

Reconstruction of Dalihan Na Tolu in Batak Culture Towards a Practical Theology Relevant to the Task of the Church

Rahmat Hasudungan Nainggolan¹, Binur Panjaitan², Arip Surpi Sitompul³

^{1,2,3} Program Study Doctor Of Theology Postgraduate Program Institute Of Christian Religion Tarutung , Indonesia

Corresponding Author: rahmathasudungan@gmail.com

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Abstract. The role of *Dalihan na tolu* is something that cannot be separated in the life of the Toba Batak indigenous people. In his role with the task of the church, *Dalihan na tolu* can go hand in hand in proclaiming the truth of God's Word so that customs and Christianity become one and form new habits, new customs, which are based on the love of Christ. The problem that will be discussed is the reconstruction of *Dalihan na tolu* in Batak culture towards practical theology that is relevant to the task of the church. The approach method used in this research is a qualitative research method, while the research approach used is a qualitative research approach with the technique of "Observation, interviews, documentation, triangulation/combination". The data used are secondary and primary data. The results show that in the life of the Toba Batak indigenous people, the role of *Dalihan na tolu* greatly enhances the cooperation of the respective roles of the elements of *Dalihan na tolu*, namely Somba marhula-hula, Manat mardongan tubu, and elek marboru where these elements are very important and should not be forgotten because it has become a furnace or three supporting stones. The customs carried out prioritize worship and adopt the concept of friendship and kinship in Christianity, namely love and sacrifice.

Keywords: Batak Culture, *Dalihan na tolu*, Reconstruction.

I. INTRODUCTION

The Batak tribe is one of the tribes found in North Sumatra, Indonesia which has a life order that is regulated according to the customs made by the ancestors of the Batak tribe from the beginning. Based on the language dialects used in daily life, the Batak tribe in North Sumatra consists of six sub-tribes namely Batak Karo, Batak Simalungun, Batak Pakpak, Batak Toba, Batak Angkola, and Batak Mandailing. [1] Batak people have a high level of adherence to the customs made and inherited by their ancestors from the past until now. Custom for the Batak tribe is the law of life that is carried out in everyday life both in the family environment and in the community. Custom for the Batak tribe is its soul. That is why it is not surprising that the daily life of the Batak people is very thick with its customs. Batak people strongly uphold Batak customs for generations and serve as guidelines and philosophies of life in society. [2]

The entire life of the Batak people is patterned on the customs they adhere to. Starting from human birth to the end of his life (death) all cannot be separated from the customs that are packaged in traditional ceremonies, [2] such as marriage, death ceremonies, ceremonies to occupy new homes, and the highest is the philosophy of *Dalihan na tolu* Batak society adheres to three socio-cultural traditional thoughts, namely traditional belief systems, strata and social systems, and customs systems. [1] The strata and social system that applies to the Batak community is an order that regulates and controls the relationship system in society, both those who are close relatives, relatives, extended, clan brothers (*dongan sabutuha / dongan tubu*) and the general public. The social structure owned by the Batak community is essentially based on the clan social system. [1] This social system among the Batak people is called *dalihan na tolu*.

Dalihan na tolu means three stoves. *Dalihan na tolu* is the basis of life for the Toba Batak community which regulates their society in relating and behaving to every layer of the Toba Batak community wherever they are. *Dalihan na tolu* literally means three stoves or stoves made of three stones arranged symmetrically to jointly support the cauldron when cooking. *Dalihan Na Tolu* is a form of parable of the life of the Toba Batak community based on three main elements in community life, each of which has its own function and role in a person's social life by custom. *Dalihan Na Tolu* will be seen through the marriage system. This means that kinship through marriage will clearly show the position of *Dalihan Na Tolu*.

Dalihan Na Tolu consists of three (3) elements, namely: First, *Hula-hula*. *Hula-hula* is a relative from the wife's side. For the Batak community, *hula-hula* has the highest and special position and gets respect. In society, it is believed that *hula-hula* is a source of blessing or people who play a role in blessing. The special treatment to *hula-hula* and the existence of this belief is reinforced by the proverb *somba marhula-hula* (bowing down to the wife).[1] That is, respect and bow to the wife's family of origin, namely the wife's surname, mother, grandmother, to the next degree either down or up. And in Toba Batak society, the position of *Hula-hula* is in a higher functional position.

Second, *Dongan Tubu*. *Dongan Tubu* are siblings, surname brothers or one blood from the father's lineage. To strengthen this brotherly relationship, the proverb *manat mardongan tubu* (be careful and wise with your relatives) is used. *Manat mardongan tubu* means to be careful and prudent in maintaining harmonious relationships with brothers and sisters according to

the paternal/patrilineal lineage, i.e. brothers and sisters who are of the same family as us or one ancestor in a broader sense. One father is called (sa ama), and one ancestor (sa ompu) or even another clan but still in one clan group with us, and this often happens if someone has been overseas where he has lived in an environment that has mingled with other clans and even other tribes. Dongan tubu is our friend in carrying out traditional ceremonies. Every Batak person, especially the Toba Batak, thinks that if someone does not want or feel they do not need a dongan tubu, they are considered a person who has lost their origins or identity as a Batak. This brotherly relationship is also bound by a traditional saying that reads "sisada sipanganon, sisada hailaon", meaning one in food, one in poverty. This proverb reminds dongan tubu to always be careful to maintain harmony among brothers and avoid conflicts in the family.[1]

Third, boru. Boru are relatives from the husband's side. Boru have submission to hula-hula and hula-hula has the right to order them and boru have the obligation to obey. Boru will feel honored if ordered by the hula-hula in a Batak traditional event. Conversely, boru will feel humiliated/ignored if they are not involved according to their duties and functions. Thus in Batak custom there is a saying "elek marboru" (persuading boru).[1] This means being nurturing towards the family and clan of the one who marries the daughter/son-in-law. Boru is a party of another clan who marries a girl (woman) from another clan. Both in the downward and upward degrees. Such as the sister of our father, grandfather, and so on. This boru party usually takes part in the affairs of a traditional event such as providing food and so on. From the three elements of Dalihan na tolu that have been explained, it can be understood that Dalihan na tolu is believed to be the order of life of the Toba Batak people.

With the philosophy of Dalihan na tolu, it provides hope for the community to achieve happiness in the form of honor in a person in a society. In the life of the Batak community, Dalihan na tolu is used as a social benchmark that creates an attitude of tolerance, respect, respect and help. Dalihan na tolu is a philosophy that is firmly held by the Batak tribe wherever they are, even this philosophy is very embedded in the life of the Batak people, both in customary behavior and in social behavior. The hope is that the value of Dalihan na tolu is not only a basic principle for the Batak tribe, but can also be reconstructed by all Indonesian people who adhere to any tribe.

Many Batak tribes have embraced Christianity since the Gospel was preached to the land of Batak. According to data from the Central Statistics Agency (BPS) 2020, the number of people who adhere to the Batak tribe is 8,466,969 people spread throughout Indonesia (Kompas.com) including Padangsidimpuan. The author's hometown, Padangsidimpuan has a very important history in pioneering si suan boni (planting seeds) of Christianity in Southeast Asia. Not many people know that the first Christian, Jacobus Tampubolon also known as Jason Tampubolon, (as well as many who call Simon Siregar), who received guidance from Rev. Gerrit van Asselt, together with five friends worked on the construction of a cross road between Sibolga and Padangsidimpuan. Clearly, in the early period (1857-1878) of the Christian mission in Batak land, the people of Padangsidimpuan should not be underestimated. The people of South Tapanuli are Sitastas Nambur Sibungka Pintu (pioneers of door-opening dew).

The entry of the Gospel into Batak land put Batak people who truly believed in the Lord Jesus Christ in a dilemmatic position, where on the one hand they were required to obey the Gospel in full and on the other hand they lived in society with all its customs. As a result, there are Christians, who have believed in Jesus Christ, who choose to continue practicing customs and there are also those who choose not to practice Batak customs at all. This difference of opinion has actually occurred since the ministry of I.L Nomensen until today[2]

The existence of differences among Batak Christians regarding the meaning of Batak customs themselves, often causes tensions in society where there are pros and cons regarding rejecting and accepting Batak customs themselves and this has been going on for a long time, where a phenomenon that occurs in society, namely a group that not only does not practice customs but opposes even more to the elimination of custom itself. We can see this in the book *The Gospel and Batak Custom* written by Mangapul Sagala, where writings have appeared both in the form of books and magazines that oppose Batak custom. For example, the writing of Rev. A.H Parhusip in the book: "Jorbut Ni Adat Batak Hasipelebegun", Edward B Hutaauruk: "Batak Customs from the Perspective of Christian Faith and the Word of God", Henry James Silalahi: *A Gospel View of Batak Traditional Ceremonies*, A.E. Sihombing L. Toruan: "Jesus Christ Do Na Margoar". According to the group that opposes this custom, Dalihan Na Tolu is seen as something negative and dangerous. Apart from the above literature, the author also observed that there is a church in Padangsidimpuan that teaches its congregation not to follow and implement Batak customs in their daily lives or in society or anti-custom. With several reasons, namely, adat is a ceremony that contains elements of sipelebegun / haholomon (darkness), adat is sourced from humans and not from God so it is not obligatory to follow or do. There is an understanding of Dalihan na tolu where in Dalihan na tolu there is a saying somba marhula-hula which is believed to be a form of worship to hula-hula which is considered the same as worshipping God. In another sense, hula-hula is equated with God because it uses the word somba/worship to hula-hula. In addition, there are words and practices in the implementation of customs by Boru, namely folding hands and ten fingers in an attitude of worship to hula-hula and completed with the words: "Marsomba ma hami sampulu jari-jari pasampulu sadahon simanjujung" (We worship ten fingers and eleven heads). These attitudes and actions are classified as idols. According to them, the dalihan na tolu philosophy of somba marhula-hula contradicts the truth of God.[3] The view in dalihan na tolu of hula-hula mamasu-masu which means that hula-hula is the source of blessing is seen as depriving God of the right to give blessings. Only God blesses people and is the only source of blessing.

The church's teaching to the congregation to stop practicing adat has had a negative impact on family relationships, especially close families. Family members who practice adat or who agree with adat even though they have accepted the gospel

feel that they have lost their siblings who no longer practice adat. They consider that their beliefs (people who are against adat) deliberately break proud relationships within the family and community. That is, for the Batak community, adat is a point of pride and if a family does not follow it, it will give a sense of disappointment to other families. For example, if someone wants to get married, taking a daughter from a family that no longer practices adat (anti adat) and the man wants to carry out the usual marriage customs, of course this will not be done because the woman does not agree. For the man, this is a disadvantage because for the Batak people (the man) doing a traditional feast is a debt or mandatory. The marriage may not happen because of differences in custom. Or if the girl still wants to get married and agrees to be carried out by custom, then the guardian for the girl is another family who is of the same family as the girl instead of her parents. Of course, this will hurt the girl's heart and give her a negative experience of not having her parents present at her wedding.

Based on the description above, the author wants to reconstruct Dalihan na tolu, analyze how Christian theology views the meaning of Dalihan Na Tolu for the implementation of church duties. For this reason, the author formulates the title of this research as "Reconstruction of Dalihan na tolu Through Practical Theology and Relevance to Church Duties".

II. METHODS

In this study, qualitative methods were used, often called naturalistic research methods, because the research was conducted in natural conditions. Qualitative methods are used because the problems to be described by researchers are temporary, complex and dynamic [4]. This study uses qualitative research methods with a phenomenological approach. This approach was chosen so that participants' experiences can be explored to be more revealed so that the description of the informant's experience with Dalihan na tolu in Batak culture towards a theology of practice relevant to the task of the church in Padangsidempuan can be clearly illustrated. In addition, this research explores, analyzes and directly describes the phenomenon of informants' experiences that tell about Dalihan na tolu in Batak culture towards practical theology relevant to church duties as freely as possible from an intuition that cannot be measured directly [5]. The method used in this research is purposive sampling where informants in this research are chosen deliberately and those who really understand the problems studied and with certain considerations for the accuracy of the data to be obtained. Certain considerations are people involved in the elements in the church which are the target of the reconstruction of Dalihan na tolu itself, namely traditional leaders in Southern Tapanuli (TABAGSEL), church pastors and ordinary people regarding the nature of the implementation of Batak toba culture and practical theology relevant to the task of the church in Padangsidempuan City. The research informants are divided into:

1. Key informants, namely those who know and have the main information needed. The key informants in this research are:
Church pastor
2. In this case, the supporting informants are traditional leaders in South Tapanuli (TABAGSEL).

This research was conducted in the municipality of Padangsidempuan, North Sumatra Province. The location selection in Padangsidempuan City is considered very appropriate for reconstructing Dalihan na tolu to obtain data on the implementation of Toba Batak customs. Because the city of Padangsidempuan is an area whose population is not only the Toba Batak tribe but there is the angkola tribe, Mandailing, as well as a small part of the Karo tribe.

The time of implementation of this research activity was carried out since

In qualitative research, the research questions are organized according to the subfocus and described in the form of questions. Even so, there is no standardized format in the preparation of interviews, because it is very likely that additions or subtractions will occur when researchers conduct interviews in the field. This is the flexibility of the qualitative approach.

The data collection method in this study was carried out in a natural setting (dealing directly with informants) and researchers asked questions based on questionnaires that had been prepared by researchers. The data source is primary data (informants directly provide data to researchers).

In this study, researchers will explore the type of qualitative data related to the research focus being observed. The data sources in this study are primary and secondary data sources. Primary data are the words and actions of interviewees or observers who are the main data sources in this study. Other data sources are secondary data taken from written data, recordings or photographs through the following data techniques:

- a. Direct observation by observing and recording the implementation of the traditional wedding party of the Toba Batak Tribe.
- b. Interview technique Interview technique is a process of question and answer between researchers and informants with the aim of obtaining direct understanding information.
- c. Documentation is needed in the form of books, journal articles, magazine articles, photos and videos, as comparative material to analyze and interpret the nature, form, function and meaning of the implementation of the traditional wedding feast of the Toba Batak Tribe and Christian theology.

Data collected from in-depth interviews were then made in the form of transcripts. The transcripts were then simplified in the form of a matrix. The matrix was then searched for keywords. The validity test was carried out using data triangulation techniques. [4] The triangulation process is by crosschecking. The crosscheck consisted of data crosscheck, observation and document review. Source triangulation is crosschecked with other informants by involving peers who did not participate in this study to examine the validity of the data.

The triangulation process is carried out continuously throughout the process of collecting data and analyzing data, until one day the researcher is sure that there are no more differences and nothing else needs to be confirmed to the informant. According to Miles and Huberman, qualitative data analysis techniques consist of several stages, namely:

1. Data reduction with category coding.

Is a form of analysis that sharpens, and organizes data in a good way. The method taken is to read all transcripts and then code them, namely by making symbols made by researchers and having meaning based on topics in each group of words, sentences, or paragraphs from the transcript which are then grouped into categories and looking for relationships between these categories.

2. Data Presentation

Data presentation is processing semi-finished data that has been uniform in written form and already has a clear theme flow into the categorization matrix. In this study, the data is presented in the form of a brief description (narrative) of the research variables. Through the presentation of the data, the data is organized, and arranged in a relationship pattern, so that it is easy to understand.

3. Drawing Conclusions

In qualitative research using content analysis, researchers will compare the results of interviews from key informants, namely church pastors with the results of interviews from supporting informants, namely traditional leaders in South Tapanuli (TABAGSEL) who are involved in the elements in the reconstruction of Dalihan na tolu itself which is the target of Batak culture towards practical theology relevant to the task of the church itself, namely the church in Padangsidimpuan City.

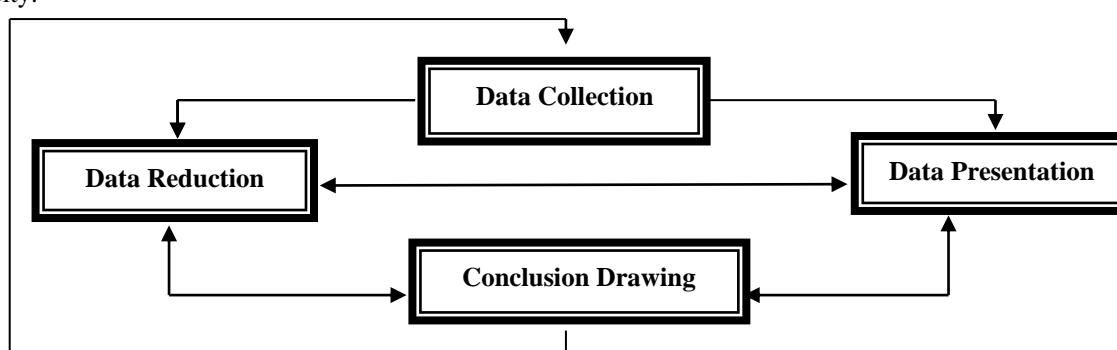


Figure 1: Research Method of Flowchart

III. RESULTS AND DISCUSSION

1. The Basis for Reconstructing the Philosophy and Role of Dalihan Na Tolu Relevant in Batak Traditional Marriage and Relevant to Practical Theology

The Dalihan na tolu device has a different role and position. Each device has its duties in supporting or making a wedding party go well and not experiencing any obstacles. If done to be relevant and by the Word of God based on the theoretical basis above, the church must reconstruct Dalihan na tolu in Batak culture (Batak traditional marriage) towards a practical theology that is relevant to the task of the church. The basis of the reconstruction is as follows:

1) Dalihan Na Tolu Philosophy Does Not Violate the Gospel Rule and the Role of Dalihan Na Tolu Does Not Displace the Role of God.

None of the three elements of Dalihan na tolu should replace God's role and make themselves the source of blessing. There are several aspects in the process of understanding Dalihan na tolu in Batak culture, namely community understanding of the philosophy of the role of Dalihan na tolu in Batak traditional marriage and community understanding of the role of Dalihan na tolu in Batak traditional marriage.

If in Batak customs there are elements that conflict with the Gospel, then the custom can be modified and directed so that it is by the teachings of the Gospel. It should not be done where the gospel is sacrificed just for the sake of customs. Based on the results of interviews, observations, and documentation studies, it can be explained as follows:

a. The Batak Christian Community's Understanding of the Dalihan Na Tolu Philosophy in Batak Traditional Marriage

The understanding of the Batak Christian community about the philosophy of Dalihan na tolu in Batak traditional marriage according to the reconstruction of Dalihan na tolu which is relevant to practical theology. The results of in-depth interviews with several informants, namely:

"Yes, I have heard and have seen about the philosophical order of Dalihan na tolu. From what I have seen so far, Dalihan na tolu in Batak traditional marriage consists of manat mardongan tubu, elek marboru, and somba marula-hula. As for that philosophy,

it is clear that I do not live by it. Because logically, regarding manat mardongan tubu I feel that it is not necessarily to dongan tubu that we have to be manat but we also have to be manat to everyone. The same with elek marboru." (Informant IK-1)

"Yes, when talking about Dalihan Natolu teaching the Batak people, the Batak people are also divided and I live in the Angkola area. So if in the Angkola area dalihan natolu is somba marhula-hula, elek marboru, manat mardongan tubu. That's the philosophy of the Angkola Batak culture. So if you say earlier somba marhula-hula if in Angkola somba marmora, elek marboru, manat mardongan tubu is roughly so. Before becoming a Pastor, we already lived dalihan natolu. So every encounter through communication we can position ourselves where we are. Whether dongan tubu, whether hula-hula, mora or kahanggi like that. After becoming a Pastor, we also find how dalihan natolu greatly influences our birth, so in every encounter even though Pastor Amang but on the side of the marhite culture of dalihan natolu, we are also made comfortable freely and there is no burden, it strengthens us to convey what we expect regarding the service space." (Informant IK-2)

The results of in-depth interviews about the philosophy of dalihan na tolu in Batak traditional marriage from traditional leaders in South Tapanuli (TABAGSEL) obtained information:

"The only term dalihan na tolu is the Batak language and its origin is from the Batak tribe, the implementation is also Batak people until now Batak people do with dalihan na tolu because the dalihan na tolu language is Batak language. Dalihan or furnace, three furnaces, three places to complete one at a traditional ceremony. The first dalihan is kahanggi, the second is mora and the third is anak boru so it is said that dalihan na tolu is when these have met to complete a traditional ceremony, this traditional ceremony will be completed." (Informant IP-1)

"So if we talk about dalihan na tolu, if ee Batak people say that there are three stoves so if we want to cook it if the three stoves are not complete it will not be ee so eee This three stoves in us Batak is called if in the south eee kahanggi, anak boru, mora. It's called Dongan tubuh anak boru hula-hula, so eee in us Batak eee we have to eee somba marhula-hula baru eee elek boru manat mardongan tubuh it's eee the principle of dalihan na tolu in us so eee on the one hand eh hulah-hulah it's also yes we often also palapon pasu-pasu if eh anak boru is eee pengalapon eee gogo so eee indeed if ee we are in eee Batak custom if he is not complete it is dalihan na tolu like that." (Informant IP-2)

Based on the quote above, the Batak people's understanding of the dalihan na tolu philosophy in traditional Batak marriage states that some live it or hold on, where the dalihan na tolu philosophy is only a culture that can go hand in hand with the Bible. The Bible teaches that humans only distribute blessings or ask for blessings from one another. In the application of asking for blessings, it is done by praying for each other, where the three elements in dalihan na tolu: hula-hula, dongan tubu, and boru have the right to ask each other for blessings. The blessing is asked for, both by the hula-hula to the boru, as well as the boru to the hula-hula. True spirituality is required to invoke the blessing. This does not depend on the position of the hula-hula or the boru, but on the spiritual condition of each. Some do not live it or oppose it in the understanding of the customs that are in line with the Batak community and the church, where no one party from the three elements of dalihan na tolu replaces the role of God and makes himself a source of blessing either directly or indirectly.

This statement was clarified by Mr. Ramanson Purba, a Pastor serving at the Indonesian Faith Victory Church in Simarppingan, South Angkola District who explained that:

"Personally, I feel that we should not only be electrified to boru but to everyone as well. When it comes to somba marhula-hula, I strongly oppose this philosophy because we should not worship humans, the only one worthy of worship is God who created us. If we worship other than God, then we are worshipping idols. In the Batak language when we somba marhula-hula it is said "hu somba hamu raja nami, sapulu jajaran nami ba sapuluh sada on si manjung nami" this is their worship of their hula-hula. Whereas they never worship God like that and this is of course contrary to the Word of God" (Informant IK-1).

The results of observations in the field both in churches and traditional places show an understanding where no one party from the three elements of dalihan na tolu can replace the role of God and make himself a source of blessing either directly or indirectly.

According to Harvina, et al in 2017, the sacrifice of the boru/putri is a medium to raise the status of his family to the highest strata in the dalihan na tolu system, namely becoming the hula-hula of the paranak (male family). Dalihan na tolu is about custom, kinship, and neighborliness. When the positive purpose of customary elements can be developed and must be based on the Word of God, for example, the existence of umpama sisolisoli uhum, siadapari gogo, where the meaning is straightened out in Christianity then the purpose of dalihan na tolu is to teach Christian Batak tribes to love everyone by showing sacrifice, including against enemies who are in the neighborhood[6]

So the meaning of this umpama is expanded and not canceled by the gospel, so that this custom can be "illuminated by the gospel". In this way, it will automatically create changes in some respects without destroying adat, and instead actualize adat by the times based on Scripture.

The implementation of philosophy on the role of dalihan na tolu in traditional Batak marriage is a reflection of personality, virtue, and an ingrained view of life. With the existence of a life guide in society, the tribe becomes strong, stable, and lives in harmony and harmony. Dalihan na tolu in the Batak tribe is used as a life guide and legal basis in society which is recognized as having the values contained in it.

According to the author from the discussion above at the stage of understanding the Batak Christian community about the philosophy of dalihan na tolu in Batak traditional marriage, Batak customs that are adjusted to the truth of God's Word makes the existence of Batak customs positive and there is no need to doubt in the Christian life.

The existence of adat has gone through a long period with all the changes of the times in it, which is the background of disbelief. As Christians, let us study the meaning and purpose of the elements of adat to maintain the positive elements, and modify adat for the sake of efficiency. Things that are contrary to the Gospel, such as reviving the role of heathenism through witch doctors and rites, do not need to be maintained. Jesus himself was not a destroyer of customs, but he was in favor of customs if they did not violate God's commandments (Matthew 15:2-4). As Christians, we must adhere to the principle of fearing God more than men. We are more obedient to the law of Christ than to customary law.

b. Attitudes of Batak Christians towards the Dalihan Na Tolu Philosophy in Batak Traditional Marriage

The attitude of the Batak community towards the philosophy of dalihan na tolu in Batak traditional marriage according to the reconstruction of dalihan na tolu which is relevant to practical theology. The results of in-depth interviews with several informants, namely:

"I reject this philosophy because it is not by the Word of God because it must manat to everyone not only to dongan tubu, and to everyone we must also elek not only to boru. This philosophy has no impression. An element of this dalihan na tolu philosophy is about idols, because this philosophy directs us to worship idols. When we enter into this Batak tradition, especially in Batak traditional marriages, we will find elements that are not by the Word of God, such as the existence of ulos. For us Batak people, ulos are believed to protect us from spirits but in fact, what can protect us is the Holy Spirit or God. Ulos can only protect our bodies. The second example is boras dipirni tondi which is "considered" to strengthen our bodies, so they can become an idol. So I reject this philosophy because of its idolatrous traditions including the somba marhula-hula tradition. But if there are Batak traditions that do not contain idols, I don't have a problem" (Informant IK-1).

"If it is said that dalihan na tolu is not the philosophy of life of the Batak people, let us respect that. But if we think dalihan na tolu is the culture of the Batak people, especially related to Batak traditional marriage. Because as I said earlier when we were children we have also lived it and we have enjoyed it so if there are people who say it is not the philosophy of the Batak people I don't think we have to fight it. So I, absolutely refuse. " (Informant IK-2)

Based on the quote above, the attitude of the Batak community towards the philosophy of dalihan na tolu in traditional Batak marriage is positive and some are negative or opposed. Understanding dalihan na tolu in the tribe is a philosophy of life, which is a reflection of personality, virtue, and an ingrained view of life. The existence of a life guide in society makes the tribe strong, stable, and live in harmony and harmony. Dalihan na tolu is a philosophy or basic structure, this philosophy is very inherent in the implementation of ceremonies or traditional implementation processions. The Batak tribe makes dalihan na tolu a life guide and legal basis in society with the values contained in it. [7]The philosophy of dalihan na tolu is interpreted as togetherness that is fair enough and the best for life together in the social life of the Batak people. [8] The idea of dalihan na tolu is the basis of social relations among the Batak tribe which is a symbol of the kinship relations of hula-hula, dongan tubu, and boru. This kinship relationship is usually established as a result of marital relations.

The emergence of dalihan na tolu is the result of kinship relationships that occur due to inter-clan marriages. Dalihan na tolu is a customary system that is very open and democratic and also develops. The son of a Batak person especially today no longer has to marry boru tulang (uncle's daughter), but he can also marry girls from other clans so that Dalihan na tolu is growing and expanding.

The philosophy of dalihan na tolu applies to all Batak communities with the rules of the kinship system or the father's lineage. Strong brotherhood is the basis of everyone's relationship. This can be known by the existence of a clan. For example, when someone meets each other either in the village or overseas, the first thing they do is ask each other about their clan. This action is intended so that they know each other's manners and manners in speaking. By recognizing someone based on their clan, they can get along by the family based on dalihan na tolu.[7]

The philosophy of dalihan na tolu as the basis of kinship will create a greeting known as martutur in Batak customs. There are various speeches in Batak culture so that people are not careless in saying even to call someone already has its own rules that are born from the dalihan na tolu.

None of the three elements of dalihan na tolu should replace the role of God and make themselves the source of blessings, including hula-hula. Every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow of turning. (Jas 1:16-17). Elsewhere, he encouraged the congregation to pray for one another: "Therefore let us confess our sins to one another and pray for one another that you may be healed. The prayer of a righteous man, when confidently prayed for, has great power. (Jas 5:16). In the application of asking each other for blessings, it is done by praying for each other, where the three elements in dalihan na tolu: hula-hula, dongan tubu, and boru have the right to ask each other for blessings.

According to the author, the philosophical foundation of dalihan na tolu of the Batak people, especially those who are Christians, is no longer mulaajdi na bolon but Jesus Christ who is placed as the cornerstone in every Christian's life. Paul's writing in Ephesians 2: 19-20 says: "So you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, with Jesus Christ as the cornerstone". So it is quite clear that the reconstruction of Dalihan na tolu in Batak culture towards practical theology is an understanding of the cultural values of Dalihan na tolu itself about theological values.

Various types of traditional ceremonies have filled the lives of Batak people, [9]starting from the period in the womb, birth, weaning, marriage, and "furnace nan three". [10] To help smooth cooking, three supports consisting of stone and iron were

formed. The fire that burns will be more useful with these three supports because the heat is evenly distributed and efficient and safe. [11]

This is then given in the symbol of maintaining the best order for the Batak people in the concept of kinship organized in the form of dalihan na tolu which is a symbol associated with the Batak social system which also has three pillars, namely Dongan Tubu, boru, and hula-hula:

- a) The Dongan Tubu group (Dongan Sahuta) is someone related to us or was once related to our clan.
- b) The Hula-hula group is the clan of a wife and the clan of the parents of our son's wife and can also be the clan of the wife of our dongan tubu.
- c) The Boru group is a clan taken from our clan or the husband's clan of our daughter, namely a clan that is united with a woman who comes from our clan group as his wife.

c. Understanding of the Batak Christian Community About the Role of Dalihan Na Tolu in Batak Customary Marriage

Understanding the role of dalihan na tolu has a different role and position. Each device has its duties in supporting or making a wedding party go well and not experiencing any obstacles. [12] The results of in-depth interviews about the community's understanding of the role of dalihan na tolu in traditional Batak marriages obtained information, namely:

"Speaking of jambar, it leads to pasu-pasu sian mula so na bolon. People can fight over jambar, because they think they have lost the blessing of simula so nabolon. After all, the jambar was not given. Because of this, jambar can be said to have an element of idolization because I have also heard that jambar was the worship of the Batak people before Christianity came, including the tandok which is interpreted as a place of blessing, so the Batak people when there is a party bring a tandok which means a place of blessing. Everything has an element of belief so that it can become an idol for the Batak people. There is a verse of God's Word that becomes a supporting foundation so that it must reject this dalihan na tolu philosophy, namely 1 Peter 1: 18 says that we are redeemed by the blood of Jesus directly from our customs that we received from our parents. Another example is from Mark 7:6-7. It often happens when a spiritual song is played, but the song is not intended to glorify the name of God, the custom is also a human order that has been arranged by our ancestors, so it is not by the Word of God because this custom is a legacy from our ancestors" (Informant IK-1).

"Dalihan Natolu is based on the three principles of somba marhula-hula or mora if the people of Tapsel say manat mardongan tubu and elek marboru. Somba marhul-hula for me means that the position of hula-hula is above and our position as anak boru is lower so this life is determined by how we remember our light and who we are in this life. So when we meet hula-hula, we understand that they are our parents, our fathers, our hula-hula whom we must respect. The higher our respect for our hula-hula, the more it will bring the impact of unity and peace in such kinship. So, if it's mardongan tubu, manat mardongan tubu, indeed mardongan tubu, if there are 11 children and if they are married to different people, there will be friction like that. So with the philosophy of manat, indeed the Batak people should not like what he has to say must be his manat. Whether what he said was based on or not. I think it reminds us that we have to be responsible for what we have to say in this life, so the Batak philosophy is very rich and extraordinary like that. So, going back to what I said earlier manat mardongan tubu, if we remember that, especially the Batak term tampulon aek said na mardongan tubu, right? He said that even if you cut it through the machete, you will eventually meet again. So with the word manat, yes, it reminds us not to break because of our words, because of our decisions, but with the word manat, we are controlled, especially through understanding the Word of God, how we should act and behave, something like that. Elek marboru goes back to what we said earlier, if we go to the mora we already respect them as our parents even though they are indirect. Likewise, we will enjoy our boru children, as well as behave towards us. So what does it mean? In terms of daily life here, it looks like an example of life, if we live by that philosophy, if we are with our mora, we are our hula-hula, we are already respectful and our boru children see that our boru children will automatically respect us as what as hula-hula or mora. Whatever we do is not in vain, what matters is how we live in Batak philosophy, how we live in the truth and the Word of God, I think so. This understanding of elek must reach empathy, not just sympathy, we understand what our children feel, meaning what? Even if he hasn't said it, we already feel it, we can stand where he stands, well, we have to be empathetic like that." (Informant IK-2)

The above statement is reinforced by the opinion of H. Abbas Pulungan that the analogy of the role of dalihan na tolu, namely three furnaces, is called three functional elements as a system that must be fulfilled, namely maintaining its unity to achieve balance.[13] This is the normative basis for balance in Dalihan Na Tolu kinship. This idea of balance can be seen in the role of dalihan na tolu in Batak traditional marriage, among others:

a). Manat Mardongan Tubu

Manat has the meaning of being careful, careful, patient, and tolerant. In everyday life with mardongan tubu relatives, these attitudes and behaviors are needed. Because the influence of conflict among these relatives is much greater when compared to the influence of conflict with anak boru and hula-hula. The influence of conflict that often occurs among these relatives is usually related to heirlooms, envy, and jealousy. This trait arises because of the gutgut nature (nyinyir) in his heart. However, these conflicts can be avoided if the mardongan tubu relatives have the traits of careful, careful and patient behavior.

b). Elek Marboru

Elek means malo mambuat roha (good at taking hearts) with the aim that those who are persuaded or taken to heart remain always good and loyal. Elek Marboru is intended to please the mora themselves, which is important because the boru is the backbone and teacher of all traditional activities among the hula-hula relatives. If the anak boru is absent, traditional

activities such as weddings will fail. In launching customary activities in the hula-hula kin, anak boru is not only a laborer, provider of capital assistance and other materials but as the holder of an important role as a peacemaker and maintainer of the peace of life for the hula-hula party. To keep this role functioning properly, the hula-hula must be electrified by their sons.

c). Somba Marhula-hula

Somba Marhula-hula means to pay respect to the hula-hula. The boru child must always respect and submit to the hula-hula because the hula-hula is seen as a source of life and physical and mental well-being for the boru child. This is because the hula-hula has given their daughter to the anak boru who then gave birth to anak boru's offspring.

In Dalihan na tolu, the third element that occupies the most honorable position is the hula-hula. Batak ancestors always advise their descendants to always respect the hula-hula so that their lives remain harmonious and harmonious so that they are created by always loving and respecting each other. Wealth, intelligence, and having a high position are not only a measure of happiness but a good life always requires good actions, because human nature always wants and longs to do good.

This statement is clarified from the results of in-depth interviews about Manat Mardongan Tubu, Elek Marboru, and Somba Marhula-hula with traditional leaders in South Tapanuli (TABAGSEL) obtained information:

"To understand dalihan na tolu, we are now in the Batak Batangkola area whose society is dalihan na tolu, dalihan na tolu society What is meant by the general public first of all as posts, dalihan na tolu consists of kahanggi kawam in blood, mora is where we take wives, buro children, Where we marry our daughter is this so the blood relationship with it or the community of dalihan na tolu is connected by blood with marriage so as a definition of kahanggi is blood, family and in terms of the ceremony, the kahanggi is one responsibility while the mora is a place to ask for guidance, mora pangalehenan tutur, mora pangalehenan this advice is his job, While anak buro is an officer if the moranya holds a horja or party, he is the executing officer, so in what is this term there is kahanggi dongan tubu dongan satahi mora panuturi anak boru executing karejo, these are the goals, of the dalihan na tolu society, So that in this community, even though there is no order, if there is an order, if there is a horja ceremony, each of them already knows their responsibilities, that is roughly the meaning of the dalihan na tolu community, and it has customary law, it is not allowed to carry out opposite marriages, it is not allowed to marry within the same family, we cannot take the daughter of the boru from the son of the boru to take the daughter of the moranya. It is not allowed for the mora to take the daughter of the boru's son, there is accountability, in the law if the custom occurs there is what is called the law of roppak tutur, which changed the way of relationship." (Informant IP-1)

"Yes, indeed in our Batak also it is a little eee controversy too. That's why in the South Tapanuli custom, eee the one who gives eh pasu-pasu is eee the King in other words, it is in his nature that he is eee the King so indeed if the authority is indeed his behavior is also Kingly in nature. So if eee we are eee in general, the king in us is different from the king in general so if we are the king in us, we often call it if we summarize all the good kings eee like, for example, the spies say honas para makna sobalunon, tatarang nasora mittop. So it all eee indicates that the King must be good, must eee nurture not mean eee just rule, it must be able to eee be an example so it can be said eee worthy, he gives ee arguably eee pasu- pasu yes because in religion we also know that yes, like our parents, they represent the visible god so if our parents do not bless us, it is likely that we will not be blessed in this world so eee in Toba there are many yes indeed eee there is a lot of controversy about the issue of eee hula-hula This pangalapon pasu-pasu because there are many hula-hula whose behavior is not like ee King because indeed eee we in Toba say the King is hula- hula but there are some hula-hulahs who don't behave like kings so for me if the hulah-hulah behaves like a hulah-hulah, the term becomes pengalapan eee pasu-pasu in the sense of the word if he is pengalapan pasu-pasu, his behavior must be really good and good that can be recognized. I think it doesn't conflict with religion because we are also told that our parents can bless us like that for example if we are priests even though the pasu-pasi comes from God, everything will be like that if what I think. " (Informant IP-2)

The results of observations in the field that the principles that apply in the role of hula-hula, boru, kahanggi are as follows: First, Somba marhula-hula means that you must respect and bow to the wife's family of origin, namely the wife's surname, mother, grandmother, to the next degree either down or up. And in Toba Batak society, the position of Hula-hula is in a higher functional position.

Manat mardongan tubu is careful and careful to maintain harmonious relationships with brothers and ancestors according to the father / patrilineal lineage, namely relatives who are surnamed with us or one ancestor in a broader sense. One father is called (sa ama), and one ancestor (sa ompu) or even another clan but still in one clan group with us, and this often happens if someone has been overseas where he has lived in an environment that has mingled with other clans and even other tribes. Dongan tubu is our friend in carrying out traditional ceremonies. Every Batak person, especially the Toba Batak, thinks that if someone does not want or feel they do not need a dongan tubu, they are considered a person who has lost their origins or identity as a Batak.

Elek marboru is to be nurturing towards the family and clan of those who marry daughters/sons-in-law. Boru is a party to another clan that marries a girl (woman) from another clan. Both in the downward and upward degrees. Such as the sister of our father, grandfather, and so on. This boru party usually takes part in the affairs of a traditional event such as providing food and so on.

d. Attitudes of the Batak Christian Community towards the Role of Dalihan Na Tolu in Batak Traditional Marriage

Based on the community's attitude towards the role of dalihan na tolu in Batak traditional marriage, as for the results of in-depth interviews with pastors, information was obtained:

"Even though the current traditional feast has been wrapped in spiritual things, such as prayers and hymns, the purpose of this custom is still idolatry. This is contrary to the Word of God. Maybe the cover has been changed (prayers and hymns) but the content remains the same which contains sipele begu or animism. In every Batak event, the dalihan na tolu philosophy is mandatory but we know that dalihan na tolu was the belief of the Batak people before Christ. Today, some churches abandon this dalihan na tolu teaching when they know the truth. The Word of God never aligns with the idolatry practiced by Batak customs. This element of Christianity and Batak custom is very different because Batak custom leads to mula so na bolon, which was created in the beginning, whereas Jesus is the alpha and omega, which has no beginning and no end. We can see that these two are very contradictory." (Informant IK-1)

"Dalihan Natolu has an important role in uniting the Batak people in social life. Because Dalihan Natolu is what has been used from the past for social life and in the practice of daily life, it is true, if there are people who have problems if the hula-hulanya had time to talk, the borunya don't talk much like that. Ha, the hula-hula can't say something that is not true, it means that with the Dalihan Natolu philosophy, many things can be done in terms of uniting like that amang. In conflicts, even in programs, now we see that Dalihan Natolu is now not only sectarian anymore, but it is also even national like that, even worldwide like that. And we see programs that can be done related to humanity through clan flowers. That's why you don't have to go far in the village, there are also overseas clan flowers that can do diaconal love assistance, in the villages, right? So if you look at this church or even wealth, by synergizing with the Dalihan Natolu clans, there is a lot that we can do amang in this life. So it's very instrumental." (Informant IK-2)

The results of the interview above show that the understanding of the role of dalihan na tolu is relevant to be applied in the Church. The first understanding is that hula-hula is a leader in traditional events as a role model, as a wise person, a place for boru to ask questions, and of course, a person who is respected by boru, as well as the congregation assembly (parhalado), is a person who is respected by his congregation, a wise person, and a place for the congregation to ask questions. Second, Boru is played by the congregation who must appreciate, and respect their leaders; Third, dongan tubu. In traditional activities are people who must support each other, and support. Because if namardongan tubu (brothers) are not reconciled, every traditional event cannot go well and even divisions occur. Likewise, fellow church members must support and sustain each other, because if fellow church members do not reconcile with each other, there will be a division in the Church fellowship. Dalihan na tolu as a frame in Church fellowship and service can be a tool in strengthening, maintaining, and beautifying fellowship and service.

The statement was clarified by Mr. Ramos RBB Simanjuntak, a Pastor serving in GKPA as Church Eforus who explained that: "Batak culture is much influenced by foreign cultures, there is indeed a term that says even though it is different but we must be one. But if you refer to Amang's question earlier, lately we are very disturbed that there are Batak people who do not live like Batak people and do not behave like Batak people, and their characters are not like Batak people, so back to the philosophy that must be learned, if learned, it helps a person how he lives to behave like Dalihan Natolu. So if we go to big cities now, let alone the philosophy of Dalihan Natolu, he doesn't even know the Batak language. This is now a message for churches too, how churches are also called to appreciate culture, and churches are also called in programs so that different cultures can be carried out to accommodate the wealth that is in the church. For example, if the Javanese culture, for example, is in the church there is one week with Javanese traditional clothes, things like that are very good, thus we hope that the Batak people will not become Sundanese but let the Batak people become Batak people, Sundanese people become Sundanese like that. So, of course with the church movements, that is also our challenge now, there is no Batak, there is no ... one of us is like that. Yes, even so, this is our job to how the culture in Indonesia, especially the rich Batak, should not be forgotten like that. (Informant IK-2)

This is in line with the results of research conducted by Shinta Romaulina Nainggolan (2011) For migrants in other areas, always have confidence in themselves, that relatives who have clan ties overseas will assist if they experience difficulties because the sense of solidarity and brotherhood among the Batak people is very strong, even though they are far from their home area. This is the philosophy adopted by the Batak community, which is reflected in the following proverb: Tali papaut, tali panggoman Taripar Laut, sai tinanda do rupa ni dongan Meaning: Even though we cross the sea, we still recognize dongan sabutuha (clan ties).

The conclusion of the above discussion should be that Batak people who live in Batak land or outside Batak land, dalihan na tolu must be preserved. Because according to Muhammad Novriansyah Lubis, et al in the life of the Toba Batak community, dalihan na tolu plays a role in carrying out harmony and peace. Negative issues can be contained and resolved in a family manner. The solidarity that exists in the Toba Batak community is a manifestation of dalihan na tolu in carrying out peaceful and harmonious social relations for the creation of a comfortable and harmonious civilization that must be preserved in society.[14]

According to the author, the functional analogy meaning of dalihan na tolu and the philosophical meaning of dalihan na tolu must still be straightened out according to the Gospel. So that the role and philosophy of dalihan natolu can be applied to become manners for Batak Christians and if preserved will become a civilization for Batak society. Andri Fransiskus Gultom The concept of dalihan na tolu brings reflection on the cosmos, namely understanding the outside world with the inner

world or the upper world with the lower world, in line with that the Toba Batak people will continue to realize the existence of the creator of the universe, namely God who can be known by humans (only and through his creation)."[15]

2) Avoiding connotations of Olkutism

Dalihan na tolu is a culture that has long been attached to the Batak community and has become a kinship system in Batak culture that provides mutual respect, mutual respect, and mutual help to the Batak community. The values raised by Dalihan na tolu are a form of love realized by Jesus Christ in his day and carried out by the Batak people in their culture.

Cultures that should be avoided are sentences that 'smell' or have connotations of autism, such as saying, "Sai manumpak ma sahala ini ompunta", (May the spirit of our grandfather bless us) or "Sai dipasu-pasu sumangot ini ompungta nahinan ma hita" (May we be blessed by the spirit of the deceased grandfather or grandmother). Of course, such words do not please God. Why, because apart from usurping the right of God who is the only source of blessing, such a sentence is also not justified, because it associates oneself with the spirits of the dead which is forbidden by the Bible. This is very clear from the following cry of God's words: Let no one is found among you who offers his son or his daughter as a sacrifice in the fire, or who is a soothsayer, a fortune teller, an enchanter, a sorcerer, a spell caster, or who consults spirits or divining spirits, or who looks to the dead for guidance. For everyone who does these things is an abomination to the Lord, and it is because of these abominations that the Lord your God has driven them out from before you." (Deut.18:10-12).

There are several aspects in the process of understanding dalihan na tolu relevant to Practical Theology, namely understanding the philosophy of dalihan na tolu relevant to Practical Theology and understanding the role of dalihan na tolu relevant to Practical Theology, as follows:

a. Understanding of Batak Christian Community About the Role of Dalihan Na Tolu Relevant to Practical Theology

Marriage for the Batak people, is an institution because of the kinship problems between the two parties. The relatives of the man are called paranak, and the relatives of the woman are called parboru. The clan that gives the girl is called Hula-hula and the clan that receives the girl is called Boru. Hula-hula's position is higher than Boru and Boru must always respect Hula-hula. If Boru does not respect Hula-hula, then the citizens of the Boru clan can experience various kinds of difficulties and disasters because Hula-hula is considered a magical source for the Boru clan, this is evidenced by the results of an interview with Sutan Tinggi Berani Perkasa Alam as a traditional leader or king in Southern Tapanuli (TABAGSEL):

"If there is a party, the hula-hulanya or the moranya does not want to come, it will not be like that or he does not match the bones, the bones do not want to come so that it will not be a party, there may be other clans that can replace it but it will be sneered at by people eee and usually they also don't want to replace it if there is an original hula-hulanya there, they will say already you make up first, apologies first, it's the same as anak boru too so if there is true if there is a true and not contrived custom, I say yes, it is a must and not a custom. If there is true if there is something right and not a contrived custom If I say yes, it is a necessity that they must be united that they Anggi anak burung and marmora cannot ee they fight if in my opinion, it is a necessity Indeed they must be united, When I say that, it means that not only does it not appear to regulate, it regulates and forces it to force it if it is the correct custom like that. " (Informant IP-2)

"It is not allowed to carry out opposite marriages, it is not allowed to marry surnames, we cannot take the daughter of boru from sianak boru to take the daughter of moranya. It is not permissible for the mora to take the daughter of his son boru, there is accountability, in the law if the custom occurs there is what is called the law of roppak tutur, which changed the way of relationship. It is very clear that foreign culture has influenced our Batak culture so that the problem as a customary law has been violated, there has been a marriage that is in line with the rules of dalihan na tolu, why is it that other cultures are international, yes, like it, there are those who influence it religiously if religion sometimes does not question the issue of dalihan na tolu as long as they are not muhrim, this has a lot of influence." (Informant IP-1)

The results of the interview above show that the Batak kinship system is very concerned with patrilineal descent, namely with one father, one grandfather, or one ancestor. The calculation of one father is called saama or one father. The smallest kinship group is called ripe or saripe. The calculation of one grandfather and one ancestor is called saompu or one Ompung.[16]

Kinship is formed in a culture that is the result of marriage, for similar things, there are examples in the new testament that we can read as the apostles' advice for domestic life for example; Col 3;18-4; Eph 5:22; 1 Peter 2:13. [17]

The results of this study are by the text of God's word 1 John 4:7 which says "Beloved, let us love one another, for love comes from God; and everyone who loves is born of God and knows God". From this verse, we can understand that love comes from God so everyone who believes in Christ has love from God. And every perpetrator of Batak toba customs who already know Christ should apply customs with the love that comes from God so that in real customs we can see the love of Christ in it.

James 1:17 says that every good gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shadow of turning. So it is clear that we can conclude that in customs there are good things and we can still believe that we can see God's work in these customs.

Jesus commanded people to love God and love one another (Matthew 22:37-40). If a man loves God, then it should come from one's conscience to love one's neighbor. Therefore, believers should make the basis of love an integral part of life because love (holong) should be an integral part of man. If a person loves God but does not love man or neighbor, then he is called a liar (1 John 4:20).

According to the author, love is the basis for the implementation of adat; love for God and others. Dalihan na tolu is a culture that has long been attached to the Batak community and has become a kinship system in Batak culture that provides mutual respect, mutual respect, and mutual help to the Batak community. The values raised by dalihan na tolu are a form of love realized by Jesus Christ in his day and carried out by the Batak people in their culture.

b. The Batak Christian Community's Understanding of the Dalihan Na Tolu Philosophy Relevant to Practical Theology

Batak Christian communities should have an open mind in carrying out Christian missions in Batak land. This was conveyed by Mr. Ramos RBB Simanjuntak a pastor who serves at GKPA as Eforus as follows:

"The church can use the Dalihan Natolu philosophy as a forum in preaching brotherly love in the Love of Christ, in practice we use it, but based on church organization not based on its culture. For example, as I said earlier, if there are church parties there is Dalihan Natolu there and we empower that potential and it just brings tremendous impact to the development of the Church Program." (Informant IK-2)

Field observations found that the Batak Christian community can use dalihan na tolu as a form of inculturation Christian mission. Batak culture (dalihan na tolu) cannot be seen as a form of manifestation of a sinful world alone, but Batak culture must be seen as a field of work for Christians. Dalihan na tolu, which is a kinship system in Batak culture, is very good to be seen as an implementation of the Christian faith because dalihan na tolu provides the value of mutual respect, mutual appreciation, and mutual help in Batak society.

In contrast to the situation that researchers obtained from other informants who did not live the dalihan na tolu philosophy relevant to practical theology with in-depth interviews, namely:

"My father used to accept this philosophy, but when I explained the truth. At first, my father strongly rejected my explanation, but by the movement of the Holy Spirit my father began to accept and now lives in the truth of God's Word, but my mother has not accepted one hundred percent of my explanation, but she can understand my explanation." (Informant IK-1)

The following explanation was given by the informant regarding people who still live the dalihan na tolu philosophy as follows:

"Actually they don't know Christ, but only feel they know Christ. When I used to believe in this, I also used to feel right because I was diligent in worship and religious observance, but actually, the relationship with God did not exist because I was still bound by sin and idolatry. But now I know God's Word and understand that these customs have gone far against God's Word. People who believe in those customs are still far from the truth of the Word, I guess. There is never a meeting point between the Word of God and the customs of the Batak people, because they convey it with the mind of man in contrast to the Word of God. So these two have different goals and directions." (Informant IK-1)

The values raised by dalihan na tolu are Christian values that are good news for the Batak community. These values are a form of love that was realized by Jesus Christ in his day and carried out by the Batak people in their culture. This is what became the inculturation of the Christian mission in Batak land.

This is in line with the opinion of Raymundus Sudhiarsa, SVD A missionary church is a church that is involved in calling some important terminology or terms related to the correlation between the Gospel and culture such as Inculturation which is a hot issue in Europe. One of the main ideas is to be the "salt of the earth" and avoid the "leaven of society" (Mt 5:13-16; Lk 13:21). Inculturation is a form of the church's adaptation to culture.

c. Attitudes of Batak Christians towards Dalihan Na Tolu Philosophy Relevant to Practical Theology

Based on the attitude of the Batak Christian community towards the philosophy of dalihan na tolu which is relevant to Practical Theology, the results of in-depth interviews with pastors obtained information:

"Still based on the teachings of Christ, I think if every love, namely the teachings of Christ, is like that. In terms of philosophy, it can still be maintained. Yes, if Indonesia has NKRI, the price is fixed, yes the Batak philosophy is a fixed price that cannot be changed. If it is changed, then the kebatakan will have changed like that." (Informant IK-2)

The following is another explanation conveyed by the informant as follows:

"That's where the specialty of the Batak people is, he does not combine 2 things at the same time. If in the church he uses speech according to the principles of the church. No one in the church calls bere to the pastor but he calls amang. That's his extraordinary respect for the church like that. So don't misunderstand this Batak person, Batak people know how to put themselves. So even though Dalihan Natolu must be related to the Church directly and indirectly, it sees its portion and has self-respect like that amang." (Informant IK-2)

In contrast to the situation that researchers obtained from other informants who did not live the dalihan na tolu philosophy with in-depth interviews, namely:

"In my opinion, I feel how powerful God is in bringing His Word to life so that when I argue with traditional experts, I see that God has indeed declared so that I am free from this philosophy. I also often explain to believers the Christian view of Batak customs. The one thing I emphasize the most is the idols in the protocol. If there are idols in the protocol, then it is better not to follow it." (Informant IK-1)

The result of the author's analysis is that the dalihan na tolu philosophy is a parameter for a person in placing himself so it is not a narrative that must be believed. [18]The philosophy of dalihan na tolu is an attitude sensor to always respect others,

without differentiating age according to the provisions of the clan, with the hope that this philosophy encourages Batak people to bind brotherhood and minimize conflict.

d. The attitude of the Batak Christian community towards the role of dalihan na tolu which is relevant to Practical Theology

The results of interviews between researchers and several informants about the attitude of Batak Christian communities towards the role of dalihan na tolu which is relevant to Practical Theology. This is as explained by Mr. Ramos RBB Simanjuntak a pastor who serves at GKPA as an Eforus:

"The church lives the Love of Christ in daily life through Dalihan Natolu in Batak culture, so the Love of Christ is also evident in Dalihan Natolu. We can see it in the traditional culture, how the love sheds the tears of the hula-hula for their children, how the mardongan tubu embrace each other if there is a problem because of culture because of that love, everything becomes united like that, I have witnessed it." (Informant IK-2)

The attitude of the Batak Christian community towards the role of dalihan na tolu is relevant to Practical Theology according to the reconstruction. The results of in-depth interviews with several informants, namely:

"Yes, directly it has been practiced, although it is not the culture that controls the Church, the Church that shines for the culture. So I think it is very important, do not to let the culture control the Church, dictate the Church, but the Church, because there is the extraordinary love of Christ, can shine on the joints of life like that. The church in its vocational duties can coexist with the philosophy of Dalihan Natolu in everyday life, because it can be juxtaposed side by side, for example, if there is a transfer to an area, the role of Dalihan Natolu helps the church, so if there are things the church is unable to do with the role of dalihan natolu the church is helped. Well like that, maybe this is not understood for churches that do not have mutations of pastors, right, but for churches like GKPA, which once every 5 years must move, there is no way hula-hula, mora is happy to see their children who are placed in very limited facilities, suffering with church relations, with dalihan natolu relations, many things they can do to support the church. So, in daily life, it's very real." (Informant IK-2)

The following is the opinion of Ramanson Purba. S.Th as a pastor serving at the Indonesian Victory of Faith Church in Simarppingan, South Angkola District:

"Of course, I will be committed to my views on dalihan na tolu, because as believers our goal is eternal heaven. So what we know about the truth of God's Word then we will do it as much as we can, and this will make us continue to be committed to doing God's Word including my views on the dalihan na tolu philosophy. I am sad. I don't feel any hostility towards those who still live the dalihan na tolu philosophy, although sometimes I feel rejected by them when I explain the truth of God's Word, I always pray for them that they come to Jesus because Jesus is the only way of salvation. I pray that they get new grace according to the truth of God's Word." (Informant IK-1)

According to Jhon Ferdinand Sihombing, et al, the application of the dalihan na tolu role is not an attitude that shows differences in position or gender inequality but rather a community effort to create a strong kinship, which is ultimately referred to as dalihan na tolu theology which teaches mutual respect, mutual love, and mutual respect which is contextualized with the value of helping in Luke 16: 19-31.[19]

The observation found that the principle of the role of hula-hula that is relevant to Practical theology is Mutual Respect is an attitude and behavior to respect relationships between individuals and groups based on applicable norms and procedures. Mutual respect is a moral principle of a person in his life and is required to always show respect for others in speaking and with applicable manners so that the continuity of social order is guaranteed. (Zuriah, 2008). In dalihan na tolu where there are elements involved whether he is positioned as anak boru, or positioned as hula-hula, it is the hula-hula who must be respected in everyday life and if this teaching is applied it will bring joy that cannot be valued with treasure. The respect given by the anak boru to the hula-hula will bring happiness to the Hula-hula.

Dalihan na tolu, elek marnak Boru. This means that the Hula-hula must respect each other and will be prosecuted for anyone who defames them, be it verbal or written insults with punishment. In the punishment trial, there is someone who plays a very important role, namely the hatobangon (elder), the dongan tubu, and the children of the victim and the perpetrator. The punishment given is a fine or feeding the local community, even expelled from the village because it has defiled and desecrated the sanctity and this depends on the agreement with hatobangon. Respect means to give value, to pay attention to, and to consider important. Respecting others means respecting the human rights of oneself and others. Respect is a person's tendency to react in terms of the importance of others. In society, each person is required to be able to live with other people with differences. There are the rich and the poor. The differences that exist between oneself and others can be utilized to perfect each other. [6]

Manat mardongan tubu means mutual help between relatives according to their respective functions taught in Dalihan na tolu with the position between Dongan Tubu. In the form of teaching, it is found at weddings with good cooperation from the dongan tubu in carrying out the marriage process.

IV. CONCLUSIONS

In the Batak tribe, Dalihan na tolu is the main philosophy of the Batak tribe from several philosophies used for every community activity which means three stoves that are the basis of life to regulate their society in relating and behaving wherever they are. This shows the attachment and basis of life of the Batak people from the past have made Dalihan na tolu their guide to life. Dalihan na tolu has principles that regulate the respective roles of each of its elements such as hula-hula, dongan tubu, and elek marboru where these elements are always present and used for every Batak traditional events and these three elements are very important and cannot be forgotten one because it has become a furnace or three stones that support. This shows that Dalihan na tolu has a purpose and function in the lives of Batak people and in no way shows a bad or deviant purpose. Dalihan na tolu as a philosophy of the customs and culture of the Batak people is relevant to practical theology, namely in terms of instilling brotherly love because it is the source of the impact that arises in the customary events carried out. The customs carried out by the Batak people are a form of expressing love for others. Customs and love can coexist and are in line with social life. 1 John 4:7 (Beloved, let us love one another, for love comes from God, and everyone who loves is born of God and knows God). This shows that Dalihan na tolu can be used as a platform to preach brotherly love. Dalihan na tolu provides hope for the Batak community to achieve happiness in the form of honor in a person and becomes a social benchmark that creates an attitude of tolerance, respect, respect, and mutual assistance. This shows that the Dalihan na tolu philosophy directs every Batak community to show mutual respect, respect, and help. The role of Dalihan na tolu is relevant to Pratika theology in terms of respecting, appreciating, and helping as part of the role of dalihan na tolu. Dalihan na tolu puts everyone on the same level even though there are elements of hula-hula, dongan tubu, and boru but it is only a division of responsibility at a certain time. Dalihan na tolu in Batak traditional marriage can be reconstructed so that it can lead to practical theology in the church. Although there has been a shift in which religious leaders and traditional leaders are quite adaptive to the conditions and situations of the Batak people in formulating and evaluating norms and customary rules to answer the needs of the congregation by legal mechanisms. Empirical reasons to conclude that the purpose of the point above can abort the old ideas of several Batak Pentecostal communities, especially the Pastors. They always position adat as hasipelebeguan in the traditional mystical sense contrary to Christianity. Among others, there are three written by Rev. A. H. Parhusip, namely Jorbut ni adat Batak hasipelebeguan: dia ma adat Batak na ias sian hasipelebeguan, (1997); adat Batak is a religion, namely tribal religion in the form of customs, (1997); adat Batak: aha do adat Batak i, (1998). All these books were self-published by a GSJA pastor in Porsea, North Tapanuli. This is because, in Parhusip's faith, only the Bible and Kirsten customs are true, as he wrote in the book, "Is the Bible Really What the Book Says, Jakarta, PT Gunung Agung, 1974" although it is not clear what Kirsten customs are meant because what is in the Bible is also full of the customs of Judaism and the nations recorded in it. Thus, we now have the theoretical novelty, (which can be enriched in its praxis in empirical reality), to say, Batak customs, for example, Dalihan na tolu, are no longer only seen as a philosophy of social life owned by the Batak tribe, but it is also a time in the theological praxis of the church. Dalihan na tolu is not only seen as the socio-anthropological side of kinship but also from a religious perspective in the scope of religious higher education as well as theological colleges, especially by linking it to the science of practical theology. For a long time, Edward M. Bruner (September 28, 1924 - August 7, 2020), a Batak anthropologist from the University of Illinois, Urbana-Champaign, USA, it was precisely with this kinship that the church and Batak society experienced hamajuon, meaning modernization both in the area of origin and overseas (E. M. Bruner, *Urbanization and Ethnic Identity in North Sumatra* 1961). He invited the world to learn from the life of habatahon (E. M. Bruner, *Return to Sumatra: 1957, 1997, 1999*). Persilangan kekerabatan yang semakin luas dan jauh jangkauannya di masyarakat Batak cenderung membawa mereka open acculturatively to modern things, both in the church and in life between communities and nations (E. M. Bruner 1956). True, living in an egalitarian society as the main spirit in habatahon in Dalihan na tolu does not rule out the possibility of burdening the "cost" of life so that it can be seen as a cultural and even theological challenge, but Bruner steadily sees that it tends to bring positive transformation (E. M. Bruner, *Cultural Transmission and Cultural Change* 1956). Balanced kinship and mutual advancement in theological praxis have a strong foundation as is common in church liturgy, namely the law of love recorded in Matthew 22: 37-40. To love the Lord God with all your heart, with all your soul, and with all your mind, is equal in value to loving your neighbor as yourself.

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