

Main Values of Toba Muslim Batak Culture in Moral Education Perspective

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Abstract

Islamic education has the primary goal of forming morals in order to fulfill things that are material and spiritual. This study emphasized the importance of learning science through education, especially those related to noble character, or better known as moral education. The novelty of this research is courses taught at PTAI to have a noble moral education content. This research used a library research approach. Besides, this study conducted data collection techniques by examining books, journals, literature, notes, and report variants related to the problem being solved. The results show that the main values of the Toba Batak culture include: kinship, hagabeon, hasangapon (glory, authority, and charisma). Main value is hamoraon or wealthy, hamajuon, or progress, protection, arsisarian, or mutual understanding. We also concluded that there is no difference in the main cultural values of the Christian and Muslim Toba Batak people.

[Pendidikan Islam memiliki tujuan utama membentuk moral untuk memenuhi hal-hal yang material dan spiritual. Penelitian ini menekankan pentingnya mempelajari sains melalui pendidikan, terutama yang berkaitan dengan moral mulia, atau yang lebih dikenal dengan pendidikan moral. Kebaruan dari penelitian ini yaitu pengajaran yang diajarkan di PTAI untuk memiliki konten pendidikan moral yang mulia. Penelitian ini menggunakan pendekatan penelitian kepustakaan. Selain itu, penelitian ini melakukan teknik pengumpulan data dengan memeriksa buku, jurnal, literatur, catatan, dan varian laporan terkait dengan masalah yang sedang dipecahkan. Hasil penelitian menunjukkan bahwa nilai-nilai utama budaya Batak Toba meliputi: kekerabatan, hagabeon, hasangapon (kemuliaan, otoritas, dan karisma). Nilai utama yaitu hamoraon atau kaya, hamajuon, atau kemajuan, perlindungan, arsisarian, atau saling pengertian. Peneliti juga menyimpulkan bahwa tidak ada perbedaan dalam nilai-nilai budaya utama orang-orang Batak Toba antara yang beragama Kristen dan Islam.]

Keywords: Toba Batak culture; main values; moral

Introduction

One of the principles of education in Islam is the belief in the expression of long-life education, which is the obligation to learn and understand science from birth to death, both men and women.¹ Education is essential, considering knowledge is an urgent need for humans to be able to carry out their lives properly and in order to fulfill things that are material and spiritual or spiritual tasks.²

Islamic education has the primary goal of forming morals so that students become morally virtuous, clean-minded, have a strong will, true ideals, know the obligations and carry them out, and always remember Allah SWT in every deed. Islamic education experts agree that the purpose of education and teaching is not just the transfer of knowledge but also educates

¹ Zuhairini, *Filsafat Pendidikan Islam* (Jakarta, Indonesia: Bumi Aksara, 1995), 98.

² Abdul Karim, & Wiwi Hartati, "Spiritual tasks of teachers in higher order thinking skills-oriented learning," *International Journal of Psychosocial Rehabilitation*, 24(8) (2020): 4568–4580. <https://doi.org/10.37200/IJPR/V24I8/PR280474>.

the morals and souls of students, instills a sense of virtue, accustoms high politeness, and prepares them for a holy life that is entirely sincere and honest.³

The moral of children, in this case, learners, are very influenced by the surrounding environment, especially parents and teachers as *qudwah* for children. Children will quickly imitate the behavior of those around them because it is a natural process at every stage of human development. In the process, the children's experience in interacting with adult behavior is learning for them to respond to a stimulus they receive from the environment so that it will eventually shape their personality, including their morals.

As expressed by Ali Abdul Halim Mahmud, morality is an inherent quality in human beings from which actions are born easily and lightly without the need to think and reflect.⁴ In the end, morals will be called good if out of these characters are born good deeds in accordance with the norms of society and shari'a. However, morals can be said to be not good if bad deeds are born from them, then the character is called bad morals.

Along with the pace of development of modernization and globalization, more and more behaviors are appearing in society and tend to lead to a moral crisis. It can be seen from the rise of students involved in brawls, drunkenness, gambling, drug abuse, persecution, and even murder cases. Ethical blindness, loss of self-confidence, and growing frustration that befell the younger generation are as evidenced by the emergence of negative communities among adolescents. Besides, there has also been a shift in social and ethical values in society, which can be marked by the development of utterly free culture, free to get along between men and women, free to do without limits, and so on, as some examples of cases below.

One of the news in the media a few years ago revealed the blurred record of the moral crisis of the younger generation. As quoted in the Yogyakarta Post daily, it reported the death of students in Pekalongan due to over-dose *dextromethorphan* pills or better known as *dextro*. This event shows that the younger generation has experienced a severe moral emergency that

³ M. Athiyah Al-Abrasyi, *Dasar-Dasar Pokok Pendidikan Islam* (Jakarta, Indonesia: Bulan Bintang, 1996), 1.

⁴ Ali Abdul Halim Mahmud, *Silsilah Al-Tarbiyah Fi Al-Qur'an, Fi Al-Qur'an Fi Surah Al-Maidah, Jilid Satu* (Daar al-Tauzi wa Nasyri al-Islamy, 1994), 32.

requires optimal treatment to return them to the path of goodness in order to have noble morals.⁵

In addition to reporting on the moral crisis above, there was also coverage in the mass media related to violence. As reported by the Radar Solo daily, it revealed the APPS (Sragen Women's Care Alliance) note. In the APPS data for the past month, there were a number of cases of sexual violence against women in the Sragen region, which were very worrying. In the data revealed, there were 12 cases of rape and sexual abuse. Also, what was even more ironic was that around 50 percent of victims of sexual violence were underage women.⁶

Another example that is still related to moral emergencies is the fight between teenagers that occurred on March 31, 2019, in Medan. On the *Pewarta.co* online news page, it was said that the Medan Area Police Pegasus Team succeeded in securing 20 teenagers who often fought and disturbed public order. In further information, Chief of Criminal Unit of APL Tambunan said that the results of the interrogation obtained information that the motive of the brawl started from taunting each other in cyberspace (Facebook) and continued to the highway. As a result of the brawl, many adolescents suffered minor injuries due to stone-throwing.

Some examples of moral emergency cases above illustrate how the declining moral character of the nation. To deal with this, collaboration from various parties is needed in order to play an active role in efforts to control behavior that leads to moral emergencies or moral crises. As it is known that morals have a very significant role in building harmony in life, even more emphatically, it is said that the glory of a nation lies in the morals of its people. As long as the community is firmly committed to carrying out norms and ethics well, the nation will be safe, peaceful, and happy.⁷

An individual is said to live happily if he possesses high character, with which he can carry out his obligations and responsibilities properly and perfectly. On the contrary, an individual will experience anxiety when having bad morals, rude character, and bad prejudice against others. Certainly, these

⁵ AB Renatha, "Catatan Buram Degradasi Moral Generasi Penerus," *Jogjakarta Post*, 2012, 1.

⁶ Sugiyarsi, "Terjadi 12 Kasus Kekerasan," *Radar Solo*, 2012, 8.

⁷ Asmaran, *Pengantar Studi Akhlak* (Jakarta, Indonesia: Raja Grafindo Persada, 1994), 54.

individuals experience anxiety throughout life because there is no coherence and harmony amid social interaction.

Individually and collectively (social), efforts to instill religious values, and the spirit of moral mercy is critical in coloring various aspects of human life. The development of physical well-being will not be stable if it has not been included in the development of human morals. Collaboration between the two, if appropriately realized, will benefit the people who live in the present and the next generation.

One of the instruments needed in the development of human morals is through education. Education in this stage can be said as a process or an effort to help students find maturity. The output of education is expected that students will become human beings who have personal responsibility, either to their Lord, fellow creatures and their environment.

The results of research on moral education presented by Sholeh stated that the assessment of a person good and bad is determined by his character. Today, the moral damage of the younger generation, including students and university students of all kinds and forms, is a dangerous threat either to the perpetrators, as well as to social, economic and security stability, and the integrity of the nation. To form a noble character, it should be done early so that it is easier when compared to when the human individual is an adult. As stated by Al-Ghazali related to moral education, he said that the family environment is very dominant in fostering moral education, because children in their childhood spend more time in the family environment than the outside environment.

The results of subsequent research by Abdul Kholiq affirm that Islamic education is an effort to facilitate the process of change that leads to the formation of Muslim personalities. The emphasis indicates that Islamic religious education is concerned with the process of internalizing Islamic values in order to shape the character and personality of Islamic students. The object of this research was the Kalang people. According to him, Kalang people built their cultural identity based on the values inherited from their ancestors. They have a belief system that originated from the history of ancient Javanese theology and customs that were unearthed from mythology and then

believed together to be passed down from generation to generation.⁸ For the Kalang people, Islamic education is a new thing. Therefore, the encounter between Islamic values and Kalang culture gave birth to a new form of adaptation as well.

The results of the next research were revealed by Muhammad Tisna Nugraha, who said that Islam emphasized the importance of learning science through education, especially those related to noble character, or better known as moral education. To achieve this, especially in Islamic Higher Education institutions, they need revitalization in terms of material, managerial management, methodology, facilities, and infrastructure, so that it involves the quality of Human Resources (HR) competencies both lecturers and students. In carrying out this mission, it fits for all subjects or courses taught at PTAI to have a noble moral education content.

Method

This research used a library research approach. A literature study is a research approach that is employed to collect data or information with the help of various materials contained in libraries in the form of documents, books, magazines, historical stories, and so on. Literature studies also study a variety of reference books and/or similar previous research results and are useful for obtaining a theoretical basis related to the problem under study.⁹ Besides, this study conducted data collection techniques by examining books, journals, literature, notes, and report variants related to the problem being solved. According to the definition of experts, the study of literature can also be

⁸ Toto Santi Aji, Abdul Karim, Hori, Maryati, Nurkholis, Sudin, Surono, Jakaria, Irfan, Nurjannah, "The Concept of Togetherness and its Implications for the Unity of the Society: Study of Elucidation by Quthb," *International Journal of Psychosocial Rehabilitation*, 24, no. 8, (2020): 13800–13808. <https://doi.org/10.37200/IJPR/V24I8/PR28136>

⁹ Abdul Karim, and Firdaus Wajdi, "Propaganda and Da'wah in Digital Era (A Case of Hoax Cyber-Bullying against Ulama)," *KARSA: Jurnal Sosial dan Budaya Keislaman*. 27, no. 1 (2019): 171–202. <http://ejournal.iainmadura.ac.id/index.php/karsa/article/view/1921>.

interpreted as a theoretical study or study of references and studies of scientific literature.¹⁰

Results

Moral Education

The meaning of education in the broadest sense is all human actions and efforts carried out consciously and planned from adults to give influence to students in order to increase maturity and a sense of responsibility for all actions and deeds morally. Education can also be said as a process of change or self-development of students in all aspects of life so that it is expected to form personalities both individually and socially and be able to interact in community life.¹¹

Meanwhile, Ibn Faris said that education is an improvement, care, and management for the parties to be the object of education by combining all elements of education into their soul, so it is expected to have a mature personality and close to the perfect level in accordance with the capabilities possessed. Based on the description above, it can be concluded that education is an effort to make a change in themselves, both physically and spiritually, towards the formation of the primary personality, which is reflected in the way of thinking, acting, and behaving.¹²

The word moral comes from Arabic, namely *jama'* (plural form) of the word *khulqun*, which is linguistically defined by character, temperament, behavior or character, manners, politeness, courtesy, and action. The word moral is also derived from the word *khalaqa* or *khalqun*, which means event and has a connection with the word *Khaliq*, which means to create, do, or act. It is as there is the word *al-khaliq*, which means creator.¹³

¹⁰ P Freebody, *Qualitative Research in Education: Interaction and Practice* (London: Sage Publications, 2004), 37.

¹¹ Abdul Karim, Firman Mansir, Saparudin, Tumin, & Halim Purnomo, "Managerial leadership in boarding and public school: An idea and experience from Indonesia." *Talent Development & Excellence*, 12(2) (2020): 4047–4059. Retrieved from <http://iratde.com/index.php/jtde/article/view/1379>

¹² Ali Abdul Halim Mahmud, *Akhlak Mulia* (Jakarta, Indonesia: Gema Insani, 2004), 23.

¹³ Beni Ahmad Saebani and Abdul Hamid, *Ilmu Akhlaka* (Bandung: Pustaka Seti, 2010), 13.

The primary purpose of moral education in Islam is to deliver people to the straight path that gets blessings and shade from Allah. By being on that goal, it is hoped that human life will be happy both in the world and the hereafter. Therefore, the family has a vital role in efforts to instill moral education. It is said so because the family is the first place for a child to do social interaction. It is where the child gets influence over his behavior, and here, it is also crucial for the family to instill noble morals, such as truth, honesty, sincerity, patience, compassion, love, kindness, generosity, and so forth.¹⁴

Abudin Nata (2011)¹⁵ explained that the scope of morality is the same as the scope of Islamic teachings. Morals include various aspects, starting from morals towards God to fellow creatures (humans, animals, plants, and lifeless objects). The scope of moral education is as shown in the table below:

Table 1 Scope of Moral Education

No	Type of Morals	Values
1	Morals towards Allah SWT	<i>Iman, Ihsan, Taqwa, Ikhlas, Tawakkal, Gratitude</i>
2	Morals towards the Messenger of Allah	Obey all the rules that come from the Qur'an and Sunnah
3	Moral to Oneself	Patience, Gratitude, Carrying Out Trust, True or Honest, Keeping Promises, Maintaining Self-Sanctity, Humble
4	Morals towards family	Be devoted to parents, be kind to other siblings, obligations, and affection of husband and wife
5	Morals towards the Community	Likes to Help Others, Uphold Justice, Visit and Receive Guests
6	Morals towards the State	Protecting, Maintaining, and Preserving the Environment

¹⁴ Harun Nasution, *Perlunya Menghidupkan Kembali Pendidikan Moral Dalam Pendidikan Agama Dalam Perspektif Agama-Agama* (Yogyakarta, 1999), 7.

¹⁵ Abudin Nata, *Ahklak Tasawuf*, (Jakarta, Indonesia: Raja Wali Pers, 2011), 149.

Definition of Value

Value, according to Brubacher, has no limits in assessing its scope. The value in question is very closely related to human activities that are very complex, so it is difficult to determine its limits. In Encyclopedia Britannica, it is said that value is determination or quality of an object, which involves any sort of appreciation or interest.¹⁶

A value is something practical and effective found in the human psyche and human actions, and then objectively institutionalized in society. Value is a legitimate reality as a true ideal and is obtained through mutual agreement and is very contrary to false ideals that are fictional.¹⁷

Value is something that is the very essence and attached to an object that is considered sacred to human life,¹⁸ especially regarding goodness and acts of kindness. Values can also be interpreted as properties or things that are important and very useful for humanity.¹⁹ Values are abstract, ideal, not concrete things, not facts, not just true, or false problems that demand empirical evidence, but are related to the desired, wanted, or unwanted. Values are normative patterns, which determine the behavior of a system that is related to the surrounding environment without differentiating its function or parts. Values prioritize the proper functioning of maintaining the pattern of the social system in order to create life harmony.²⁰

Classification of values seen from the source can be divided into two, namely: First, the Divine value; and Second, the value of Humanity. Divine Value is the value that Allah Most High commands to His Messenger in the form of piety, faith, justice, which is then enshrined in Divine revelation. Religious values are the main and first source of adherents. Religious values are expected to be implemented in everyday life. Divine Value is static, and its truth is absolute. As for the understanding of the value of Humanity, it is a

¹⁶ J. D Butler, "The Public School and Spiritual Values," *Theology Today* 2, no. 2 (1945): 280–282.

¹⁷ Abd. Mujib Muhaimin, *Pemikiran Pendidikan Islam* (Bandung, Indonesia: Trigenda Karya, 1993), 109.

¹⁸ M. Chabib Thoha, *Kapita Selektta Pendidikan Islam*, Cet. 1. (Yogyakarta, Indonesia: Pustaka Pelajar, 1996), 61.

¹⁹ Mansur Isna, *Diskursus Pendidikan Islam* (Yogyakarta, Indonesia: Global Pustaka Utama, 2001), 98.

²⁰ M. Arifin, *Filsafat Pendidikan Islam*, Ed.1, . (Jakarta, Indonesia: Bumi Aksara, 1996), 139.

value that grows by human agreement, then lives and develops from human civilization as well. Human value is dynamic and not something absolute. Whereas, the validity period and the truth are relative.²¹

At last, the value can be seen from the form and level of values, which are divided into three appearances. *First*, value as a fact of character means as an indication of how far someone is willing to hold that value becomes the basis for decision making. *Second*, values as cultural facts indicate making these values normative criteria in decision making by community members. *Third*, values as structural contexts of existing values are both as to facts, character, and as cultural facts.

Parenting and Family Meaning in Muslim Toba Batak Culture

The cultural values taught by parents in the Toba Batak community are reflected in the parenting for their children. Irmawati found that parents' parenting of Toba Batak tends to be authoritative, but it is carried out in connection with the wishes of parents so that their children obey the rules of religion and family.²² According to Simanjuntak, this condition occurs along with the development of the level of religious understanding of both Toba Bataks, who are Christians and Muslims, so that Toba Batak parents always emphasize the importance of upholding religious values or teachings to their children.²³

Baumrind further illustrates that parents, who tend to have an authoritative parenting style, strongly emphasize high demands and responsibilities. Then, parents with an authoritative style always try to direct their children's activities with rational patterns and focus on problems.²⁴ Parents motivate to give and receive verbally, convey to their children the reasons for each set of policies, and try to find out their children's objections

²¹ Rohmat Mulyana, *Mengartikulasi Pendidikan Nilai* (Bandung, Indonesia: CV. Alfabeta, 2004), 10.

²² Abd. Mujib Muhaimin, *Pemikiran Pendidikan Islam*, (Bandung, Trigenda Karya, 1993), 114.

²³ B. A Simanjuntak, *Konflik Status Dan Kekuasaan Orang Batak Toba: Bagian Sejarah Batak*, Edisi Revi. (Jakarta, Indonesia: Yayasan Pustaka Obor Indonesia, 2009), 11.

²⁴ D Baumrind, "The Discipline Controversy Revisited," *Family Relations* 45, no. 4 (1996): 405.

when they refuse to comply. Children's desire and obedience to discipline are as valuable to parents.

Therefore, parents give strong control to certain parts, and they still limit themselves in controlling children so as not to limit the children's freedom to determine their choice. In this case, parents place themselves as adults, but always realize that children have their way of understanding parental commands. Authoritative parenting style is also willing to praise the quality of children, but at the same time, it has set standards of behavior for the future. Parents will give reasons, power, and form by rules and reinforcement in achieving the goals set. However, the final decision will be taken together through consensus.

In matters of *hamoraon* (wealth) and *hasangapon* (honor), Irmawati found that the Toba Batak sub-ethnicity placed the value of education as the main thing, which was based on the values of the Toba Batak people. It is said that education is the best way to reach wealth (*hamoraon*) and honor (*hasangapon*).²⁵ The higher the level of education of children in a family, then in the tradition of the Toba Batak tribe, the family will be increasingly respected amid community life.

As it is known that, in the Toba Batak family, parents give control over the child's behavior, but still give independence to choose the field to be occupied or achieved by the child. Parents emphasize the child, as stated by Siagian, in his writings that the roof of the Toba Batak house is higher up in the front than behind. It means that children must be higher/more successful than their parents, which in the Batak philosophy is called the *panangkokhon ma ianakhon sian natorasna*. In another sense, it indicates that the child must be prioritized in order to be more advanced to live his life, making his parents' names famous, which in the Toba Batak philosophy, the term is *anak do sipajoloon sibolan sangap tu natuatuana*.²⁶

²⁵ Irmawati, "Motivasi Berprestasi Dan Pola Pengasuhan Pada Suku Bangsa Batak Toba Di Desa Parparean II Dan Suku Bangsa Melayu Di Desa Bogak (Studi Etnopsikologi)" (Universitas Indonesia, Jakarta, 2002), 5, <http://lib.ui.ac.id/file?file=pdf/abstrak-20342483.pdf> tanggal 1 Mei 2017.

²⁶ Abdul Karim, Halim Pumomo, Fikriyah, Endah Nurhawaeny Kardiyati, "A Charismatic Relationship: How a Kyai's Charismatic Leadership and Society's Compliance Are Constructed?," *Journal of Indonesian Economy and Business* 35, no. 2 (2020): 129–143.

The overhead view also explains that the success of the Toba Batak people is not only assessed when the person lives, but the assessment is also carried out when his parents die, whether his child is progressing or decreasing when compared to his parents. This condition indirectly motivates Toba Batak children to display the best achievements or show certain achievements as the implementation of the success of parents in educating their children.

Content of Moral Education in the Main Values of Muslim Toba Batak Culture

To educate Toba Batak children to reach a certain peak of success and glory of life, according to Simanjuntak, there are nine main cultural values in the Toba Batak community, which indirectly influence the Batak people to behave and live their lives in the community.²⁷ The main values of the Toba Batak culture include:

First is kinship, which includes the closeness of the relationship with the same tribe, and is bound by affection based on blood relations, and kinship, which is also bound by the elements *Dalihan Na Tohu* (*Hula-hula*, *Dongan Tubu*, *Boru*), *Pisang Raut* (*Anak Boru* from *Anak Boru*), *Hatobangon* (smart people) and several other kinship ties bound by assimilation/marriage, or clan links. *The second* is religion, which includes religious life, both traditional and new religions that regulate relations with the Creator, their relations with fellow humans, and the environment in which they live.

Third is *hagabeon*, which means having many children and living longer. For the Batak people, the strength of ethnic groups can be built with a large number of human resources in the tribe. It seems that this was born from the historical background of the Batak tribes who have a highly competitive culture, which is reflected in the war of people or villages. *Fourth* is *hasangapon* (glory, authority, and charisma), which is the implementation of the main values that also motivate the Batak Toba people to be more persistent in achieving glory. Especially in modern times, for the Toba Bataks, high positions and ranks are symbols of power, glory, authority, and charisma.

²⁷ M. Simanjuntak, "Perilaku Remaja Putri Dalam Menghadapi Menarche Sesuai Dengan Nilai Dan Budaya Keluarga Batak Di Jakarta: Studi Grounded Theory" (Universitas Indonesia, Jakarta, 2008), 15.

The fifth main value is *hamoraon* or wealthy. This value is one of the cultural values that underlie and encourages the Batak Toba people to look for as many material possessions as possible.²⁸ The sixth is *hamajuon*, or progress. This value can only be achieved by migrating and studying knowledge seriously. This cultural value is very dominant, motivating the Batak people to migrate and go to various regions in the country, to increase and maintain the spirit of achievement. Seventh is *patik dohot uhum* or adherence to rules and laws. These cultural values encourage Batak people to uphold truth, justice, and live their lives according to the provisions of the applicable law.²⁹

Eighth is protection. This value motivates Batak people so that their presence can be a shield, protector, or welfare carriers, or at least, the presence of Toba Batak people is needed even in very urgent situations. Because the independence character of the Toba Batak people is very prominent, so the value of protection is less visible on the surface. The ninth value is *marsisarian*, or mutual understanding, mutual respect, mutual assistance. This attitude is vital if, at any time, there is a conflict in social life, and this value can reduce any turmoil in a conflict that wants to disrupt the harmony of the life of the people of North Sumatra.

There is no difference in the main cultural values of the Christian and Muslim Toba Batak people. These main values are also adopted by the Toba Muslim Batak people in carrying out their daily lives, especially in the process of family coaching at home. To facilitate understanding of the main values of the Muslim Toba Batak culture and the content of moral education contained therein, below is a table to explain this.

**Table 2 Content of Moral Education on Main Values
Muslim Toba Batak Culture**

No	Main Values of Toba Batak Culture	Content of Moral Education
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²⁸ Irmawati, "Motivasi Berprestasi Dan Pola Pengasuhan Pada Suku Bangsa Batak Toba Di Desa Parparean II Dan Suku Bangsa Melayu Di Desa Bogak (Studi Etnopsikologi)," 33.

²⁹ J Wolff, *Toba Batak. In Proto-Austronesian Phonology with Glossary: Volume I* (Ithaca, NY: Cornell University Press, 2010), 509-522, www.jstor.org/stable/10.7591/j.ctv75d67k.38.

1	Kinship	Moral towards the Family includes serving parents, being kind to other siblings, obligations, and affection of husband and wife.
2	Religious	Morals towards Allah (SWT) include faith, <i>Ihsan</i> , <i>taqwa</i> , sincere, <i>tawakal</i> , gratitude.
3	<i>Hagabeon</i>	Moral to Oneself includes patience, gratitude, fulfill the mandate, genuine or honest, keep promises, maintain the purity of self, humility.
4	<i>Hasangapon</i>	Moral towards society includes love to help others, uphold justice, visit, and receive guests.
5	<i>Hamoraon</i>	Moral to Oneself includes patience, gratitude, fulfill the mandate, sincere or honest, keep promises, maintain the purity of self, humility.
6	<i>Hamajuon</i>	Moral towards society includes love to help others, uphold justice, visit, and receive guests.
7	<i>Patik Dohot Uhum</i>	Morals towards the State include the willingness to protect, maintain, and preserve the environment.
8	<i>Pengayoman</i> (Guarding)	Morals with family, Morals with self, and Morals with society.
9	<i>Marsisarian</i>	Morals with family, Morals with self, Morals with society, and morals with the state.

The main values of the culture are taught by parents to their children on various occasions. In general, these values are taught at essential meetings in the family environment. The transmission of value is possible to run well because it is supported by the authoritative parenting style that is done in

general by Toba Batak's parents.³⁰ Authoritative parenting style is characterized by strict control, high demands on maturity, but still provides space for negotiation. Martínez and García emphasized that adolescents who are educated with authoritative parenting have five types of values, namely universality, virtue, conformity, tradition, and security. Furthermore, Barni, Ranieri, Scabini, and Rosnati³¹ said that if a teenager is close to his parents, then he will be more open in accepting the values taught by his parents.

The output of the investment is the creation of social values in children. As it is known, social values aim to motivate and control the behavior of group members. As Naully & Fransisca (2015)³² found, the Batak Toba teenagers who go abroad always uphold the values of their ancestors' culture, even though they are not as strong as the values held by the Toba Batak youth who still live in their hometown. These Toba Batak cultural values are still transmitted by parents and have been embedded in their children to be a guide to living life wherever they are.

Discussion

The discussion about moral education, value, parenting and family meaning, and the content of moral education as follow:

Broadly speaking, morals are divided into two parts, namely: First, morals towards *khaliq* (who creates) and Second, the morals to the fellow creatures (which was created). Moral education aims to foster the personality of students through the provision of knowledge, appreciation, experience of Aqedah and Islamic morals,³³ so that the expected output to students is to

³⁰ H. Samosir, "Metafunction Patterns of the Toba Batak Language," *Polyglot: Jurnal Ilmiah* 14, no. 2 (2018): 107–124.

³¹ Barni, Ranieri, Scabini, & Rosnati, "Value Transmission in the Family: Do Adolescents Accept the Values Their Parents Want to Transmit?," *Journal of Moral Education* 40, no. 1 (2011): 105–121.

³² Naully, Meutia & Fransisca, Vivi, Identitas Budaya Pada Mahasiswa Batak Toba Yang Kuliah di Medan. *Jurnal Psikologi Ulayat*. 2 (2015): 364. Doi: 10.24854/jpu12015-32.

³³ Abdul Karim, Faiz, Parhan, Gumelar, Kurniawaty, Gunawan, Wahyudi, Suanah, "Managerial leadership in green living pharmacy activities for the development of students' environmental care in elementary schools," *Journal of Critical Reviews*, 7, no. 13 (2020): 714–719. Retrieved from <http://www.jcreview.com/?mno=11912>

become qualified Muslims, have a noble character personally, socially, nationally, and patriotically³⁴.

After reviewing some notions related to education and morals, it can be concluded that moral education is very closely associated with the temperament or character that must be possessed and made a habit by children from an early age to adulthood. With moral education, it is expected to grow and develop an individual human being, who has a solid foundation of faith only in Allah SWT and is always educated to be strong, remember to lean on, ask for help, and surrender only to Allah SWT alone.

The values which are viewed from its nature, the value can be divided into three forms. *First*, subjective values are values, which are the reactions of subjects and objects. It depends on each subject's experience. *Second*, the subjective value is rational (logical), namely the essential value of the object logically. This value can be known through common sense, such as the value of independence, the value of health, the value of safety, body, and soul, the value of peace, and so forth. *Third*, metaphysical objective values are objective reality values, such as religious values.

Masud, Thurasamy, & Ahmad (2015)³⁵ conducted a systematic study and revealed about parenting and family meaning that authoritative parenting is an effective predictor of increasing academic achievement. In line with these findings, Martínez & García (2008)³⁶ assert that adolescents of parents with authoritative parenting tend to have high academic achievement. For the context of the Toba Batak family, it can be interpreted that parents will focus their children's activities, in line with Batak Toba's cultural values, including to achieve *hasangapon*, *hamoraon*, and *hagabeon*. Related to the importance of having many descendants in Toba Batak's parents, it was stated in the results

³⁴ Abdul Karim, Nur Fitri Mardhotillah, and Muhammad Iqbal Samadi, "Ethical Leadership Transforms into Ethnic: Exploring New Leaders's Style of Indonesia," *Journal of Leadership in Organizations* 1, no. 2 (2019): 146–157. <https://journal.ugm.ac.id/leadership/article/view/10/pdf>.

³⁵ Masud, Thurasamy, & Ahmad S., "Parenting styles and academic achievement of young adolescents: A systematic literature review," *Quality & Quantity*, 49, no. 6 (2015): 2411–2433. doi: 10.1007/s11135-014-0120-x.

³⁶ Martínez, & García, "Internalization of values and self-esteem among Brazilian teenagers from authoritative, indulgent, authoritarian, and neglectful homes," *Adolescence*, 43, no. 169, (2008): 13–29.

of Simbolon and Siregar's research that in order to achieve *hagabeon* values, Toba Batak tribe couples who do not have children will make every effort to have descendants or children.³⁷

The content of moral education for parents, forming value in children is an effort to make them live better, and every parent from any ethnic or religious group wants their child to be more successful than himself. This atmosphere is often motivated by the desire that the lives of their children will be better than the lives of their parents. Values are transmitted, acquired, and internalized when individuals adapt to the customs, practices, norms, and habits that are practiced daily. Through exemplary, reinforcement, and teaching verbally or explicitly, parents or people who pass on those values consciously or unconsciously try to instill values that encourage group survival and prosperity.

Conclusion

From the results and discussion above it can be concluded that moral education is very closely associated with the temperament or character that must be possessed and made a habit by children from an early age to adulthood. A value is something practical and effective found in the human psyche and human actions, and then objectively institutionalized in society. The cultural values taught by parents in the Toba Batak community are reflected in the parenting for their children. The Toba Batak sub-ethnicity placed the value of education as the main thing. The main values of the Toba Batak culture include: kinship, *hagabeon*, *hasangapon* (glory, authority, and charisma), main value is *hamoraon* or wealthy, *hamajuon*, or progress, protection, *arsisarian*, or mutual understanding. There is no difference in the main cultural values of the Christian and Muslim Toba Batak people.

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