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PROCEEDING

First Annual International Seminar on **Trends in Science and Science Education 2014**

Organized by Faculty of Mathematics and Natural Sciences
State University of Medan

5th – 6th December 2014
Garuda Plaza Hotel - Medan

Editors :

Prof. Dr. Herbert Sipahutar, M.Sc.

Prof. Drs. Motlan, M.Sc., Ph.D.

Prof. Dr. Mukhtar, M.Pd.

Prof. Drs. Manihar Situmorang, M.Sc., Ph.D

Alkhafi Maas Siregar, S.Si., M.Si.

Drs. Zulkifli Simatupang, M.Pd.



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AND SCIENCE EDUCATION
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Penerbit :
Fakultas Matematika dan Ilmu Pengetahuan Alam
Universitas Negeri Medan
2015



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The Center of Excellency

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SE-035

THE CHARACTERISTICS OF THEOLOGY OF MOSLEM BATAK TOBA IN STATE UNIVERSITY OF MEDAN

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ABSTRACT

This reasearch based on knowledge variety of Moslem Theology which is had by Moslem Batak Toba Lecturers who has enough religion knowledge and in different portion, as it can be seen in many celebrations in the middle of society. The varieties of course can cause the difference theology motif too. The variety of this theology motif placed them in certain type from religion comprehension. Besides that, the motif give the motivation too which has some motives to the successful that is the their certain professionalism, and their successful life generally. Thus, this research will try to see that theology motif, and related the Moslem Batak Toba Lecturers successful aspect in State University of Medan). Motode that is used in this reaserch is etnografy approachment metode. In applying the etnografy ways sistematically with the primer and secondary data resource. The research used data collecting and interview technic. This observation provided that: (1) the lecturer's life of Muslim Batak Toba in Unimed are more giving priority of theology professional. In this case, the religious privacy is process and the result that it want to be reached, the lecturer have design to ahl al-'aql in the process. Whereas in the result, the lecturer gave priority to ahl al'naql. (2) the accepting of Moslem Batak Toba in multiple culture society, it is very be received by inter- nalation than culture in Dalihan Natolu philosophy so the value to be personal identity that they believe. (3) the organizing of Moslem learning of Batakness Moslem's lecturers gave the identity above. (4) Religion culture as periodly, Toba Batak Moslem manifested in using Moslem symbols. (5) Dalihan Natol, Hamoraon, Hagabeon serta Hasangapon are covered in outside Moslem religion, as using moral value that be based by culture value, can be basic to overcome conflict from the problems that maybe happen between Batakness Toba than others. The observation recommended that how theology education important, that more be tolerant and dialogic. Besides that, it will be input to stakeholder Moslem theology, the owner of regulation to make program right for reaching national purpose.

Keywords: *Education, religion*

INTRODUCTION

The university is one of the national education system. Pressure began coaching in development since April 1989 focused on improving the quality of Higher Education in the sense that a thorough, including improving the quality of teaching staff and students, as well as other infrastructure. Effort in this direction is one of the instruments of government in education, research and community service.

Role of Universities defined as follows: "Universities continue to be developed, and to educate students to be able to increase the power of reason, master of science and technology, dedicated spirit and have a great responsibility to the future of the nation and the state".¹

Progress in science and technology in addition to bring results useful in development, and benefits but also causes various problems, as forfeited sublime, spiritual values environmental pollution who lowers the quality of life and income inequalities because of differences access to resources and opportunities.

If you see the existence of the State University of Medan (UNIMED) that the opening is carried out in February 2000 by Presidential Decree No. 124 1999, dated October 7, 1999 led to a change in the functions of the agency previously only manage fields Department / Program for Educational Studies (DIK) is a Bachelor of Education (S. Pd), after becoming the University also completed a Bachelor of Science (S.Si) in the department / non-educational courses.²

In 2006 a number of lecturers UNIMED educated S2 and S3 is 55.89% and in 2010 rose to 70.27%. Data show UNIMED has achieved significant improvement of the quality of education the teachers with different shades of theology. Because, the Islamic world view in which science is managed and studied, is a world view that is very familiar and familiar with such universal sciences including theology.⁴ In the matter of theology (theology), three different streams, namely: 1. The Mu'tazilites, called the Ahl al-'Aql, Ahlussunnah wal Jama'ah, called the Ahl al-Naql, 2. Ash'arite, which align sense and naql.⁵ Ideally, in the hope competence personality mengintegrasikan shown by the lecturers unimed consistent between what and what to do, the values that lead to his religiousness.⁶

As said Prof Dr Conny Semiawan and Dr. Mohammad Sardja paper concluded: "the process and Muslim religious education programs should attempt such a way that the attitude and behavior of the individual as a product of Islamic education more in line with the characteristics of the teachings of Islam, which is very much in accordance with the demands of the progress of time as has the principle of dynamic balance, discipline, thinking critical and so on. Bad habits over the years, through the efforts of education should be eliminated. Only in this way Muslims as part of the Indonesian nation will be able to catch up in many fields, especially in the areas of science and welfare. Very healthy competitive culture needs to be developed, due to compete in a healthy attitude that allows people to come forward."⁷

B.J. Habibie said: "In educating the whole Indonesian person, mastery of high technology should be considered the path of acculturation and education as both are complementary, because skill alone is not enough. People who are skilled and highly educated but have no faith (theology) may not achieve a high."⁸

It seems that the quality of the lecturers there UNIMED Muslims in the form of schools in their theology. Indeed, the access or the path to the user or the revelation of God for every human being, due to differing views of various flow patterns of thought or ideology contained in any religion, including mouslem.

In the theology of Islamic studies include classical studies in six disciplines, namely: Ulumul Quran, Hadith Ulumul, Islamic Jurisprudence, Mysticism, Philosophy, and Science Kalam or theology.⁹ Knowledge (knowledge) about Islamic theology has been owned by the lecturers Muslims UNIMED with a different portion, after notice of the various events such as birth, circumcision, marriage and teaching them at every faculty, although not in its entirety. The Muslim lecturers have principles or patterns of various streams in Islamic theology that gives color, and will impact their lives or affect the pattern for the students through lectures, hand in hand with the pace of development in accordance ideals of Indonesia.

Experts religion does little to do research on the assessment pattern in Islam (Islamic theology), both historical and descriptive. The research topics that will be done has not been done by researchers both from the alumni IAIN North Sumatra, as well as from other universities.

Therefore, empirically important to do research on the mode of theology to the Batak Toba lecturers Muslims in UNIMED. Those immigrants who add to the population of the city of Medan. The Batak Toba Muslim majority became a lecturer at UNIMED. In general they have had a number of scholarly religious knowledge through education and direct experience with the students in UNIMED. They are also the generation of layers that receive the understanding of Islam, which is based in Medan and also from outside the field.

The specific objective of this study was to determine the patterns of thought theology professors at UNIMED Muslim Toba Batak. The determination of this pattern is not only able to describe the state of the lecturers religiosity, but also able to provide a formulation of an alternative mode of theology theology patterns that can enrich the formulation of theological motifs that have been there.

The diversity of religious practice lecturers Muslim Toba Batak UNIMED course begins with an insight into the diverse knowledge of Islamic theology as well. Not only an emphasis on diversity, even a difference of quantity or portion of any religious knowledge is certainly there. This can be seen from the participation of lecturers in various events, such as birth, circumcision, marriage and others. This fact suggests a principle or flow patterns that certain Islamic theology that has colored and give effect to the lives of these lecturers, both inside and outside the campus

METHODOLOGY

Research Approach. Given that this study seeks to examine and understand how theology in the context of culture lecturers Toba Batak Muslims in UNIMED the type of approach used in this research is an ethnographic study. The accuracy of this ethnographic

research approach as an expression Lodico that ethnographic research is to explore or discover the essence of a culture and uniqueness as well as to be able to describe the complexity of the interactions and the setting of a group.¹²

The picture is because culture is the result of human learning including the values of faith (theology). Furthermore, James P. Spardley confirms that ethnographic research should be of the essence of culture, namely as acquired knowledge, that people use to interpret experience and attitudes spawned social and cultural values through a holistic description.¹³

Spardley no longer consider ethnography as a method to study of culture (small community) were isolated, but also a multicultural society in the world. Thought is then summarized in the "Advanced Research Flow Incremental" consisting of five principles, namely: (1) Researchers recommended only using the techniques of data collection, (2) Identify the key steps in the technique, for example, 12 a fundamental step in ethnographic interviews from spardley, (3) Each principal steps performed sequentially, (4) practice and exercise should always be done, (5) Provide problem solving as a social responsibility, is no longer science for science.¹⁴

As mentioned above, this research concentrates its efforts to discover how teachers organize Toba Batak Muslim theology as a result of their culture that exists in their minds and then use the theological attitudes in their everyday lives.

Location Research, Resources and Data Types. The area of research in UNIMED. Source of data needed in this ethnographic study was lecturers Muslim Toba Batak specifically mentioned by informants.¹⁵ This term is specified as the author Spradley information so as not to be confused with concepts such as the subject, the respondent, friend or perpetrator.¹⁶ He quotes from Webster's New Collegiate Dictionary, an informant was "a native speaker who speaks to repeat the words of phrases, and sentences in the language or dialect as a model of imitation and information."¹⁷ Informants as a source of data is divided into two types namely primary data and secondary data. Primary data can be retrieved from the study, subjects are lecturers Toba Batak Muslims who are still teaching (duty) in UNIMED. Regarding the secondary data obtained from the various documents relating to the matter of research and support the primary data. Recording of primary data sources informants through interviews and observations to participate is the result of the combined efforts of researchers from activities see, hear, and asked to informants lecturers Muslim Toba Batak. It is a conscious and purposeful as it was planned by the researcher.

Research Instrument. The main instrument (key instrument) in this study is the research itself that is doing participant observation, in which a researcher exploring the activities of daily living informants that lecturers Toba Batak Muslims about the impact of the

implementation of the values of their theology, further observation and informants. Participant observation also means that the researchers involved and participate in the observation.

Furthermore, to facilitate the purposes of this study, the research requires a key informant or gate keeper that can help explain and get into groups of lecturers Muslim Toba Batak. This picture researchers to anticipate limitation in the use and control of Toba Batak language. For very basic things in this study to achieve or obtain data according to a researcher THIS NOTE Satori & Aan Komariah must have a high sensitivity to the participants who were examined, because it could be researchers not familiar with their characteristics.

Data Collection - Observation. Observation of this study is also called participant observation, researchers looked at the same intention to participate in the activities carried out by the informant. Researchers participating in the activities of the informant, in this case lecturers Toba Batak Muslims in the UNIMED. It is intended to maintain a balance between the position of the researcher as an outsider (observer) and as a person who participated in the environment lecturers Toba Batak Muslims as informants of this study.

On certain occasions the researchers also tried to give explanations about the cultural values of Batak Toba touching the theological values. This was done to test the sticking consistent findings when researchers act as observers.

In addition he participated, observasipun done openly, meaning researchers and informants can find purpose in order to get permission from informants when it will carry out the process of observation of the lecturers Muslim Toba Batak. Explanation of the above in accordance with the information Moleong that characterizes qualitative research can not be separated from the observations to participate, but the role of researchers who decide screenplay.²¹

During the observations, the Researchers note any facts found and when he got in the notes made at the time in the field, ditranskrip Directly into field notes were Divided into two parts items, namely the descriptive notes and reflective notes. Furthermore, in order to confirm and follow up the findings at the time of the observation that has been poured into the court record, the Researchers subsequently conducted the interview process.

Interview. Interviews in ethnographic research is a kind of conversational events (speech event) special,²² or so-called friendship conversation. Furthermore, in this ethnographic interview "questions and answers must be found from the informant".²³ So researchers are slowly incorporate some new elements to help informants provide answers as an informant.²⁴ This means that researchers will collect a lot of data about the values of theology for lecturers Muslim Toba Batak through casual conversation, conversation friendship. Researchers interviewed with events friendship conversations with informants is one of the Toba Batak

Muslim lecturer without awareness informants, by way of a normal conversation but researchers included several questions of theology into the conversation.

RESULT AND DISCUSSION

Theology Professor-Lecturer Batak Toba Muslims Unimed. In terms of adherence to the implementation of the teachings of the Islamic religion, Toba Batak Muslim's lecturer at Unimed, affected by several things, such as: environment, family background, domiciled and religious knowledge through formal education, non-formal, and informal.

The neighborhood is dominated by non-Muslim societies can lead to a family of Batak Toba Moslem, doesn't have a religious knowledge relatively strong, especially in the practice of the teachings of the Islamic religion in their daily.

Indeed, the ability of practice praying to depend very much of the human social environment supporting. The human social environment is an important factor in the establishment of the theological distinctiveness of the practice of the teachings of Islam, as well as "decisive" for the formation of the soul and human norms and local wisdom. Generally, religion and the mazhablah "impose" a social environment of the human being.

Thus the religious disobedience, one of them in the practice of prayer, because the implications of the development of the environment in which the climate work, that a flurry of factors sometimes give the impression more concerned with the needs of the world from the afterlife.

Nevertheless, there is still a lecturer-Toba Batak Muslim lecturer who remains steadfast in running the Islamic teachings which are not completely wasted the opportunity, he did good to do good in the world, as well as the spirit of prayer and in carrying out other acts of worship for his kindness in the afterlife.

The sustainability of the Theology Professor-Lecturer Batak Toba Muslims Unimed. The sustainability of the theology is related to the factors that support or do not support the attainment of success in academic activities of lecturers as well as daily is viewed from a theological base their personal religious beliefs here.

Before describing, the factors of supporting productivity and professionalism of lecturers Batak Muslim in UNIMED, which delivers them to the gates of success, so they need to be delivered some important indicators of the success of the forms, they are:

- a. The ability of lecturer to send their children until at the level of higher education.
- b. The ability of professors to have investments in his hometown, be it is in the form of acreage cultivated fields or fields with a wide variety of plants and his agriculture was entrusted to other family members.

c. The ability of the lecturer to have the existing arable land in the city of Medan and surrounding areas. According to the researcher's ownership to the land like this is still nothing but a cultural mental Batak Toba which always enamored to speculate in maintaining the standard of living.

There are several factors supporting productivity and professionalism of lecturers-professors Toba Batak Moslem UNIMED, among them:

a. Regular religious of studying are conducted by lecturers of Batak Toba Muslims well done along with internal the lecturers, as well as the lecturers of other tribes-cross, able to give an "impetus" for the success that has been achieved by the lecturers of the faculty.

b. In addition, the another motivation is also a supporter of the productivity and professionalism of lecturers is the competitive spirit in achieving success. The success of which is based on by the spirit of religious to "compete in goodness". Generally, The competition that appears among the professors, of course it will be influenced by the environmental factors such as religious teachings and the geological situation. Other factors that are more specialized, such as family factors, such as the role of parents is also a driving factor for the professors who live in Medan, which is in fact far from the village of their respective people. The family factor can also be referred to as social environmental factors.

c. Other factors that affect the productivity and professionalism of lecturers is cultural values Hagabeon, Hamoraon, and Hasangapon. Toba Batak languages of Moslem have demonstrated their dauntless efforts in every activity of life they are living their motif to achieve a goal, they are Hagabeon, Hamoraon, and Hasangapon.

d. Women is be became very instrumental in supporting productivity and professionalism of the lecturers. A successful of female is caused because she gives motivation, educating and guiding children and willing to work hard in support of her husband. Yet they still maintained that there is no distinction between the roles of women and men. Other information was reaching success, the lecturers Muslim Batak have no habit of life dissipate.

CONCLUSIONS AND RECOMMENDATION

Conclusions

1. A theological life is made by the lecturers Batak Toba Muslims in the State University of Medan had the typical to put forward a "proportional" theological. This case can be seen after they do the relationship with the lecturers another, both based on the continuity of the relationship between cultural and internal cross culturally. This is marked by a distinction between the religious issues in the privacy of each. At the time, the field of privacy is relating to "kasab" and so at this time the pattern of theology embraced by the lecturers, including to

- ahl al-' aql. But in other moments, when the delivery is entirely the result of "kasab", they can be characterized clearly as part of a group of ahl al-naql.
2. The identity of being Moslem has culture of a Batak Toba Moslem that always been acceptable more broadly at the place where the ethnic of Toba Batak communities are. Because of their personality is a fundamental aspect of being a Moslem Batak Toba guarding the Dalihan Natolu to the Toba Batak muamalah to non-Muslims.
 3. A theological application has various schemes above, is actually a design between experience variety with the cultural values of the Batak and were carried out in various forms of social development.
 4. Religious traditions in the Toba Batak culture has been integrated in the personal or communal in utilization of Islamic religious symbols which will prefigure the conviction and the seriousness of their activities community that they will do and will not conflict with the teachings of religion.
 5. Dalihan Na Tolu and Hamoraon, Hagabeon and Hasangapon is a wealth of cultural values Batak Toba, when wrapped with religious messages, then the external display is capable of producing a theological concepts become guides address the conflicts that may occur an area that has a majority of Batak communities or minorities.

Recommendation

1. Actually , theological education, is not only referring to things religious in principle but also it is developed by the religiosity things in generally. In this case, so by the praying Allah have been done routinely by the lecturers of Batak Muslim in State University of Medan, not only raised the matter of the soundness of his aspects, but also the social teachings that the characteristic Islamic-based typical tolerances, i.e. between ahl al-' aql and ahl al-naql.
2. The life due to differences of faith will create to a better tolerance as the basis of social relations that is able to eliminate the "boundary bulkhead of" conflicts on behalf of beliefs.
3. The implementation of the soundness of the local culture-based in line and in line with the teachings of Islam is to be very important, because this case is activities a daily that keep the sustainability of the local cultural life through dialectical or dialogic activity.

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