

# Harmonization Village based on Dalihan Na Tolu in Sibadoar Village, Sipirok District, Selatan Tapanuli Regency, Indonesia

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DOI: 10.22178/pos.86-4

LCC Subject Category:  
HM(1)-1281

Received 21.09.2022  
Accepted 25.10.2022  
Published online 31.10.2022

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**Abstract.** People from different ethnicities, tribes, clans and religions inhabit a harmonisation village. The research problem is why the people of Sibadoar village have obedience to preserve the harmonisation village and whether there is a threat to maintaining Sibadoar village as a harmonisation village. To obtain the data used, descriptive qualitative research methods with data collection techniques, in-depth interviews, direct observation, Focus Group Discussion (FGD) and literature study. Research informants consisted of the Sipirok sub-district head, the Sibadoar village head, the LMD head, village officials, and non-village apparatus groups, namely, community leaders, religious leaders, traditional leaders and youth and community leaders who knew the object being asked. Based on research, the community's obedience to preserve the Harmonized Village's status is mainly due to the fabric of a sense of kinship in the Dalihan Na Tolu bond. With this concept, they feel like one unit, so whatever their brother's shortcomings must be forgiven because it will be an embarrassment for the villagers. Dalihan Na Tolu custom strongly influences the community in daily activities, including traditional, both in the form of siriaon (joy) and siluluton (sadness).

However, the development of technology, transportation and information has slowly influenced the community's determination to maintain the status of a harmonisation village, especially among teenagers.

**Keywords:** Harmonisation village; Dalihan Na Tolu; Sibadoar Village.

## INTRODUCTION

A harmonisation village is inhabited by people from different ethnicities, different tribes, different clans and different religions. But they can live side by side and create an atmosphere of harmonisation. The name of the harmonisation village comes from the people who live side by side in various activities. The creation of harmonisation between residents is mainly due to the bond of local wisdom of Dalihan Na Tolu which functions to regulate the pattern of life relations between community members, acting, acting and interacting with each other. Such an order of community life can be found in the village of Sibadoar, Sipirok District.

Sibadoar Village is approximately 6 km from the capital city of Sipirok District. The lives of the people in this village are not much different from those in other lands. The livelihood sector of the population is generally rice farmers, farming and some raising livestock in the form of chickens

and goats. But what is unique about this village is that the people live in an atmosphere of inter-religious harmony that exists under the local wisdom of Dalihan Na Tolu. According [1], "in the society of Sipirok Dalihan Na Tolu consists of "kahanggi, mora and anak boru".

Author [2] suggests: "There are attempts to fight over the congregation. Various activities are often considered to reveal the potential for conflict, although rarely until it becomes an open conflict. They start from schools, recitation activities to loudspeakers in mosques. In Medan, schools with specific religious missions are bustling being held from elementary school to university. The religion of Islam, Christianity, Hinduism, Buddhism, and those studying at the school come from beliefs related to the mission of the school in question".

Dalihan Na Tolu means a three-masted furnace. Dalihan Na Tolu reflects a balance that maintains harmony in the family furnace relationship con-

sisting of mora, kahanggi and anak boru. These three terms are inherent in every Sipirok community. Therefore, a person's function at each formal event will be different, for example, as a mora, anak boru or kahanggi. It depends on their position and role in the formal event.

Even though the people follow different religions, clans, and tribes, there is always harmony. It is said that according to residents, they come from the descendants of the same ancestor, namely from the Sipirok pagan community (before they embraced religion). After Islam and Christianity entered Sipirok, according to their respective beliefs, some people adhered to Islam and Christianity. According [3], the houses of the Muslim population and the Christian houses are not infrequently adjacent to the wall because the hermitage of the place they live in is an inheritance from their ancestors, who were previously a family lineage unit.

## METHODS

This research was conducted in Sibadoar Village, with a population of around 585 people, in 2021. A qualitative historical approach was used to obtain data. The research process was carried out with a natural background. The process formed a cycle focused on understanding the object under study using field research of the research team's farm of reference. This study does not use the term population in the sense that each informant has the same opportunity to be the research object.

According to [4], research mechanisms on respondents include several types: key respondents, primary respondents, and additional respondents. In this case, the respondents consist of residents who have backgrounds that come from religious leaders (ustadz, religious scholars, priests), community leaders, and traditional leaders. The selection of these respondents used the snowball-throwing technique. If the question asked of the respondents is saturated in the sense that the answers given are the same, then the interview will be stopped. According to [5]: "The selection of samples through the snowball sampling technique, both for examples of respondents and social situations, will eventually reach a limit where there is no variation in information (information saturation occurs). At a time like this, the selection of a new sample is no longer needed. In other words, data or infor-

mation collection activities in the field are considered over".

Respondents consist of:

- 1) Key respondents: Sipirok Sub-district Head;
- 2) Primary respondents: Village apparatus, namely, the Sibadoar Village Head, Head of the Village Consultative Body and village officials; Non-village apparatus groups, namely, community leaders, religious leaders, traditional leaders and youth leaders;
- 3) Additional respondents: Communities deemed eligible to provide information according to the object research.

The process of field research used next techniques:

1. Direct observation is made to determine the object's condition about various community activities interacting with each other to harmonise life between religious adherents. Participating statement performs two roles at once, namely as an observer and at the same time being an official member of the group being observed.
2. Interviews, namely, direct questions and answers conducted with respondents and people related to the problems being studied. In this study, the form of discussion used was an in-depth interview. An in-depth interview collects data directly from the respondents, aiming to get a complete picture of the subject being studied, carried out carefully and repeatedly.
3. Focus Group Discussion invites religious leaders, youth leaders, and community leaders to discuss implementing policies related to preserving harmonisation villages in Sibadoar village.
4. Literature studies were to obtain relevant secondary data to explain the condition of the research object. The secondary data sources include official documents from government agencies such as the South Tapanuli Regent's Office, Sipirok District Sub-district Office, Sibadoar Village Office and Sipirok District Statistics Office.

The data analysis was carried out through three steps, namely data reduction (data reduction), data display (data display), and conclusion/verification.

## RESULTS AND DISCUSSION

Sibadoar Village is one of the villages in Sipirok District, South Tapanuli Regency. Transportation

access to Sibadoar Village is classified as very good because it is a crossroad between Sipirok District-Saipar Dolok Hole District. Its role is vital as a connecting flow of land transportation between villages in Sipirok District and other sub-districts in Arse, Saipar Dolok Hole Districts and Aek Bilah sub-district being a liaison with the surrounding villages.

Sibadoar village has an area of approximately 4 km<sup>2</sup>, with most of the population as farmers. For details, see the Table 1.

Table 1 – Sibadoar Village Residents Broken Down By Livelihood

No	Livelihood	Number of people
1	Farmer/field farmer	147
2	ASN	3
3	TNI/Polri	1
4	Trade	3
5	Private sector employee	0
Total		154

The people of Sibadoar adhere to Islam and Christianity. At the same time, Hindus and Buddhists do not exist in this village of 585 populations, and there are 368 adherents of Islam (Table 2).

Table 2 – Sibadoar Village Residents Broken Down By Religion

No	Believer	Number of people
1	Islam	368
2	Christian	217
3	Hindu	0
4	Buddha	0
5	Kong Hu Chu	0
Total		585

The majority of the population of Sibadoar village consists of farmers, with followers of Islam and Christianity.

For adherents of different religions and clans, harmony is always created between proponents. According [6], harmonisation is harmonisation, the search for balance. The creation of harmonisation between religious adherents and clans in Sibadoar Village is especially encouraged by the awareness of parents to instil speech (calling

someone) and pods (advice or message) in their children from an early age [7].

Related to speech (calling to someone), there are several designations such as in-law (call to sister or brother from husband's brother), lae (call to brother or brother from wife's side), bone (call to brother from wife's side or a man from the mother can also be a father from the wife), nantulang (call to a daughter-in-law and can also be a sister or brother from our mother) amangboru (call to a father from a husband or it can be a brother from a father's sister), namboru (call to a mother from a husband or It can also be our father's younger sister), uda (call father's younger brother or an equivalent relative), ompung (call to father of our mother and father).

According to an interview with the Head of Sipirok Sub-district, Sardin Hasibuan SH, the community kinship system in Sibadoar Village is still well maintained even though the residents follow different religions and clans. This village has become one of the examples of harmonious life between religious adherents in the Sipirok District (S. Hasibuan, personal communication, March 26, 2021).

According to [8] Sipirok is one of the South Tapanuli Regency areas with relatively good religious harmony. In this area, there are almost no internal conflicts between religious communities. In some instances, cooperation in the social sector and even in the spiritual field is well established. This seems to be supported by the norms and traditional values developed in this area.

Regarding the Poda (advice or message) from parents or people who are told to young people in Sibadoar village, it is still well preserved. From an early age, parents have instilled pods (advice or messages) for their offspring to maintain etiquette by the Dalihan Na Tolu concept regardless of religious background, respect for elders or those who are blessed.

According to [9], through Dalihan Na Tolu in the framework mora (wife's family), kahanggi (sister's family in patrilineal clan relations) and anak boru (husband's family) each has rights and obligations both in social life, day-to-day activities and daily social ties. Each element of the wife's family has a different role in traditional activities that the community has embraced for generations.

In the context of holding the Dalihan Na Tolu custom there are two main activities, namely, siriaon (joy) and siluluton (misfortune). The siriaon ac-

tivities include marrying children, giving birth to children, and entering a new house. While siluluton in the form of, among others, the death of a family member, the party moved the cemetery.

Organising parties in siraon and siluluton are always based on local wisdom, which may not be fully implemented in villages in Sipirok District. Handle the problem of consumption food at a party spontaneously without a command will be directly handled by Muslims even though those who have a party celebration are Christians.

Mutual understanding among residents in organising traditional parties in traditional activities such as siraon (joy) and siluluton (sadness) is excellent. When the traditional procession is related to the makkobar (delivery of words of advice) of kahanggi, mora and anak boru, all residents will mingle in one customary unit without seeing and distinguishing the religion adhered to by the residents. Furthermore, if the event is related to a religious procession, for example, the reading of prayers in Islam, Christians will stay in place or look for other activities. On the other hand, if the action is related to delivering worship messages to followers of the Christian religion, Muslims will not participate involved.

According to interviews with Christian religious leaders and community leaders in the village Sibadoar, Daud Togarma Pulungan said, "In the implementation of traditional parties, both in the form of siraon (joy) and siluluton (sadness), the consumption problem at the event will be directly handled by Muslim residents. This is so that the followers of Islam do not doubt the halalness of processed food by Islamic sharia. Likewise, the equipment used for cooking is already available, which is under the management of the PKK women's group in Sibadoar Village" (D. T. Pulungan, personal communication, November 27, 2020).

A similar statement was conveyed by Mrs Nauli Pohan, a former SMP Negeri 1 Sipirok teacher who adheres to the Christian religion: "When we want to slaughter chickens, we deliberately ask for help from Muslim residents so that Muslim family or friends can eat them. To slaughter the buffalo, ask for help from Muslim residents who are used to slaughtering buffalo. The buffalo meat will be distributed to all Muslim and Christian residents. The integrity of the social system depends on good relations and harmonious cooperation between the three elements" (N. Pohan, personal communication, November 27, 2020).



a)



b)

Figure 1 - Country meetings

a) Residents at a Wedding Party; b) Meeting at the Village Office

Based on the author's observation, in the fencing environment of the GPKA Church yard in Figure 2, there are ten houses, and two of these houses are adherents of the Islamic religion. According [10], culture grows and develops by the values adopted by the local community. In living their daily lives, there are no problems. If it is Friday and at the time of prayer, the adherents of Islam will go to the mosque; in the month of Ramadhan Fasting, they will fast as adherents of other Islamic religions. Meanwhile, on Sundays, members of the Christian faith will come to the church to carry out their worship activities. It is said that if there are residents who do not carry out religious worship according to their beliefs, they often remind each other.



a)



b)

Figure 2 – Personal communication:  
a) with Mr Daud Togarma Pulungan;  
2) with Ms. Nauli Pohan

The harmonisation between religious adherents in Sibadoar Village is increasingly evident when all residents cooperate to clean houses of worship. They unite in joy to maintain the existence of the place of worship. This is usually done before the Holy Month of Ramadan and before Christmas and New Year.



a)



b)

Figure 3 – The joint work of the villagers  
a) Residents of different religions working together to clean the grounds of the Sibadoar GKPA Church;  
b) Residents working together to clean the yard of the Sibadoar Village Mosque in 2019

Figure 3a) shows that some Muslims and Christians are carrying out gotong royong activities to clean the grounds of the GKPA church, and picture 3b) describes members of the Muslim and Christian religions cooperating mutually in cleaning the courtyard of the Sibadoar Village Mosque.

Based on an interview with Mr Muhammad Yamin Pane, one of the Islamic religious leaders who also serves as the Chair of the Sibadoar Village Community Empowerment Institute stated,

"In association or friendship between residents in Sibadoar village, it is very conducive. Even though they come from different religions, different clans do not show any discrimination or exclusion from certain people against other people who are considered minorities. Such living conditions have been established since the existence of Sibadoar village" (M. Y. Pane, personal communication, November 26, 2020).

According to an interview with the Head of Sibadoar Village, Rojali Pulungan, "if there is a cooperation activity, three days before that it has been conveyed to the residents. Usually, people are enthusiastic about the appeal. For example, to mobilise community participation in building a village, such as clearing grass on the shoulder of the road, making printed concrete to reduce standing water on the village road, and making ditches without obstacles" (R. Pulungan, personal communication, November 26, 2021).



a)



b)

Figure 4 – After personal communication:  
a) with Mr Rojali Pulungan; b) with some Sibadoar village officials in 2020

On a separate occasion, the Sibadoar Village Head said, "In filling out the structure of the village apparatus, consider it based on religious adherents while still paying attention to their work abilities so that residents of different religions more easily accept the implementation of village policies" (R. Pulungan, personal communication, November 27, 2020).

Based on the results of the Focus Group Discussion at the Sibadoar Village Office, which eight participants attended, the maintenance of harmonisation between religious adherents in Sibadoar Village was mainly due to the people's obedience to the traditional order the Dalihan Na Tolu. Residents who do not adhere to Dalihan Na Tolu will usually be ostracised and feel alienated. Because they are afraid of this, they have no choice but to follow the rules of the Dalihan Na Tolu standard order.

Developments in technology, transportation, and telecommunications information cause rapid social change. According [11], at the beginning of the last two decades of the twentieth century, we find ourselves in a severe social crisis, namely a complex and multidimensional crisis whose aspects touch aspects of life, health, livelihoods, and environmental quality, social, economic, technological and political relations. This has been experienced by Sibadoar Village, especially in the last ten years. Television sets, a previously rare item in this village, are now almost equally owned by every house. Various shows that are watched through television media cause changes in the attitudes and behaviour of the younger generation.

Land transportation to and from Sibadoar village has become more dynamic because it is a connecting route between Pasar Sapiro Village as the capital of South Tapanuli Regency with Arse, Saipar Dolok Hole, Aek Bilah Districts and the surrounding villages. With the smooth flow of transportation, the population dynamics are getting higher. It affects the local people a lot in terms of how to dress, how to socialise and in terms of language use.

To anticipate the influence of migrants who do not understand the customs and customs that apply in Sibadoar Village, village officials set a rule. For example, every visitor time 24 hours, they are required to report to the Village Head or his competent apparatus. This is so that they do not make the people of Sibadoar Village anxious.

According to an interview with the Head of Sibadoar Village, Rojali Pulungan said, "We are very open to the arrival of guests. However, these guests must be able to adapt to the situation and conditions that have developed in Sibadoar village. For example, once a Christian from North Tapanuli wanted to live in Sibadoar village but had a habit in his native area of raising pigs and seemed to have the initiative to divide harmonisation, so we suggest leaving Sibadoar village. Likewise, the Tabliq group who wanted to stay at the Sibadoar Mosque were forced to refuse because their arrival was not pleasing to the public. This does not mean they are not permitted to pray, only to stay and visit people's homes so that they come to listen to their lectures that are not allowed" (R. Pulungan, personal communication, November 27, 2020).

With the firm attitude of the Sibadoar village apparatus towards the arrival of guests who are allegedly able to affect the life of the Sibadoar Vil-

lage community, which has been well developed so far, these threats can be minimised. The Sibadoar village apparatus is very open to the arrival of guests, both for research purposes, trading businesses and friendship. However, if there are indications to damage the harmonisation of life between religious adherents that have been built before, then they will strictly prevent its arrival.

## CONCLUSIONS

The obedience of the people of Sibadoar Village to preserve the status of the Harmonized Village is mainly due to the fabric of a sense of kinship through the Dalihan Na Tolu custom. The traditional concept of Dalihan Na Tolu still strongly influences the community in daily activities, including implementing conventional exercises in the form of siriaon (joy) and siluluton (sadness).

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