

Dalihan Na Tolu: Vision Of The Integrity Of The Batak Toba Community And Inspiration For The Development Of National Unity

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Abstract

Article this speak about vision wholeness the painted Toba community in system kinship Dalihan na tolu, the one who was raised from results study field in the Toba community of Medan city , February-December 2021. Writing meant for find inspiration for development nationalism nation . Data collected past interview , observation and study literature , then analyzed with technique hermeneutics philosophy . The results of data analysis show that Dalihan na tolu is part from arrangement divinity highest , contains vision wholeness , which represents wholeness cosmos and universe, because that absolute created and immortalized for build existence and well- being live . Vision wholeness Dalihan na tolu make Toba people see fellow as family , avoid slavery and destructive conflict , adapt _ with progress and diversity at a time conformist with affirmative values . _ Vision wholeness Dalihan na tolu can inspire Public pluri religious and multi-cultural adults this for find dimensions divine and caring wholeness , build existence and well- being in wholeness nation .

Keywords : _ Dalihan na tolu, vision wholeness.

Background Behind Problem

Most people think unity nation is final. Unity nation by final juridical , however by socio-political , cultural and psychological always dynamic . Problem separatism and horizontal conflicts in various countries illustrate problem unity no once finished . Indonesia is experiencing struggle long related with unity nation . Various rebellion post independence , like Darus Islam/ TII (Nurmasari 2017) , Permesta (Maulida 2018) , PRRI, Party The Indonesian Communists (Soedarmo 2019) , the Free Aceh Movement (Husni, Jani, and Muthakin 2022) , the Free Papua Organization which until now Keep going

show ripple (Mardiani et al. 2021) , and the Republic of South Maluku, which since 1950 has overshadow the integrity of Indonesia from the Netherlands (Darnela 2022) . Indonesian Union experienced blow hard when province youngest , Timor Timor , in 2000 separated themselves and form a new country , Timor Leste (Simangan 2017) .

Problem disintegration also occurs at the global level . History is flawed separation Yugoslavia of the Soviet Union, year 1948 (Finland 2022) . Separation this bring Yugoslavia always is at in tension politics and attraction interesting between NATO and Pact Warsaw .

Failure glasnost and perestroika made Michael Gorbacov has also make member countries release self from the Soviet Union followed disbandment , December 25 , 1991 (Zubok 2021) . Yugoslavia has separated from the Soviet Union also experienced conflict bloody then disband after 83 years stand . Yugoslavia broke Becomes some small countries (Calic 2018) . Disintegration is also experienced Ukraine . Peninsular Region Crimea and the City of Sevastopol, 2014 annexed Russia (Kuzio 2018) . Problem disintegration recently also appeared in Spain . Declaration independence Catalonia, 2017, added barrage the length of the struggling autonomous region for separate self from the country of the matador (Hargreaves 2000) . Cultural differences , burden economy and spirit locality often Becomes reason movement separation self (Dermawan and Akim 2021) .

Problem disintegration actually the most occurs in the scope family , kinship . Disintegration on the scope this including problem classic and happening along history human . Disintegration on the scope this often triggered by scramble treasure inheritance , price yourself , reply revenge , and so on (Ndona, Mustansyir, and Munir 2019) .

Conflict and disintegration describe that unity is needs basic every community . Unity underlying existence nation , group Public (Student 2017) even individual (Ndona 2020) . Individual could realize selfhood and sustainability if is at in wholeness self , relationship with each other , the cosmos and above all with Transcendence (Ndona 2019d) . This thing cause integration and wholeness always underlying every nation and community . Every form disintegration is threat to existence nation and community , sustainability and achievement destination together .

Writing this want lift vision wholeness Dalihan na tolu underlying _ unity Toba Batak people as instrument solution conflict . System kinship Dalihan na tolu make whole Batak

residents are in one network kinship (Butarbutar, Milala, and Paunganan 2020) , has proximity relational , tendency for unite self , care for and develop union . Dalihan na tolu also make Toba society is rare involved in conflict that is destructively , and effective complete conflict by peace .

many parties has discuss about dalihan na tolu , including Ahmadi Armawi , 2008, dalihan na tolu and good governance in bureaucracy public ; Defri Elias Simatupang , 2017 Dalihan na tolu as frame three pillar development sustainable area Lake Toba; Muhammad Novriansyah _ Lubis , et al , 2019, dalihan na tolu as control social in progress technology ; Ruth Deborah Gosh , et al , 2020, dalihan na tolu in reconstruction based on theology Christian friendship ; Andri Francis Gultom , reflection conceptual Dalihan na tolu and porhalaaan on the Toba Batak ethnicity in perspective cosmology . Theme about conflict too many kinship talked about writer another . Writing this only focused on vision wholeness from Dalihan na tolu underlying _ unity and be instrument solution conflict social .

Method Study

Study use approach qualitative . Collected data obtained past Interview with the characters customs and observations to daily life and traditional rituals Toba community , Medan City and Deli Serdang, period July-December 2021. Data later analyzed with technique hermeneutics philosophy : vertehen , translation and interpretation (Ndona 2021b) . motion interpretation use pattern circle Paul Recouer 's hermeneutics , namely parts explain the whole , and the whole explain parts (Hardiman 2015) . This pattern put every data elements understood in context whole : historicity , consciousness general , structure society , culture , symbols and so on (Bakker and Zubair 2015) , so on the contrary whole understood according to elements . Analysis is also carried out with comparison

between data elements and sources , discussion expert and study literacy about Batak culture .

Dalihana Tolu – Wholeness Toba kinship

Toba people since born is at in circle kinship Dalihan na tolu. Circle kinship this consist from three element basic : hula-hula, dongan body and boru . Hula-hula is party giver female (mother / wife); boru : party receiver women ; and dong body : party clan in line father's lineage . Third element this sort of three furnace , dalihan na tolu, which forms wholeness life Toba society . Hula-hula, in meaning large including all the heavenly and the bound promise brotherhood (match) with party giver woman (Butarbutar et al. 2020) . The same principle applies _ with boru and dong tubu . This thing cause whole Toba people are in one network kinship (Simatupang, Peter, and Murniarti 2020) .

Hula-hula, in structure Toba 's kinship is in a position above ; please body be in position middle or center ; and boru be in position lower (Firmando 2021) . Existence as party giver woman put hula-hula in position above and represent divinity , origin basic life (Muda and Suharyanto 2020) . Donan body covers people Men in line father's lineage . Donan body no only sibling biological , but also the same clan and family clan , even in context marriage reach originating parties _ from mother or wife from the same clan . Group please body at parties called hasuhuton for show be at the center celebration or Sir party . System patrilineal make please body as center kinship . Imposition term please body want confirm party at the center _ come and be part from same body _ (Firmando 2021) .

Base pattern thereby many happened to the tribes archipelago . Community custom Jawawawo , Keo Tengah also have pattern base similar (Ndona 2019b) . Tribes in the community Jawawawo have origin different proposal , however _ unite ourselves in the same womb , ine we a mitu mite, ame we a dice fool (Ndona 2019d) Becomes one family big like inhabit one

home , a di'e sa'o , a tent god (Ndona 2019c) . Each ethnic group identical with parts from the same house . metaphor the body (body) wants describe wholeness party at the center _ kinship because unity origin proposal and part from the same body . depiction this point to vision Toba people for perpetuate unity circle center and impossible separation .

Unity Toba kinship also reaches hula and boru . Hula-hula, as origin from mother and wife who gave birth internalized as representation from divinity , debate origin basic life and resources all blessing (Butarbutar et al. 2020) . Hula-hula, because that Becomes focus wholeness please tubu . Unity please the tubu is also supported by boru . Boru as party receiver woman have obligation for support wholeness please body (Simatupang et al. 2020) .

Linkages hula-hula and boru no only cover party giver and receiver woman from nuclear family . Confidence about please body originated from the same womb , makes Toba people not only see sibling clans and clumps clan as brother , but also has implications for appreciation to hula-hula and boru from sibling clan as hula and borunya alone (Firmando 2021) . Hula-hula in position above also has please tubu , hula-hula and boru . Donan body and hula-hula from hula by automatic Becomes my hula ; whereas boru from hula be seninah or parallel paring _ with me . same thing happened to boru . Donan body and boru from boru I Becomes boru me and all hula from boru brothers Becomes parallel with I (Butarbutar et al. 2020) . Every Toba also inherits hula -hula and boru from parents , grandfather , clan , and family clan (Firmando 2021) . This thing cause whole Batak residents are in one relationship unrelated kinship _ end .

Toba society throughout life bound with wholeness complexity kinship Dalihan na tolu. Toba people are born no only as child from his father and mother , but as child or boru from something clan , and with alone Becomes please

tubu , bere , ilebere or hula from party certain . Relation kinship this will grow and become the more complex according to formation relation new because bond marriage and promise kinship . Marriage , relationship between clan and family clan , including inheritance promise kinship make everyone always _ is at in network kinship with whole Toba people . Toba people don't only born as a from one ethnic group but also be part from wholeness complexity net kinship Dalihan na tolu. This thing cause every Toba always have predicate or position certain when face to face with fellow Toba (Nainggolan and Pura 2020) .

Part from Wholeness Cosmos

System kinship Dalihan na tolu, for the Toba people it is determinism . Dalihan na tolu, isn't it something choice but decision that must accepted and mandatory lived . appreciation determinism Dalihan na tolu obey many expert sourced from confidence about wholeness cosmos . Toba people, like said AB Sinaga (Sinaga 2014) believes cosmos as wholeness with three section , tripolar: banua ginjang (upper world) as the divine world ; banua stick (world middle) as the area of life ; and banua put (underworld) as room darkness or crime (Ndona 2018) . Cosmology tripolar Toba now immortalized in miscellaneous object culture , such as structure home and ulos (Manurung, Lattu, and Tulus 2020) . Humans and everything life being in banua ngah , so that in one side always shaded by power divine banua ginjang , according to Toba genealogy is origin suggestion (Sinaga 2014) , source blessing and focus life ; but on the other side are in shadows strength banua toruh . Linkages Dalihan na tolu with tripolar cosmology of course character paradox . Hula-hula, on one pole , represent strength banua ginjang , because that called debate na tarida , who channel blessing divine (Ndona and Gultom 2019) . Boru , at the other pole indeed represent banua toruh , however no strength darkness or crime , but as supporter please body in banua stick . Boru is pole

supporting support _ strength wicked banua toruh at a time support banua stick (Miss 2019a) .

Wholeness Dalihan na tolu with thereby represent wholeness cosmos . Cosmos , though consist from three banua , however is one unity . The parts of the cosmos each other related , and harmony between regions of the cosmos is guarantee sustainability and well- being life (Ndona 2019e) . Traditional rituals Dalihan na tolu, on one side live relationships and reinforce wholeness Dalihan na tolu, but on the other hand also contains intention confirmation the whole cosmos (Ndona et al. 2020) . Cosmos must permanent intact because every rift have an impact on shock and cause havoc for life (Ndona, Mustanyir, and Munir nd) . Conflict kinship , especially with hula-hula and boru must avoided because will cause imbalance and tarnish sacredness cosmos (Ndona and Tibo 2019) . Vision alignment cosmos too often realized in various ritual action . Traditional Batak people , such as be delivered J. Pandiangan (in interview , 11 November 2011) has habit enter blood animal that will consumed to in soil as symbol submission life animal to Nagapadohaniaji , and maintain various form politeness natural for guard harmony cosmos (Bead 2018) .

Dalihan Na Tolu Value System – A Powerful Instrument Life

System kinship dalihana tolu strengthened with three score base : arrogant marhula hula (honoring hula-hula); manat medongan body (appreciate relationship clan) and elect marboru (love / take heart boru) . Toba people respect party hula-hula (Firma Harianja and Sudrajat 2021) . Term boast of course no could equated with the Indonesian word worship , which is usual devoted for the divine , also not could aligned with respect _ the usual worn to fellow human . Batak people also respect other people, especially people who are portrayed and those who are at the top , but the word sombah beyond the word " respect " . Use of the word arrogant of course paradox . Toba

people believe hula as Debate na Tarida , the visible God . urn or blessing become a word that is attached to the hula-hula. Hula-hula, for the Batak people is instrument blessing . Hula-hula indeed no God , but because position as origin suggestion mother and wife who gave birth , then Becomes Street thanks to the divine (Ndonga and Gultom 2019) . Batak people believe origin suggestion man from above , that is from fruit marriage Among creature divine , between King Ihat Human and Goddess Deak Parukar (Ndonga 2018) . All blessing life , for the Batak people comes from from Debate , origin suggestion life . Hula-hula, because Becomes origin from mother and wife who gave birth Becomes channel blessing divine . Hula-hula resembles a kinship priest . This thing underlying attitude boast to hula-hula , which is not only contain meaning “ respect ”, but also contains a pleading tone blessing .

Placement as Debate na tarida oblige hula present face divine (Ndonga 2018) . Term - elect marboru worn _ to boru describe obligation hula for love , protect and bless boru . Hula-hula, because represent the divinity that becomes origin life that brings urn (blessing) the divine . Confidence this make Toba people, especially situation special beg blessing (dodge urn) to hula. Hula-hula, for the Toba people is debate na Tarida , the visible God .

Toba kinship is also accompanied with manat mardongan body to sibling clans and parties who are in a position parallel . Term manat contain meaning " appreciate , be careful ". Manat mardongan body means be careful heart and appreciate brother in position _ _ same . Batak people, with manat mardongan body will guard harmony life with parties who are in a position parallel ; with boast hula _ will always is at in good relationship _ with hula-hula and the divine ; and with elect marboru will always develop character divinity and placing self as instrument Blessing , nurturing and loving boru . Life of the Batak people, with thereby always sheltered with

love and pour out blessings from above , hula-hula; accompanied from side , please tubu ; and supported from down , boru . Third score base Dalihan na tolu is guarantee instrument _ wholeness life Batak people .

Embodiment of Dalihan Value na Tolu – Struggle Existence Relational

Dalihan na tolu describe the vision of the Toba people who always wholeness oriented . _ Third score base Dalihan na tolu confirm that existence for Toba people can achieved in wholeness . Existence only could achieved if is at in wholeness kinship , and through wholeness kinship take part in wholeness cosmos and universe. Existence in wholeness requires the Toba people to align self with all relation kinship . Obligation thought values kinship intended for the Toba generation to perpetuate and continue turn on relation kinship as Street realization existence . Habit owe for implementation custom , like revealed in the saying "Batak people die " in custom ” (Saut Gultom in interview 15 August 2021), of course no only just to defend price self , but will for realize existence in wholeness .

Existence , with thereby character relational . Existence must pass Street relation with whole element Dalihan na tolu , and through Street that is at in wholeness cosmos and universe (Ndonga 2019e) . Individual Required maintain relation with all element kinship , including with the divine to guarantee harmony whole so that wholeness maintained . Obligation presenting all element kinship in every party customs , and maintenance values Dalihan na tolu clear point to absolute maintain wholeness . Tradition manamai who incardinate candidate bride from outside Toba to in one _ element kinship also describes meaning for avoid separation (Sinaga, Sauni, and Hartiman nd) . Wholeness of course no just gathering elements , but unity from whole . absence one or more element kinship cause lost wholeness and impact imbalance whole . Wholeness Required maintained for ensure

balance whole for the sake of selfhood and sustainability . Maintenance relation , with thereby no character partial , but covers whole (Ndonga et al. 2019) . Wholeness ensure individual could stand up with upright , because shaded from on with blessing divine (hula-hula) , flanked from side (please tubu) and supported from lower (boru) .

Question appears , does wholeness that only cover related parties _ relation kinship . Tradition of “ patching ” clan and manamai give indication about longing for involve party outside in kinship (Sinaga et al. nd) . Patches incardinating clan _ somebody to in clan certain , and the name that puts candidate bride on one element kinship , on one side mean guard wholeness relation kinship , but on the other hand open room for the other party for involved in wholeness kinship . same thing apply in mention of ale to friends outside _ kinship (Sihotang 2022) . designation this mean paradox , because in one party describe restrictions to party outside , but on the other hand shows longing for reach all party for is at in scope wholeness . designation ale-ale (friends) want describe that someone else, though no is at in kinship however not a foreigner , on the contrary part of " we ". Alienation , for the Batak people causes alienation . All must is at in unity , because ensure wholeness and existence .

Adat – The Uniting Instrument

Vision wholeness Dalihan na tolu turned on past various traditional rituals . Toba traditional rituals , both related with cycle life , like seven monthly pregnancy , birth children , marriage and death , as well as various other rituals, such as enter house new , thanks on success and application safety always emphasize aspect wholeness Dalihan na tolu. Cycle ritual repeat , in the Toba Christian community, increased with educated (baptism) and ascended (reception chrism) . Every ritual is mandatory presenting whole element kinship , celebrate and affirm wholeness

Dalihan na tolu. Objects and actions symbolic in each ritual confirms wholeness , and intention for take part in wholeness .

Wholeness look in presence every element Dalihan na tolu and communication symbol that represents whole from his share . Hula-hula who are present at traditional rituals no only cover nuclear family of party wife or mother , but represent all party , clan or clump clans that are in the same position . Vision wholeness is also visible with clear on habit summoning or exclamation to the sub- elements related , especially those who live in the village with the partying , hasuhuton . Summoning or exclamation even permanent conducted though parties related no be on location . The author , at the ritual of death Mother Marbun , on Jalan Balai Village , Sandpaper , watching party hula Marbun standing at the door house sorrow , deep silence night call colleagues family who live around the village of the deceased . Attendees _ answer it with gabe ma jalo horas for confirm presence shadow parties called and support _ to intention hasuhuton . Hula-hula represents whole from his share . Presence all subsections _ from hula-hula in traditional rituals sometimes character shadow , however permanent believed as presence real . The same pattern applies to dongan body and boru , which makes whole celebration custom surrounded by shadows presence whole element Dalihan na tolu.

Dimension wholeness Dalihan na tolu also emphasized in distribution jambar and panandeons . The core parts of whole meat animal slaughtered presented to hula as symbol respect , then shared to each sub element in excuse na tolu. Jambar , like said many party of course describe abundance (Simbolon 2015) , however meaning deepest of this ritual actually point to involvement all party in Dalihan na tolu on itensi hasuhuton . same thing occurs in division money panadeon . Meaning this background all the emotions that arise in the forgotten parties in distribution jambar and panandeons .

Affirmation wholeness in jambar and panandean culminating in the ritual of penglosan and confirmed with poda or advice. Pengulosa, in the form of dressing with cloth custom describe will hula to wholeness and safety for husuhuton and boru. Almost all traditional rituals accompanied with poda (advice) hula-hula and elders custom to hasuhuton for nurse wholeness Dalihan na tolu.

Wholeness Underlying Well-being

Toba people live wholeness Dalihan na tolu as focus well-being live. exclamation cheers on every meeting and gabema jaho horas on every traditional ritual describe hope that every relation kinship and traditional rituals produce blessing. Horas can interpreted peace prosperous; and gabema jaho horas means all something Becomes peace prosperous (Ndona 2018). Principles held _ is is at in wholeness so that bring welfare. appreciation this illustrated in symbolism deke, in the form of gift whole goldfish arranged _ _ to party boru (Yosefin Yola Rolita 2019). Whole goldfish arranged _ _ describe wholeness and harmony in order to become blessings and prosperity for boru. Accompanying words gift Deke confirms prayer and hope from party hula for wholeness and well-being for boru. Health and frequent success _ depicted as welfare. Symbolism Similar is also found in the Simalungun Batak with bird naniature and Batak Karo with bird sure.

Vision underlying wholeness _ well-being life is also realized in the purification ritual. Similar rituals called uis in the Karo Batak community, and ues in the Pakpak Batak community. Giving ulos from party hula describe blessing for boru. Giving ulos on marriage rituals, such as ulos pansamot, ulos lol, ulos todoan dan sahunti easy confirm unity couple bride and second family for produce blessing life (Siregar, Panggabean, and Hizriadi 2021). Meaning this look more clear in the accompanying words review bride new in the form of exclamation

prayer so that long age and many descendants. Mangulosi hamu hope long your age dapotan urn, tubuan child maho dohot tubuan boru. Songon toropny sign ni ulos on ma torop ni your pop tujoloan non (Lestari 2021). The same meaning also occurs in giving ulos sibolang, which confirms unity husband and wife; ulos start gabe on ritual seven month pregnancy as exclamation for warmth and strength of body and spirit si mother in give birth to life new; ulos holong which also confirms love (Siregar et al. 2021). Giving boras sipirnitondi that accompanies the penglosan ritual as if Becomes conclusion meaning of penglosan ritual. Party hula-hula, when sprinkle a little rice in to boru as symbol exclamation for prosperity, strength soul, age long and abundant fortune, "mamora ma hamu" madingin, lelung ma hamu mangolu." Pengulosa symbolizes the union that brings life and well-being (Simatupang 2016).

Ponds and Monuments – Immortality Unity

Vision wholeness Toba society continues until room death. The pond that became room burial for whole generation family, and monument as funeral bone bones ancestors clear describe will for perpetuate wholeness family. corpse member noble family (has _ grandchildren) and saur matua (all child has married) buried in one room pond, and after stay bone bones raised to monument family (mangocol holi) (Hutapea nd). Burial in pond and raise bone bones ancestors to monuments, such as be delivered Togar Nainggolan of course describe respect to ancestors and thanks on blessing prosperity (Nainggolan 2007), however unification corpses and bones bones in one space also confirms smelting individuals in wholeness family. Pond and monument contain vision for perpetuate wholeness family. Existence pond and the monument show that wholeness, for Toba people don't limited by space life. Wholeness must also reach to the realm of death. Dead no end

wholeness , but recover wholeness . Ritual of planting flower beside _ pond at funeral rituals confirm life in death . Wholeness , for the Toba people to reach room death . Dead precisely recover wholeness . Transformation to dimensions spirit and engagement in the world of divinity make wholeness more full . Ritual of chomping holi clear describe moving whole _ increase . M crank holi describe recovery wholeness from all hurt consequence weakness humane .

unification in pond and monument believed ensure wholeness cross generation and period life . Whole generation family must put together in the same space . Generation successor will also cheers to pond and the same monument , which requires deliberation , work same in implementation and financing . All accompanying rituals making pond and monuments , as well as activities pilgrimages and various other rituals, besides involvement party Suhut (generation successor from line descendants male), also includes party boru and hula-hula , so return reinforce and strengthen unity kinship .

Dalihan na Tolu in the Stream Modernity and Multiculturalism

one _ strength vision wholeness Dalihan na tolu lies in survival in time movement . Vision wholeness this no eroded by development modernity and the insistence of multi- culturalism mature this . Toba society remains sustain in kinship and life values Dalihan na tolu in the middle trend pragmatism , pragmatism and hedonism Public modern . Vision Dalihan na tolu still _ sustain in trend conformist multi- ethnic society mature this . Toba people in one party adapt with progress of the times and accept presence various other cultures, but on the other hand still maintain vision wholeness , and animate values Dalihan na tolu . Toba people are also at peace even adapt with cultural diversity , such as illustrated in tradition coronation clan ,

manamai and insertion element other customs on marriage different tribe , however whole motion adaptation permanent maintain wholeness Dalihan na tolu (Sitotus 2006) . Coronation clan , manamai and insertion element another custom , in one party describe openness and giving room involvement to party outside , but on the other hand permanent maintain wholeness excuse na tolu. Openness and involvement party outside no crack , otherwise maintain wholeness Dalihan na tolu. Toba people also adapt with progress of the times, such as look in use building party , catering , use modern money and materials as object symbol in communication between elements , simplification of traditional rituals , adoption children , including part from adaptation with trend Public more modern _ emphasize effectiveness , practicality and results . However all form adaptation permanent is at in room wholeness Dalihan na tolu.

Trend modern Toba society involving _ self in organization social based kinship , the usual called Union Help Helping (STM) give vitality alone to dalihan sustainable power na tolu (Maryam Pane 2019) . Every Toba family took part on three up to five STM, such as STM Semarga (please tubu) , STM hula-hula, STM bone , STM seopung (one grandpa), and so on . Mature this STM involvement has been reach huta (village) and religion. Celebrations in STM is also fixed maintain structure and animate values kinship . Opt-in in various community social this describe Toba people's longing for always is at in wholeness Dalihan na tolu . The trend is the same in young people overseas . Most people young Toba overseas looking for parents lift and organization clan as receptacle for shelter and interact (Resdati nd) .

Wholeness - Underlying Primordial Vision Existence

Dalihan na tolu describe that unity has Becomes primordial vision mostly ethnic group nation in the world. Humans , like said Ernst Cassirer,

since beginning has use various symbol for align visible elements _ broken up in natural universe (Cassirer 2021) . Harmony will ensure wholeness . Wholeness will save life from chaos and guarantee continuity (Ndona 2019b) . System kinship Dalihan na tolu, referring to the thoughts of Karl Jaspers including symbols beginning (Jaspers 1959) as a drawing model universal image and shape structure base (Ndona 2019e) . Structure base this , in history give birth to symbols new , like ulos , jambar , tor-tor, parjambaran , and so on for reinforce and develop wholeness .

Most community religious also have structure base that describes vision wholeness . Judaism and Christianity including community that has structure base that describes vision union , including wholeness cosmic . Teaching Jesus about the kingdom of God (Matthew 5-7) and theology civitas Dei Augustine (Ndona 2021a) clear point to vision for unite whole generation human and cosmic with values divinity (Ndona, Siagian, and Habeahan 2021) .

Vision similar too much found in the Batak sub- tribe . Karo Batak Community , Simalungun Batak, Pakpak Batak , also the community Nias which is on the island opposite also has vision like immortalized _ in various object culture . Tradition bird naniature (Simalungun), manuk sure (Karo), fish Jungle (Pakpak), zimbi (Nias) is clear describe the same vision . The intention behind objects and actions symbolic this is alignment with wholeness kinship , society and the divine , for the sake of restoration cosmos , safety and well- being life (Ndona 2018) .

Vision wholeness is universal phenomenon . Symbols in various community traditional most related with vision for maintain wholeness cosmic . Existence statue god paired sky _ with goddess earth , myth marriage Among creature sky with population earth , also symbols related with boundaries room komos : upstream and downstream , head and tail , mountains and

sea , east and west , north and south , is description by associative and polar for perpetuate wholeness (Ndona 2019d) . Cosmos must permanent whole , heaven and earth must united , upstream and downstream must meet , so life could happen . Wholeness must permanent maintained so that life could Keep going in progress (Ndona 2019e) .

Must fight for wholeness give impression that individual could influence wholeness community and cosmic . Individual of course have influence to wholeness community , including kinship , however is individual take effect to wholeness cosmic ? Symbols on some community traditional look indicates linkages this . Some symbolic rituals in society Keo , South Central Flores looks show linkages this . Prayer spell in the ritual of development house offering , sa'o en'nda , structure milestone peo , and nutmeg ritual piye pu'u , like revealed in research author 2018 clear show intention for unite heaven and earth in matrimonial relation , ine them ame god or pregnant mother _ great and great father (Ndona 2019c) . Individual of course no could lower sky or raise earth so that united , but by symbolic calling for to Nga'e mbapo , power god who rules heaven and earth to unite whole power divine universe natural for produce life and well- being .

Wholeness , share Public traditional absolute fought for because underlying existence . Existence , for the Toba people and the tribes traditional only could occur in wholeness kinship , which represents wholeness cosmos and universe . System score in Dalihan na tolu: arrogant marhula- hula, manat mardongan body , ele marboru describe must for always is at in harmony with the divine , origin suggestion life and resources all blessing ; brotherhood with each other , and protection to the party below . _ _ Wholeness , share Public traditional ensure existence and sustainability live . The phrase "Batak people die " in custom " want " describe must undergo custom to keep wholeness .

Based on Divinity Highest

Toba people, like most Public traditional base wholeness to divinity . Story Toba genealogy which refers to divinity highest , Opung start Nabolon as beginning start all something show that divinity also underlies wholeness cosmos (Sinaga 2014) . PH. L. Tobing , for example say that start Nabolon who made the world above , banua ginjang , and the middle world , banua stick . Not so clear about origin suggestion of the underworld , banua toruh , however story about conquest start Nabolon to sea nautical and dragon Pardoha who rules the underworld clear describe that the underworld also exists in power start Nabolon (Nainggolan 2012) , but also underlies whole power divinity in the three regions of the cosmos (Sinaga 2014) . Strength gods and ancestors who inhabit the whole cosmos originated from start Nabolon . The whole cosmos is the order of creation , which if referring to the opinion Mircea Eliade came from from the sacred (Eliade 1959) . WB Kristensen also emphasized the same thing , "Order of the Cosmos " is the divine order ”, because that is theophany (Sinaga 2014) . Confidence this on a lot ethnic group nation depicted in figure god certain . Theophany make trust Toba traditional approach the principle of natural monism Java (Christianto 2020) and many ethnic group archipelago (Ndona and Tibo 2019) . The whole cosmos infused by various strength real divine _ focus on one source , Mulajadi Nabolon .

Kinship is part from divine order . _ Dalihan na tolu, together with other elements in cosmos , including custom is arrangement from start Nabolon . L. Schreiner, personally Specific say that custom comes from Mulajadi Nabolon and have has been with him since beginning start . Order kinship Dalihan na tolu and custom given by Mulajadi Nabolon for maintain His existence in cosmos and life (Sinaga 2014) . According to AB Sinaga , belief this immortalized in various symbols , such as ulos and hood (Sinaga 2014) . System kinship and custom , because originated

from divinity highest , have primate , then Required executed and perpetuated . Loyalty to kinship and implementation custom determine existence human : life and death (Tampubolon 1964) . Fundamentals Dalihan Na tolu and customs to the Mulajadi Nabolon , on one side confirm sacredness , and on the other hand necessity perpetuate . Dalihan na tolu come and take part in divinity highest , because that wholeness , everything appreciation and embodiment in custom will ensure existence start Nabolon (in cosmos and life) as well as continuity life " hangoluan " tous hamagoan ” , which can interpreted polite in custom bring life , and underestimate cause destruction (Sinaga 2014:107) . Maintain wholeness Dalihan na tolu and make it happen custom , like said AB Sinaga will protect cosmos from chaos and life from destruction (Sinaga 2014:107) .

Fundamentals wholeness in divinity the highest also occurs in many ethnic group archipelago . Indigenous people Jawawawo , Keo Tengah, Flores, for example , put base wholeness community custom on union whole power divinity Nga'e Mbapo overcoming _ sky and underlying earth (Ndona et al. 2020) . Unity that illustrated in relation matrimonial between sky with earth , and immortalized in artifact peo (Ndona 2019d) , traditional rituals and architecture house traditional , especially house offering , sa'o end (Ndona 2019e) . The Javanese people also have tradition outpouring victim 's blood ground (at least in the nutmeg ritual pije pu'u peo) parallel _ with the same practice in the community pharmaline , Toba . This ritual , like revealed in bhea pije pu'u peo : " you know mbasa land , you don't know the message our or “ describe intention recovery wholeness order and sacredness cosmos to guarantee existence life (Ndona 2019b) .

Javanese people also have vision similar . Term bopo sky and mother earth parallel with appreciation Public Jawawawo about relation matrimonial union between heaven and earth .

Symbols house , things heirloom , kind food in rituals and so on always focused on recovery harmony cosmos (Mayblin and Course 2014) . This ritual have intention for recovery wholeness cosmic . The victim 's blood directed to God, however behind that contained mean for harmony cosmos and recovery congregation . Ordinary Toba Ritual started with gondang originally intended _ to the debater for emphasize unity with the divine underlying unity cosmic and kinship .

Fundamentals wholeness in divinity make Toba people and many ethnic group archipelago looking at divinity as origin suggestion basic . Batak mythology tells that the ancestors of the Toba people come from from marriage Among two creature divine , King Ihat Mani and Goddess Deak The purported _ lowered grandfather start Nabolon (Sinaga 2014) . Toba people with confidence this looking at all Toba people as family and part from Batak kinship . Confidence this return confirm obligation for maintain wholeness kinship . Same pattern found in ancient Israel . Two mercy the tribe of Israel, according to many expert have origin different suggestion _ (Sitorus 2019) , however integrate self in one container , Israel or Jacob . Same pattern happen to society custom Jawawawo (Ndona 2019d) . Joined tribes _ in community this have origin different proposal , however _ unite themselves on the same parent , our ine a metu mite, ame we a dice fool (we come from from one parent black and one champion red) . Fundamentals origin propose to divinity cause various community this live sacredness wholeness and prohibition all form disintegration (Ndona et al. 2020) .

Implication Vision Wholeness and Inspiration for Development Wholeness Nation

Vision wholeness Dalihan na tolu, in the middle various threat disintegration nation mature this could Becomes inspiration for development wholeness nation . Every nation have interest to

wholeness nation . Wholeness ensure existence and sustainability nation . There are several aspect vision wholeness Dalihan na tolu who became illuminator in development wholeness nation mature this . **First , the foundation existence and wholeness nation to divinity .** Toba people, so do most Public pluri religious , with different forms and languages _ live divinity as origin basic and basic all something . Toba people 's appreciation of start Nabolon who became source and base wholeness Dalihan na tolu and order custom could Becomes inspiration for modern mature this for live divinity as origin propose and base existence nation . appreciation to origin suggestion and basis divinity implications for sacredness wholeness nation . appreciation sacredness wholeness give birth to love to homeland , and absolute for perpetuate . Sacredness , absoluteness and immortality , for Public religious always sourced from divinity . This thing could Becomes footing for Public religious mature this for perpetuate wholeness nation , take care arrangement and everything instrument civilization nation .

Indonesia is one of the countries that place divinity as base existence nation . Statement " up " blessing the grace of God almighty ” in paragraph third opening constitution base confirm God's will as focus state establishment . Formula " Top " the blessing of almighty God ” , in one party confirm sacredness and determinism nation , and on the other hand oblige whole element nation for maintain wholeness , cultivate love to homeland , and involvement in development nation . Sacredity wholeness nation bring the citizens see all involvement build nation and all sacrifice for the homeland is calling holy . Sacredity wholeness will give birth to soul heroism that looks all difference as wealth , and cultivate all potential , ambition , interest for development nation .

Second , develop existence in wholeness . Development Public modern , in one party be

marked with various skills outside ordinary that produces discoveries new and works big (Tjahjadi 2007) , but on the other hand often accompanied with personal and group ambitions for realize existence in freedom without limit , which if left could threaten wholeness nation . Vision wholeness Dalihan na tolu Toba people give inspiration for Public modern that all form actualization self , embodiment skill , effort creation and work big especially in realize hamoraon , hagabeon and hasangapon must permanent guard wholeness and care order . Modern society , in one party , with various progress big , including in realize various potency humanity , actus humanus Keep going explore and be creative , often demand welfare , guarantee social , freedom absolute ; and on the side On the other hand , state administrators experience various limitations in realize well-being nation . The government is also limited for realize perfect justice _ for whole element nation . Limitations cause development must conducted by gradually . state this cause pending elements _ in development looking at as injustice , which can triggers envy and resentment , as well as realize ambition politics and economics with release self from wholeness nation . Vision wholeness Dalihan na tolu give inspiration for Public modern for realize existence in wholeness nation . Dalihan na tolu show that separation no Street going to existence but destruction . History proves that all motion going to disintegration always accompanied with damage , spill blood and casualties (Cordner and Tidball-Binz 2017) . Intelligence , effort inventions and works creative of course must valued as God 's gift for progress nation , because that all form embodiment must permanent nurse arrangement and everything instrument civilization , and see all limitations state administrator as space and call for participate in development as well as sacrifice for the motherland . This thing require every element nation , especially generation young for conform

with order and values sublime that forms civilization together (Wulandari 2017) .

Mature this Toba people are also faced with various difference choice politics , religious denomination , competition economy and so on (Aritinang 2021) . Interesting thing that religious differences , choice politics , interests economy no crack wholeness kinship (Sitanggang 2021) . Problem religious fanaticism , competition politics and pressure economy sometimes hurt relation kinship , however no crack wholeness kinship . Toba people put wholeness kinship above _ choice politics , religion and competition economy (Butarbutar et al. 2020) . This thing cause Toba people , though spread over various cities and countries with all difference permanent maintain wholeness kinship . state this Becomes inspiration for Public pluri religious and multi-cultural adults this for looking at fellow inhabitant different nation _ choice politics , faith religious , in the middle competition economy as sibling in kinship national and global. wholeness will permanent elected in all difference .

Third , welfare - oriented together . dalihan sustain power na tolu because orientation kinship it's on welfare , like revealed in the word horas dan gabema jaho horas , also various symbols and rituals. Dalihan na tolu, in one party ensure existence in wholeness , and on the other hand gives room welfare . Dalihan na tolu is integrity that guarantees existence at a time blessing welfare , mamora . Dalihan na tolu is arrangement divine , because that Becomes circle wholeness blessings , urns . Dalihan na tolu is circle full covered _ with blessing divine for well-being live .

appreciation about circle blessing Dalihan na tolu can give inspiration for Becomes wholeness nation as scope prosperous blessing _ whole element society . Prosperity and independence since beginning became the main motive that inflamed the founders nation fight for independence and integration elements nation in

the integrity of the country. Independence and prosperity until now , in the middle dynamics social , political and economic still Becomes power sustain nation . Excitement forwarding existence in wholeness nation caused elements find prosperity and independence in room wholeness nation . This thing oblige all elements , especially state administrators in whole motion and policy always welfare oriented _ community , bonum commune. Country must give room for whole element for exist , realize equal potentials and opportunities _ in state management .

Fourth , avoid from destructive conflict . _

Toba people, like other communities are also experiencing various conflict , including the scope kinship (Siahaan 2018) . Saut Gultom (in interview 7 October 20) says that difference opinion about procedure custom , division jambar , tarombo , division inheritance , including difference choice politics , religion, pressure economy , sometimes cause tension parties related , however the conflict _ no cause action destructive . This thing caused Toba people 's appreciation of values kinship : arrogant marhulahula, elek marboru and manat mardongan tubu . Toba people when face to face with surnamed party _ hula will behave boast , give in and avoid dispute ; and when face to face with boru will marelek , take heart ; and on time face to face with equal parties _ with tongan body will manat , be careful and take care harmony relation . Everyone Toba takes part in kinship Dalihan na tolu , so will always put forward values base this when face to face party another . This thing cause difference opinions and disputes no cause destructive conflict . _

Third score base Dalihan na tolu be inspiration for whole element nation for put forward values base state in relate and solve conflict . Conflict of course has Becomes part from life together , including in maintain wholeness together .

Conclusion

End discussion could concluded that system kinship Dalihan na tolu is part from arrangement divine highest , Mulajadi Nabolon , because that have dimensions sacred and absolute . Dalihan na tolu contains vision wholeness Toba society , which represents wholeness cosmos and universe. Toba people, go from vision this , see that maintenance relation kinship and implementation the accompanying custom is Street embodiment existence and well- being live . Vision wholeness Dalihan na tolu make Toba people see fellow as family , spared from slavery and destructive conflict , adapt _ with progress of the times and cultural diversity while permanent maintain values wholeness . Pluri society religious and multi- cultural mature this , in the middle turmoil social economy could study from vision wholeness Dalihan na tolu for find dimensions divine in existence nation , care for and find existence yourself and fight well-being in wholeness .