

**Inclination of “*Aqliyah*” toward Moslem  
Lecturer of Batak Toba in State University of  
Medan (Unimed), Indonesia**

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# Inclination of “*Aqliyah*” toward Moslem Lecturer of Batak Toba in State University of Medan (Unimed), Indonesia

## I. Introduction

Many theologians do research about the assessment pattern in Islam (Islamic theology) either historically or descriptively. The research topic that will be done is never done yet by researcher neither State Institute Islamic Studies North Sumatera (IAIN-SU) nor the other university. Then, empirically it is important to be done the research about theology complexion toward Moslem lecturer of Batak Toba in State University. They are the corner who add the population in Medan city where part of them is lecturer in State University of Medan. The researcher's interesting to do this research toward lecturer Moslem of Batak Toba in State University of Medan is that many of them have graduated their magister (S2), doctoral program (S3) and Professor and got the good position such as addition work and department functionaries in State University of Medan. Even, they have organization and active recitation. Generally, they have had amount theology scientifically through education degree and direct experience with student in State University of Medan. They are the generation that accept understanding of Islam centered in and out Medan.

## II. Methodology

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The God can be known and felt by heart. This case can be proven by using either "Aqli or naqli theorem. 'Aqli theorem is this universe before exist, both exist and no are same because this universe is *mumkin*, either exist or no may. After the existence of universe means the existence defeat unexistence. Who does defeat unexistence by existence? The answer of that defeats unexistence of existence is that something named *ism al a'zam* is Allah.

Naqli statement is in verse al- An'am/6: 102:

Meaning: "That is Allah, your Lord, there is no God but He; the creator of all things, therefore serve Him, and He has charge of all things."

Now we applicate the five *salbiyah* characteristics considered God to know, Is he Haq or Batal of God?

- a. The supreme substance considered God called "*qidam*" means previous without beginning or His existence not begin by unexistence. If *qidam* is appropriate, the supreme substance is *Haq* of God, and the other way, if it is not, it means *Batal*.
- b. The substance considered as God called *Baqi'* means eternal or never end of unexistence. If He is *Baqi'*, the substance is *Haq* of God, and the other way, He is *Batal* of God.
- c. The substance considered as God called "*mukhalafah li al- hawadis* means different of new everything (human). If He is so, He is *Haq* of God, and the other way means *Batal* of God.
- d. The substance considered God called "*qiyamuhu binafsibi*" means stand alone or no need to others. If He is so, the substance is *Haq* of God and the other way means *Batal* of God.
- e. The substance considered God called "*wahdaniyah*" means one both of his characterics and behaviour. If he is so, the substance is *Haq* and the other way mean *Batal* of God.

Now the formulation above will be applied of something of the substance considered God. In "dynamism", that considered God is mysterious power and in

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“animism” , that considered is spirit and in polytheism considered God is idol. Mysterious power, soul and idol are something that is exist preceded by unexistence or ended onthing or the existence is only conducted. If it is exist, the existance is not everlasting. the mean will be end by nothing. They are the human, or they are indeed human.

Therefore, They need to others such as mysterious power that needs something to be placed and soul also need something to be placed either love or not. The idols also need to other idols like creator idol that needs to care taker idol and they have number. So, that is considered as God by dinamism, animism and politism is not agree with *salbiyah* characteristics that shows *Haq* of God. Then the Gods are *Batal* of God.

God for christians called trinity consisted of *Allah Bapa, Tuhan anak and Rub Kudus*, How if it is examined by using formula of *salbiyah* ? what are *Haq* or *Batal* of God? If *Allah Bapa* is Allah SWT, He is privious without beginning, not end by nothing (everlasting). He is not same with human and do not need other and one because He is *Haq*, but if He is not Allah SWT , He is *Batal*.

*Tuhan anak* and *Rub Kudus*, their existance is preceded by nothing, not everlasting like other human, need other and has number both characterists and behaviour.

So the conclusion of trinity, *Allah Bapa* is *Haq* of God if *Allah Bapa* is Allah, but He does not mean *Tuhan Batal*. It is clear for *Tuhan anak, Rub Kudus, and Tuhan batal* because the formulation of *Salbiyah* characteristics applies to them showed that they is human, not God.

Now, God for Moslem is Allah SWT. Wherever the form od God for moslem is achieved through revelation like the universe in His decree in al a'raf /7:54: *Your Lord is Allah who created the heaven and the earth....*

If God for Moslem, Allah SWT, is examined by using *salbiyah* charateristics, so he is:

1. His existence is not preceded by His unexistence (*qidam*)
2. He is not end by nothing (*baqa'*)

3. He is not same with human (*mukhalafah li al-hawadis/i*)
4. He does not need to others (*qiyamuhu binafsihi*)
5. He is the one that means:
  - a. His substance means, His substance is not arranged of many parts. He is not arranged by spiritual and bodily.
  - b. His characteristics means, his characteristic has numeral. There is no two *qudrat* or more, two sciences or more etc that means before Allah is created, when Allah is created, and after Allah create, Allah knows and very knows.
  - c. His deed means, all his deed is done by Himself and no one helps.

Therefore, the formulation of *salbiyah* characteristics is only suitable to be applied to God for moslem that means Allah SWT, and He is not suitable for the others Gods. This case is parallel by what Usman al-Khaibari reveal in his book *Durrat al Nasihin* that "all about divinity contains two understanding: first: Allah SWT does not wish to anything without Allah and Second, everything beside Allah wish to Allah SWT. *Tauhid* sentence is got from here that means nothing is needed besides Allah, except only Allah SWT. The obligation characteristics for Allah SWT are *wujud* (exist), *qidam* (previous without beginning), and *baqa'* (everlasting forever). The other word, if this characteristic is not on Allah SWT that means Allah "need" to creator cause no one of the characteristics decides his existance as new and each new one need to the creator. After the formulation of *salbiyah characteristics* is applied all God, so it can be known that all God is *Batal* of God, except God for moslem is *Haq* of God (right). Therefore, it is exactly sound of *tauhid* that means "I act that no *Haq* of God (all *Batal*) except Allah. The next will be described by theologian. Especially there are three theologians called in this part and the other part linked of discourse of islam theology.

*Mukatafiah* decides the God's existence with *hudus and kadim* concept (about this *kadim* will be described on God's characteristics). According to *Ajya'irab*, to know

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God's existence is a religion obligation but according to *Maturidiyah* this case is demand mind.

Further, according to *Maturidiyah*, to know Allah is obligation thing. That obligation can be probably with mind. In holy Koran, some verses order to think the universe. The thinking is mind creation result. The mind that is gotten with lust and *taklid* will carry to the belief and confession of God's existence. According to *Maturidiyah*, only mind is not able to know the obligation of other religion law. Inclination of *'aqliyah*. The features of this inclination are:

- Having ability understands the mean of culture simbol. This inclination show that informan feels very important to understand "implicit" than "explicit" cause to behave "implicit" usually need more thinking than explaining "explicit" thing.
- Showing religion appreciation toward culture. In this part, the informan begins to show positif dialect between followed religion and the run culture .
- Recognizing the human contribution like *ikhtiar*. The inclination to see that an informan is the position *abl al naql* or *abl al 'aql*. If the informan does *ikhtiar* in his action, he/ she can be classified as *abl al 'aql*.
- Using logic approach. Logic is the important thing in explaining informan's thinking way. When responding contra something usually logic approach is always used by *abl al 'aql*.

### III. Discussion

Before explaining the general view toward Moslem lecturer of Batak Toba in State University of Medan, it is needed to explain first the lecturer class and position in State University of Medan generally. Based on the class and position, there are nine lecturers of the main administrator IV/e of eight males and one females. Eighteen lecturers of middle administrator IV/d of seventeen males and one females. There are one hundred junior administrator IV/c of ninety nine males and thirty one females, one hundred twenty first class junior superintendent IV/b of seventy two males and



fourty eight females, one hundred sixty three administrator IV/c of one hundred eight males and fifty five females.

There are one hundred sixteen superintendent Tk.I III/d of sixty nine males and forty seven females, one hundred forty eight superintendent III/c of eighty nine males and fifty nine females, two hundred and three lecturer of first class junior superintendent III/b of ninety one males and one hundred and twelve females. There sixty three lectures junior superintendent III/a of thirty three males and thirty females. It can be concluded in the following table form :

**Table 1:**  
**Recapitulation of Lecturer Based on Education in State University of Medan, Unimed**

Education	Total			Explanation
	Male	Female	Total	
A. Doctoral	116	38	154	
B. Mater	390	315	705	
C. Bachelor	50	31	81	
Total	556	384	940	

Source: State University of Medan 2014

The view of Lecturer of State University of Medan based on religion, they are, Islam, Catholic, Protestantism , Hinduism, and Buddha. There are six hundred forty six moslems of three hundred sixty males and two hundred eighty six female. There are forty five catholic lecturer of thirty males and fifteen females. There are forty seven protestant lecturers of one hundred sixty five males and eighty two females. There are one Hinduism and one Buddha. It can be seen at following table to be clearer:

**Table 2:**  
**Recapitulation of Lecturer Based on Religion in State University of Medan, Unimed**

Religion	Total	Explanation
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	male	female	total	n
Islam	360	286	646	
Catholic	30	15	45	
Protestan	165	82	247	
Hindu	1	0	1	
Buddha	0	1	1	
Total	556	384	940	

Source: Data State University of Medan 2014

Based on the researcher's observation toward the data among six hundred forty six moslem lecturers found twenty two lecturer of Batak Toba. The lecturers are spreaded in some faculties and departments in State University of Medan and have variety classes and positions. The professor, they are: Prof. Dr. Harun Sitompul, M.Pd. (class. IV/d) From engineering Faculty civil department as The head of Engineering education department; Prof. Dr. Abdul Muin Sibuea, M.Pd. (IV/e) from Engineering Faculty, electrical engineering department as postgraduate director; Prof. Dr. Busmin Gurning, M.Pd. (IV/d) from Language and Art Faculty, English department; Prof. Dr. Syawal Gultom, M.Pd. (IV/d) from math and science faculty, math department; Prof. Dr. Asmin Panjaitan, M.Pd. (IV/d) math department; and Prof. Dr. Syaiful Sagala, S.Sos., M.Pd. (IV/c) from economic faculty, office administration department as the head of education administration in postgraduate program. Doctor of Batak Toba lecturer is Dr. E. Elvis Napitupulu, MS (III/d) from math and science faculty, math department and master of Batak Toba, theya are Drs. Ir. A. Hakim Butar-Butar, MT (IV/c) from engineering faculty, electrical departmen; Bisrul Hapis Tambunan, ST., MT. (III/c) from machinical department as the head of laboratory/ machinical engineering workshop; Dra. Ade Chairun Nisa Gultom, M.Pd. (IV/c) from Engineering faculty, family welfare department; Pardomuan Sitompul (III/b)

From math and science faculty, math department; Drs. Zulkifli Simatupang, M>.Pd. (IV/a) from math and science department, biology department; Endang Sulistyarini Gultom, S.Si., M.Pd. (III/b) from math and science, Biology



department; Syamsul Gultom, SKM., M.Kes (III/c) from sport science faculty, study healthy sport department; Drs. Ali Nurman Hutabarat, M.Si. (III/c) from social science faculty, geography department as the head of Laboratory SIG and Computer; Drs. Baginda Halim Simatupang, MS. (IV/a) from economics faculty, commerce department; Drs. Bangun Napitupulu (IV/b) dari economic faculty, office administration department and Drs. Thamrin Panjaitan, M.Si. (IV/b) Economic faculty, commerce education as vice dean I economic faculty. Moslem lecturer of Batak Toba in State university of Medan are Drs. Usman Sinaga (IV/c) from Engineering faculty, electrical department; Drs. Toyama Sitompul (III/c) from engineering faculty, civil department; and Dra. Sortha Silitonga (IV/c) from language and art faculty, English education. To see more detail can be seen the following table:

**Table 3**  
**Informants from State University of Medan 2013 -2015**

No.	Names	Place and date of Birth	Faculty /Department	Class	Position
	Prof. Dr. Harun Sitompul, M.Pd.	Sibolga, July 05 1960	Engineering/Civil	I V/d	The head of technology education/ Postgraduate/ Professor/ Lecturer
	Prof. Dr. Abdul Muin Sibue, M.Pd.	Tap. Utara, Oct 08 1958	Engineering/Electrical	I V/e	Post Graduate Director/ Professor/ Lecturer
	Drs. Ir. A. Hakim Butar-Butar,	Tap. Utara, April 29 1960	Engineering/Electrical	I V/c	Associate Professor/Lecturer

	MT.				
	Drs. Usman Sinaga	Dairi , Sept 26 1953	Engineering/Electrical	I V/c	Assistant Professor/ Lecturer
	Bisru Hapis Tambuna n, ST., MT	Tap. Utara, June 27 1973	Engineering/Mechanical	I V/c	The head of laboratory/ machinical engineering workshop/ lecturer
	Drs. Toyama Sitompul	Tap. Utara, Janua ry 19 1959	Engineering/Civil	I V/c	Ka. Lab. Pengujian Teknik Bangunan/Dosen The head of laboratory of Building engineering Exam/ Lecturer
	Dra. Ade Chairun Nisa, M.Pd.	Lhok sukon, Sept 07 1952	Engineering/welfare family	I V/c	Associate Professor/Lecturer
	Prof. Dr. Busmin Gurning, M.Pd.	Tap. Utara, July 13 1959	Language and Art /English	I V/d	The head of English Applied Linguistics Post Graduate/ Professor/ Lecturer
	Dra. Sortha Silitonga	Tap. Utara, Sept	Language and Art /English	I V/c	Associate Professor/Lecturer

		24 1953			
0.	Prof. Dr. Syawal Gultom, M.Pd.	Tap. Utara, Feb 03 1962	Math and science / Math	I V/d	Rector/Professor /Lecturer
1.	Pard omuan Sitompul, M.Si.	Sipir ok, Nov 26 1969	Math and science / Math	I V/b	Associate Lecturer/Lecturer
2.	Drs. Zulkifli Simatupan g, M.Pd.	Simal ungun, May 16 1966	Math and science / Biology	I V/a	Associate Professor/Lecturer
3.	Enda ng Sulistyarini Gultom, S.Si., M.Pd.	Tap. Utara	Math and science / Math	I V/b	Associate Lecturer/Lecturer
4.	Syam sul Gultom, SKM., M.Kes.	Tap. Utara	Sport science/Studi healty sport	I V/c	Assistant Professor/Lecturer
5.	Drs. Ali Nurman Hutabarat, M.Si.	L. Batu, May 22 1959	Social science /Geography	I V/c	The Head of Laboratory of SIG and Computer / Lecturer

6.	Prof. Dr. Asmin Panjaitan, M.Pd.	Lond ut, Augu st 04 1957	Math and science / Math	I V/d	Professor/ Lecturer
7.	Drs. Baginda Halim Simatupan g, MS.	Taps el, July 07 1956	FE/Pend. Tata Niaga	I V/a	Associate Professor/Lecturer
8.	Prof. Dr. Syaiful Sagala, S.Sos., M.Pd.	Mari hat, May 09 1958	Economic/offi ce administration	I V/c	The Head of Education Administration department/ Professor. Lecturer
9.	Drs. Bangun Napitupul u, MS.	Tap. Utara, April 23 1954	Economic/offi ce administration	I V/b	Vice Dean II economic Faculty
10.	Drs. Thamrin Panjaitan, M.Si.	Sei Kepayang, July 19 1958	economic/com merce education	I V/b	Vice Dean I Economic Faculty/ Lecturer
11.	Dr. E. Elvis Napitupul u, MS.	P. Siantar, Dec 25 1963	math and science/ math	I II/d	Assistant Professor/lecturer

### 3.1 Association (*Punguan*) clan in State University of Medan

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*Punguan* of clan is a clan association that is done by Batak Toba in maintaining Batakese identity so it is not extinct in ethnic identity or other Batakese. Identity defense strategy is by organizing custom activities and rituals continually had by Batak community. The activities such as birth, wedding and death. The three activities are most done, besides the other strategy is by being mediator of lawsuit solution related to family and custom.

*Punguan* of Batak Toba clan in Medan, there are 77 clans. Baiduri says that Batak Toba clan association can be classified to some sectors, based on their residence, example it can be found that Batak Toba people living in Padang Bulan, they will gather in clan association of Padang Bulan sector. Batak Toba People that has gathered on sectors in Medan will gather with bigger clan association. The interesting thing of taking attention as the effect of this *punguan* is a prohibition for getting merry in one clan. The prohibition can be based cause still having blood relation but still considered family and friend. *Punguan* of clan here will play the character. The character meant is to give a punishment to Batak people if they do the prohibition above, example he/she will be out of the association even eviction if she/he is still in her/his hometown.

As explained above, how important of *pungutan* to Batak Toba people in Medan. Actually it is begun of how the important of using the clan in Batak Toba such as: Gultom, Tambunan, Sitompol, Hutabarat, Sinaga, Silitonga, Panjaitan, Butar-butar, Sitompul, Simatupang, Napitupulu, Gurning dan Sibuea used in their last name usually used more than full name. An states : *Jolo dinitiptip sanggar baben huru-huruan. Jolo simungkun marga asa binoto partuturan* (means: first asked the clan so know).

In using this clan, there is the defferent between Batak female that does not get merry and already get merry. The girl will be classified into her father's clan but the woman will be classified to her husband's clan. This different is clear if the female does not get marry yet faced by question: "*Boru aba do hamu?*" ( what clan are you?) the girl will answer the clan of her father but it will be different if the woman asked: "*Marga aba do hamu?*" (what clan are you?) , the woman will answer of her husband's clan.



The form of the clan *punguan* is based on desire of creating “atmosphere” around Batak Toba people. “the atmosphere” meant is the atmosphere where someone is in her/his hometown, then when she/he is in the other place. The people creates the atmosphere like his/her hometown of the other place. This thing is agreed by saying that when Batak people gets live in wander. After getting live, they will build power by themselves by trying to create back the atmosphere like their hometown like stated by Cunningham. Especially Batak Toba Moslem in State University of Medan. This thing, all leturers have *punguan* of the clan but *punguan* is not named where they work, only certain sector example *punguan* of moslem Butar Butar clan of *Dobot Boruna* Medan City. One of defense strategy Butar Butar clan is to run *silaturahmi* in association form periodically, twice in a month. Association knows as *perwiritan* done by them from door to door even do tourism association to Kisaran and Tanjung Balai.

As reseather knows, *punguan* of Butar Butar clan has Central executive board *Parsadaan Raja Toga Butar Butar Dobot Boruna Se Indonesia (PARTUBUNA)*. Ir. Daniel Butar-Butar as Secretary and Chistoffel Butar-Burar SH MH as the leader.

### **3.2 Culture Value (Culture's mition) of Batak Toba Moslem Lecturers in State University of Medan**

Generally, culture value for Batak Toba people – how it is mentioned at previous chapters, there are three, they are : *hagabeon* ( generation), *hamoraon* (richness) and *hasangapon* (honor). These three are viewed as culture's mition in all activities and thinking of Batak Toba in their life. It is said so in the beginning but after changing time and environment. The orientation of working and thinking activity can change or at least shift. The life purpose of Batak Toba people move together with situation change of economic, social and politic. For Moslem lecturer of Batak Toba in State University of Medan, there are three asociation culture's values considered as success criterion so the three become as motivation in working included spirit to continue the higher education. Moslem lecturer of Batak Toba in State University of Medan still

consider *bagabeon* (generation), *hamoraon* (richness), *hasangapan* (honor) as Batak Toba people's ambition.

This case differentiate Batak Toba Moslem lecturer's respond and other general Batak Toba. related culture's value is their adaptation attitude toward religion theory that they follow , in this case is Islam theory. Adaptation form done by them is by doing adaptation toward Islam. The other word, if they face to contradiction of culture's value so the culture's value transform in ritual or culture program that they will leave. There words and action of Moslem lecturer of Batak Toba classified *aqliyah* can be identified into some following criterias:

**a. Understanding the meaning of culture's symbol**

As mentioned in the beginning chapter, that program of Batak toba custom has certain meaning besides related of Islam theory. Among informan, there know the meaning of all custom programs, example Endang S Gultom: "*generally I understand the meaning of symbol of all activity in the program.*"

But there also knows a part. Here is acknowledged by Pardomoan Sitompul through his pronounce; "Generally I understand the symbol meaning of all activity programs, example in wedding party *upah upah* is safety symbol ulos for pregnancy is a power on birth and etc."

This attitude is classified by researcher as lecturer having inclination *aqliyah*. Cause they do not limit themselves toward folmal implementation but able to utter the deepest.

**b. Showing religion apreciation toward culture**

Although there is acknowledgement, there are things that is contradiction toward religion value and Batak Toba custom, but when the informan convey religion appreciation toward culture practice done by him, here is considered as '*aqliyah*. A. Hakim Butar Butar convey to the researcher; "In my mind, religion and mind are really important. Allah gives the Koran as His revelation and mind given by him to the human has ability to understand and interpret the Koran's verses meant to get right and wrong.

Zulkifli says that: "Indeed there Islam teacher says while the activity does not break the belief and the worship, it is ok. Islam respects culture (custom)."

Indeed from statement above, it is clear quote of Islam teacher but the researcher consider that Zulkifli does agree of the things. This thing can be seen nothing distinction of Gultom himself.

**c. Acknowledgement of human's contribution like *ikhtiar***

It is especially related by therapy program, muslim lecturer of Batak Toba inclination can be seen clearly, like Harun Sitompul says: "When getting sick, we see the medical treatment and villages treatment. By attempting and *ikhtiar* then praying to get recovery.

Sitompul looks inclination '*aqliyah*' because he considers that human contribute toward what he does, the contribution are attempt and *ikhtiar* Sitompul says. Although he acknowledges it is needed praying after attempting and *ikhtiar*, he says.

**d. Using logic approach**

Informant having inclination of *aqliyah* does not use *fiqh* approach more in his thinkings but he use more logic approach. Abdul Muin says: "Islam theory is rational lesson. We from Batak toba see and believe that Islam theory has three powers (dimensions), they are *iman, islam and ihsan*. They have been exist in our heart (Moslem Batak Toba)."

This case remind when it is related of controversial things around Batak Toba people. Here is said by Samsul Gultom," I am influenced by a group's view that is accepted by my logic (mind) in a program activity of Moslem Batak Toba."

Logic approach meant by Samsul Gultom above looks simple, by enough saying that if something is suitable with his mind, that is accepted. Then, this mind is enough to categorize the informan *aqliyah* inclination.

**Diagram I:**  
*Aqliyah* inclination of Moslem lecturer of Batak Toba

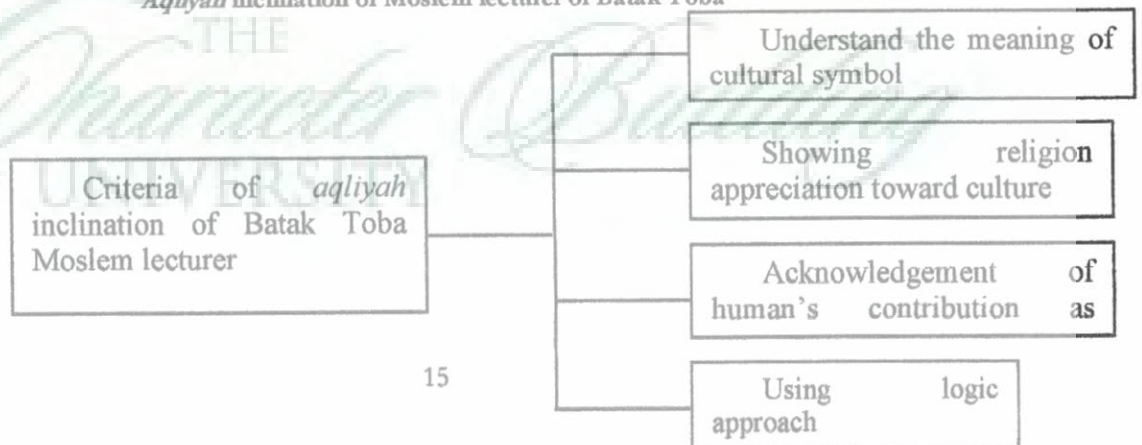
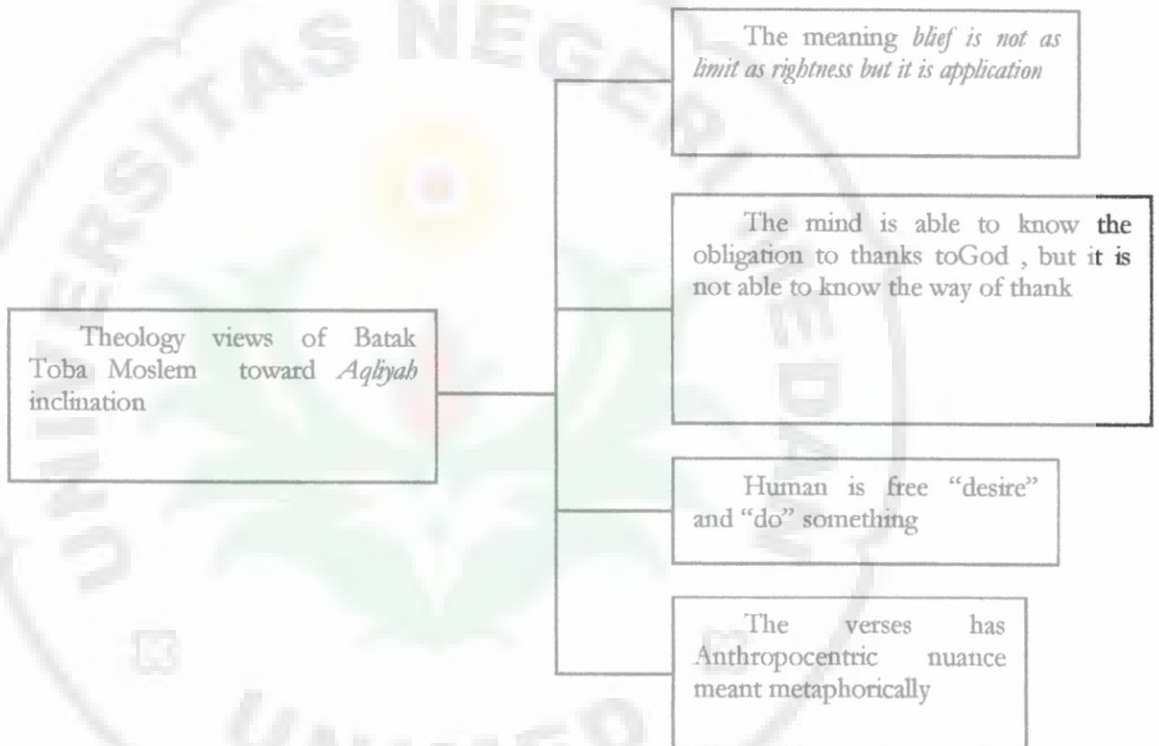
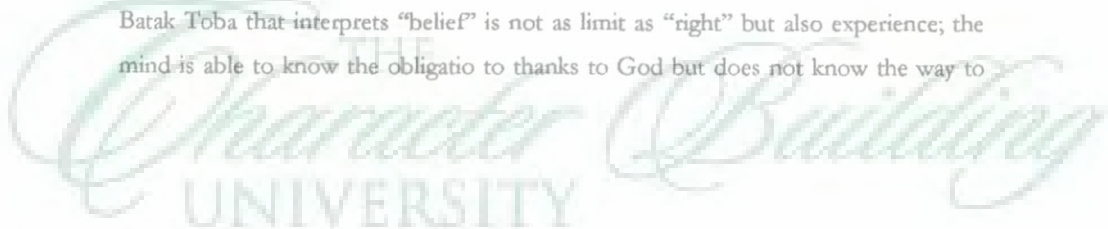


Diagram 2:  
*Aqliyah* inclination of Batak Toba Moslem lecturer theology



#### IV. Conclusion

From theology inclination as *Aqliyah* it is known that Moslem lecturer of Batak Toba that interprets "belief" is not as limit as "right" but also experience; the mind is able to know the obligatio to thanks to God but does not know the way to



thanks, human is free “ desire” and “do” something and the verses that has anthropocentric nuance meant metaphorically. Theology of Batak Toba Moslem lecturer in State University of Medan is always faced factors supporters and their obstacle of productivity and professionalism, but theology solution can be found.

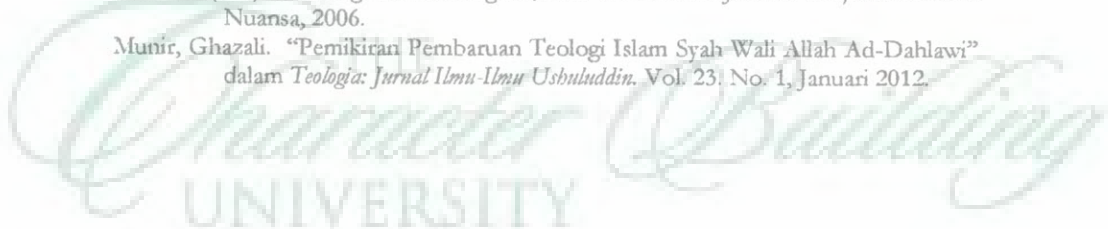
- a. There costum motivation, bind up with good social relationship, and discipline are the factor of a productivity and proffessionalism supporter of Batak toba moslem lecturer.
- b. The lack of socialisation, appears negative stigma and there unobedience is a obstacle factor of Batak toba moslem lecturer’s productivity and professionalism.

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