

Research Article

Children's Values and the Sustainability of Education in the Toba Community

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Received : January 9, 2025

Revised : January 26, 2025

Accepted : February 15, 2025

Available online : February 27, 2025

How to Cite: Rachman Hakim, Firman, and Mohd. Suhadi Bin Mohamed Sidik. n.d. "Children's Values And The Sustainability Of Education In The Toba Community". *Risalah, Jurnal Pendidikan Dan Studi Islam*. Accessed March 18, 2025. https://jurnal.faiunwir.ac.id/index.php/Jurnal_Risalah/article/view/1249.

Abstract: The Toba Batak ethnic group has a cultural philosophy to guide their lives. To achieve this philosophy they carry out education because they are aware that education is a step in achieving this philosophy. This research aims to analyze Batak parents' perspectives on education. This research method uses a qualitative method in the form of a literature review. Data collection in this research uses library research as literature material that can present data and is accompanied by supporting documents which are important references in this study. The results of this research show that Batak parents highly value education and will strive for education whatever the circumstances. Because for Batak parents, children are pride, honor, wealth and the most valuable possessions for the family.

Keywords: Perspective, education, Culture

Introduction

Education as a reference for the socialization of a culture. Education, simply and generally, is interpreted as a human effort to grow and develop innate potential, both physical and spiritual, in accordance with the values that exist in society and culture. Efforts are made to instill these values and norms and pass them on to the next generation to be developed in life and life which occurs in an educational process as a human effort to preserve life.

Education according to Jenilan (2018) is the basic capital for the growth and development of knowledge of every human being. The term education comes from

the word "didik", by giving it the prefix "pe" and the suffix "kan", containing the meaning of "action" (things, methods and so on). The term education originally comes from the Greek, namely *pedagogie*, which means guidance given to children. This term was then translated into English with education which means development or guidance. Without education, humans will not be in a better dynamic mindset and lifestyle from the start. Education is inherent in human growth and development. This is influenced by several natural and social factors which allow for impacts arising from everything humans receive from the surrounding environment.

Therefore, education is very important so that the process of growth in thought, intellectual and emotional patterns occurs. John Dewey (Hasbullah, 2005) said, education is the formation of fundamental intellectual and emotional skills towards nature and fellow humans. In other words, education can be positioned as a universal activity in human life. Without education, humans will not be in a better dynamic mindset and lifestyle from the start.

The country of Indonesia has various tribes or ethnicities that live side by side, where Indonesia is a country that is rich in culture and customs from Sabang to Merauke and each region has its own values and norms that apply generally to shape the character of its people according to its culture (Prakasih, Firman, & Rusdinal, 2021). The unity of human life and mutual interaction between each other according to a certain system of customs which is continuous and which is bound by a sense of shared identity is called society (Koentjaraningrat, 2015). Furthermore, Jenks (2008) said, culture is the entire way of life of a group and presents a condition of intellectual and moral development in society. Culture is formed from an organized group of people who have the same goals, beliefs and values, and is measured by its influence on motivation.

Indonesian society is a multicultural society that is rich in local wisdom values. Challenges and opportunities are certainly real in the development of the Indonesian nation (Datuk & Nobisa, 2021). The Batak tribe is the third largest ethnic group in Indonesia. Batak land is centered on Lake Toba and part of the Bukit Barisan mountains in North Sumatra province. The Batak tribe is an indigenous population originating from the province of North Sumatra. The Batak tribe is divided into six sub-tribes, namely Simalungun Batak, Pakpak Batak, Angkola Batak, Karo Batak, Toba Batak, and Mandailing Batak (Simanjuntak, 2012). One of the characteristics of the Batak people is that they always have a clan or family name. The surname is mentioned at the end of the name which is inherited based on the father's lineage or patrilineal lineage (Simangunsong, 2012). The Toba Batak tribe is the most famous Batak sub-tribe in Indonesia, so it is not uncommon for people to think that the Batak tribe only consists of the Toba Batak tribe.

Culture exists because of the existence of ethnic groups, where culture guides or guides the lives of these ethnic groups. In Indonesia, the ethnic group that stands out and is well known by other ethnic groups is the Toba Batak ethnic group because they have a "self-esteem" complex which is interpreted as the desire to be "number one". It can be seen that the Toba Batak ethnic group lives by moving around to maintain their lives and seek prosperity elsewhere (Kraemer in Pelly, 2013).

The Toba Batak tribe is very rich in cultural values, customs and philosophies or ways of life that have been adhered to by the community for generations. This philosophy of life functions as a basis for doing something. One of the life philosophies that is very well known among the Toba Batak people is *Anakkon Hi Do Hamoraon in Au*. This philosophy has meaning and greatly influences the thought patterns, attitudes, behavior and lifestyle of the Toba Batak people in general.

The importance of education is always related to the status and position of humans who are divided into the characteristics of various ethnic groups. The Toba Batak ethnic group has different characteristics from other tribes, especially in the field of education. The Toba Batak ethnic group really cares about education because it is based on the values of the Toba Batak ethnic philosophy of life which makes their descendants or children become reliable people. This statement is in line with Purba et al., (2017), that "The principle of their lives as they believed in the Toba Batak; that education is the only way to "glory of life" and change the fate for the better." This group believes that education is the only way to change fate for the better. It was further explained that this group could be a reflection of the success of Indonesian families with low economic conditions. This is an encouragement for success in the fields of education, science, social and culture.

The aim of this research is to analyze the Batak cultural background towards education. So researchers are interested in studying culture as an analysis of the Batak cultural background for research.

Research Method

The method used is a qualitative method in the form of a literature review. Researchers conducted a review of several literature regarding Toba Batak parents' perspectives on education. Data collection in this research used literature study. Library research or literature study itself is research that is based only on written works. The data needed in research can be obtained from library or document sources. Library research is research that examines or critically reviews knowledge, ideas or findings that are relevant to the research topic (Cooper and Taylor in Zamrotul Faiqoh, 2010). The data analyzed is secondary data obtained from literature relating to Toba Batak parents' perspectives on education.

Results and Discussion

Education is a step in achieving all the goals we want. Education can change everyone's way of thinking and status. By entering the world of education, everyone hopes to obtain high social status such as honor, wealth, position and power. The functions of education include efforts to pass on culture from generation to generation, teaching societal values and norms, promoting social mobility, providing graduation marks, job training, improving social relations, building national spirit and looking after children. Apart from that, education also broadens the horizons of views and increases critical power and attitudes towards matters related to all life (Spencer in Simanjuntak, 2011).

Character education is formed from these principles, namely polite, disciplined, honest, independent and loyal (Purba et al., 2017). Providing their

children with higher education and life skills that are useful for improving the lives of their children's generation. parents will try to educate their children to become people who can improve the dignity of their family. The importance of education for the Toba Batak ethnic group makes parents in the huta (village) and in the city compete to send their children to schools that are higher than themselves as parents. In other words, the Toba Batak ethnic group, whether from the rich, middle or poor social classes, both want their children to get the best education than themselves. They try to make this happen according to their respective abilities, meaning that there is no difference in attitude between educational groups in their efforts to send their children to school. Both uneducated and educated parents have a strong desire to send their children to higher schools (Simanjuntak, 2011).

In this case, the Toba Batak ethnic group does everything they can and tries hard to send their children to school so that the children have advanced thinking and are able to achieve the prosperity or power they want to gain from their cultural concept. Toba Batak culture has a role in the world of education, even since the child was born. Competition between clans in realizing the dreams of their descendants is part of the family's awareness as a foundation for personal development. Parents have given education to their children since birth by "imitating" their parents. The word "imitate" is widely assumed because it involves religious, moral, social values, knowledge and skills. Generally, boys will imitate their fathers who tend to be active outside the home, while girls will imitate their mothers in helping with household work, farming, or helping sell at the market (Aritonang, 1944).

One of the life philosophies that is very well known among the Toba Batak people is *Anakonki Do Hamoraon in Au*. The meaning of this philosophy is "my children are my wealth, my children are my honor, and my children are the most valuable price" (Ndona, 2018). This philosophy has grown and has taken root from generation to generation in the lives of Batak tribal families and has made this outlook on life a life goal. This philosophy was adopted in a song entitled *Anakkon Hi Do Hamoraon di Au* by Batak artist Nahum Situmorang. Until now, this song is often played in Batak community activities such as traditional weddings.

In fact, what is unique is that parents used to give money to children who were going to school outside the city while singing the lyrics of this song. The purpose of singing the lyrics of this song is that parents want to convey to their children that parents struggle, try to work day and night tirelessly to send their children to high school because children are wealth for parents. Even though parents are panting through mountains and valleys looking for provisions for family life, parents remain enthusiastic without giving up. The important thing is that children reach their goals, achieve their dreams and achieve success because children are an honor for parents. For Toba Batak parents, the greatest success in life is the success of their children. The success expected by parents does not only focus on economic and financial aspects but also on character. parents believe higher education is a means to achieve success. This can be seen how parents prioritize aspects of their children's education compared to other aspects.

Pursuing higher education is a matter of pride for the Toba Batak family. This can be seen from the display of graduation photos of family members in the living

room with nice frames and during the national selection moment to enter higher education, questions related to family members' graduation at universities and study programs are very hotly discussed both in the tuppuan and even in the church. Parents are open to their children's dreams, meaning that parents give their children the freedom to choose their dreams without intervention. Parents play a motivating role, providing consideration, direction and input, but it is still the child who makes his own choices. In this way, children are given trust and trained to be responsible for all their choices and actions. Parents are also very supportive if their children have to leave their hometown to go out of town or abroad and in terms of continuing their education or looking for work.

The Batak people have an understanding of success which is described by the trilogy, namely: *hamoraon*, *hagabeon* and *hasangapon* (Simorangkir et al., 2015). *Hagabeon* for the Toba Batak tribe is having offspring. *Hasangapon* is honor. One of the main ideals of parents that is transmitted to children is to have an honorable life, in this case it means having *hasangapon* (Dalimunthe & Lubis, 2019). *Hamoraon* literally means wealth. The meaning of *hamoraon* is the desire to have property and wealth. This is the reason why Toba Batak people are so persistent in making money (Barus et al., 2019). *Hamoraon* reflects the idea of abundant material conditions in one's actual life. *Hamoraon* is obtained through efforts to earn a living and get a good job so that you can be independent and have financial and material abundance. The meaning of the word *Hamoraon* in the *Anakkoki do Hamoraon* philosophy in Au does not only focus on material wealth but also on character. Education is not just teaching. Education is personality formation, value transformation and knowledge transfer. Cognitive and affective aspects are two important things in education (Nurkholis, 2013). Hope to achieve goals and dreams can be obtained through education.

Parents are fully aware that caring for, educating and guiding their children so that they are ready to face various challenges in social life is the parent's responsibility. Therefore, even though parents' lives are very simple, their children have to continue their studies in big cities and at a high level. Parents do not place limits on their children's education but instead provide them with full struggle for opportunities. Parents realize that education is a golden hoe for achieving goals in order to improve the standard of living and form a good mentality and morality. In general, the Toba Batak people to this day remain consistent that education is the most important thing and places children's education as a life priority (Simanjuntak, 2012).

Embedding social status in traditional activities and in the community environment is the final achievement of achieving the ideals of the Toba Batak people. Through education, people's opportunities to obtain *hamoraon*, *hagabeon* and *hasangapon* are increasing (Panjaitan & Prakoso, 2016). The principles of *hamoraon*, *hagabeon* and *hasangapon* raise public awareness to pursue higher education so that they will be taken into account in traditional activities and respected in social life. So it is not surprising that education among the Batak ethnic group is quite developed. The Toba Batak ethnic group is willing to have no assets, willing to borrow money for their children's education. They view education as the

best way to achieve *hasangapon*, and *hamoraon*, and children's education is the inheritance with the highest value in the future.

Research by Lubis et al (2019) states that the 3H principles of life (*Hamoraon*, *Hagabeon*, *Hasangapon*) also participate in shaping the character education of the younger generation so they can carry out their lives in achieving life goals effectively and efficiently. Hutahaeen & Agustina, W (2020) research results show that the cultural philosophy of the Toba Batak ethnic group can be said to be focused on the power and efforts to achieve *sahala* ownership and understanding of the *rajaw* man. What is stated in *sahala* is *hagabeon* (having offspring), *hasangapon* (honor achieved through education and experience), and *hamoraon* (wealth). And in the concept of the *kingly* man there is freedom in developing oneself, freedom in building a vision and pursuing life's ambitions.

Haloho (2022) the results of this research show that the *Anakkon Hi Do Hamoraon* philosophy in Au is still very attached to the parents of the Toba Batak tribe in Palangka Raya. This philosophy means that children are pride, honor, wealth, and the most valuable possessions for the family. Parents always instill this philosophy in their children from an early age, with the hope that their children and future generations will continue to carry the Batak family identity and internalize the values contained in the philosophy of the Toba Batak tribe in their lives.

CONCLUSION

The Toba Batak tribe is a typical tribe in North Sumatra. The Toba Batak tribe has different characteristics from other tribes, especially in the field of education. The Toba Batak people really care about the importance of education and want better education, so they choose to migrate to other regions with the aim of obtaining a more advanced quality of education.

There is a Batak philosophy which reads *Anakkon Ki do Hamoraon di Au* which is a philosophy that has been firmly held for generations by the parents of the Toba Batak tribe. This philosophy means that children are wealth, the most valuable treasure, honor, pride and invaluable wealth for parents. Therefore, parents struggle, work hard, be responsible, pray, and prioritize the higher education of their sons and daughters compared to other interests. Even though the Toba Batak tribe people have migrated to leave their hometown, parents have high hopes that their children and the next generation will remain proud to carry the Batak family identity and internalize cultural values and embody the philosophy of the Toba Batak tribe in social life.

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