

## **THE COMPLEXION IN THE THEOLOGY CONCEPT OF MOSLEM BATAK TOBA LECTURERS IN UNIVERSITY: CASE STUDY IN INDONESIA**

**Ramli Nur**

Department of Civics Faculty of Social Science, Universitas Negeri Medan, Indonesia

---

**ABSTRACT:** *This study is aimed at describing the theology concept of Moslem Batak Toba lecturers in Universitas Negeri Medan (UNIMED), Indonesia. Therefore, the methodology used in this study was ethnography approach, which is part of the qualitative method. The techniques used in collecting the data were observation, interview and documentation. From this study, it can be found that there are three (3) tendencies of Moslem Batak Toba lecturers' theology concepts. They are naqliyah, 'aqliyah and "new theology". In conclusion, Moslem Batak Toba lecturers in UNIMED have complexion in theology concept but the complexion always relates to their culture, religion and ideology even though in the "new theology" they can separate the area of culture and religion.*

**KEYWORDS:** Theology, Moslem Batak Toba, Religion, Indonesia

---

### **INTRODUCTION**

#### **Background of Study**

High School is one of the national education systems. The pressure of coaching on the development, which has been started since April 1989 is focused on the improvement of the high school quality in general meaning, includes the improvement of educators and students' qualities and the other facilities. The venture to this line is one of the government programs in education, research and community service division.

The role of the high school is mentioned as follows: "The high school is continually developed, and educating students to improve their power of thought, hold the knowledge and technology, having sense to serve the community and having the significant responsibility to the future of nation and country (DIKJEN DIKTI DEPDIKBUD, 1988).

The advancement of knowledge and technology, besides bringing the useful result and benefits in the development, it causes several problems, such as loss of lofty spiritual values, environmental pollution that decreases the quality of life and the income gap because the differential access on resources and opportunities.

The system of *Universitas Negeri Medan* or UNIMED has been changed in 1999. Previously, UNIMED only managed education program but after being an university UNIMED has science program. In 2006, UNIMED had 55.89 % of the the lecturers who had mater and doctorate certificate and in 2010 it increased to 70.27% (Djamin, 2007). It means that UNIMED has had the improvement in the education of the lecturers in a difference in the complexion theology of the lecturers (Bakar, 2008).

In the theology, there are three ideologies that are *Muktazilah* (national complexion), *Asya'irah* (traditional complexion), and *Maturidiyah* (between both of the complexions). The ideology of *Asya'irah* and *Maturidiyah* are called as *Ahlusunnah* (Nasution, 2008).

In the ideal hope, individual competency that is integrated is shown by the lecturers' attitude that is consistent between what they are saying and what they are doing, which is going to religious values (Menanti *et al*, 2012). As Prof. Dr. Conny semiawan and Dr. Mohammad Sardja said in the conclusion of their article: "process and program of Islamic education must really effort so that the individual attitude and behavior as a product of Islamic education is more appropriate with the Islamic teachings, that is suit with the demands progress of time such as having a dynamic balance principle, discipline, critical thinking and so on". The bad habit should be dropped through the education. This is only the way so that the Muslim as part of Indonesian nation can get the advancement in knowledge, technology and prosperity of live. A good competitive habit is very needed to be developed because attitude to compete makes people to go forward (Semiawan & Sardja, 1991).

Habibie (1992) said: "in educating the Indonesian, master in high technology should be taken care cultural line and education because both are complementary, because the skill only is not enough. The person who has skill and high education but does not have theology is impossible to reach something high".

Therefore, M. Ridwan Lubis said in his conclusion about "Islam and renewal" the relation to the theology of Islam (Complexion of Islam theology) said that it is needed to be reviewed and improved the analysis method in Islam study and the society live system, by one of expansive view and more effective and suitable in educators environment and Muslim educators (Lubis, 1988).

Lubis said that there are three principles as social transformation's features that are *al-muaqqad*, *akhirat* and *tauhid* (Theology) as the basic. Islamic *Tauhid principal* will make people more fair because this principal motivate people to know and do believe that Allah is only one from Allah's Characteristics.

The quality of the Muslim lecturers in UNIMED has *Mazhab* in their theology. Indeed, the way to the clue or Allah's revelation for each person is different because the mindset of different ideologies in every religion including Islam.

In Muslim study, theology covers the classic study that consists of six (6) branches of science, they are: *Ulum al-qur'an (Holy Book)*, *Ulum Al-Hadits (the hadiths)*, *the science of Islamic law*, *Tasawwuf (Mysticism)*, *Philosophy*, and *Theology* (Muhadjir, 1990).

The Islamic theology study is wider than the Islamic *fiqh*. If Islamic *fiqh* explains about *haram* (illegitimate) and *halal* (kosher), Islamic theology besides about the Godhead discusses about *iman* (faith) and *Kufr*, who actually the heathen is and actually does not believe in Islam anymore. In theology, about Moslem who does the bad thing and heathen who do the good thing are discussed and studied. Therefore, Islamic theology discusses about the basics not the branch that is discussed in *fiqh*. It is a fact that the discussion about the basic of Islam gives a larger view and mindset than the discussion about the specific detail only.

Knowledge about Islamic theology has been had by the Muslim lecturers in UNIMED in different level of quantities and qualities, after knowing from their point of view of faith, mind, and revelation, free will and predestination, the power and god willing, god of justice, god

actions, and god characters, the Muslim lecturers have a complexion on varieties of ideologies in Islamic theology, which gives different view and will be affected in their live or will affect to the students in class.

Many scholars in Islam conducted research about the theology in Islam only through histories or descriptive. Therefore, empirically the research about complexion theology of Moslem Batak Toba lecturers in UNIMED is crucially needed to be conducted. They are the immigrants who come to Medan City (Pelly *et al*, 1984) . The reason why the researcher wanted to conduct the research to the Moslem Batak Toba Lecturers in UNIMED is because they have already graduated from master and doctorate then some of them have been Professor and hold a strategic position in UNIMED and even they have active Islamic organization or community. Generally, they have already had knowledge about religion through their education progress and direct experience with the students in UNIMED. They are also the generation who accepts the ideology of Islam from Medan or out side of Medan City.

### Research Questions

In accordance with the background of the study, the research questions are formulated as follows:

- How is the theology concept of the Moslem Batak Toba lecturers in UNIMED?

### Research Objectives

This study must have the objectives, which are to answer the questions in research questions. Therefore, this research will:

- Explain and find the theology concept of the Moslem Batak Toba lecturers in UNIMED.

## LITERATURE REVIEW

### Kinds of Muslim Complexion Theology

Nasution (1986) said that in Moslem complexion theology there are rationalism (*Ahl al- 'Aql*), traditionalism (*Ahl al-Naql*), and there is also in the middle of rationalism and traditionalism (*Ahl al-Naql wa al- 'Aql*). Theology rationalism is in *Muktazilah*, and theology traditionalism is in *Al-Asy'ari* and *Mutiridi Bukhara*, then the middle of rationalism and traditionalism is in *Muturidi Samarkand*. In other study, *Muturidi Samarkand* is in rationalism category (Nata, 1993). The ideology that is discussed currently is *al-Asya'irah* and *Muturidiyah* is being called as *Ahli-Sunnah*.

### Ahl al- 'Aql

This ideology relies the ratio or mind. Even though mind can know the basic thing in religion, according to *Ahl al- 'Aql*, mind does not have an ability to know everything therefore message from Allah is still important for human to know what is actually good and bad in life (Nasution, 1998).

According to *Ahl al-'Aql*, mind is indeed able to know the compulsory to say Thanks to Allah. But, mind is not able to know the detail way of ceremony to that Thanks. For *Ahl al-'Aql*, the literal meaning of *Al-Quran* text is not always taken because besides having a literal meaning, it has a metaphor meaning (Nasution, 1998). Metaphor meaning used by *Ahl al-'Aql*, for example is: "hand of God" and "God's Chair" that are in *Al-Qur'an* are interpreted as "The authority of God" (Nasution, 1986).

### **Ahl al-Naql**

The features of this *Ahl al-Naql* community is that mind has a weak ability on giving the lexical interpretation or close to the lexical meaning or *Al-Qur'an* text. Followers of this ideology take dependent attitude not only on dogma but also sentences that have *zanni* meaning, which is sentence that has other meaning than the lexical meaning. They interpret the sentence in *Al-Qur'an* lexically. Therefore, the followers of this theology are difficult to follow the change and development in modern era since they strongly hold the lexical meaning in *Al-Qur'an* and *Hadits*. Then less of logic makes this ideology unsuitable to Moslem students who got western education (Nasution, 1998).

### **Ahl al-Naql wa al-'Aql**

The term of "*Ahl al-Naql wa al-'Aql*" is basically interpreted as traditionalism and rationalism followers. But, this term is used by the scholar to show the correlation between traditionalism and rationalism. As mentioned above that the clarification of this kind is represented by *Muturidiyah Samarkand* ideology. As an information, *Muturidiyah Samarkand* ideology is sponsored by Abu Mansur Al-Muturidi<sup>1</sup>.

If the position of *Ahl al-Naql wa al-'Aql* is called as the "bridge", so that there is no significant difference between traditionalism and rationalism. In other words, it cannot be found the independency of the ideology "*Ahl al-Naql wa al-'Aql*" with *ahl al-naql* and *ahl al-'aql*. In certain discourse, *Ahl al-Naql wa al-'Aql* has the same ideology with *ahl al-naql* and in the other discourse, it has a similarity with *ahl al-'aql*.

In a discourse about "God", specifically about the God's characteristics, theology *Ahl al-Naql wa al-'Aql* agrees with *ahl al-naql*. According to *Ahl al-Naql wa al-'Aql*, God has characteristics. So, God "knows" not with His substance but with His knowledge. God "has authority" not with His substance but with His authority and so on (Nasution, 1986).

In the discourse of destiny, *Ahl al-Naql wa al-'Aql* agrees with the ideology of *ahl al-'aql*, specifically about human behavior. According to *Ahl al-Naql wa al-'Aql*, human creates their own behavior (Nasution, 1986). Mind and message from God have their own certain ability in the opinion of *Ahl al-Naql wa al-'Aql* in the case of theology. Mind can know the existence of the God. Even mind also can know the "Compulsory" to know the God himself. But, according to *Ahl al-Naql wa al-'Aql*, mind knows good and bad but mind cannot know how to do the compulsory of doing good thing and how to ignore from doing bad thing. Then according to *Ahl al-Naql wa al-'Aql* human only need to know the compulsory about good thing and ignorance about bad thing (Nasution, 1986).

<sup>1</sup> He past away on 333 H/944 C, he had published many books, one of his famous book is *Muturidiyah Samarkand* ideology. See: *al-Zirikli al-A'lam*, section VII, p. 19.

## Batak Toba's Ritual and Religion

Religion is a way to meet the Lord. In Religion of *Batak Toba*, there are three levels or three world-the world of upper, middle world and the underworld (Nainggolan, 2012). Top world inhabited by *Mulajadi Nabolon* (The High God) and other gods along with their families, the middle world for humans, as well as the underwater world inhabited by spirits of the dead (the ghosts) and demons (the demons). *Mujaladi Nabolon* is the creator of the universe. *Batak Toba* concept of the human person consists of *tondi* (spirits), *Roha* (ego), and *Pamatang* (body). *Tondi* received by humans from *Mujaladi Nabolon* and enter in man when he was in his mother's womb. When people die it will return to *Mulajadi Nabolon*, ego becomes *begu / sumangot* and body into the ground. After a few years the ancestors of certain buried in the ground, then dug up and put in place a permanent (stoneware, sarcophagus, ponds (mound-shaped hills and rectangular) and a pillar (monument-grave of the ancestors). Thus, the status of ancestors the higher in the world die and the power they become larger to next generation. Until now, the role of the ancestors is very important in the life and fate of the *Batak Toba*. Ancestors can give blessings or punishment. Spirit ancestors can remind people live through an accident or nightmare. It is seen *sebagati* warning sign that ancestor that has forgotten their ancestors because they do not hold a rite of respect. So to the *Batak Toba*, religion is the understanding of the cosmos and human beings in the cosmos (Nainggolan, 2012). This understanding organizes life and gives meaning to *Toba Batak* people.

Regarding the rest of the world over, there are two versions. The first version says that there are five in the world of the gods above, namely *Guru*, *Soripada*, *Mangalabulan* (also *Malabulan*), *Ompu Lord Mulajadi*, and *Debata Asiassi*. Fifth gods are considered equal and almost no difference. While the second version says that *Mulajadi* is above the other gods. *Mulajadi* creates three men, the *Guru*, *Soripada*, and *Mangalabulan*. *Mulajadi* puts them in the sixth sky, and *Mulajadi* himself stayed in seventh heaven (the highest heaven).

The middle is the human inhabitants of the world. There are two versions of the creation of man in the middle of the world, the first is a man born of a marriage between *Deak Siboru Parujar* with *Tuan Tuan Ruma Ruma uhir gorga*. While the second version says that after *Siboru Deak Parujar* return to the world above her tears dropped into the middle of the world. Then tear it along the fungus became human. In this case it is said that man in the world is born of a descendant of the gods over the world. Underwater world inhabited by the spirits of the dead, other spirits (de Geister) and demons (Damonen).

There is some kind of religious ceremony (ritual) to be used as a way to meet with *Debata Mulajadi Nabolon*. If the terms of execution time, the religious ceremony can be classified to two major parts, namely a ceremony scheduled and unscheduled (Gultom, 2010). Class first is a ceremony consisting of a weekly like ceremony *mararisabtu* held on every Saturday and ceremonies held every year (annual cycle) that the reference is based on the calendar *Batak*, for example religious ceremonies *manganese na Paet* (eating bitter), *sipahada sada* (*Simarimbulubosi* birth day) and *sipaha* five (offering a great sacrificial ritual offerings).

The second group is a ceremony that is not seasonal (non-scheduled), but the ceremony is based on a phase through which all human life is considered a time of peril or crisis (life crisis). Ceremonies like this exist because of the arrival of a period or a specific event for the human person in his life. The ceremony in question was a ceremony *martutuaek* birth, marriage (*mamasumasul*) and funerals (*pasahat tondi*). In addition, there is also a special ceremony and the nature of the different background to other ceremonies, the ritual purification (*manganggir*)



and *mardebata* (worship *Debata*). *Manganggir* ceremony occurred due to conversions, while *mardebata* occurred more because of the vow of a person or because there are severe cases that need to get forgiveness from *Debata*.

### **Transformation of *Batak Toba's* Religion**

There are three (3) religions that influence the *Batak Toba* ideology. They are Hindu-Buddha, Islam, and Christian (Nainggolan, 2012)

Regarding the influence of Hindu-Buddhist in *Batak* culture can be seen from dozens of debris in Asahan valley and in the southern part of the land of *Batak*. There are three different opinions about the influence of Hindu-Buddhist to the ground of *Batak*. The first is the opinion of Warneck and Tobing said that the influence of Hinduism to the *Batak* culture came from Java. This relates to the influence of the kingdom of Majapahit Hindu kingdom in Java in the 13th and the 14<sup>th</sup> century. It also said that the name "Debata '(gods) came from the Hindu-Javanese "Deva". The second is the opinion of Kodding, Loeb and Tideman who say that the influence of Hinduism on the ground *Batak* came directly from India in the 11th century through Barus which at that time was the trade center on the West coast of North Sumatra. Tideman further said that there is a direct influence of Hindu-India on *Batak* culture in language and writing, mythology, calendars and *pustaka* (book of *Batak Toba*), offering horse, magical wand (*Tunggal Panaluan*), and a game of chess, the royal dynasty Si Singamangaraja. And a third opinion comes from Anicetus Sinaga said that the Hindu-Buddha came from the southern part of Sumatra to the land of Batak.

In Sumatra there are two regents who have a royal Buddhist tradition, namely Sriwijaya in South Sumatra and West Sumatra Minangkabau who first had the Mahayana Buddhist tradition. It is known that thousands of Buddhist monks in Sriwijaya in the 7th century AD And Adityawarman, king Minangkabau 1340-1375 C has Bhairawa sect of Mahayana Buddha Buddha who knows and Hiduisme. One baths Hindu and Buddhist statues can still be found as relics of the kingdom Adityawarman. When Islam entered Indonesia via Sumatra in the 13th century and into the 14th, when the Hindu-Javanese influence to stop Sumatra. *Batak* people living in the interior of Sumatra back shut. Muslim traders managed to convert coastal areas and some inland Sumatra.

After several centuries, *Batak* people are already surrounded by a group of tribes who are Muslims, that Minangkabau in the south, Aceh in the north, the Malay in the East and the West. In the beginning 19th century on the invasion of Islam Minangkabau to the ground of *Batak*. Padri War (1820-1937) made the Batak people in the South to be Muslims. In this war Batak 233,000 people died. Angkola area and local Batak Mandailing become Muslim.

In the area of *Batak Toba* Islamic influence is almost non-existent. The possibility of this is caused by the arrival Zending Batak Protestant to the ground shortly after Padri War. Reason arrival of the mission to the land of *Batak* there are two, the first political reasons. When the Governor General, Sir Thomas Stamford Raffles, implored that Christian mission work among the *Batak*. Raffles, This mission is an attempt to divide the two great forces of Islam, namely Aceh in the north ground of *Batak* and Minangkabau in the south. This is certainly in keeping with the colonial policy of "divide et impera". The second reason is religious reasons. Actually, long before the mission of the 1860s already Batak Christian mission on the ground. In the 7th century, Nestorian Catholic missionaries arrived in Barus, coastal areas of West Sumatra. 1860 just before the mission is not successful because the missionaries did not understand the

language, misunderstandings, do not understand the *Batak*. Then, after the 1860s *Batak* Protestant mission on the ground successfully. So that, in 1936, the number of Protestant Christians has increased up to 350,000 people.

Fairly long explanation about religious rituals *Batak Toba* above, not only a study of introductory explanation of *Toba Batak* culture in general (non-Muslims and Muslims), but also pointed out some things that are directly related to the discussion in this study. First, *Toba Batak* society in general is a society that has a strong interaction with the culture. Second, understanding of a *Batak Toba* on humans and nature, give effect to the disciplinary life. This case will be explained in relation to aspects of *Batak Toba* Muslim theology.

## RESEARCH METHODOLOGY

The research method used in this research is ethnography research approach, which is part of the qualitative research method (Lodico, Spaulding, and Voegtler, 2006). The ethnography research approach used in this research is realist ethnography, which describes the detail facts and reports what is being analyzed and listened from the participants with keeping the researcher's objectives (Cresswell, 2007). The technique used in collecting the data is observation, interview and documentation. The primary data were collected from interviewing the 21 Moslem *Batak Toba* lecturers in Universitas Negeri Medan and the secondary data were collected from the document that is related to the topic of the research.

### Theological concept of *Batak Toba* Muslim lecturer at UNIMED

Based on what has been described above, it can be concluded that the informant has a particular theological tendency in Islamic thought and practice its teachings. In this section, researchers divided three religious tendencies among Muslims UNIMED lecturer *Batak Toba*, namely propensity *naqliyah*, '*aqliyah* and the tendency of the "new".

### Naqliyah Trends among Muslim *Toba Batak* Lecturer

To be able to categorize a thought or religious practice tends to *naqliyah*, investigators established several criteria, namely:

#### Insert the verses of the Qur'an in the discussion or explanation

Over the researchers conducted interviews with some of the professors of traditional *Toba Batak* culture and the teachings of Islam. Are among those who recited verses of the Koran (though in translation). For example, Syamsul Gultom, who said:

*"Even the Quran says delivered by Ustadz, "Do not change a nation or clan, or family, or association if they themselves do not change it". This expression is the motivation or trust that human beings should (must) carry the word of God".*

Although Gultom said that paragraph in the form *tarjamah tafsiriyah* (translation of verse as well as explaining its interpretation), but listeners will understand that Gultom currently using the verses of the Qur'an. Verse intended by Gultom, contained in surah al-Ra'd; 11:

The meaning is:

*"Allah does not change the situation of a people so that they change the existing situation on themselves."*

### **Using Religious Terminology**

Among other criteria of *naqliyah* tendency is to use religious terms in explaining all matters related to culture. Researchers cite what has been delivered by A. Hakim Butar Butar following:

*"The organization of religious teaching activities regarding the prohibition of the Lord delivery by by Ustadz, and turn the board"*.

*"Recitation on the activities of gathering the presence of families and their children to mingle with other families"*.

*"Birth of a child / children Tabal / akikah on activities and prayers and prayer."*

*Treatment of a request or prayer activities by teachers, and if it is a medical doctor from the start with a greeting basmalah"*.

*"Marriage on the activities of wages with a speech that touched divinity and also when the bride is brought the bridegroom after ritualize the event"*.

### **Show directly the things liked and disliked**

Among other criteria belonging to *naqliyah* tendency is to have the perspective of "black and white", "*halal-haram*", and "can and cannot". For the latter, researchers found it in an interview, that of Ade Chairun Gultom, he said:

*"I was directly involved in the event if notified on the things mentioned above except death and treatment (pain)"*.

The words of Ade Chairun Gultom above shows the things that should not be done, that is, when one of the members who carry out traditional events Batak Toba, especially about death and treatment.

Busmin Gurning recounts:

*"So at the wedding of my son who pray the parents themselves (ie me). According to custom should have from my clan (Gurning) elder, incidentally Christian religion. They seem to understand it. It can be done and they understand it. The problem concerns the religious rites"*.

When analyzed, these experiences have shown the attitude Busmin Gurning to be very careful in matters of religious rituals, in this case is the issue of "prayer". Seen that he considers not being followers of other religions who led the prayer when he was in the assembly. So when Gurning has the opportunity to lead the prayer, he explains the appreciation of other faiths.



### **Show the superiority of religion over other religions profess**

The feeling of having religion is usually done by religious people. With the feeling of having it there will be a feeling of nurturing the faith of all the items considered inappropriate attached to religion. In addition, of course to be born is also proud to have the feeling that religion. Feelings have this religion, it could encourage its adherents to have a tendency *naqliyah*, if favor religion over other religions. Syamsul Gultom said:

*“My principle as Batak Toba is the main Muslim religion I profess that is Islam”.*

Expression of Sitompul above does not show a clear tendency in religious *naqliyah*. But the impression that leads to such a tendency that began to appear in the expression. In one interview with Pardomuan Sitompul, he said:

*“I say that the Islamic teachings of the Prophet Muhammad gave enlightenment to the previous religions. The teachings of Islam are a rational religion. Even I say Qur'an is "us" perfect, maintained and recognized the truth. The verses of the Qur'an bring civilization or progress”.*

The beginning and end of words Pardomuan Sitompul above the new limit of giving privileges to religion. However, in the middle of words, has led to a tendency *naqliyah*. This at least according to what is mentioned in the Qur'an Sura al-Ma'ida: 3 below. The meaning is:

"This day I have perfected for you your religion, and I have both ends meet My favor unto you, and I have blessed Islam as your religion”.

### **Using the approach of fiqh**

Other criteria that can be said to belong to *naqliyah* tendency are to use the approach of *fiqh* in cultural explanations. Abdul Muin Sibuea once told researchers:

*“The teachings of Islam, the teachings of the soothing either personal or fellow (human) even on other creatures. The teachings of Islam create a healthy and clean environment. In prayer (salat), we put in congregation. As in the Graduate UNIMED on each floor available Musalla. If you have the time sought to UNIMED Baiturrahman Mosque. Clearly the Islamic religion is a guide in life”.*

On the other Butar-Butar speech, also found the use of the same approach. That is the story of the birth / *Tabal* children. He recounted:

*“When we were about 5 months to do the show given Ulos tondi (cheer) and signs performed by the group born manuhor parompak (fabric carrying) by his parents. Diazankan at birth for men and for women diiqamati. Children are given a good name, haircuts and akikah in accordance with the teachings of Islam and do with prayer”.*

The story above, the jurisprudence called "*akikah*". The whole series of events that dicerita by Butar Butar akikah related to the implementation of the procession. But but aims to explain the traditional procession among the *Batak Toba* course that has embraced Islam.

**Formulating sincerity**

Other criteria are manifest sincerity. Sincerity at first is an inner attitude. Because, sincerity is the intention. Thus there is the intention sincerity. But when sincerity revealed to others, this is what researchers refer to as the tendency *naqliyah*.

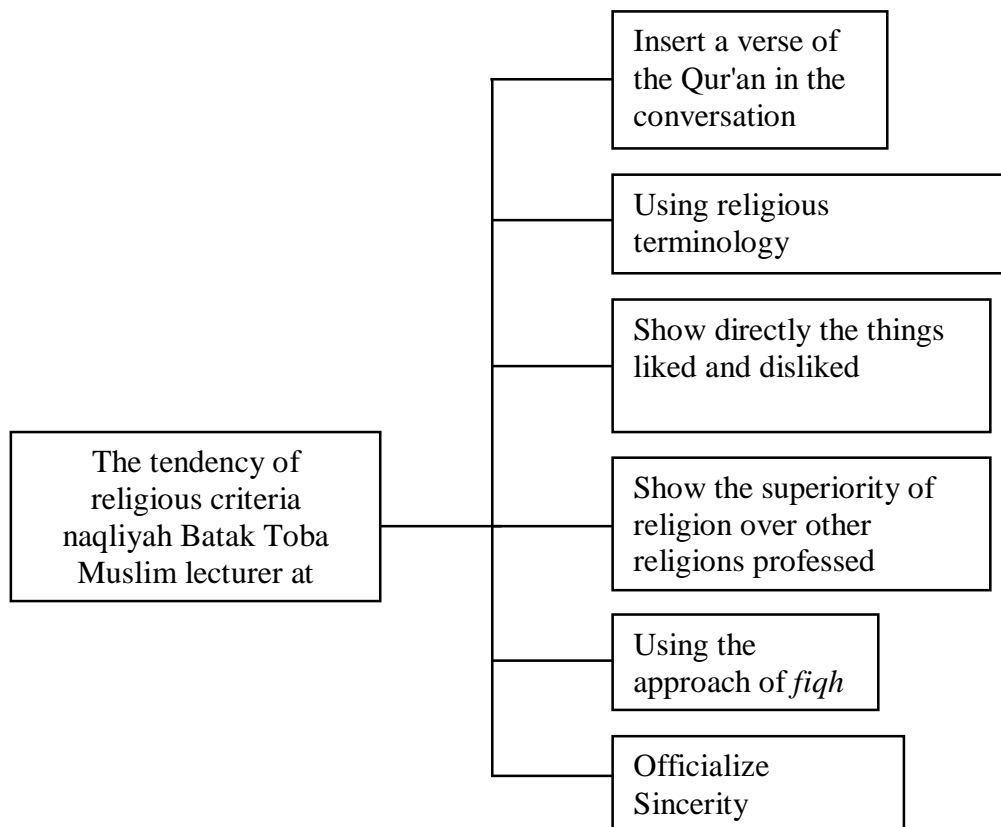
Researchers cite what was said by Sortha Silitonga as follow:

*“On such occasions the above essentially done with sincerity although there are informed or not informed (mortality and treatment / pain)”*.

Similarly, the expression of Bisrul Hapis Tambunan below:

*“I voluntarily came to attend the event (either on the basis of the event such as wedding invitations, and also do not need an invitation). I tried to attend with sincerity.”*

Both the interview above shows that the attitude of sincerity Sortha Silitonga and Bisrul Hapis Tambunan revealed to others. It is understandable perhaps to assert that the lack of awareness and without any element of coercion in following cultural events.



**Figure 1. Among Lecturer Naqliyah tendency of Muslim Batak Toba**

### **Trends 'Aqliyah among Muslim Toba Batak Lecturer**

The Batak Toba Muslims lecturers who belong to the tendency of 'aqliyah, can be identified in accordance with the following criteria:

#### **Understanding the significance of cultural symbols**

As ever mentioned earlier in this chapter, that the events Batak Toba have certain meanings associated especially with the teachings of Islam. Among the informants there who claim to know the meaning of the customary throughout the event. For example Endang S. Gultom:

*"I generally understand the meanings simbolitas that of all forms of activities in the even. But there are also only know part of it".*

This is recognized by Pardomuan Sitompol, through his speech:

*"I generally understand the meanings of symbols that all forms of activities in the event, for example, at the wedding of wages is a symbol of safety. Ulos in pregnancy is encouraging the birth later and others. Attitudes like this, the researchers classified the lecturers who have religious tendencies are 'aqliyah, because it does not limit itself to the implementation of the customs formalities, but is able to express the deepest part of the formalities".*

#### **Showing appreciation of religion to the culture**

Although admittedly there are things that are contrary to the values of religion with the traditional procession *Batak Toba* as seen in the previous section, but when the informant expressed his appreciation of the cultural practice of religion is doing, this is regarded as a tendency of 'aqliyah. A. Hakim Butar Butar convey to researchers:

*"I think religion and the ratio (reason) is very important. Allah revealed the Koran as revelation and reason given to man has the ability to understand or interpret the verses of the Qur'an that is intended to get right and good".*

Simatupang Zulkifli said:

*"Indeed there cleric said during activities that are not destructive beliefs and worship is okay. Islam also said, appreciate the culture (customs)".*

Indeed, it seems from the above expression is quoting from the words of the cleric. However, researchers think that Zulkifli Simatupang also approve it. It can be seen inaction Gultom negation of itself.

#### **Acknowledging there is a human contribution in the form of endeavor**

Specifically related to custom events on treatment, religious tendencies of Muslim Batak Toba lecturers can be seen clearly. As in the words of Aaron Sitompul:

*"At the time overwritten pain (sickly), medical treatment and also the village with the principal of effort and endeavor and begged (prayer) to God healing".*

Sitompul seem to tend to the elements' *aqliyah*, because they thought that humans contribute to what it does. These contributions, Sitompul called "business" and "endeavor". Although in the end he recognizes the need for prayer at the end of the effort and endeavor.

### Using logic approach

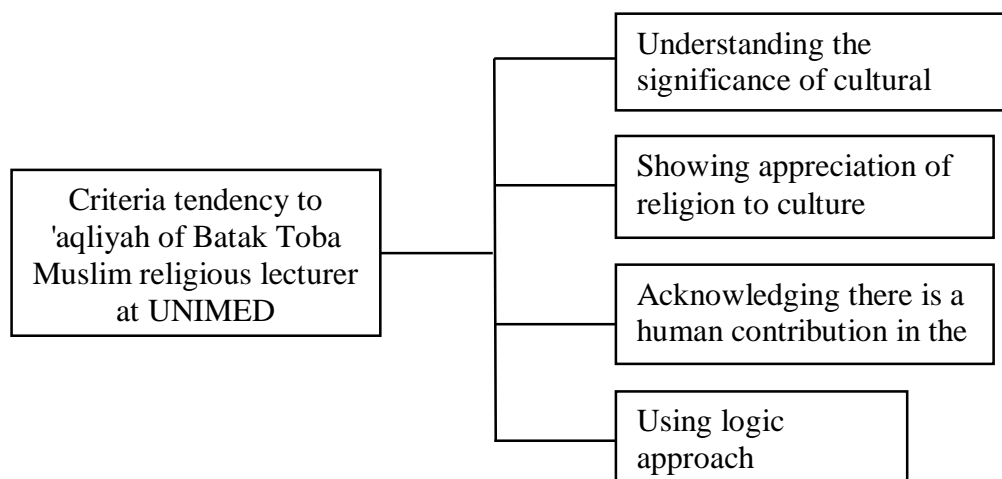
Informants who have a tendency *'aqliyah* no longer use the approach of *fiqh* in his thoughts, but uses more logical approach. Abdul Muin said:

*"The teachings of Islam are a rational doctrine. We are from the Batak Toba view and believe that the teaching of Islam that has three powers (dimensions), namely: Faith, Islam and Ihsan (Goodness). That is hardwired in us (Batak Toba Muslim)"*.

It is also apparent when it is associated with things that are controversial among the Batak Toba. This is what is said by Syamsul Gultom:

*"I was influenced by the views of a group of people that received logic (reason) I was in an events activities in Muslim Batak Toba"*.

Logical approach intended by Syamsul Gultom above, it seems simple. By simply say that if something is in accordance with his reason, then that's acceptable. However, thoughts like this is enough to categorize the informants into tendencies of *'aqliyah*.



**Figure 2. Tendency in Aqliyah Among Muslim Batak Toba Lecturers**

### "New" Tendencies Among Muslim Batak Toba Lecturers

When seen later what will be described below, the true intent of the tendency of the "new" here is simply a form of synergy between the two previous religious tendencies, namely *naqliyah* and *'aqliyah*.

There are several criteria; one's thoughts and actions are classified to the religion with "new" approach, namely:

#### Prioritizing elements of Sufi

Sufi element is meant here is more directed to the internalization and the effects are immediately felt by the faculty Muslim Batak Toba associated with traditional events they do. For example, what was said by the Raja Halim Simatupang:

*"Oath of employees, i.e. when the greeting: "for the sake of Allah". My heart trembled and I burst into tears".*

Oath of employees performed within the realm of world class, perceived "trace" in the hearts of the Raja Halim Simatupang. So "trace" This raises profound compassion. It is part of Sufi elements intended by the researcher.

Other Sufi tendencies, felt also by Ade Chairun Gultom. Here's the explanation:

*"If you cannot attend the event, so I feel as if separated from the proximity. Are the families as well as to God".*

Gultom absence at events Batak Toba impressed "equated" with religious rituals. Because the aspect of "closeness" with God and fellow human beings who felt the traditional events can be lost when events are not done anymore. It is certainly similar to religious rituals, when people generally assume that the omission carry out the rituals will eliminate the "closeness" in such form.

### **Distinguishing the area of culture and religion**

Some lecturers of Muslims Batak Toba seem to provide clear boundaries between cultures and religions. To look at what aspects of distinction that is done, it's good to be listened to expressions Syaiful Sagala below:

*"I once attended a seminar Islam, mentioned we Muslims should distinguish Islam as a doctrine and Islam as a culture. Even Batak Toba applying the teachings of Islam that Muslims in other parties such harmony theology, theology, economics and so on. So the teaching of Islam that is applied in life is kaffah (all)".*

The same thing also delivered Sortha Silitonga as following:

*"Custom or we do well as long as does not violate the teachings of Islam, e.g. at weddings, Hajj, childbirth, recovering from illness do wages, fresh flour".*

Based on the above expression Sagala Syaiful. Sagala distinguish between Islam as a doctrine and Islam as a culture. More details can be seen on the opinion of other informants, Sortha Silitonga. According Silitonga, there is the aspect of distinction on religious grounds. That is against the procession of cultures do not view religious involvement in it, not done by Silitonga.

### **Using the eschatological approach toward cultural affairs**

One form of new trends in religion among Muslim Batak Toba lecturers is using eschatological approaches in their explanation of culture. For example, as seen in the words of Ade Chairun Gultom, the following:

*"If I cannot attend the event, then the sense of feel guilty even sinful. Therefore I delivered through HP or telephone. That I cannot attend".*

Gultom said "guilty even sin". This is what is meant by the eschatological approach. That is an assumption that an act has implications for a reply after death. Gultom considers that the presence of a cultural event gives the effect of reward or sin. While it has been understood that



the effect of reward and sin is found only in the aspect of obedience to the things that are religious only.

**Shows a model of obedience which the "new"**

Loyalty or obedience practiced by lecturers Batak Toba Muslims in UNIMED quite diverse. It certainly can be seen from what they say and practice. Pardomuan Sitompul provides commentary related to worship prayers of those who participate in traditional events, he said:

*“About salat, there I see the bride lacking even not heed the Lord's command”.*

Sitompul Pardomuan’s narrative, it appears all that the Batak Toba Muslims "obedient" to the marriage customs of his Batak Toba, but lacking (to say no) devout religious practices, such as prayer. Another case obedience told by Toyama Sitompul, who said:

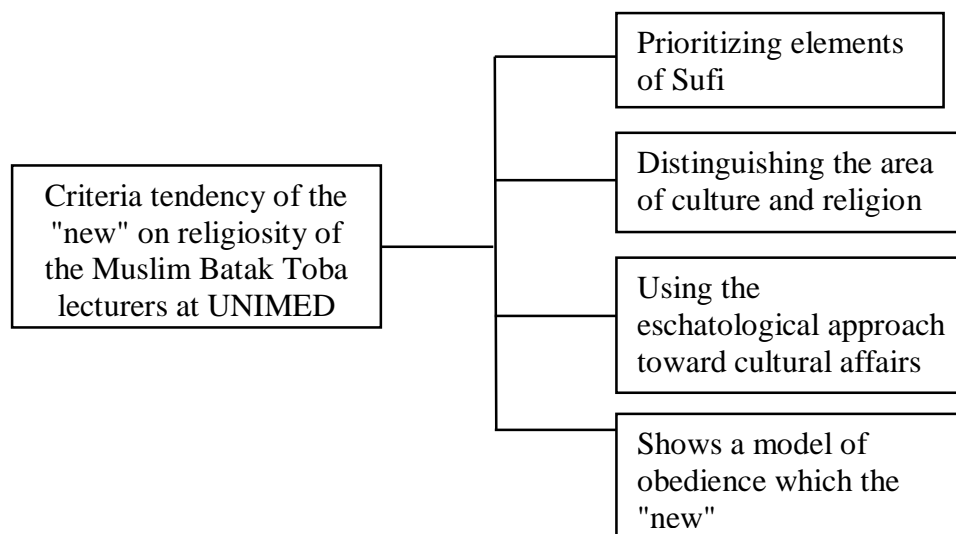
*“We keep doing the show fresh flour on circumcision, though not native of Batak Toba. At the event, we also provide fabric sarong wrapped around the body of the child, while reciting prayers to the child. Giving glove that's part of the Batak Toba”.*

Another observance models of what is told by Toyama Sitompul are the elements of religion in a cultural event. In other words, Toyama Sitompul remain obedient conduct their culture, but the culture that has been "decorated" with elements of religion. This tendency, would rule out the possibility of a culture is said to obey but does not adhere to a religion, as exemplified earlier.

Information from other professors, such as Pardomuan Sitompul more emphasis on the observance of cultural aspects which have conformity with religious teachings. Sitompul said:

*“They follow the teachings of the religion and customs (as long as no conflict with religion) and adjust to developments”.*

Obedience exemplified by the above expression, is a form of obedience to another. Ie adherence to a culture that is not considered contrary to religion.



**Figure 3. The tendency of "New" Among Muslim Batak Toba Lecturers**

## CONCLUSION

In general, the concept of the Muslim Batak Toba theology at UNIMED can be classified to two typologies, namely the tendency *naqliyah* and tendencies *'aqliyah*. This two typology also shows the theological concepts are understood their statements. *Naqliyah* theology, it seems clear that the lecturers Batak Toba meaning of "faith" is limited to "justification" only; man "no power" and "willed" for her own actions; God's power is absolute; and God has properties. From the tendency theology *'aqliyah*, it is known that the lecturers Batak Toba Muslims interpret "faith" is not limited to "justify" but also practice; intellect is capable of knowing the obligation to thank God, but not being able to know the details of the procedure are grateful; free man "wants" and "do" anything; and verses nuanced anthropocentric metaphorical meaning. In addition, Researchers found one another typology. Researchers call this tendency "new theology". The trend is meant is the use of culture as a medium to explain the theological thoughts among Muslims Batak Toba in UNIMED.

## REFERENCES

- Bakar, O. (2008). *Tauhid and Sains, Perspektif Islam Tentang Agama dan Sains*. Bandung: Hidayah.
- Cresswell, John W. *Qualitative Inquiry & Research Design, Choosing Among Five Approch*. California: Sage Publications, 2007.
- DIKJEN DIKTI DEPDIKBUD. (1988). *UUD 45 and GBHN (Tap No. II/MPR/1988)*. Jakarta: Ministry of Education and Culture.
- Djamin, D. (2007). *Memorandum Akhir Jabatan Rektor UNIMED*. Medan: Universitas Negeri Medan.
- Gultom, Ibrahim. *Agama Malim di Tanah Batak*. Jakarta: Bumi Aksara, 2010.
- Habibie, B. J. (1992). Pidato Pengantar Pra Simposium Peningkatan Kualitas Sumber Daya Manusia Memasuki Abad XXI. *Kompas*, 06.10. 1992.(1).
- Lodico M. G., Spaulding, D. T. & Voegtle K. H. (2006). *Methods in educational research: From theory to practice*. San Francisco, CA: Jossey-Bass Wiley.
- Lubis, M. R. (1988). *Teology Islam dan Relevansi dengan Kehidupan Modern*. Medan: Makalah Seminar Nasional IAIN Sumatera Utara. pg. 18.
- Menanti, et al. (2012). *Pendidikan Karakter: Membangun Budaya Akademik di Universitas Negeri Medan, UNIMED*. Medan: Unimed Press.
- Muhadjir, N. (1990). *Metodology Penelitian Kualitatif, Telaah Positivistik, Rasionalistik, Fenomenologik, dan Realisme Methapisik*. Yogyakarta: Rake Sarasin.
- Nainggolan, Togar. *Batak Toba: Sejarah dan Transformasi Religi*. Medan: Bina Media Perintis, 2012.
- Nasution, H. (1986). *Teologi Islam, Aliran-aliran Sejarah Analisa Perbandingan*. Jakarta: UI Press.
- Nasution, H. (1998). *Islam Rasional: Gagasan dan Pemikiran (5<sup>th</sup> Edition)*. Bandung: Mizan.
- Nata, Abuddin. *Ilmu Kalam, Filsafat dan Tasawuf*. Jakarta: Rajawali Press, 1993.
- Semiawan, C. & Sardja, M. (1991). *Tradisi dan Inovasi Pendidikan Keislaman di Indonesia*. Jakarta: Makalah Ceramah Ilmiah.