



## ISLAMIC CHARACTER EDUCATION VALUES IN MANDAILING AND ANGKOLA COMMUNITIES IN NORTH SUMATERA PROVINCE

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**Abstract:** *Mandailing and Angkola culture are a culture that combines Islamic traditions and religions or is known as "Hombar do adat dohot ugamo" in their life. The existing Islamic character education values in Mandailing and Angkola communities in the North Sumatra province are constructed in such a way that the Mandailing and Angkola Communities' character is different from other communities. This research uses a method known as ethnography or participant observation. This method is also called the naturalistic qualitative method. This method is used to examine the ongoing process of cultural systems and social systems in the communities of Mandailing and Angkola. The values that grow and develop in the Mandailing and Angkola society cultures are: (a). Religius. (b). Kinship. (c). Holong and domu (love and unity). (d). Hagabeon (descendants). (e). Hasangopan (glory). (f). Hamoraan (honor). (g). Hamajuon (progress). (h). Uhum and Ugari (law enforcement and enforcement). (i). Pangayoman (protection), and j). Marsisarian (understanding each other).*

**Keywords:** Cultural Value, Islamic character, Mandailing and Angkola

### INTRODUCTION

The national character and identity development are a noble ideal that must be realized through the directed provision and sustainable education. Planting moral values, morals and manners as stated in the constitution the Republic of Indonesia Number 20 of 2003 Article 3 concerning the National Education System must be the main foundation in designing, implementing and evaluating the national education system. National education functions to develop the ability and dignified national character and civilization shape in order to educate the nation life, it aims to develop the students' potential to become faithful and fearful people of God Almighty, noble, healthy, knowledgeable, capable, creative, independent and become a democratic and responsible citizen.

Thomas Lickona (1991: 51) defines the character as "A reliable inner disposition to respond to situations in a morally good way." Next Lickona added, "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior". According to Lickona, noble character (*good character*) includes knowledge about goodness (*moral knowing*), then raises commitment (*intention*) to good (*moral feeling*), and finally it really does good behavior (*moral behavior*). In other words, character refers to a series of knowledge (*cognitives*), attitudes (*attitudes*), and motivations (*motivations*), as well as behaviors and skills.

From the understanding above, it can be understood that character is the human behavior universal values which encompasses all human activities, both in relation to God, with himself, with fellow human beings, as well as with his environment, manifested in thoughts, attitudes, feelings, words and actions based on religious, legal, punishment, cultural, and cultural norms. From this character concept, the character education emerged concept.

## **LITERATURE REVIEW**

Jalaluddin (2007: 202) explains that if culture as a blueprint for life or as a guide for people's lives, then in a religious community, devices that are generally and comprehensively as a life norm will tend to contain religious content. Thus, the relationship between religious traditions and culture is intertwined as a reciprocal relationship. The stronger the religious tradition in a society, the more dominant its influence role in culture will be seen. Conversely, the more secular a society is the religious traditions influence in people's lives will fade away.

Indonesia is a nation that is rich in cultural values. Because Indonesia has thousands of ethnic groups who live in the shared parts of the island. Indonesia has around 300 ethnic groups, each ethnic group has a cultural heritage that developed over centuries, influenced by Indian, Arabic, Chinese, European, and including its own culture, namely Malay. Examples of traditional Javanese and Balinese dances have Hindu cultural and mythological aspects, such as *wayangkulit* which show stories of Hindu mythological events of *Ramayana* and *Baratayuda*. There are also many dance arts that contain Islamic values. Some of them can be found in Sumatra such as *Ratéb Meuseukat* dance and *Seudati* dance from Aceh.

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DOI: 10.30575/2017/IJLRES-2019010412

These ethnic groups certainly have noble values that can be used as a reference in character education. A great nation is a nation that has strong character derived from the values unearthed from the culture of its people. The values of local wisdom are not obstacles to progress in the global era, but it becomes an extraordinary transformational force in improving the quality of human resources as a competitive capital advantage and comparative advantage of a nation. Therefore, extracting the local wisdom values are a strategic step in the effort to build the character of the nation.

Local wisdom is part of cultural construction. Local wisdom refers to various cultural riches that grow and develop in a society that is known, trusted and recognized as important elements that can strengthen social cohesion among citizens. Dominant local wisdom is still characterized by traditional values such as how a social group carries out the principles of conservation, natural resources management and exploitation. The realization of the local wisdom form which is a knowledge system reflection that originates from cultural values in various regions in Indonesia, indeed many have been lost from the memories of their communities. However, in some circles of the community even though it is incomplete or has been acculturated with new changes from the outside, its characteristics still appear and still function as a living guide for the community. (Masita, 2012: 305).

Exploration of the national culture noble wealthy, it's very necessary to be done, as well as trying to criticize its existence in relation to the necessity of change. The space for exploration and study of local wisdom is a separate guide for the nation's cultural treasures exploration in general. Local excellence is everything that is a distinctive feature of regionality that includes aspects of economics, culture, communication, ecology, religion, and others. Some experts say that local excellence is the earth produce, the art creation, tradition, culture, service, services, natural resources, human resources or other which are the advantages of an area.

Each regional culture owned by the Indonesian people has unique and different characteristics between regions. Indonesian society that develops among many cultures of course must preserve the diversity of cultures. If we look at one of the regions on the island of Sumatra, namely North Sumatra, then we will get a province that is rich in culture and ethnicity. Among the various tribes that live and develop in the province of North Sumatra is Batak tribe. Batak is one of the ethnic groups in this equatorial earth.

Ethnic groups categorized as Batak are: Toba, Karo, Mandailing, Pakpak, Simalungun and Angkola Batak. In everyday life many people associate the word "Batak" with "Tobanese people". On the other hand, other groups prefer to use the names of their subgroups such as Karo, Pakpak, Simalungun, Mandailing and Angkola.

Like other ethnic groups in this wealthy homeland, Batak people also have advantages and disadvantages, although these advantages and disadvantages are relative. Depending on which point we want to see it. Clarity elders say that if you are good enough, the bad can look good. Weaknesses, if you can say that, what we often see in the Batak people is that they tend to be rude, temperamental and for some people are not polite.

But Batak people also have advantages such as: honest, straightforward, open and not long-winded and convoluted. On the other hand for Batak people, children are very valuable wealth "*Anakhon hi do hamoran in au*". The nature of hard-working and hard-working establishments is applied by hosts to struggle and turn upside down so that their children can attend high school. It is said that ethnic Bataks include ethnic groups with the highest level of education.

The six batak sub-tribes in North Sumatra province have different characteristics, among of in terms of language, social system, and trust. The majority of Batak people are Christian. Batak races which are many Muslims are the Mandailing Batak and Angkola Batak. This is because at the beginning of the 19<sup>th</sup> century during the Padri War in Minangkabau forces attacked the Batak Land and carried out massive Islamization of the Mandailing and Angkola communities. Mandailing and Angkola ethnic culture combines tradition and religion: "*Hombar do adat doho tugamo*" (custom alongside religion) in his life.

According to Nasution (2005: 3), the nature of Mandailing people is like wandering, religious, critical, easy to adapt, dare to uphold the truth and have great shame (*parsulaha*). The nature of the Mandailing migrants has caused them to spread throughout Indonesia with various professions, even abroad, such as Malaysia, Saudi Arabia, Europe and others. So is the case with Angkola people. This is because the two tribes are in the same area.

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### **METHODOLOGY**

This study uses a method known as ethnography or participant observation. This method is also called the naturalistic qualitative method. This method is used to examine the ongoing process of cultural systems and social systems in Mandailing and Angkola communities in North Sumatra Province. This research focuses on the values that develop in the Mandailing and Angkola Communities in North Sumatra Province, the process of forming these character values that make the character of Mandailing and Angkola people different from the characteristics of other communities in North Sumatra Province.

Qualitative research produces descriptions or descriptions in the written form or verbal words from the actors' behaviors that can be observed from social situations. Furthermore the aim of qualitative research is to form rational understandings. Internal activities carried out in this study include observing people in their environment, interacting with them, trying to understand their language and interpretation of the surrounding world. In this case research collects various data and information through observation of the phenomena and meanings underlying them. Observation data and interviews will be explained in accordance with what is meant by the informant, the reasons that become the basis for doing something are then interpreted based on the intent and reason for the perpetrator.

There are several steps taken in this study:

1. Case study. Case study is a status research related to a specific or typical phase of the overall personality. Research subjects can be individuals, groups, institutions and communities. This research examines intensively the background and environmental interactions of the social units that are the subject. This case research purpose is to provide a detailed description of the background, characteristics and characteristics that are typical of the case, or the individual status which then from the above properties will be made a general thing. The case research results this is a generalization of typical patterns of individuals, groups, institutions and others.
2. Ethnography. To make a situation picture or event also makes predictions and gets the meaning and implications of the problems that you want to solve about racial and cultural differences. The research purpose is to make a systematic, factual and

accurate description, description or metaphor of the facts, characteristics and relationships between the phenomena investigated.

3. Descriptive method. Descriptive method is fact finding with proper interpretation. This method studies the problems that exist in society and the procedures that apply in society and certain situations, including about relationships, activities, attitudes, views, and the ongoing process and the effects of a phenomenon.

The data was collected using observation, interview and document research techniques. In analyzing the data the researcher uses qualitative analysis techniques with steps of data exposure, data reduction, and conclusion drawing.

## FINDINGS AND DISCUSSION

### The Origin of the Mandailing Name

Mandailing tribes are tribes that inhabit Mandailing Natal Regency, Padang Lawas Regency, North Padang Lawas Regency, South Tapanuli Regency, Labuhanbatu Regency, North Labuhanbatu Regency, South Labuhanbatu Regency, Asahan Regency, and Coal District in North Sumatra Province along with Pasaman Regency and West Pasaman Regency in West Sumatra Province, and Rokan Hulu Regency in Riau Province.

The origin history of the name Mandailing has been debated until now with various different versions. But it is dominated by two opinions. Originating from Mande Hilang (meaning missing mother, Minangkabau) and Mandala Holing, a name of the kingdom that has existed since the 12<sup>th</sup> century, extends from Portibi in Padang Lawas to Pidoli in Panyabungan. The Mandailing history documentation is difficult to obtain because even though there is a legacy of traditional characters, letters *tulak-tulak* and the *pustaka* book, it contains more about traditional medicine, the occult and even the interpretation of dream.

Mandailing history is actually more known from *Kakawin Negara kertagama* (Nagara Kretagama) or Desawarnana Book written by *Pujangga Majapahit Mpu Prapanca* (*Rakawi Prapanca*). He noted that in 1287 Saka (1365 AD) Majapahit soldiers mentioned a region called Mandahiling. Edi Nasution (2007: 11) states that the Mandahiling word is found in the 13<sup>th</sup> verse which reads:

*Kretagama* State Manuscript  
"Lwirningnusapranusapramukhasakahawat /

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*ksoniriMalayu nan jambimwanpalembang  
because I know about the Dharmacrayatumut, kandis  
be careful of how the ro is the right / Kampar  
mwani pane, kampeharwathawe  
mandahilingitumihanparilak / mwanibarat "*

According to Meuraxa in M. DolokLubis (1999: 13), the name Mandailing comes from the word missing (Minangkabau which means 'missing mother' and the word Mundahilang means also Munda who was displaced. The Munda nation is a nation that occupied North India. the arrival and exhortation of the Aryans around 1500 BC, the Munda people fled to the south, and after the occupation of the Gangga river valley, Munda people moved out of the Indian region towards Assam and Southeast Asia. Through the port of Barus on the West coast of Sumatra and continue the journey to an area which is then called the Mandailning (Cut Nuraini, 2004: 17).

There are also those who say that the word Mandailing or Mandahiling is thought to originate from the words *Mandala* and *Holing*, which means an area of the Kalinga Kingdom. Kalingga Kingdom was an archipelago kingdom that stood before the Srivijaya Kingdom, with the last king Sri Paduka Maharaja Indrawarman who founded the Dharmasraya Sultanate after being Islamized by the envoy of Caliph Uthman bin Affan in the 7th century M. Sri Paduka Maharaja Indrawarman was the son of Queen Shima. Sri Paduka Maharaja Indrawarman was later killed by Syailendra, founder of the Sriwijaya Kingdom in the 7th century as well. In the 10th century, the Chola Kingdom from the Tamil region of South India, with its king Rajendra attacking the Kingdom of Srivijaya and occupying the territory of Mandailing, which became known as AngChola. Ang is an honorary title for Rajendra. The Indian kingdom is thought to have formed their colonies, which stretch from Portibi to Pidoli. (Odin Siringoringo, 2014).

In line with the above, Mangaraja Lelo Lubis in M. Dolok Lubis (1999) explains that the name Mandailing comes from the word Mandala Holing, namely the name of the kingdom whose territory includes Portibi in Gunung Tua Padang Lawas to Piu Delhi (now Pidoli) in Mandailing. As the attack result by the Majapahit forces, the royal center in Portibi Gunung Tua was moved to Pidoli. The remains that can still be seen today are ancient temples that can be seen in Portibi. In addition there are also ruins of the temples in Saba Pidoli Monastery, Penyabungan and Simangambat Subdistrict, Siabu Subdistrict, which were destroyed during the Padri war by Islamic forces under the

leadership of Tuanku Imam Bonjol. The temples are called the *Biara* or *Biara* temple which are derived from the Vihara designation which is a worship place for Hindus.

The possibility that in the past the kingdom called "Mandala Holing" in South Tapanuli as stated by Mangaraja Lelo, it could be connected with Majapahit expansion to control the area or the possibility of the kingdom referred to in the *Negara kertagama* book as "Mandahiling". If the kingdom of "Mandala Holing" is connected to the temples in Portibi, it should be remembered that there are researchers who mention that the temples were built since the 10th century. And there are also those who call it in the 11th century. Some even call it the construction of these temples began in the 5th century. Until now there was no certainty about the construction of the temples in Portibi.

If the kingdom of "Mandala Holing" is identical to the region or kingdom of Mandahiling mentioned in the *Negarakertagama* book, then it can be noted that Majapahit's expansion of the kingdom occurred around the middle of the 14th century.

The words "Holing" are mentioned in the Mandailing community until now. These words are related to the words "Letter of Tumbago". But there is no sufficient information what is meant by "Letter of Tumbago Holing". According to Mangaraja Lelo Lubis, "Tumbago Holing's latter" is a letter made by The Hiyang Dipertuan Huta Siantar with the Netherlands. If indeed that is what is meant by "Tumbago Holing Letter ", it means that the letter was only born in the 19th century. Because in that its century the Dutch entered the Mandailing region. The use of the name "*Tumbago Holing letter*" for the agreement letter made by Sang Hiyang Dipertuan Huta Siantar with the Dutch in the past century, may be based on Hiyang Dipertuan for his association with "Tumbago Holing Letter " which might have been made during the "*Mandala Holing*" kingdom which is widely mentioned in the Mandailing community.

There is still other information put forward by Mangaraja Lelo Lubis about the origin of the name Mandailing. That is, the name Mandailing comes from the words "*Lost Mandala*". In this case it was explained that at one time the people of Mandala, namely the people of "*colling*" (rivet) inhabited the Mandailing region. When the Malays entered the area, the Mandala people (*koling* = *keling*) went to another place. Therefore the Malays say "*Lost Mandala*". And over time the designation changed to "Mandailing". (ArbainLubis, 1993: 23).

With this opinion, we are compelled to think, is it impossible that what is meant by the Mandala (*koling*) people are people who in the past came from Mandalay (*Burma*)



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to the Mandailing Region. And the people who came from Mandalay were none other than Munda's people who had originally fled from India to Burma because they were pushed by the Aryans like what was stated earlier in this paper. In this connection the name "Mandala" is close to the name "Mandalay". Besides the two opinions, Mandailing's name is also written on Tonggo-tonggo Si Boru Deak Parujar, a classic Toba literary book. But the facts on the Negarakertagama Manuscript made in the Majapahit Kingdom era (1350-1389) far provide more answers to the Mandailing people origins. (Zulkifli B. Lubis, 2013).

It should be noted that UNESCO, a United Nations Agency for Education, Science and Culture has established the Negarakertagama Manuscript as a List of World Memory together with the Diponegoro Chronicle, since June 20, 2013 at a session held in South Korea. Previously this manuscript was received by UNESCO since 2005 as MOW for Asia Pacific. The Negarakertagama manuscript is still stored in the National Library, Jakarta and in KITLV (Koninklijk Instituut voor Taal Land en Volkenkunde), the Netherlands. The Negarakertagama manuscript was discovered by a Dutch scholar Dr. J. Brandes at the Cakranegara Lombok palace before the palace was burned by Dutch soldiers (1893). In 1974 the manuscript was returned by the Dutch to Indonesia.

The origin of a group can also be seen from the *tarombo* (genealogy) of their clan. The Nasution clan (from ancestors named *Si Baroar*) and Lubis (from ancestors named *Namora Pande Bosi*) were the clans with the largest number of "followers". Mandailing people lower the clan based on their father's (patrilineal) clan. In addition to the Lubis clan, Namora Pande Bosi also has descendants who then wear the Pulungan and Harahap clans. Other clans known in Mandailing are: Rangkuti and Parinduri (having a common ancestor, Mangaraja Sutan Pane), Matondang and Daulae (having a common ancestor, Parmato Sopiak) and Batubara from their ancestors, Bitcu Raya. It's also known as Hasibuan, Dalimunte, Mardia, Tanjung and Lintang.

The physical conditions of the Mandailin and Angkola people give an indication that they are from different breeds. There are white people like Europeans, there are blacks like India and there are those who are slanted-eyed like China and there are those who have sharp-nosed features like the Arabs. This skin color is likely to be the origin of the Mandailing community that exists today. Then the tailings community is

heterogeneous (because it's not the same as its origin). It's until finally unity among the Mandailing people wasn't due to blood ties but because they felt like a shared affair.

All thoughts are still hypothetical and still require more in-depth research. Likewise, it's the origin of the Mandailing name. Therefore this problem can be placed as a challenge for Mandailing's sons and daughters for further research. Hopefully there are those who are interested in researching it, so that the origin of the Mandailing name does not remain a puzzle forever.

### **The Origin of the Angkola Tribes**

The Angkola tribe is an Indonesian tribe that inhabits the Angkola area in South Tapanuli Regency, North Sumatra Province. The name Angkola comes from the name of the river in Angkola, which is the river (*stem*) of Angkola. According to the story, this river was named by Rajendra Kola (*Chola*) I, ruler of the Chola kingdom (1014-1044M) in South India when it entered through Padang Lawas.

The area south of Batang Angkola is named Angkola Jae (Downstream) and north of Angkola Julu (Hulu). Then people from the Chola kingdom left Angkola at the time of the outbreak of leprosy. Oppu Refuses Maribu, whose surname is Dalimunthe, is the next figure of Angkola who appears after Rajendra Chola I's reign. Then for the first time he founded the *huta* (village) Sitamiang. Next is Pargarutan, which means the place to sharpen the sword. The date is the place to leave the day / place of the Batak calendar, and others.

Then other tribes entered from all directions to the Angkola territory. The clans who inhabit Angkola in general are Dalimunthe, Harahap, Siregar, Ritonga, Daulay, and others. Angkola got the influence of Islam from TuankuLelo who spread Islam on the Padri mission (1821) from Minangkabau.

Like Batak ethnic in general, clan tradition also develops in Angkola Batak tribe society. The clans found in the Angkola community are: 1). Dalimunthe, in the Sigalangan area - the surrounding AngkolaBatang; 2). Harahap, in the surrounding Sidempuan area; 3). Siregar, in the surrounding Sipirok area; 4). Ritonga, in the surrounding Sipirok area; 5). Daulay, at the Pintu Padang area - the surrounding AngkolaBatang; and 6). Pane, in the blood of Arse.

Some clans in the Angkola community were seen to still have kinship with the clans of the Toba and Mandailing Batak tribes. Historically the Angkola tribes are still

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related to the Toba Batak and Mandailing tribes. Currently the Angkola Batak tribe is developing and is recognized as a separate tribe, because they have their own cultural and linguistic traditions.

Between the Angkola Batak tribe and the Mandailing tribe, in terms of culture and language there are many similarities, so that among of Angkola and Mandailing people are sometimes rather difficult to distinguish. The Angkola language seen from the language is similar to the Toba Batak language and Mandailing language, but the difference can be seen from the dialectic intonation. The Angkola dialect sounds softer than the Toba language, but is slightly firmer and harder than the Mandailing dialect.

### **Character Education Values in Mandailing and Angkola Cultures**

Mandailing and Angkola culture combines tradition and religion of Islam, this is in accordance with the principle of their life "*Hombar do Adat Dohot Ugamo*" which means that all their cultural activities are based on Islamic values. So it is not surprising that the values that develop in Mandailing and Angkola are traditional values wrapped in religion. And indeed the Mandailing and Angkola people look better at carrying out the teachings of Islam better than the other tribes in North Sumatra.

Zulkifli Lubis, et al. (2012: 122) states that the implementation of the customary and religious principles side by side can be seen from the many sequences of Mandailing people's lives that still carry out the customary rules as traditionalized by their ancestors, and at the same time they carry out the teachings of Islam accordingly as regulated by sharia. However, in practice there are many aspects and custom elements that are contrary to Islamic beliefs and then adapted to the Islamic spirit, so that it can also be seen as a process of "Islamization" of Mandailing customs. Therefore, the Islamic side then tends to be stronger than the traditional side. This's common in the dynamics of processes of cultural change.

The Islamic character education values that exist in Mandailing and Angkola communities in Medan City, namely:

First, it's religious. Religious values include religious life, both Islam and other religions that regulate relationships with the Creator and its relationship with humans and their environment. Mandailing and Angkola communities are known for their devout Muslims. Elements of genuine belief or ancestral trust are displaced by the

Islamic teachings. Although the descendants' customs are still preserved, the rules of Islamic religious teachings are very dominant in regulating the social order of the Mandailing and Angkola communities. When there is a clash between the customs brought by the ancestors with the teachings of Islam, the Mandailing and Angkola people hold fast to the teachings of Islam. Islam that enters the South Tapanuli area is Islam in an evaluative approach not with an adaptive approach like what happened on the island of Java. So this causes Muslims in South Tapanuli to slowly abandon local cultures that are not in accordance with Islamic teachings. This is certainly very different from the Islamic entry approach to Java, namely by an adaptive approach that still leaves local cultures that are contrary to religion, such as offerings, trust in superstition and other mystical creatures.

Intensively religious teachings have been socialized to children since their childhood with full supervision. Among the teachings of religion (especially Islam) which is given is learning to read / recite the Koran since childhood. Learning worship is carried out at houses of worship. In the arrangement of marriage ceremonies religious nuances are quite prominent, as well as in the death atmosphere. Religious phenomena sometimes become stronger than indigenous phenomena. The appearance of religious nuances is more dominant in the Mandailing and Angkola communities because it is supported by religious education facilities namely the number of Islamic boarding schools in the area. It is known that 32 out of 70 Islamic boarding schools in North Sumatra are in the Mandailing, Angkola, Padanglawas, and Sipirok regions.

The evidence of the Islamic religion dominant influence in the life of MandailingAngkola people can be seen in the marriage / marriage that can be accepted there (although it is rare). Whereas one clan marriages, it's clearly prohibited in Batak custom, because it's considered discordant or incest. Accepted to marry together by them is clearly a strong religious belief that allows it. Who can be matched up and who cannot be matched is clearly mentioned in Islam, for example in the Qur'an the letter An-Nisa / 4: 23-24 clearly mentioned who is allowed to marry, there is no prohibition in marrying a couple, except their *muhrim*.

Second, it's kinship. The core values of Mandailing's community kinship are mainly realized in the implementation of *Dalihan Na Tolu* (DNT), where this kinship relationship is seen in the greetings that are good because of the connection of blood and marital relations. This kinship value is very pronounced if the Mandailing and Angkola

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people are abroad. They work hand in hand in facing life. One of the ways to form a kinship in Mandailing and Angkola communities on overseas land is to form various nomadic organizations. There are associations based on huta and clan, there are also other background similarities. This organization often uses the words family ties, unity, or *dohotanakboruna* clan. For example: Family TapanuliSialaSampagul (KTSS), Barumun Raya Family Association (IKABAYA), Padanglawas Family Association (IKAPALAS), Siregar *Dohot Anak boruna* clan, Parsadaan Harahap Dohot Anak boruna clan, Tapanuli Muslim Association, Mandailing Family Association (HIKMA) and others other. There is also a provincial scale such as the North Sumatra Muslim Family Association (IKMSU). The union organizations hold recitation meetings as well as gathering. There are meetings once a month and there are also meetings once in two months. One of the goals of the formation of this unity organization is to establish a kinship, friendship and talk about family development that is economic, health, and so on.

Third, it's *Holong* and *domu* (love and unity). The basis of the custom of Dalian Natolu as a living institution of the Mandailing and Angkola communities is *holong* (love and affection) and *domu* (unity). *Holong* (love and affection) between fellow humans gives birth to *domu* (unity) between one another. The existence of *domu* (unity) between humans proves that they live with *holong* (love and affection). In the lives of Mandailing and Angkola people, the term "*holong manjalahi domu, domu manjalahi holong*" is known (love will foster a sense of unity, and unity will foster a sense of compassion). Compassion in the context of Mandailing and Angkola culture is not only limited between humans and humans, but also between humans and other creatures with the Creator. It's with *holong* that *Dalihan Na Tolu* social system was built and all the relations surrounding it; with *holong* also the traditional rules were born how to treat other creatures.

Fourth, Hagabeon (descendants). Hagabeon's cultural value means the hope of longevity, many descendants, sustenance, good behavior and education. This cultural value has a meaning as a hope for longevity, to have offspring to good children and grandchildren. The desire of elderly parents in the Mandailing-Angkola custom is to marry off all their children and obtain many grandchildren. The happiness of the Mandailing-Angkola people is if they have many offspring. What's more if you have a son, because the boys here function to continue the ideals of parents and continue the

parents' ancestry. Because if someone has a son and marries has a daughter from another clan, their descendants follow their father's clan.

Fifth, it's Hasangopan. It is glory, authority, charisma and strong power to achieve glory. This value gives even more impetus to the people of Mandailing and Angkola, in this modern age to gain positions and ranks that give glory, authority, charisma and power. This value is what drives many Mandailing and Angkola people who hold important positions in the government at the National, Provincial and City / Regency levels.

Sixth, it's Hamoraan (honor). Hamoraan or property wealth is a cultural value that underlies and encourages Mandailing and Angkola people to seek as much property as possible for the welfare of themselves and others. Hamoraan (honor) according to the customs of Mandailing and Angkola is located in the balance of spiritual and material aspects that exist in a person (the life purpose in the world and in the hereafter are both achieved). The Mandailing and Angkola communities are to get the happiness of the world in the form of property wealth, thus encouraging the spirit to seek wealth for the welfare of themselves and others. And the Mandailing and Angkola people do not forget to prepare the honor of their life in the hereafter by worshiping and doing good to others through giving rather than receiving. The relationships' alignments are between humans and God, humans and the environment and humans with each other. A view that every action must be bring certain results. Good deeds will bring good results, while bad deeds produce bad results.

This value also encourages the Mandailing and Angkola Communities to become entrepreneurs in several fields, including: Chairul Tandjung (conglomerate, owner of CT Corp), Aburizal Bakrie, Nirwan Bakrie, Dr. Maslin Batubara, Raja Ali Lubis, H. Kolol and Abdul WahabLubis (3 ALS Bus businessmen brothers), Ivan Iskandar Batubara, and others.

Seventh, it's Hamajuon. It has the meaning of progress. The purpose of progress here is if someone who is studying or wandering to someone else's village or area and that person is successful and returns to his hometown and brings something new to his hometown. That is what is called progress that is something that is achieved from other people's areas. The cultural value of hamajuon is very strong to encourage Mandailing and Angkola people to migrate throughout the country. Progress gained from education and wandering to improve the standard of living inwardly.

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DOI: 10.30575/2017/IJLRES-2019010412

Eighth, it's Uhum and Ugari (law enforcement and enforcement). Laws are rules that encourage enthusiasm to uphold justice and truth. This value is absolutely applied in the culture of Mandailing-Angkola people, because this value contains the same good application and law enforcement to ordinary people and officials. Therefore, in general Mandailing-Angkola people are frank and what they are and do not like small talk.

Ninth, it's Pangayoman (protection). It is the value of the need for protection. Protection (protection) must be given to the community environment, the task is carried out by three elements of Dalihan Na Tolu. The pengayom task is mainly on *mora* side and those borne by Boru's children. In fact fellow elements of Dalihan Na Tolu are seen as having magical power to protect each other. The relationship of mutual protection is like a cycle of spider webs that binds all parties related to the customs of Mandailing and Angkola. In principle, everyone becomes the protector and gets protection from their fellowmen. Because they feel they have customary protection, Mandailing and Angkola people are not used to finding a new guardian. Correspondingly, usually Mandailing and Angkola people do not know the habit of begging for mercy / mercy or looking for a face to be cared for. Because it's actually the person who is protected is also protecting other parties.

And Tenth, Marsisarian. Marsisarian is mutual understanding, respecting, respecting, and helping each other. Marsisarian values are very important in the life of a community, because of course everyone has advantages and disadvantages, so what is needed is mutual understanding rather than looking for weaknesses. If there is a conflict between the lives of fellow citizens, what needs to be put forward is the marching principle. The marching principle is anticipation in overcoming fight / conflict.

Respect and kind for others must be done regardless of the degree, status, color, or work of that person. In a family usually consists of husband, wife, and children. Even in families in our community, it is not uncommon for other family members to live together. For example, other family members are such as grandparents, siblings from the mother / father, cousins, and the like. Among the family members there must be an attitude of respect and mutual respect. Realizing the attitude / behavior are one of mutual respect and response, among others, through attitudes, words and actions that are pleasant and beneficial. In the interaction between husband and wife, for example, a

husband is considered to respect and respect his wife if he fulfills his wife's rights and carries out her obligations as well as possible.

Islam strongly encourages people to respect each other. Respect for other people is based on a polite soul or almighty that can foster an attitude of respect for people outside themselves. These abilities must be trained in advance to educate the human soul so that they are able to behave as supporters. For example, when facing a particular problem together, one must try to give and receive advice, opinions, or advice from others that will be difficult at first. These attitudes and behaviors will be realized if a person has been able to suppress his personal ego through habituation and nurturing a sense of empathy through moral education. Furthermore, he will always be motivated to do good things to others.

## **CONCLUSION**

Indigenous peoples have high noble values and deep inner strength. These noble values and inner strength are indeed already imprinted and indeed are the souls of the customary law community itself. From that time, he was born until the end of his life these values flowed in his blood so that he could distinguish them from other indigenous peoples. These values are the ones that can shape the character of the indigenous people so that one tribe has a different character from other tribes. In the opinion of the author, this happens because of differences in the values instilled in their lives.

Likewise, it is also the Mandailing and Angkola tribes, they certainly have noble values that have been passed down from generation to generation, so that the Mandailing and Angkola tribes have different characters from other tribes in North Sumatra and Indonesia.

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Sumatera Province**

DOI: 10.30575/2017/IJLRES-2019010412

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