

## HAMORAON, HAGABEON & HASANGAPON AS THE BASIC PHILOSOPHY IN EDUCATING CHILDREN

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### **Abstract**

*Cultural and religious values of life for the people in South Tapanuli form the perspective of philosophy and various local wisdom. One of the principles they hold strongly is known as 3H they are; hamoraon (character and wealth), hagabeon (successful offspring) and hasangapon (influential and respectable). This research focused on how the 3H principles strongly encourage parents to provide knowledge for the future preparation of their children. Muslim communities are fanatics in religion, meanwhile the most dominant value in giving encouragement to school is not religious teachings, since religion is only a supporting factor of learning (Q.S. 58:11), and the cultural view of 3H is as the basis of the education. It was carried out by in-depth interview techniques with a sociological approach to respondents who were intentionally searched and determined, and the parents or families who were relatively successful in school and in changing lives, and also respectable in the community. It is found that the community is firm with the 3H value, in which parents were tireless, even sacrificing everything so that their children succeed in enjoying welfare, prosperity and living respect.*

*Nilai-nilai budaya dan agama bagi masyarakat di Tapanuli Selatan membentuk perspektif filsafat dan berbagai kearifan lokal. Salah satu prinsip yang mereka pegang dengan kuat yaitu yang dikenal sebagai 3H; hamoraon (karakter dan kekayaan), hagabeon (keturunan sukses) dan hasangapon (berpengaruh dan terhormat). Penelitian ini berfokus pada seberapa kuat prinsip 3H mendorong orang tua untuk memberikan pengetahuan bagi persiapan masa depan anak-*

*anak mereka. Komunitas Muslim fanatik dalam agama, sedangkan nilai yang paling dominan dalam memberikan dorongan kepada sekolah bukanlah ajaran agama, karena agama hanya merupakan faktor pendukung pembelajaran (Q.S. 58:11), dan pandangan budaya 3H adalah sebagai dasar pendidikan. Penelitian ini menggunakan teknik wawancara mendalam dengan pendekatan sosiologis kepada responden yang dipilih dan ditentukan, serta melibatkan orang tua atau keluarga yang relatif sukses dalam pendidikan dan dalam mengubah kehidupan, juga dihormati di masyarakat. Ditemukan bahwa masyarakat teguh dengan nilai 3H, di mana orang tua tidak kenal lelah, bahkan mengorbankan segalanya sehingga anak-anak berhasil menikmati kesejahteraan, kemakmuran dan penghormatan hidup.*

**Keywords:** *basic philosophy; children education*

## Introduction

Community and culture are two related things, both form the ethos and profile of society. Because culture is a character that distinguishes one community from another, the community gives birth and develops culture according to the level of education or progress of the mind, taste, character, and intention of their members. Also, it is related to the support of the natural environment of the area. So, it is known that culture as a character (Wulan et al., 2018), value, norm, rule, and guideline to measure the daily behavior of the societies in which it is in a group or private life.

Culture or custom is a value orientation in society. Cultural values become the principle of life and the basic guidelines or philosophy of life for the owner of cultural values to become a reference for seeing and establishing something in their lives. Culture means the habits of the people in their livings, to communicate and socialize with their environments. The culture of the society has drawn the concepts of thinking of the people around South Tapanuli. It builds the philosophy for their livings. This is the starting point of this study, in the case of making culture as the values to encourage the parents to educate their children in one of the biggest Muslim communities in North Sumatera.

The communities are understood to be very obedient and fanatic in religious teachings. Further, this community is also very earnest and persistent in sending children to universities and educational institutions that can guarantee employment for the future of children. The reasons are because the children have a very important and strategic position, more specifically boys

who will continue the family tree and inherit the clan. The people of South Tapanuli are part of Bataknese family and belong to a group that follows father's lineage (*patrilineal*), and clans are very important because they become the foundation for social life (Castles, 2001:7).

Having a son becomes a high honor for a family, if a family is not blessed with a son, it can be a weakness factor for their livings. There is a term for a family who does not have a son, "punu", it is removed from the line of inheritance of clans for families. 'Punu' means finish or extinct, so the family with no son will make their descent extinct, because the daughters are not entitled to inherit the clan, so the clan of their family will be deleted forever.

Among the importance of children can be seen from the structure and kinship system "*Dalihan Natolu*" (the three stoves). The stoves are made from three tapering stones, set up in such a way as to function as a cooking container. *Dalihan Natolu* is essentially a community called *sapanggadongan* (main family) as a manifestation of the kinship of the three elements namely; 1). *Kahanggi*, (a family of one descendant and fellow friends - wife). 2). *Anak Boru* (son-in-law/brother-in-law who is marrying daughter /sister. 3). *Mora* (a family where the wife is from).

The position of the child is very important, that in holding various roles and positions in society, it is illustrated by social relativism with the division of role, namely *harajaon* (the king) because sociologically each clan (client) has territory and from that clan will become king. Customary values and rules are recorded but not in the book but in the mind and practice of life called the *Buku Tumbaga Holing* (Baginda Tengger, interview 30 August 2018).

Besides *harajaon*, there is also *hatobangon*, (who is honored due to many life experiences). It is the position of the people in this culture stated as the people who are in a high position. Then, there is *malim* (religious leader). They are the aspects and responsibilities in which it is absolutely passed on to the sons. They will play a role in the community in handling the activities of *Siriaon* (excitement) and *siluluton* (misfortune). The important position of sons has existed since primitive times (*animistic* and *dynamism* beliefs). Although in 7 M Islam came with cultural propaganda and 13 M structurally (Suryanegara, 2015), the value of this tradition became a very strong philosophy of life. Elaboration occurred and became part of Nusantara Islam (Sahal & Aziz, 2005: 37).

The strong cultural values in people's lives to form philosophy and local wisdom, in caring for the children the community adhere to the 3H principle

namely; *hamoraon* (having wealth; mind and treasure), *hagabeon* (having a successful ancestry), and *hasangapon* (being influential, praiseworthy and honorable) (Harahap, 1987a). These values have an encouragement to fight for a successful child and being honored by providing children's education to universities. It directs the study to see the philosophy or 3H principle as the basis and the encouragement of the community to send their children to school to successfully obtain a bright future, namely *marhasangapon* (successful).

## Methods

This research was conducted with a descriptive qualitative approach using phenomenological methods, and by using the Moleong technique developed from the theories of Bogdan, et al. and Lofland and Lofland (Moleong, 2017: 85). The research subject or analysis unit was a member of the community that accepted and made 3H as a basic value philosophy supporting school children up to the university level. The subject was determined purposively by assessing those who understand and apply the values and basic philosophy of 3H, as well as searching through Snowball techniques so that from one person to more, to find the desired data. The instruments of data collection used in-depth interviews and then it was also processed and analyzed through 1) unit processing, 2) categorization 3) analysis strategy and 4) interpretation.

## Children's Existence and 3H Life Philosophy

The principle of life and the value of local wisdom in the community in South Tapanuli, especially in looking at life in the future and the obsession of each person cannot be separated from the existence of the 3H philosophy (*hamoraon, hagabeon, and hasangapon*). The meaning of 3H is not found theoretically-textually, only in the minds of traditional leaders or in the tradition of the kings and this is what is called *Tumbaga Holing*. The meaning of *hamoraon* and *hagabeon* is almost the same. What is certain is that it does not come out of the presence of children in the household or in the family accompanied by a lot of ownership. Both of these nomenclatures cannot be separated from *hasangapon* because in reaching *hasangapon* eventually it must go through *hamoraon* and *hasangapon*. *Hamoraon* is understood by the public as a matter of pleasure and peace of mind to carry dignity and price (Sihombing, 1989). These three philosophies build the culture in South Tapanuli to influence the condition of people's life.

The dignity and self-esteem of the community can be caused by many achievements to fulfill customary systems and rules, even with the ability to establish social mobility in the form of wealth. In this regard, the existence of a child who stands out for the achievement and success of his life until the achievement of wealth belongs to one form of *hamoraon*. Meanwhile, the *hagabeon* is the family that has sons and daughters, then having children from them. So, if someone in his life already has grandchildren from a son and daughter, then the children have married and have children, they will be called *gabe* which means feeling honor. *Gabe* is the equivalent of another term from *hagabeon* in the community. It is a status related to the recognition of many people over the existence of a person. By having children and grandchildren who are successful, the parent is seen as a person in *mar-hagabeon* (proud of having and being happy with wealth) position. It will make them more confident, increasingly striving and show themselves because they are recognized and positioned as part of a successful, and have offspring. Moreover, it can be judged that they can manage and guide their children to work together and get "*sinagongan*" which means the people who get success in life, or have wealth as a base for getting *hamoraon*. (Sahlan Khair, community leader, interview 29 July 2018).

The terms of *hamoraon* and *hagabeon* are ascertained as someone's media to be able to reach a status namely *hasangapon*. For the Batak people (including Batak people of South Tapanuli), a person can have children and wealth is due to the positive influence and blessing from supernatural power that always follows the human journey, which is called "*sahala*" (Castles, 2001:10; 2018). The *hamoraon* and *hagabeon* in the sense of having children, especially boys as heirs of the clan and wealth, were initially believed to be with the blessing of the "*sahala*". With his blessing, it would be easy to have *hasangapon*, namely respectable and influential people. Even in Castles's research, this "*sahala*" also gave the blessing that people could become kings or inherit the king's status in each clan of the clan power, namely "*sahala harajaon*" because every clan in the Batak tribe has power and lives and is preserved to this day.

The existence of this "*sahala*" is justified by Sutan Raja Harahap Association of a king (17th generation and a Muslim). He is the heir to the region of Losung Batu, one of the territories surnamed Harahap in South Tapanuli. He explained that to the kings there was "*sahala harajaon*" which was a kind of supernatural power, including towards himself. It is used when facing a complicated problem. Without "*sahala harajaon*" he would not be

a king because many customary activities and activities were carried out in fulfilling the needs of many people (Interview 4 August 2018).

The “*sahala*” at this time is only believed by some people, even the descendants of the king himself did not believe in it. Yet, the principle of *hamoraon*, *hagabeon*, and *hasangapon* is always attached to and become a view of life and achieved not on the basis of trust, but with the power of effort. It cannot be denied that people's way of thinking progresses and becomes more rational, being eroded by the adherence to the teachings of Islam.

Thus, the meaning of *hasangapon* today tends to contain the meaning of glory, authority, charisma, honor, and a kind of power to achieve glory. The person is praiseworthy, can be an example, and is perfect and almost flawless; there is no ridicule from others to those who reach it (Harahap, 1987a:133). This *Hasangapon* is illustrated in the advice “*Paet tabo dai ni Sabi, Sabi ni Ranto ni Galagala, Sai sude ma hami dohot pomparan nami, gabe jolma na bisuk jala na marsahala*” (Bitter taste of mustard greens, Sabi Ranto Galagala, Hopefully we are together our descendants, become wise and authoritative people). This advice contained hope to be a person who is authoritative, respected and recognized (Sihombing, 1989: 362).

Further, in society, children as a source of *hamoraon* and *hagabeon* are also reflected in their expressions; “*udut ni tangan na pondok*” means that the child is the connector for the existence of parents and in every marriage advice for children who are living a married life is always expressed “*copat mardakka habara muyu*” means that hope to quickly get offspring or have children. It is also in the event of *mangupah-upah* (encouraging with giving typical bridal food), or in the session *mamangir di tapian raya bangunan*, *mangayup habujingon dohot haposoan* (the event paraded the bride and groom to bathe symbolically into the river with the aim of throwing away or leaving the single period into old age with housemates). At that time, advice emerged as the expectation of the king and parents with the expression: : “*sada dua tolu, hombang ratus hombang ribu, maranak sappulu pitu marboru sappulu onom*” the meaning is; one, two, three, develop into hundreds and up to thousands of children (of course what is meant is that from this new spouse will develop descendants in large numbers), and for this purpose it is expected that the bride and groom will have many and high quality offspring (Asran Pasaribu, a traditional leader, interview 4 August 2018).

Sociologically, the clan or client is inherited by a boy or patrilineal (Koentjaraningrat, 1998: 23). The influence of this system on one side can

emerge gender bias because it tends to privilege men and relate to the “*Dalihan Natolu*” kinship system, the absence of boys make a family not perfect (*punu*-stop the clan successor) and hampered its expansion (clan) and the king’s house (*bagas godang*) also there is no heir because girls do not have the right to occupy the area. The Batak tradition, both Toba, Mandailing, Angkola (South Tapanuli), Karo, Dairi, and Simalungun, have special characteristics, but all come from the Batak Toba (Panjaitan & Sundawa, 2016: 64).

The magnitude of the meaning of child’s presence encourages parents to be willing to sacrifice for the sake of children's future, because they become a source of strength and glory and respect, as the broad meaning of *hamoraon*, *hagabeon*, and *hasangapon*. Without the presence of children, especially boys in the family and all traditional traditions and teachings, as well as local wisdom, will disappear by itself.

### 3H Motivation and The Efforts to Send Children to School

Motivation is related to the psychology of behaviorism, but this context cannot be separated from sociology. As in modern sociology theory (Ritzer & Goodman, 2004; Ritzer & Stepnisky, 2017) “action as a primitive unit”. In analyzing the action, the Mead approach is almost the same as the behaviorist approach which focuses on stimuli and responses. But stimulus here does not produce a human response automatically and without thinking. As Mead said, we imagine stimulus as an opportunity or opportunity to act, not as coercion or an order. Mead identifies that there are four bases and stages of action that are connected dialectically in order to realize a goal (in Clark & Fast, 2019).

The four bases and stages of action are: *First*; impulse, which is encouragement or desire. Hunger, for example, will encourage someone to try to look for food, also poverty and the problem of life’s limitations can encourage people to try to get out of the problem at hand. *Second*, perception means a reaction from someone in finding a way out. He will use his five senses to find an understanding of the environment and circumstances allowing to immediately look for the fulfillment of the impulse stimulus. *Third* is manipulation; the intention is after the awareness and the introduction of something to do. Then, he will make a reaction in the form of action starting from the mind and body, so that *the fourth* is consummation, this stage is the fulfillment or the stage of enjoying the results of the effort taken.

In the context of this study, the pressure and limitation of life becomes stimulation for one to come out through the search for ways to follow the path

towards feasibility. Humans always think and use endeavor with their mind and mental guidance to understand life so that it leads to the action. Until this stage, humans will be encouraged to work hard, in this context a strong motivation to change the status quo appears.

In line with the above perspective, people in South Tapanuli are relatively hard-hearted and do not easily give in to fate. Both parents and children work hard to find a way of life and struggle to get out of limitations. They move towards *hasangapon* or respect, as reaction and awareness for limitations and want to live more prosperously. It is the hard concept of life and also in educating children of Bataknesse people. There are some sources talked about these concepts (Pangaribuan, 2018; Siagian, 2011; Simangunsong, 2013; Simbolon, 2015). An informant, Zainal Efendi Hasibuan (an Islamic Education lecturer in undergraduate program of IAIN Padangsidempuan) lived in *hauma* or coffee and rubber fields in the middle of the forest during his childhood. His father worked hard as a rice cultivator and decided to live in the field and not went home for a while until the harvest of coffee, cocoa and rubber plants to be able to send their children to the Imam Bonjol Islamic Education UIN Padang in Doctoral Program (Interview, 30 July 2018)

Ali Asrun is a son from a small village (Master of Education Technology from UNP Padang, is currently a lecturer in IAIN Padangsidempuan) with parents work as a farmer. After his father died, he and his mother have strong determination and desire to succeed in achieving hope. The key is that they are ready and their parents are willing to sacrifice even though they have to go through bitter situations. The determination is "their children no longer have the way of life as their parents were bathed in sweat to fulfill their needs". As stated in the wise word "*pade hamu sikola amang anso dapot hamu hangoluan, ulangbe hamu songon hami on*", that is; go to school my children, because that is all the way of your life change so that it is not like what we experienced. Motivation arises from the stimulus; they live the education process to achieve expectations and beliefs that with knowledge and skills will achieve a decent life (interview, 4 August 2018).

The hope of a respectable life in this regard has *hasangapon* as one of the main ideal of every parent transmitted to their children. Latif Kahfi Nasution (currently completing his undergraduate program at UIN Sumatera North) stated that after passing Elementary school, he had to leave Siunjam which was a remote village in South Tapanuli, to continue his education even though he had to walk six kilometers to get a vehicle on the highway to find a



place to continue his education. Then, he began the journey of education by becoming a santri in Pesantren Mustofawiyah, and then enrolling university for further study. The hope is that the child can live a successful and honorable life (interview 29 July 2018).

Not far from Lismaida Ritonga, (interview, 4 July 2018) the son of a farmer who was a teacher at MAN Sipirok, graduated from Tarbiyah Faculty UIN North Sumatra. Her parents always gave encouragement to their children to go to school, because that is the only way to change the way of life. Her parents are also very strict in instilling discipline, providing an understanding of responsibility, and having mutual cooperation in the family (*marsitoguan dohot marsigomgomam hamu inang*-holding hands together between son and daughter). Her parents also stated to maintain self-control from negative influences and realize life encouraged by limited living conditions. His mother always said “*hitaon amang host halak napogos, manat hamu dohot tuhik hamu marsiajar diligent marguru tu halak namamboto, hehe hamu sikola bope dao anso ro jalan rasoki*” (we are poor people, so you go to school to study diligently in order to make easy to find life and sustenance).

The tendency to send children for higher education is based on the desire to reach the degree of *hasangapon*. The people of South Tapanuli have a strong impetus as the influence of the mind of the educational figure namely Willem Iskandar who was very famous in the Dutch colonial period, with his poem:

*Iabo ale amang sinuan tunas  
Langkama ho amang marguru tu sikola  
Ulang hum baen song luas-luas  
Tai ringgas ko amang sikola  
Imale nian amang  
Por ni rohangku ho marbisuk  
Ampot sogot madok-dikma ulala pematang  
Anso ho doma ubaen usuk.*

Meaning:

Dear my dear baby  
Go to school  
Don't just play around  
But be diligent to study  
That's my dear child  
I hope you are knowledgeable  
If tomorrow my body feels heavy

So, I make you a place to lean (Harahap, 1987b).

In summary, this achievement motivation is a combination of the motive of the successful approach and the failure of avoidance motive. The fact shows that successful people are those who have a strong urge to succeed and want to get recognition even from the community's achievements, plus the motive of avoiding failure. All the potential and momentum are utilized maximally gives birth to tremendous mental strength.

The flow of existentialism is a school of philosophy that has the understanding that a person's life is very centered on himself, not someone else or strength outside of man. Man lives to choose what is right and what is wrong. Existentialism questions the existence of human beings which is presented by freedom. In Jean's explanation, humans are condemned to be free (In Sya'bani, 2017). It is considered that life is a struggle that is required to make or take various sacrifices. Without sacrifice, it is certainly difficult to get out of the pressure, and if it drifts under pressure it will escape from the surface.

From this principle, there is an extraordinary appreciation for humans, and a high appreciation for human existence, namely humanism (Maslow, 1954: 59). Maslow arranged a hierarchy of human needs, namely physiological needs related to the desire to have sufficient and adequate food. Next is the need or desire to survive the threat, namely the desire of the soul to be more independent and not in a feeling of confinement and the threat of life from other natural and human elements. Besides that, there is also a tendency to have closeness, brotherhood and cooperation. It causes an urge to have self-actualization and to get recognition from others while having influence and benefits for others, this tendency is innocent. The overall needs and desires are not out of a desire to have self-esteem (Rasskazova et al., 2016). Self-esteem is closely related to *hasangapon*.

To achieve encouragement to have recognition from others, to survive in life to self-actualization, the facts show that the people of South Tapanuli is very strong to maintain self-esteem, because all clan owners are *popparan niraja* (descendants of the king). Therefore, the encouragement and enthusiasm towards respect and status valued in society are triggers for parents and their children to be willing to struggle in education. There are some success stories of getting education for children. What was taken by Marzuky Dalimunthe (Sarbaini's father, a tax officer in Jakarta from Sigalangan village); willing to go day and night wallowing with mud in the fields to manage the rice plants

for daily food. He also worked in rubber and chocolate gardens and in the forest to find rattan and firewood for sale on weekends.

Luhut Mata Hasahat Ritonga (father of Maraudin Ritonga-former Metro Jaya Regional Police Chief), every day from one week to another, peddling retail gold, tirelessly looking for money so that only at night can be at home. The earnestness that they do in trying to get their children out of the circle of limitations and various pressures as a consequence of the living conditions they face finally results in achievements for the achievements of the six sons. So does Nurhafsa Tanjung, a young mother left by a husband who has to bear the burden of raising and sending five children to school. She was forced to do *marrengge-rengge* (selling vegetables and fruit by collecting from villages) or selling by delivering or sending merchandise to the week and city the city in need. From the effort she did to her son, he succeeded in completing studies at the Naval Academy and is currently serving in the Indonesian Navy in the Belawan Port area of North Sumatra.

Baun Harahap was also part of a persistent effort for the future of the child, for years living in *hauma* (a cultivated forest that had become a field). She has two successful children until they had a bachelor's degree at UIN Malang. Like all of the respondents in this study who generally became farmers and open fields in the forest, sending children to school means effort to renew their lives. The situation and the reality of life at that time encouraged them to get out of their limitations so they had to work hard and instill the principles of struggle in their children.

### **The relevance of sending children to school with self-satisfaction.**

Respectful and valued status in society is the *hasangapon* value that is added to everyone in South Tapanuli, because that is where a person has self-esteem and gets recognition from many people. Although in the beginning *hasangapon* was related to the principle of trust, over time the shift of views occurred in the community. At present rationalism is the understanding of life that the reason as the source of truth and as a consequence of teachings. It can be seen in its view of life. Besides, materialism also coloring; that is, as an understanding or view of life that seeks the basis of everything that belongs to human life in the material realm, by putting aside everything that transcends the senses.

The indicators of shifting views based on old beliefs have been dim and now the community is rational and thinking logically and even leads

to materialism. The awareness that the authority of life or *hasangapon* is not determined by the law but by one's social status. The phrase in society today mentions "*hepengdo namangatur dihangoluanon*" meaning that in this life money is decisive. Finding the source of life in order to have money is very important. It is just that people often find various limitations due to lack of ability to follow current technological advances. Parents who work more than the average of most people, provide opportunities for their children to school to be educated. Because they believe that *hasangapon* can only be achieved with intelligence and it can be obtained only by taking education. Education for them is an aspect of necessity because it can make a renewal of life, namely by having *hamoraon* and *hagabeon*. This is the way to achieve high social status, namely *hasangapon*.

Talking about social status is certainly related to sociological studies. Max Weber explained that sociology is the science of social behavior. There is a shift in pressure towards the beliefs, motivations, and goals in the members of the community, all of which give content and shape to their behavior. The word 'identification' is used by Weber for actions which for the perpetrator have a subjective meaning (in King, 2017). The perpetrator wants to achieve a goal or he is motivated by motivation. Accordingly, one acts and simultaneously places himself in a social environment, which is commonly known as in order to motive.

In terms of achieving the average *hasangapon*, respondents especially parents reach it by conscious action because they are driven by the desire for changes in social status. Because in general the success was achieved through the process of difficulties and obstacles and the pressure of life in the community, the desire to change and achieve a decent life becomes the dominant motivation.

Thus, of course, the success achieved by their children certainly affects the increasing social status of the family. This is in line with the opinion of Pangaribuan (2018) who stated that the 3H concepts help to build the culture of the people to be developed. While Simangunsong (2013) said that 3H concepts have an influence on gender equity. Moreover, the basis of the occurrence of the social level is due to the size of wealth, power and authority, honor and science. From the opinion, it can be seen that based on the phenomenon in the location of research, the family who struggle to send their children to have high education, intelligence and degree gives a great opportunity to obtain wealth. Then, having wealth will have the potential to

have power because of education and work in formal institutions, they have the potential to be promoted to hold various positions at the institutions where they work. Then, in society too, to occupy certain positions intelligence and education are definitely needed.

Talking about life satisfaction is a cognitive assessment of how well and satisfying things done by individuals in their lives as a whole and on the main areas they consider important in life. The phenomenon in their community enjoys self-satisfaction because they have set a high life target and have changed from their original state and have succeeded in achieving that goal. All of them admit that their lives are successful in achieving their goals so that they have a meaningful life. From this perspective *hamoraon*, *hagabeon* and especially the achievement of *hasangapon* have proven to be very closely related to aspects of life satisfaction. Nurhafsa Tanjung has been financed by her son to go on the pilgrimage and without devotion from her son if relying on his living conditions in old age is now very unlikely to leave. Besides her son has also bought a garden for his mother and from the produce of the garden is to support her life that lives alone in the village. Also, her son was kind enough to repair the old house that was her residence (interview 20 August 2018).

Darhani Sitompul (interview 24 August 2018), is very proud of her children because after they finished school and had a job, the times when she is sick in her old age, get attention and care from her children so she has a living cost. Also from the results of hard work, the children have managed to buy a garden in this village and to repair her father's relic house.

Masdinar Dalimunthe (interview 27 August 2018) has also been sent by her children to perform the Hajj, get costs and care in old age. Such a scene occurs for parents who have children who are successful in school and have a good source of life, including others such as Khoirina Gultom in the village of Marsada Sipirok. They are respected and even become role models for the success of this parents to send their children to school. After their children succeed and serve their parents, *hasangapon* has emerged and now the community respects them.

As a society that adheres to Islamic teachings and values, in the explanation of Sutan Raja Parhimpunan Harahap (interview 4 October 2018) when the teachings of this religion are understood and practiced, the traditional teachings and local wisdom naturally occur in various shifts. The shift is clearly seen when compared to the customs and local wisdom in the Batak Toba or North Batak. Toba or North traditional value of Tapanuli is integrated with

Christian teachings. So, in Toba it is still believed that there is an existence of “*sahala*” and “*begu*” (supernatural spirit) which also determines human destiny (Sugiarto, 2017: 8). In South Tapanuli the teachings of Islam are the most preferred, while the traditional teachings are carried out as long as they are not contrary to the teachings of Islam. In this context, Harahap sees cultural and religious values supporting each other and such relationships need to be explored and preserved because that is the characteristic of Mandailing and Angkola (South Tapanuli) communities (Harahap, 2018: 122).

The views of *Hamoraon*, *Hagabeon*, and *Hasangapon*, still exist today and become one of the values to help building the spirit of life for the South Tapanuli people. Even though it is not explicitly stated in life, Muhammadiyah circles as a group are always considered to be away from traditional values. Hamdan Siregar, the Head of the Office of Religious Affairs explained, “Muhammadiyah people themselves in reality when it comes to the affairs of life and schooling are still encouraged by this 3H value.” (Interview, 10 August 2018).

The implementation of social activities as an indigenous domain, but after Islam came, the teachings of this religion became integrated with customs. This can be seen in parties (*siriaon*) and sadness (*siluluton*). Customary and religious elaboration occurs and appears as a characteristic of society. Tajuddin (traditional leaders, interview 10 August 2018) said that if in pre-Islamic times the *pastak-pastak ni parhutaon* or elements in the community, there were *hatobangon* (elder), *raja dohot anak ni raja* (descendants of the king) and *oppuisian bagas godang* (heir to the king), now the ulama have become an important element in society. It includes one form of interconnection and integration of custom and religion.

Furthermore, this integration is known as in the community, namely “*homardo adatna dohot ibadatna*”, relating between custom values and religion. The point is *adatna* is the implementation of traditional teachings in ceremonies, while *ibadatna* is the implementation of Islamic law according to the context of the event. This is easily seen at weddings parties, festivities of circumcision, entering new houses and ceremonies in death.

This context, the unity of religion and custom in the Islamic Nusantara discourse, draws religious relations with culture or traditional values, seeing religion as respecting the culture and the source of wisdom. In Islam, nationality and ethnicity are seen positively as a source of wisdom confirmed in the Qur’an (Al-Hujurat: 13). Second, seeing culture as a divine heritage inherited through prophet emissaries for humans, and prophets in Islam are understood

to be very many in number. Hence, it is considered for some experts to be understood that culture is the teachings of the prophet as long as it does not conflict with Islamic teachings “.

On the basis of that thought, *hasangapon* can be understood by the community such as the teachings and the message of God that the degree will be elevated according to the Qur'an al-Mujadilah (verse 11) is the person who believes and always studying and many good deeds. Islamic views like this strengthen the survival of cultural values in society.

### Conclusion

The view of the community about the cultivation of *hamoraon*, *hagabeon*, and *hasangapon* (3H), is the value and principle of life that they consider to be a necessity because the value of 3H is the desire and obsession of every human being in South Tapanuli. The 3H is a state of life in which prosperity or *hamoraon* life becomes respected, with *hagabeon* to have children who get a good job and source of livelihood, and *hasangapon* with the high of respect from other people.

The earnestness of the South Tapanuli community in providing their children's education to reach the 3H is shown through how they traveled in various ways, styles, doing business, a hard job as farmers or others in order to get the 3H for their lives and their children. The community has a strong soul and determination, they can send their children to tertiary education so that their children can enjoy life according to the values in the 3H. They will do everything, even borrowing money from someone else or to the bank or they sell goods or property that are available to meet children's school needs or to find work.

The 3H philosophy, *hamoraon*, *hagabeon*, and *hasangapon*, is achieved by pursuing children's education in the South Tapanuli community. It is the basic concepts and desires to get a good life in the future. These principles are applied in the South Tapanuli communities in educating their children also in order to get the 3H.

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