gathering to apologise to *mora*, with the apology started by the eldest child in the family. After apologising, he continued shaking hands with the eldest child and his wife to the parents (*mora*), continued with the second child, and so on. Sorry, I am starting from the oldest child to the youngest. Then, the oldest sits with the parents, and the younger siblings take turns begging for forgiveness.

2. *Holong dohot manat markahanggi*

Advice is not to fight between brothers (*kahanggi*) directly by example. In our interview with Ibu Sariaman said, “She exemplified to the children how she was blessed (brother-sister) with her brother who had a house behind her house. Ibu Sariaman said that “our children can see how much we love each other even though we live poor but love each other as taught by our parents.” Mrs. Sariaman’s children also confirmed that Mrs. Sariaman always gave each other food or vegetable needs as a manifestation of *holong dohot manat markahanggi* (mutual affection between brothers and sisters). According to Ibu Sariaman, she is not very clever; she explains customs to her children, although most of them understand and do what is regulated in the rules of customs that apply in the Huta Padang community. *Holong dohot manat markahanggi* is taught through *tarombo* speech (speaking manners) since childhood. In an interview, Mrs. Sariaman’s daughter, Mail, said, “Since childhood, we were taught to say hello to anyone around us. If it is wrong for us to be scolded, we are proud that we never hit us if we are guilty; we love our children and always feel sorry for their children”.

In educating young children, discipline is instilled in children from an early age, especially in the customary implementation of *Dalihan Na Tolu*, because the *Angkola julu* region still upholds the customs well. The traditional King is still used as *Parsapaan* (place to ask) if there is a matter in the village, by deliberation with the village head for a decision. Unless the criminal matter has been handed over to the authorities, namely the police. In applying the character value of local wisdom, *Dalihan Na Tolu* More is done by example and by example to young children (Siregar, 2023).

Based on an interview with Dinda Amelia, who grew up as a teenager and attended SMPN 7 Angkola Julu, it was found that the cultivation of local wisdom and character values through intentional or unintentional efforts. He intentionally likes bringing his children to the venue Horja. Value cultivation can also be done indirectly to children, namely by how their parents familiarise them with the customs of *Dalihan Na Tolu* work. He saw his father as a role model without asking why this was so. Imitation activities are carried out since childhood and are related to traditional habits instilled in the family. When the author asks why he created the show Horja Godang, He replied: “All this I do as a legacy of values Dalihan Na Tolu to my son because my parents used to do the same thing to me, so I pass it down now to my son so that later he will also make this tradition to his son.” From this explanation, it is understood that implementation is carried out unintentionally so that children do not feel they are implementing the customary values of *Dalihan Na Tolu*. This makes the child accept without coercion, even though he does not fully know what it means. However, he still carries out this tradition and even passes it on to his child. Not all know the *Angkola Batak* tradition, but they are willing to do it even though they spend a lot of money (Situmorang, Tobok Luhut, 2022).

The implementation of values is also seen in the commands and children, as explained in interviews with Ibu Tompul and Umak Bela. According to Ibu Tompul” since childhood, it is accustomed to being taken to horja events, so that they are accustomed to seeing the procedures carried out in traditional events. After growing up, I told the children to join the activities of *Naposo Nauli Bulung* (Young Youth Association). At this stage, children can immediately jump into *marsiurupan* events to involve themselves directly in traditional activities in the community. (Idris dkk., 2024) In line with that, Umak Bela also said: “The habit of instilling the value of local wisdom in my child started since childhood, and I always bring children to horja events, it’s just that after growing up he rarely participated actively in NNB events because he was busy looking for his tuition fees. However, I always order at least to attend the invitation event even though I cannot participate in Naposo Nauli Bulung activities in *marsiurupan*” (interview with Umak Bela, 2022).

Based on the findings in the interview, the implementation of *Dalihan Na Tolu*'s values is also carried out through hata guidance. Hata guidance is advice that is carried out as a guideline so that those who are given advice can make it a source of knowledge and experience to be able to fortify themselves from bad deeds. At the same time, advice and *sipaingot* are to be used as a reprimand for wrong treatment and to help them improve themselves from mistakes committed. As Sahala Siregar said: "The implementation of *Dalihan Na Tolu* values can be done through giving hata guidance to the bride and groom during horja or to children at home as education so that they can fortify themselves from bad deeds" (interview with Sahala Siregar, 2022).

Hata guidance is used as a guide and guidance in behaving to shape moral character, especially *Dalihan Na Tolu*. Hata example of guidance given 'the position of parents *ngot manuturi, modom mamodai*'. This means when a parent is silent, he is an example (ethics), and when he speaks, his words are polite' (Zainal Hasibuan, 2022). In marriage, hata guidance materials are provisions for life as a new family, both in the form of what needs to be avoided and what needs to be done by the wife and husband. Both in the concept of custom and in religious language, this is usually our tradition in Mompang (interview with H. St Malim Naposo Harahap, 2022). Based on the results of observations in the research of giving hata guidance, almost all of those who talked about the content of the conversation around marriage guidance, sometimes researchers saw the bride and groom because all those present in the room participated in giving hata guidance according to their position in *dalihan na tolu*. As seen in the picture:



Picture 1. The parents of the bride and groom, as suhut, are giving hata guidance.

However, now the family is experiencing an education crisis; children are educated with smartphones, so they are no longer used to listening to guidance from parents" (Interview with Sahala Siregar, 2022). Zainal Hasibuan said, "The implementation of moral character values carried out to the younger generation by giving guidance directly, when the silence of his parents he becomes an example (ethics), when he speaks his words are polite and subtle" (Zainal Hasibuan, 2022). The manifestation of giving hata guidance is a manifestation of a form of affection for the boru child. Mora gives hata guidance with the intention that boru children have provisions to be used as new experiences in living a new life, so it is hoped that through hata guidance, boru children or brides are safe in running the household ark.

In addition, there is a way of implementation using *martarombo*, a procedure in Angkola to find out the identity of each speaker and the interlocutor. *Martarombo* is the key to cultivating character values in the *Dalihan Na Tolu* custom. This is because without being preceded by *martarombo* (asking the tribal identity and clan of both parties), the position in kinship will not be known. By knowledge *tarombo*, a person will know his position in dealing with or interacting with each other.

The habituation of marujar since childhood is one of the strategies carried out in Angkola society. Speech is determined by kinship ties through marriage, blood, or tribal ties (clans). Habituation of speech in custom *Dalihan Na Tolu* It is very vital and becomes the main key in determining the role and character that will be displayed in the form of behavior, as

Mora, Kahanggi, or child Boru So it will determine a different character value later. If it is wrong to call speech, it will also be wrong to position yourself as Kahanggi, Mora, or child Boru in social interaction. Therefore, the main key is to get used to opening conversations by interacting and asking for clans. The clan is the initial door to knowledge speech. As King Panobasan said: Binoto Marga Sobinoto, said. This means knowledge first what clan you can then know speech (Rambe & Alfikri, 2022).

In Angkola traditional marriage, a process must be passed by a girl who is about to get married. After the male side *ta'aruf*, (Hakimi dkk., 2024), the woman should ask for the blessing of the bone (mother's brother) to step up to the marriage stage (Sebyar, 2022). It is usually done by how the bride-to-be goes with her mother to the bone house to convey information that she is getting married; in Angkola it is called the *matobang* step. The bones give hata guidance on the intentions that will be done, and they are accompanied by the provision of a set of preparations for *beru* clothes and others according to the ability of the bones (uncle).

In the life of the Angkola Batak community, a philosophy is used as the purpose of the Batak people's life, namely 3 H, Hamoraon, Hagabeon, and Hasangapon (Simanjuntak, 2017). The implementation of these three character values is carried out through life motivation to achieve 3 H through hard work and sincerity of Batak people in pursuing the target to have *hamoraon* (wealth), *hagabeon* (heredity), and *Hasangapon* (honorary). For the 3rd Angkola community, the target is presented as the purpose of life for the Angkola Batak people. As Mr. Irwan Saleh Dalimunthe said, "I once conducted research when I was in charge of teaching Tapanuli Islam and Culture courses; Angkola Batak mothers worked hard to educate their children to have 3 H. So whatever she will do to achieve it. Since childhood, his children have been given confidence in life to be Hamoraon, Hagabeon, and Hasangapon. By studying hard, you will perform well, so getting a decent job will be easy. If a decent job has been obtained, then it will earn money and will become *hamoraon*, if *hamoraon* has been obtained it will be easy to find a good companion so that *hagabeon* is obtained. If *hamoraon* has been obtained automatically, people will respect us; that is the name *hasangapon*. To achieve that, all mothers in Angkola Batak will provide strong motivation so that their children always work hard have responsibility and strong enthusiasm even though they are single parents, but the target to achieve 3 H is not an obstacle for them".

From Mr. Irwan Saleh's explanation, it can be understood why the Angkola Batak people always want to work hard to find a livelihood. The 3 H principle is instilled through the motivation of the Batak people to be successful, rich, and honorable. This is usually also implemented through giving *pangupa* where one of the things served is a chicken egg, which means that the yolk is symbolised by gold, the Angkola people must work hard in order to collect gold which is one of the targets to reach *hamoraon*. Likewise, the principle of *hagabeon* is instilled in the hata guidance during the wedding ceremony of *maranak sapuluh pitu marboru sapuluh onom*, meaning *hagabeon*, should have a surefire child and *marboru na pohom-pohom* is the target of *hagabeon*. While *hasangapon* will be born if *hamoraon* and *hagabeon* have been obtained automatically, they will become *sangap* (honorable).

Based on findings through interviews with several informants, it was found that the implementation of moral character values based on local wisdom *Dalihan Na Tolu* was carried out gradually, since childhood carried out by parents. The stages carried out: habituation since childhood through *partuturon*, being brought to the bone house during Eid or deliberately visiting on ordinary days, by involving children in traditional *horja*. It is mandatory to become a member of NNB because the NNB program will provide real value for the younger generation directly involved in every *horja* activity. Explain the position and role of *Dalihan Na Tolu* according to their respective words. Can distinguish three different positions and roles with different characters. There are known stages in implementing character values in Batak. Just as King Sahala also accepted the stages of Development when he was a child, In Angkola society, the cultivation of character values is carried out gradually where each stage has the same goal even though the way taken by each is different, but the ultimate goal is to have the ability to be independent and responsible.

Angkola people's habit is socialising in *lopo* (village café). Returning from the rice fields or before going to the fields, fathers have a habit of sitting in coffee shops as a form of socialisation and social society. In order to respect *mora*, the *boru* (bere) child avoids not being in the same stall with *mora*. The following strategy is intended to implement the value of local

wisdom and respect marmora.

In community life is known speech for fellow community members *Dalihan Na Tolu*. Even if there are no written rules, everyone is used as a guide in making social contacts. However, for some families who do not use the kinship system that still runs with the *Dalihan Na Tolu* social system, some have left it because some family members marry into other tribes, automatically the designation of others will be determined based on their position in *Dalihan Na Tolu* is poorly understood.

The customary assembly implements the most significant values of the event in the *Angkola* community. All traditional assemblies cannot occur if they are not attended by *Dalihan Na Tolu*, who has a *hajat*. Therefore, the *Dalihan Na Tolu* kinship system is a prerequisite for implementing the customary council. The customary assembly is the culmination of events in all traditions. In the customary council, there is a process of learning and inheriting values, which is carried out and led directly by the King as an educator. Like a school, the King acts as a teacher, and the community is present as a student or student. Although unlike in school, the process, in all traditions, there is an inheritance of values, and customary assemblies are strategies to achieve learning objectives.

Through the customs and strategies of the customary congregation and the internalisation of character values based on local wisdom, *Dalihan Na Tolu* is passed on to the younger generation of the Suhut family, specifically and generally to the community. However, because the events of the customary congregation took place in a *horja* atmosphere, there was no interactive process or two-way learning. As Zainal Efendi Hasibuan said: “going through the *markobar* procession at the customary assembly is a strategy to include character values” (Interview with Zainal Hasibuan, 2022). While Irwan Saleh Dalimunthe, “The strategy that can be done is through the customary assembly at the time of *mangkobarkon* pangupa to the incense” (Interview with Irwan Saleh Dalimunthe, 2022). Martua Raja Harahap said the same thing: internalising *Dalihan Na Tolu* character values through traditional assemblies in various *Angkola* traditions” (Interview with Martua Raja Harahap, 2022). Furthermore, King Paruhum Harahap also said that through the customary assembly on *Horja Siluluton* and *siriaon* the strategy of internalising *Dalihan Na Tolu* character values was carried out” (Interview with King Paruhum Harahap, 2022).

Based on observations in *Horja Mangalap Panjangki*, *Haroan Boru*, and *Boru Marbagas*, *Siluluton*, researchers see strategies always carried out through customary congregations. Where every tradition of *Angkola Batak* must go through a traditional congregation procession, in each customary congregation encountered in this study, the Raja Adat poda said: Hata Guidance to whom is made an object in the tradition, for example, to the bride and groom at the wedding. It can also be to the child who received the derivation of the title of King from his opung who died on *Horja Siluluton* (Firma Harianja & Sudrajat, 2021).

In addition to the family and society, *Dalihan Na Tolu*'s values are also implemented in school. Strategies for instilling character values *Dalihan Na Tolu* It requires cooperation as well as school institutions, considering that the younger generation and children are also in the school environment for a time that is sometimes more than half a day, so it is necessary to cooperate in instilling this character value as formal education to teachers and through school culture (Situmorang, Tobok Luhut, 2022). There are several strategies that teachers can do in this finding, even though it is still a semester taught in schools, namely through the use of *Angkola Batak* language, local wisdom subjects, exercises Sincerely Marmora, introduction to attributes used in the *Angkola Batak* tradition, through traditional games, races, through events *Siluluton*.

To acculturate local values in the school environment, some challenges must be faced. One is the unsmooth implementation of these values, as conveyed by a teacher named Khairunnisa from SDN 200406. He highlighted several obstacles, such as the absence of complete learning administration tools for local wisdom subjects that had only begun to be implemented in the last semester. Khairunnisa said that the local wisdom curriculum is not yet officially available, making it difficult to make assessment indicators and evaluation of learning outcomes. Meanwhile, from students' perspective, the obstacles faced include the unfocus of students who consider the subject less serious, vagueness regarding KKM, and inadequate completeness of teacher handbooks. In addition, training for teachers who teach local wisdom subjects is also not yet available. The same thing happened at SMPN 9 Hutaimbaru, where a cultural arts teacher named

Heni revealed the difficulty in utilising musical instruments based on local *Angkola Batak* wisdom because no teachers could use them. All these obstacles show that implementing local values in schools still faces various obstacles.

The government has adopted a tribal Development strategy to internalise the values of local wisdom *Dalihan Na Tolu* (Simanjuntak, 2017). One of them is through counseling at the sub-district office, where cultural experts such as Mr. Zulman Khodri provide information and understanding to the community. However, Pak Zulman also emphasised that the government's efforts to preserve *Angkola* culture must be continued at the village level. According to him, the government's role is only limited to providing guidance, so it is necessary to follow up at the village level to implement these programs realistically.

The Padangsidempuan City Education Office has implemented various strategies. This strategy aims to minimise the negative impact of globalisation that can threaten local values. Local wisdom is internalised through a series of stages and concrete steps. One of the steps taken is procuring student books as handbook material in local wisdom subjects. This step aims to ensure that students have access to materials related to *Dalihan Na Tolu's* character values. Thus, students can learn and understand these values more deeply and apply them in everyday life. In addition, to maximise the implementation of *Dalihan Na Tolu* values in people's lives, the government made efforts such as dividing the level of learning local wisdom based on education levels, looking for the origin of the *Angkola Batak* tribe, appreciation to *Naposo Nauli Bulung*, traditional training for teachers, and creating cultural heritage.

b. The Impact of Internalizing *Dalihan Natolu's* Values on Moral Character Building

The impact of *Dalihan Na Tolu's* strategy of internalising the value of local wisdom on the moral character of the *Angkola Batak* community in North Sumatra simultaneously (together) between Family (X1), Community (X2), School (X3), and Government (X4) shows a significant influence on the character of *Naposo Nauli Bulung* with an R Square of 0.701 or 70%. Partially, the influence of each strategy can be explained as follows: a. *Dalihan Na Tolu's* local wisdom internalisation strategy in the family (X1) has a positive partial correlation coefficient of 0.426, b. *Dalihan Na Tolu's* local wisdom internalisation strategy in the community (X2) has a positive partial correlation coefficient of 2.80, c. *Dalihan Na Tolu's* local wisdom internalisation strategy in schools (X3) has a positive partial correlation coefficient of 0.313 and d. Local wisdom internalisation strategy *Dalihan Na Tolu* in government (X4) has a partial positive correlation coefficient of 1.080. Quantitative analysis of research data has met the requirements of statement item tests, validity, reliability, classical assumption tests, and multiple regression equation validity tests using F tests (simultaneously), t-tests (partial), and probability techniques. The results of the quantitative analysis concluded that improving the strategy of internalising the value of local wisdom in *Dalihan Na Tolu* will contribute to improving the moral character of the community. Therefore, integrated cooperation between families, communities, schools, and government is needed to develop more efficient and effective strategies for internalising the values of *Dalihan Na Tolu's* local wisdom. Revitalising moral character values in *Dalihan Na Tolu* local wisdom can be an effort to build the character of the *Angkola Batak* community, especially in *Naposo Nauli Bulung*, and can broadly strengthen the nation's character. The results of this study generate a hypothetical strategy in the form of internalising moral character in the local wisdom of *Dalihan Na Tolu*, which will be recommended to schools and character-strengthening institutions in society and government. This model will be translated into a guidebook as a guideline for internalising *Dalihan Na Tolu's* moral character values in various environments.

The impact of internalising local wisdom values *Dalihan Na Tolu* against character is that the morale of the *Angkola Batak* community still seems to be functioning well (Firmando, 2021). This is reflected in the character *Naposo Nauli Bulung*, which is still used as a benchmark for inheriting character values moral *Dalihan Na Tolu*, although their understanding of its scientific aspects may not yet be fully formed. Even so, in practice, people still uphold customs as part of their social system (Jafar & Asmara, 2022). In the research areas of *Angkola Julu* and *Hutaimbaru*, the values of local wisdom remain strong in the bonds of the local community. However, the survey results by Mr. Roni showed a shift in the understanding of speech from *Dalihan Na Tolu*. As revealed by Mr. Roni, few out of 100 children could correctly answer questions about their mother's brother or title. This shows a shift in the younger generation's understanding of the values of local wisdom.

Impact of internalising values *Dalihan Na Tolu* towards character building moral It can be seen through the finding that these values affect three characters. The main morals are respect, affection for Boru's child, and being vigilant in maintaining the relationship of the *sabituha* brothers (Pulungan, 2018). The internalisation of these values in the daily lives of the *Angkola Batak* community contributes to character-building strong and deep-rooted morale. The value of respect (Marmora) is reflected in the attitude of respect for parents, neighbors, and traditional leaders. By reinforcing this respect, people are more likely to value authority, respect social norms, and display respect in everyday interactions. The value of compassion emphasises the importance of paying attention to the needs and well-being of fellow family members and communities. People are more concerned and responsible for the welfare of others, thus building harmonious and mutually supportive relationships within the community. Be vigilant in maintaining *sabituha* sibling relationships (Manat mar Kahanggi or Mardongan Tubu) emphasises the importance of maintaining harmony and unity in family and community relationships. All three characters' main Moral, which is the result of internalising the values of *Dalihan Na Tolu*, will significantly contribute to character-building strong morals and quality in the *Angkola Batak* community. By reinforcing and practicing these values daily, individuals will become more skilled in dealing with moral challenges, strengthening positive interpersonal relationships, and actively building civilised and just societies.

Internalisation of values *Dalihan Na Tolu* significantly impacts character-building morals in the *Angkola Batak* community. The findings show that these values affect three main moral characteristics: respect, affection for children, and being vigilant in maintaining the relationship of *Sabituha*'s brothers. The value of respect is reflected in respect for parents, neighbors, and indigenous leaders, which impacts respect for authority and social norms. In addition, compassion emphasises the importance of paying attention to the needs and welfare of others, building harmonious relationships and mutual support. Vigilance in maintaining *sabituha* sibling relationships emphasises the importance of harmony in family and community relationships. All three characters' morals, the result of internalising the values of *Dalihan Na Tolu*, contribute significantly to character-building strong morals and quality in the *Angkola Batak* community. By strengthening and practicing these values, individuals will be more skilled in facing moral challenges, strengthening interpersonal relationships, and actively participating in building a civilised and just society.

In the context of character-building morals, the internalisation of *Dalihan Na Tolu* values has a significant impact. Character concept Morals are understood as abilities to respect the interests of others and adhere to values Morals, such as justice, honesty, and caring, are important foundations in forming good character (Asaad & Martial, 2021). The findings in this study suggest that high character performance is also required to achieve character high morale, especially in respect (Marmora) in the *Angkola Batak* community. Individuals in the *Angkola Batak* community show hard work and perseverance in earning a living and actively participate in the implementation of every traditional event (*Horja*) to achieve *Hamoraon* (wealth), *Hagabeon* (descendants), and *Hasangapon* (rewards) in their families, which are indicators of prosperous families according to Batak culture ((B. H. Harahap & Siahaan, 1987).

From the results of the analysis, it can be concluded that the strategy of internalising character values and morals based on local wisdom *Dalihan Na Tolu* has a significant impact on character improvement public morals (R. Hidayat, 2020), Especially Naposo Nauli Bulung (young people) who were the sample of the study. Statistical analysis shows that the simultaneous influence of family, community, school, and government variables reaches 70%. However, partially, the strategy that has the most influence on character change moral *Dalihan Na Tolu* is an indigenous community with a value of 2.80. Qualitative analysis shows the impact of local wisdom *Dalihan Na Tolu*. The most significant influence is the influence of indigenous peoples. Salient aspects in the strategy of internalising character values Moral is moral action with a high category, moral knowledge has a low category, and moral feeling has a medium category.

This is not in harmony with the theory proposed by Lickona that a person's moral behaviour is based on moral knowledge and strong moral feelings, which will ultimately result in strong moral character. Nevertheless, Indigenous peoples remain enthusiastic in carrying out customary activities in various traditions of value inheritance through *horja siluluton* and *siriaon*. To improve moral knowledge, it is necessary to revitalise it by finding effective and efficient strategies following technological Developments. However, King Hutaimbaru Mr. Paruhum Harahap, suggested that moral

knowledge cannot be fully derived through technology but through deeds and the cultivation of values through habituation and modeling. Thus, efforts to internalise the moral character values of *Dalihan Na Tolu* must be carried out holistically, involving cooperation between family, community, school, and government, as well as good deeds and modeling.

4. Conclusion

Implementing *Dalihan Na Tolu* values in the *Angkola Batak* community involves various institutions and diverse strategies, ranging from families, schools, and government to indigenous peoples. The role of the family is very important as the main agent in shaping the moral character of individuals, with various strategies such as respect *marmora*, *holong dohot manat markahanggi*, and habituation of *taronbo* speech since childhood. On the other hand, schools also have a significant role in acculturating local values, although they are still faced with obstacles such as the lack of an official curriculum for local wisdom and the need for training for teachers who teach these subjects. The government is also involved in efforts to preserve and internalise the values of local wisdom by adopting counselling strategies, procuring student books, and distributing local wisdom learning levels based on education levels. The impact of internalising *Dalihan Na Tolu*'s local wisdom values on the moral character of the *Angkola Batak* community still seems to be functioning well, despite a shift in the understanding of these values, especially among the younger generation. Values such as respect, compassion towards family members, and vigilance in maintaining sibling relationships contribute to building strong moral character and are rooted in the *Angkola Batak* society. The concept of moral character understood as the ability to respect the interests of others and adhere to moral values such as justice, honesty, and care, is an important foundation for forming good character in the *Angkola Batak* community. The strategy of internalising moral character values based on local wisdom *Dalihan Na Tolu* significantly improves the moral character of the community, especially *Naposo Nauli Bulung* (young people) as a research sample. Nonetheless, the analysis shows that aspects of moral action have high categories, moral knowledge has low categories, and moral feelings have medium categories; this is not in harmony with the theory that moral behavior is based on moral knowledge and strong moral feelings. Thus, efforts to internalise *Dalihan Na Tolu*'s moral character values must be carried out holistically, involving cooperation between family, community, school, and government.

5. Recommendation

The results of this research need to be followed up immediately by the Indonesian State Education Office, namely implemented in the form of a National curriculum because it can strengthen the national education system, which has implications for improving the character and morals of the nation's children. In addition, further research is needed on other customs in Indonesia so that they can contribute more to Indonesian national education.

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