



## **The Intersection of Religion and Pancasila in Dalihan Na Tolu**

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### **Abstract**

Humans' characteristics as social beings and God-created creatures are shaped by culture's past.) As long as there is life, culture will never disappear. Genocide occurs when the state commits ethnic massacres, inter-ethnic conflicts, inter-religious conflicts, and so forth. The diverse South Tapanuli community is relatively active, and kinship relationships are highly mobile. Descriptive qualitative research is used in this study. In order to keep the dalihan na tolu community strong and united, some disputes should go through mediation instead of the courts. The authority to control the land over communal land rights belonged to indigenous people in the ulayat lands of the Harahap, Siregar, and other clans, such as the Dalimunthe, Daulay in Angkola. If the land is not used, it will once again be a communal right that is protected by the Angkola Batak indigenous people's village heads and/or customary holders. The act of selling and buying rights causes these activities to become deviant. In order to strengthen indigenous peoples and ulayat lands in the future, cooperation is required. In order to keep the dalihan na tolu community strong and united, some disputes should go through mediation instead of the courts.

**Key words:** *Pancasila, Religion, Dalihan Na Tolu*

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## INTRODUCTION

This nation has adopted Pancasila as its spiritual and cultural foundation. According to religion and each other's beliefs, Pancasila acknowledges that all Indonesian citizens believe in God. When it comes to its concepts of humanity, unity, citizenship, and social justice, Pancasila also accepts diversity and rejects the spirit of tolerance. Today's reality and the aforementioned studies suggested that Pancasila's philosophy of life would be acknowledged, as would the reality of education, which reveals that it did not function as intended. Digging Pancasila becomes crucial at this point. It is necessary to go back to Pancasila as the foundation of the state and the source of all legal sources in order to gain a new understanding of the various issues that arise in Indonesia today, as well as when starting the right religious education in the country.

Humans' characteristics as social beings and God-created creatures are shaped by culture's past.) As long as there is life, culture will never disappear. Genocide occurs when the state commits ethnic massacres, inter-ethnic conflicts, inter-religious conflicts, and so forth. The state's management of plurality always puts people who live together in a country to the test. Local wisdom teaches the Indonesian people to be friendly, cooperative, polite, willing to sacrifice, have a good work ethic, mutual respect, and tolerance, among other values that are inherent in everyday life. However, it appears that the existing local wisdom has less influence and is beginning to lose some of its power as a guide for Indonesia's life policy. A result, efforts must be made to maintain the existence, growth, and compatibility of local wisdom with global developments. Local wisdom is one type of culture. Humans have a system of reason and systems instinct or instinct that is able to catch natural phenomena and dealing with them adaptively so as to create a "culture" as an "adaptation system" that they create in relation to maintaining a relationship with the surrounding nature. Anthropologically, the existence of man from the very beginning of his existence develops and is able to adapt to the surrounding natural environment (Daeng, 2000).

As a result, the idea that humans, nature, and culture have a close connection is known as a triangulation relationship culture. In either case, humans develop their culture in order to deal with the natural environment, or

the other way around, nature shapes the culture of humans who live in the natural environment. (Bruce, Setiawan, & Rahmi, 2007).

A local cultural wealth that includes a life plan is known as local wisdom. a way of life that makes room for wisdom and wisdom in life (Kemendikbud, 2016). Local wisdom is a type of culture that emphasizes locality. It grows and develops as a distinct social practice and is thought to play a significant role in society's social structure. This means that one must comprehend the social functions that cultural values play in a region in order to know local wisdom. According to (Sibarani, 2012), local wisdom is a society's original wisdom and knowledge that comes from the noble values of cultural traditions and governs the order of people's lives wisely. Values that are held in high regard and serve as guidelines for a society's daily actions. Nearby insight is a "profound resource" or life strategy that shows individuals how to act. Therefore, despite the fact that local wisdom is the product of previous cultural products, it should continue to serve as a guide for the Indonesian people's daily lives. Participation in community culture, such as going to places of historical or cultural heritage, seeing art performances or exhibitions, dressing in regional or traditional attire, and attending traditional ceremonies, reflects the values of local wisdom (Samsiyah, 2019). The number of residents visiting cultural and historical landmarks is still low. The performing arts of music and dance are frequently followed by exhibitions or performances. Only when attending religious ceremonies is it appropriate to dress in regional or traditional attire. The social system of this community's values of local wisdom must be lived, practiced, taught, and passed down from generation to generation in order to shape and direct community behavior patterns. As a result, it can be said that the community's human dignity is significantly influenced by local wisdom. Society and the nation may suffer as a result of development that is not based on a life policy. Meanwhile, if both Pancasila and their religion and culture have undergone a sex change, conflict frequently arises. At the level of the value system, religion's position as a "world-view" or "addin" is a "beyond ideology." However, religion can become an ideology if it has served to legitimize the status quo (read: power) in (Firmansyah, 2018).

Indonesia is known for its numerous tribes. In Indonesia, there are 1331 ethnic

groups, according to BPS data. The Toba Batak tribe is one of these tribes' many forms and varieties (Nainggolan, 2012). Toba Batak is one of six interestingly revealed sub-ethnic Batak groups that come from other tribes like Karo Batak, Simalungun, Angkola, Mandailing, Pakpak Dairi, and Nias. It is unclear at this time how the name "Batak" came to be used to name the tribe. This brings up a number of concerns and points of view. Consider, for instance, whether the name first appeared when a migrant group arrived on Batak land, whether at first there was a group that already had a tribal name called "Batak" from where they came, or whether the name "Batak" itself appeared when Siraja Batak emerged. Additionally, there is a belief that the term "Batak" originates from the Burmese word "bataha." In light of this data, the Batak public then moved towards the archipelago. After that, the word "batak" replaces the word "bataha" (Gultom, 2012).

The origin of the Batak tribe, according to Batak mythology, is Pusuk Buhit, a mountain on the western shore of Samosir Island (Gultom, 2012). Pusuk Buhit is on Batak land. In the middle of Lake Toba, a popular tourist destination, is this island. This region is administratively part of North Sumatra's territory. Batak region evolved into a district, the North Tapanuli Regency, with Tarutung as its capital. According to the myth, Si-*raja Ihat Manisia* and *Siboru Ihat Manisia* were the first humans. King *Miokmiok*, *Patundal Nibegu*, and *Aji Lapaslapas* were the three children born as a result of their union. *Eng Banua* is King *Miokmiok*'s only son. In addition, *Eng Banua* has three sons: King *Jau*, King *Bonang-bonang*, and King of *Aceh*. *Guru Tantan Debata* is the only child of King *Bonang-bonang*. *Siraja Batak* is the only child of *Guru Tantan Debata*, who goes by the name *Umpu Raja Ijolma*. *Siraja Batak* has two sons named *Guru Tatea Bulan* and *King Isumbaon* (Gultom, 2012).

King of Batak's historical research suggests that this is the Batak people's ancestor. He is the foundation of the Batak tribe's history. Language and writing, or script (Batak letters), is one of them. Through his two children, *Tatea Bulan* and *Isumbaon*, the descendants of King of Batak then grew in number. There were clans in the fifth and sixth generations following King of Batak, and it is now known that there were dozens of them.

The Batak people have a wealth of

cultural wisdom about how to live life. This is evident in their writing and language, which has a very extensive vocabulary and distinct customs from those of other ethnic groups. *Dalihan Natolu* is one of the Toba Batak people's cultural treasures. How *Dalihan Natolu*'s philosophy has arranged the kinship system and pattern of relationships in daily life with God, ancestors, close family, neighbors, relatives, and others. *Adat*'s implementation demonstrates the realization of values. Examples include marriage, death, moving into a new home, and others. *Dalihan Natolu*, literally, are three stoves that provide the Toba Batak people with a means of survival in this world. The purpose of this paper is to analyze *Dalihan Natolu*'s philosophical foundations. Additionally, it aims to demonstrate the state of "das soll" and "das sein" *Dalihan natolu* in the present day. There are five parts to the writing system. The literature review continues to investigate the significance of culture following the introduction. The third piece of the procedure, the fourth conversation, lastly closes with the end.

Toba Batak people are expected to live up to *dalihan na tolu*, a set of cultural values that direct how to look at, perceive, and define reality (Harahap & Siahaan, 1987). As a result, that's *dalihan na tolu* is a cultural system that serves as a guide for behavior and a way of life for Toba Batak people (Armawi, 2008).

On the other hand, if *Pancasila* possesses the characteristics of religion—such as *sami'na wa-atho'na* (listening and obeying), which cannot be questioned and is doctrinal—it may develop into a "pseudo-religion." "The best use for *Pancasila* can only come from its position as an open ideology. *Pancasila* is necessary for religion to overcome its limitations, particularly in bringing religions' shared will together and/or reducing primordial ties that have the potential to cause conflict. According to (Jay & Koentjaraningrat, 1968), religion frequently serves both a latent and a manifest function in the sociological dimension as a "glue" (in group). *Pancasila* is one of the only people who can overcome this religious divide. In contrast, religion is necessary for *Pancasila* to deepen one's understanding of life's deeper meanings, particularly those that are connected to things beyond reality (explanations of death, for example). To put it another way, it is evident that both diachronic and synchronic historical

tracking is necessary to ascertain the connection between Pancasila's religion, culture, and politics, particularly in the spirit of compromise. The advantage is that, in addition to avoiding a number of unproductive tensions, it also prevents a "clash of culture" and/or "clash of ideology" that could ultimately endanger Indonesia. The diverse South Tapanuli community is relatively active, and kinship relationships are highly mobile. The community's characteristics serve as a benchmark and strongly encourage the development to proceed without incident. The diversity of the population, which can be seen in terms of ethnicity, race, religion, social system, and cultural patterns, has existed for centuries and continues to grow today. This diversity can be a source of development or conflict, depending on the context. As a result, researchers want to investigate the Dalihan natolu culture's development politics and local wisdom in South Tapanuli.

## METHODOLOGY

Descriptive qualitative research is used in this study. According to (Moleong, 2018), Moleong defined qualitative research as "a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior." Sutopo defines descriptive qualitative research as "a type of descriptive qualitative research." research that is capable of capturing a variety of qualitative data through elaborate and nuanced descriptions is more valuable than simply stating the number or frequency numerically (Sutopo, 2006). Utilizing the hermeneutical interpretation method from the perspective of phenomenological philosophy to illuminate the concepts presented in the cultural writings of the Toba Batak people as well as the experience of human relationality to the natural world as a result of the presumption that cultural values (Batak Toba) are not enshrined in literature or text but rather are embodied in the dynamics of individual life experiences. This study's foundation is the relationship between religion and Pancasila in "Dalihan Natolu." This choice is made to make it easier for researchers to do research in the field and to keep research from leaving the theme. As a result, the researcher himself serves as the primary research instrument in this study. The instruments that have been put together are made with the

intention of collecting more data and sharpening the findings of observations. The primary goal of this study is to gather data through the information provided by informants. In accordance with the research instrument created by the researcher, a series of structured and unstructured dialogues were used to obtain the informant's information.

## DISCUSSION

The Toba Batak people are familiar with the number three as a symbol, and their daily lives are heavily infused with the "trinity" Numerology is rich, has its own meaning, and includes elements of mysticism and religion (Sinaga, 1991). Odd numbers, specifically the number three, are utilized. Odd numbers represent life and are frequently associated with transcendent and mystical concepts. Odd numbers are regarded as having supernatural properties. Even the word even denotes illness, suffering, and death. The Toba Batak people have a very special meaning for the number three. Toba Batak people's way of life and way of thinking are impacted by this number. This is evident in his comprehension of cosmology and life philosophy.

To comprehend, the two must be connected simultaneously. Dalihan Natolu literally translates to "three furnace pillars." "The word dalik, which means "to touch," is the root of the word "dalihan." "The three dalihan furnaces are representations of Boru, Dongan Sauntunga, and the hula hoop. The Toba community, on the other hand, represents a pretextual pot. Mulajadi Na Bolon, or "The Great Origin," is the universe's creator, according to the Toba Batak people. Overcoming time, according to Anicetus Sinaga Mulajadi Na Bolon, is eternal, comes from eternity, and has no beginning or end. He exists in the Banua Gintang (upper world), Banua Tonga (middle world), and Banua Toru (underworld) regions of the universe. Mulajadi Na Bolon resides in Banua Gintang. Everything on Earth was created from this world (the higher world); Earth, the stars, the sun, and people the spirits of

the deceased, the unborn, and the ancestors reside in this world as well. The second part of the world is Banua Tonga, where people live. The third part of the world is Banua Toru, where people who have died only leave behind their bodies while returning to Banua Ginjang. It is interesting to note that the Toba Batak people perceive the world as a single entity, despite the fact that it is divided into three parts. While each layer of the world serves a distinct life function, they all share a single objective, which is to bring about harmony throughout the universe. The role that the Great Origin (Mulajadi Na Bolon) plays in bringing the universe into the real-world context of everyday life for humans. The presence of His three personal servants, namely Bata-raguru, Soripada, and Mangalabulan, who are all emanations and personifications of the Creator's power, demonstrates the radiance of His presence in the world that is divided into three parts. The ability to establish and uphold laws and customs is Bata-raguru; Soripada as a provider of necessities, a shield against danger, and a protector of chastity; Mangalabulan, on the other hand, is the embodiment of power and the means by which Mulajadi Na Bolon is carried out, both of which can result in wars and riots as well as blessings. There are parallels between it and the Christian concept of the "Trinity." The Toba Batak people's ability to easily accept the teachings of the Christian faith can be attributed to the striking resemblance between the "Trinity" (God is Tri Tunggal) and the "Debata Natolu" (Allah is three in "Dalihan Natolu"). According to the Christian faith, God is one and only one, but he is made up of three people: the Father, the Son (Lord Jesus), and the Holy Spirit. The three are one and cannot be separated. Because each of these three divine beings possesses equally the fullness of the one and indivisible divine nature, they are all one God. The relationships they have with one another make them different from one another. The Son came from the Father, the Son came

from the Father, and the Holy Spirit came from both the Father and the Son.

Religion entered Indonesia without violence or a clash of cultures—a progressive approach to adapting to Indonesia's sociocultural system. The long period of colonialism that Indonesia experienced between the 18th and 19th centuries was characterized by war, the political-economic environment in which the state had to be established, and ideological conflicts in other parts of the world. These factors contributed to the destruction of social life's joints. Indonesia can go down in history as neither a secular nor a religious nation, let alone a communist one. We go by the name Pancasila State. Religion is not a threat to the government or an enemy of the state.

Religion emerges and develops in accordance with the Indonesian human spirit, exemplified by the first principle of Belief in One God. Pancasila is final. The betrayal of Pancasila, specifically the G30 S/PKI, Indonesia's gloomy past that resulted in the deaths of the generals we refer to as the Heroes of the Revolution, poses a threat to Pancasila. Religious radicalism should not just be a threat to one religion, it should also be used to pursue terrorists as enemies of the state and all religions.

Together with Bung Karno and the nation's fighters, the founding fathers of Indonesia established a very solid state foundation for all groups prior to the Proclamation of August 17, 1945. That is Pancasila as the state's foundation, a way to unite the nation, the ideology of the state, and the way of life of the nation and the state. Continue to investigate the history of the meeting point that reconciles and synthesizes for life together, and do not confuse religion with the state.

The multi-religious and cultural Indonesian spirit that inspired Pancasila's philosophy is what gave rise to it. It is difficult to reconcile ideological differences, but it is necessary for a nation's future sustainability. Life lasts forever

because the community (society) creates and shapes the state. The ideology, the foundation of the state, and national spirituality of Pancasila must all be discussed, researched, and comprehended by Pancasila excavators. Bung Karno emphasized that the noble values of religion, belief, and national culture were crystallized and absorbed in Pancasila.

We have agreed, discussed, and worked together to protect Indonesia, and we do not want to be pitted against each other, divided, damaged, threatened, or destroyed by an ideology that is not in accordance with the multiethnic Indonesian people's soul and breath. The Pancasila state will keep Indonesia sustainable. Religion and we should be thankful for the differences between natural law and sunnatullah, also known as God's law.

It is a complete setback that, legally, will legally bring back the state of Indonesia prior to independence that there are issues that want to eliminate Pancasila as the foundation of the state. Bung Karno emphasized the fact that three-quarters of the planet's surface has been explored and even visited, including Muslim-majority nations. According to (Sukarno, 1990), Bung Karno became increasingly proud of the state foundation of Pancasila, which was admired by almost every nation he had visited, particularly Muslims.

The new spirit of Pancasila does not consist of hard-to-implement ideas or hatred of other nation's children. Both the application of Pancasila precepts and the state ideology should be strengthened. Stop dealing with issues that weaken state-established institutions like BPIP (Badan Pembinaan Ideology Pancasila) because of statements that hurt and enrage religious people. The state shouldn't get too involved in the inner lives of religious groups and religions. Keep taking the initiative and prioritizing the state's interests over all personal, religious, and group interests. SARA says that ethnic, religious, racial, and intergroup conflicts in various regions have

hurt Indonesia's sociopolitical life over time.

Changed indoctrination, P-4 learning, and other efforts to strengthen Pancasila must make leaps and breakthroughs, as they did during the New Order. There is nothing wrong with looking for patterns and adaptations to simultaneously strengthen and ground Pancasila; however, this must be initiated systemically toward commissions like the KPU, KPAI, KPK, and Komnas HAM, not at the level of the government-created Agency as it is currently structured, avoiding the interests of parties and sectoral, sectarian, or regional egos. As required by the Constitution and Proclamation 45, accelerate and escort the government toward state objectives.

Ironically, what Bung Karno said in the 1960s is still going on today. He declared: Brothers and sisters, recent events have demonstrated without a shadow of a doubt that we would be divided if it weren't for Pancasila. They have also demonstrated without a shadow of a doubt that only Pancasila is able to preserve our nation and keep it united. That Pancasila is not united in any way; unity is needed in our nation. According to (Sukarno, 1964), worldview is a means of bringing this multiracial Indonesian population together. The Indonesian state will be dispersed without any ties to the sense of Indonesian nationality if Pancasila is not there. All children in the country must adhere to the Pancasila ideology, but it is far more important that the authorities (the government) and security forces manage relationships between community groups.

Ironically enough, there is also a lot of concern about radical groups and the way security approaches different social conflicts. In addition to tying the issues that arise in various regions to the inauguration of the president in order to confront the TNI with the statement of the TNI commander who interferes with the inauguration. The question is why those

who disrupt social order and security, such as the TNI Commander in Wamena, do not say the same thing to ensure a life free of violence and security.

The betrayal of Pancasila is no longer the same thing as it used to be, but in the context of social life in all of Indonesia's regions, it requires the commitment of state officials so that the people feel safe from the TNI/Polri apparatus. The same thing happened to students and others who participated in demonstrations to express their aspirations: they felt safe and weren't confronted with officers armed. Indonesia is progressing, and Pancasila is eternal and rooted in the Dalihan Na Tolu region of South Tapanuli. We are brothers, united.

The village of Parsalakan, or Dusun II Hutalambung in the Angkola Barat subdistrict of South Tapanuli, is well-known for its bark. Since more than a century ago, Salak has been used as a daily source of income. The author, who is the son of Angkola and was born in 1972, has no knowledge of the Simbolon Rebellion, the Dutch and Japanese eras, Huraba Fort's history, or Minang Kabau's Islamic history during the Padri war. However, parents have been telling the story of people's struggles since childhood.

The author is a child of the late Kasman Harahap and the late Asnaini Pohan. His father is a salak farmer, a 45-year veteran, and a former village head. The author's parents raised him in a simple family and sent him to religious schools until he went to college. What Bung Karno referred to as nation and character building was actually something that the people of South Tapanuli already had, and it became an ideological adage that was passed down through the generations.

In South Tapanuli, parents educate their children with this philosophy of life as a motto. However, due to the rapid salak harvest from the 1970s to the 1980s, the children of salak farmers slowed down their educational progress, allowing those who want to attend school to do so as well.

Self-will, natural selection, and the absence of apparent competition are all present. The likelihood of obtaining an education does not necessarily correlate with the community's level of economic development. At that time, parents could pay for school anywhere, but many village children had to stop at the SMA, STM, and PGA levels, where there used to be SGO, or they could migrate.

The culture of mutual assistance (marsialap ari), independent living without reliance on the government, for example in development (building roads, electricity, drinking water, mosques, and so on) during the New Order era was mutually reinforcing cooperation with the mutual cooperation system earlier. Life in the village has given a noble view of this. This is the true meaning of Pancasila, and the 1945 Constitution makes it abundantly clear that it is the responsibility of the government to educate the people of the nation and safeguard all of the blood shed by the people of South Tapanuli, particularly the village of Parsalakan.

Learning is a character of hard work, discipline, and an advanced mentality, warrior, courageous, unyielding (not easily discouraged / discouraged, quick to despair) that is strengthened by Islamic teachings (old in this village disputes between young people and old people, religion and customs are frequently contradictory, now they are starting to decrease and disappear), and the village government used to be very strong with the dalihan na tolu cultural system, then development was carried out by self-help and This is a brief description of the village's situation in the midst of increased economic growth.

In terms of the problem's evolution over time, Mr. Suharto's state policy in the 1980s and 1990s resulted in the establishment of a transmigration program from Java to Sumatra, where the South Tapanuli region was home to trans people, locals, and Javanese tribes. South Tapanuli (in Sipirok, Angkola Sangkunur, South

Angkola) saw migration from Nias and Aceh following the Tsunami disaster (Sosa, Natal). This is a precursor to the expansion of South Tapanuli's population by outside tribes. In the villages, social life is still well maintained.

The village became a political and economic battle in the 2000s. The right to justice has begun to be questioned by community groups. The majority group will be impacted by the struggle for economic and political power, which is always regarded as the entry point for strengthening group identity, including clan groups in South Tapanuli. Decentralization, regional autonomy, and the regional election system all gained traction during this time period.

Instead of fighting over money and identity, the battle of ideas to build South Tapanuli, evaluate various policies, and strengthen the Pancasila democratic system will be the battle of ideas in the future. Aspiring to be a form of love for the homeland and future generations of South Tapanuli who are strong in cultural and religious customs such as China, Japan, and Malaysia, all parties are aware that the task of government is the mandate of the people. The village is where we are born, where we grow, and where we ascend.

Since the yield has decreased to the point where it interferes with farmers' income over the past five years, the salak monument in Padangsidimpuan has served as a symbol for the South Tapanuli salak farming community. And make it hard for them to live, pay for school, and buy things they need to live. Building a salak factory or market center has not directly benefited the South Tapanuli government.

Sadly, people have to borrow money from cooperatives under the guise of moneylenders who grow up in the villages and live a life full of usury practices; therefore, there must be smart solutions. Farmer groups and cooperatives need to be strengthened. A similar vein, the forestry service currently needs to determine whether or not areas in salak-producing

regions are protected forests in order to prevent plantations from being certified to assist individuals in borrowing money from banks in order to collaborate with banks for business capital.

All farmers should ask Allah SWT to increase this potential so that the harvest season and salak cultivation will improve. Let us show our gratitude by giving infaq, alms, and zakat mal. CSR funds, district APBD funds, provincial APBD funds, and the central APBN funds all roll over to the village over a longer period of time than five years. What's wrong with the village's appearance? There is no sense of peace, happiness, or prosperity. Development synergies must be realized in the future through strict and focused oversight with stakeholders. Bundles funds must be able to boost productivity and empower village residents by focusing on strategic goals for local needs.

## CONCLUSION

The authority to control the land over communal land rights belonged to indigenous people in the ulayat lands of the Harahap, Siregar, and other clans, such as the Dalimunthe, Daulay in Angkola. If the land is not used, it will once again be a communal right that is protected by the Angkola Batak indigenous people's village heads and/or customary holders. The act of selling and buying rights causes these activities to become deviant. In order to strengthen indigenous peoples and ulayat lands in the future, cooperation is required. In order to keep the dalihan na tolu community strong and united, some disputes should go through mediation instead of the courts.

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