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# INTEGRATING *SIBGHAH AL-WASHLIYAH* VALUES WITH *DALIHAN NA TOLU* CUSTOMARY TRADITIONS TO STRENGTHEN ISLAMIC CHARACTER EDUCATION

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**Abstrak**

Penelitian ini bertujuan untuk menganalisis integrasi nilai-nilai Sibghah Al-Washliyah dalam kearifan lokal *Dalihan Na Tolu* sebagai upaya penguatan pendidikan Islam. Secara khusus, penelitian ini berfokus pada identifikasi keselarasan nilai-nilai tauhid, keilmuan, akhlak, dan moderasi yang terkandung dalam Sibghah Al-Washliyah dengan prinsip-prinsip utama *Dalihan Na Tolu*, serta implikasinya terhadap pembentukan karakter peserta didik dalam konteks pendidikan Islam yang berbasis budaya lokal. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif-analitis. Teknik pengumpulan data dilakukan melalui studi literatur terhadap berbagai sumber ilmiah yang relevan, observasi lapangan untuk melihat praktik nilai dalam kehidupan masyarakat, serta wawancara mendalam dengan tokoh pendidikan dan tokoh adat di Sumatera Utara. Data yang diperoleh dianalisis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan secara sistematis guna menghasilkan pemahaman yang komprehensif mengenai integrasi nilai yang diteliti. Hasil penelitian menunjukkan bahwa terdapat keselarasan yang signifikan antara nilai-nilai Sibghah Al-Washliyah dengan prinsip *Dalihan Na Tolu*, terutama dalam aspek penghormatan (*somba marhula-hula*), kebijaksanaan dan kehati-hatian (*manat mardongan tubu*), serta kasih sayang dan pembinaan (*elek marboru*), yang sejalan dengan nilai-nilai akhlak Islami. Integrasi kedua nilai tersebut terbukti mampu memperkuat pendidikan karakter Islami yang kontekstual dan berbasis kearifan lokal, mendorong tumbuhnya sikap moderasi beragama, serta meningkatkan kesadaran sosial dan spiritual peserta didik. Dengan demikian, integrasi nilai Sibghah Al-Washliyah dan *Dalihan Na Tolu* dapat dijadikan sebagai model alternatif dalam penguatan pendidikan Islam yang adaptif, kontekstual, dan relevan dengan dinamika budaya masyarakat Sumatera Utara.

*Kata kunci: Local Wisdom; Sibghah Al-Washliyah, Dalihan Na Tolu, Pendidikan Islam*

**Abstract**

This study examines the integration of *Sibghah Al-Washliyah* values with the local wisdom embodied in *Dalihan Na Tolu* to strengthen Islamic character education. Specifically, it explores the alignment between the values of tawhid (monotheism), knowledge, moral conduct, and religious moderation associated with *Sibghah Al-Washliyah* and the principal ethical commitments of *Dalihan Na Tolu*. Using a descriptive qualitative approach informed by case study and ethnographic perspectives, the study draws on relevant literature, field observations, and in-depth interviews with educational and customary leaders in North Sumatra. The data were analyzed through data reduction, thematic presentation, and conclusion drawing.



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The analysis identifies convergences between Sibghah Al-Washliyah values and the principles of respect (*somba marhula-hula*), prudence in kinship relations (*manat mardongan tubu*), and care and guidance (*elek marboru*). These convergences suggest that culturally grounded practices can provide meaningful contexts for interpreting and enacting Islamic ethical values. The study proposes that integrating these traditions may support contextualized character education, religious moderation, and students' social and spiritual awareness. It thereby offers a culturally responsive framework for strengthening Islamic education in North Sumatra.
**Keywords:** Local Wisdom; Sibghah Al-Washliyah, *Dalihan Na Tolu*, Islamic Education

## INTRODUCTION

Character education has become one of the fundamental pillars of Indonesia's national education system, particularly in addressing the challenges of globalization and increasingly rapid digital transformation, characterized by continuous technological advancements (Nurjannah et al., 2025). In the context of character formation, Al-Jam'iyatul Washliyah, one of the major Islamic organizations in North Sumatra, offers a constructive approach through the inculcation of Sibghah Al-Washliyah values. Sibghah represents the distinctive character embodied by members of Al-Washliyah (Washliyyin), serving as a foundation for nurturing and shaping positive attitudes and behaviors within society. Within the local cultural context of North Sumatra, Sibghah Al-Washliyah values are therefore integrated with character formation through the traditional *Dalihan Na Tolu* system to strengthen the values of Islamic education.

In this context, Islamic education plays a strategic role not only in transmitting religious knowledge but also in cultivating profound moral and ethical values among younger generations (Mahfud & Zahriyah, 2025). The moral crisis currently confronting Indonesian adolescents, including the erosion of trust, increasing violence, and declining respect for teachers and parents, highlights the urgency of this issue (Nurjannah et al., 2025). These conditions underscore the need for Islamic educational institutions to strengthen their role in character formation through authentic religious values that remain relevant to local cultural contexts.

In efforts to strengthen Islamic education, the integration of Sibghah Al-Washliyah values offers a solid foundation for students' character formation. These values, encompassing tawhid (monotheism) or faith, the pursuit of knowledge, noble character, religious moderation, and the spirit of Islamic preaching (*da'wah*), are regarded as a strategic foundation for developing university students with strong spiritual and moral character (Haidir et al., 2025). Previous studies indicate that implementing Sibghah Al-Washliyah values in Islamic Religious Education can enhance students' awareness of their Islamic identity and strengthen their understanding of Islamic teachings in



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everyday life (Haidir et al., 2025). Furthermore, the principle of becoming the best community, which constitutes an essential component of Sibghah Al-Washliyah, has been shown to contribute significantly to developing religiously committed, disciplined university students with a strong sense of social responsibility (Asti & Juliani, 2025). Nevertheless, character education that relies exclusively on formal systems grounded in religious values, without incorporating local cultural values, has demonstrated limitations in its effectiveness. Studies on character education across various local contexts in Indonesia indicate that integrating religious values with local wisdom can enhance the effectiveness of students' character development (Pulungan, 2025). Therefore, an innovative approach is needed to combine Sibghah Al-Washliyah values with the local wisdom of North Sumatran communities to establish a contextual and sustainable model of character education (I. K. Hidayat, 2024).

Within Batak society, particularly among the Mandailing and Angkola communities, the *Dalihan Na Tolu* kinship system offers a rich source of local wisdom for character formation (Pulungan, 2025). *Dalihan Na Tolu* consists of three fundamental principles: somba marhula-hula (showing respect to the wife's family and elders), manat mardongan tubu (maintaining respect and harmony among members of the same clan), and elek marboru (demonstrating care and consideration toward the boru group). These principles embody universal values that align with Islamic teachings, including respect, responsibility, and harmonious social relationships (Nadeak, 2026). A systematic study indicates that Batak Toba local values, including philosophies of life, oral traditions, cultural values, social systems, and environmental ethics, are highly relevant to supporting contextual curriculum implementation and character education (Sitorus et al., 2024).

Existing academic literature indicates that the integration of Sibghah Al-Washliyah values and the *Dalihan Na Tolu* system has not been extensively explored or adequately documented in either national or international scholarly publications. This research gap presents an opportunity to develop a more holistic and culturally meaningful model of Islamic education. Although separate studies have examined Sibghah Al-Washliyah within the organizational context of Al-Washliyah and investigated the role of *Dalihan Na Tolu* in character formation and religious harmony among Mandailing communities (Pulungan, 2025), comprehensive research integrating these two concepts remains limited. Similarly, studies examining in depth how the integration of these values can strengthen Islamic education at the institutional level are still lacking. The fundamental distinction between the present study and previous research lies in its focus on constructing an integrative model that connects the



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transversal values of Sibghah Al-Washliyah with the local principles of *Dalihan Na Tolu* as a strategy for strengthening Islamic education. Previous studies have tended to examine these two dimensions separately or explore local cultural values without explicitly connecting them to the values of modern Islamic organizations (Dasopang et al., 2022). The novelty of this study lies in its in-depth analysis of how the alignment between universal Islamic values and local sociocultural practices can generate synergy that strengthens the internalization of character values among university students and members of educational communities (R. Hidayat, 2020).

Relevant literature demonstrates that collaboration between local culture and Islamic education can enhance the effectiveness of character education, provide an alternative educational model, and foster younger generations who possess strong character, tolerance, and competitiveness (Pulungan, 2025).. Ethnographic research involving Mandailing and Angkola communities indicates that character formation occurs through processes of socialization, enculturation, and internalization involving customs, traditions, cultural practices, and Islamic values (R. Hidayat, 2020). Learning models based on Batak Toba cultural values and integrated with character education have demonstrated significant improvements in learning outcomes and character development among students in higher education institutions (Simanullang & Rajagukguk, 2026). Furthermore, Islamic education grounded in local wisdom has been identified as a strategy for fostering awareness of national civilization through the application of meaningful cultural values and practices (Dalimunthe & Siregar, 2023). Based on the preceding discussion, this study is guided by the following research questions. First, how are Sibghah Al-Washliyah values implemented within the Islamic education system? Second, how does the *Dalihan Na Tolu* system function as a mechanism for character formation within Batak society? Third, to what extent can alignment and synergy be established between Sibghah Al-Washliyah values and the principles of *Dalihan Na Tolu*? Fourth, how can the integration of these two sets of values contribute to strengthening Islamic education holistically?

The general objective of this study is to analyze the integration of Sibghah Al-Washliyah values and *Dalihan Na Tolu* customary traditions as a strategy for strengthening Islamic education. Specifically, the study aims to: (1) identify and analyze the implementation of Sibghah Al-Washliyah values in Islamic educational institutions, particularly at the secondary and higher education levels; (2) describe the *Dalihan Na Tolu* system and the mechanisms through which its values are internalized in character formation within Batak communities; (3) analyze the philosophical and practical alignment between these two sets of values; (4) develop an integrative model



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of Islamic education that incorporates Sibghah Al-Washliyah and *Dalihan Na Tolu*; and (5) formulate educational policy recommendations to support the implementation of this integrative model across diverse geographical and institutional contexts in Indonesia. This study is expected to make a theoretical contribution by enriching academic discourse on character education grounded in local and religious values. It is also anticipated to offer practical contributions through the development of an Islamic education model that is more responsive to local contextual needs while preserving the depth and universality of the values embodied in Sibghah Al-Washliyah.

## LITERATURE REVIEW

### Islamic Education, Value Internalization, and Local Wisdom

Islamic education is fundamentally oriented not only toward the acquisition of religious knowledge but also toward the development of individuals capable of actualizing the values of faith, morality, social responsibility, and humanity in everyday life. Therefore, the success of Islamic education cannot be measured solely by students' cognitive understanding of religious concepts but must also be assessed through their ability to translate these values into attitudes and actions. This article demonstrates that Sibghah Al-Washliyah values encompass tawhid (monotheism), the pursuit of knowledge, noble character, religious moderation, istiqamah (steadfastness), mujahadah (spiritual striving), and da'wah (Islamic preaching), all of which fundamentally require a social context in which they can be manifested through concrete behavior. The challenge, however, is that the internalization of religious values often becomes less effective when these values are transmitted merely through verbal instruction, memorization, or learning activities disconnected from students' lived experiences. From the perspective of funds of knowledge, families and communities are not merely part of students' social backgrounds but constitute valuable sources of knowledge, experience, identity, and values that can be utilized in educational processes (Moll, 2019). Knowledge acquired within family and community environments can serve as a pedagogical resource when reflectively incorporated into educational practices.

For example, Volman and 't Gilde (2021) demonstrated that incorporating students' sociocultural knowledge and experiences into learning can contribute to student engagement, collaboration, self-confidence, social interaction, and a positive learning climate. This perspective is particularly relevant to Islamic education grounded in local wisdom because religious values are not positioned as forms of knowledge detached from students' social lives. Instead, religious values are connected to practices that students already recognize, experience, and inherit through their families and



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communities. Education based on local wisdom can therefore function as a bridge between religious knowledge and lived experience. A study on Islamic moral education through *Dalihan Na Tolu* indicates that the values of respect, social responsibility, relational balance, and solidarity embedded in customary traditions can be contextualized within the principles of Islamic morality (Islamic Moral Education through *Dalihan Na Tolu* Local Wisdom, 2021). This approach is also consistent with the concept of culturally responsive teaching, which recognizes students' cultural backgrounds as essential resources for constructing meaningful learning experiences. Hutchison and McAlister-Shields (2020) emphasized that culturally responsive teaching helps students connect educational content with their identities, experiences, religious beliefs, and social environments. Accordingly, integrating *Dalihan Na Tolu* into Islamic education does not merely involve incorporating cultural elements into instructional materials. Rather, it entails utilizing the structures of students' social lives as pedagogical means through which religious values can be understood, internalized, and practiced.

### *Dalihan Na Tolu* as a Relational Structure

*Dalihan Na Tolu* should not be understood merely as a collection of cultural norms or symbols. Rather, it constitutes a relational system that organizes social relationships through reciprocal positions and obligations. Within Mandailing and Angkola communities, these relationships are primarily structured through the roles of Mora, Kahanggi, and Anak Boru. Each position carries specific behavioral expectations, meaning that individuals do not act solely according to personal preferences but also consider their social positions, relationships, and responsibilities. Hidayat (2020) found that character education within Mandailing and Angkola cultures occurs through processes of socialization, enculturation, and internalization. This finding is significant because it demonstrates that character is not formed exclusively through formal instruction but also through individuals' continuous participation in cultural practices. In other words, sociocultural structures function as educational environments in which values are both learned and experienced.

Parinduri et al. (2020) demonstrated that Batak culture encompasses various values related to kinship, honor, progress, protection, and mutual understanding, which can be interpreted from the perspective of moral education. More specifically, Fata et al. (2024) revealed that *Dalihan Na Tolu* within Batak Angkola society has a strong relationship with moral character formation. Respect for Mora, affection toward Anak Boru, and prudence in maintaining relationships with Kahanggi constitute three fundamental moral orientations. Pulungan (2025) further reinforced this argument by demonstrating that *Dalihan Na Tolu* can be integrated with Islamic education in shaping



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the character of Mandailing adolescents. Local culture provides a social environment in which religious values can be actualized through everyday practices, while Islamic education provides the normative and spiritual orientation underlying these practices. Therefore, the relationship between religion and customary traditions should be understood as an interaction between value orientation and the social context in which those values are actualized. Erawadi and Setiadi (2024) also demonstrated that *Dalihan Na Tolu* contributes to fostering social harmony and interreligious relationships. This finding indicates that the relational structure of *Dalihan Na Tolu* not only establishes internal order within families and kinship groups but can also be extended into a mechanism for cultivating trust, solidarity, dialogue, and social peace.

**Local Wisdom as Funds of Knowledge in Islamic Education**

The concept of funds of knowledge provides an important theoretical foundation for explaining why *Dalihan Na Tolu* can serve as an educational resource. Moll (2019) views families and communities as repositories of knowledge and experience that can be utilized in educational settings. Within the context of *Dalihan Na Tolu*, such knowledge does not necessarily take the form of written texts. Instead, it may be manifested through language, forms of address, patterns of social relationships, traditional ceremonies, advice, role distribution, conflict resolution mechanisms, and everyday experiences. Cho and Yi (2020) explained that funds of knowledge and cultural capital can be utilized to establish more equitable relationships between school-based knowledge and the knowledge embedded within communities. Accordingly, incorporating *Dalihan Na Tolu* into Islamic education does not imply lowering the academic standards of religious education. Rather, it expands the range of experiential resources through which religious values can be understood.

From this perspective, students are not regarded as individuals who lack moral knowledge but as individuals who already possess particular cultural experiences acquired from their families and communities. The responsibility of education is to assist them in identifying, reflecting upon, critically examining, and connecting these experiences with Islamic values. The findings of Volman and 't Gilde (2021) provide empirical support for this approach. Utilizing students' social knowledge and experiences can enhance engagement, interaction, collaboration, self-confidence, and the ability to understand others' perspectives. These findings are relevant to *Dalihan Na Tolu* because the system fundamentally operates through recurring social relationships and shared experiences.

**Lived Religion and the Internalization of Religious Values**



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The concept of lived religion offers another perspective for understanding the relationship between religion and culture. Religion is understood not merely as a collection of doctrines formally taught and learned but also as something experienced and practiced through relationships, routines, symbols, personal experiences, and social interactions. Elshof (2017) highlighted the importance of considering lived experiences of faith within communities when understanding religious education. Meanwhile, Chadwin (2023) demonstrated that children's and adolescents' religious experiences are shaped by the interconnected influences of family environments, schools, identity, and social experiences. The lived religion framework is particularly relevant to *Dalihan Na Tolu* because the internalization of religious values takes place through concrete social experiences. Values such as respecting elders, assisting those in need, maintaining kinship relationships, resolving problems through deliberation, and avoiding conflict extend beyond knowing "what is right" and become integral to understanding "how one ought to act." Accordingly, the integration of Sibghah Al-Washliyah and *Dalihan Na Tolu* can be understood as a process of connecting normative Islamic teachings with religious experiences embedded in cultural environments. Sibghah Al-Washliyah provides a normative orientation encompassing tawhid, morality, moderation, the pursuit of knowledge, and da'wah, while *Dalihan Na Tolu* provides the social arena in which these orientations can be translated into lived practices.

**Relational Mechanisms of *Dalihan Na Tolu* in the Internalization of Religious Values**

Based on a synthesis of the literature, the relational structure of *Dalihan Na Tolu* can facilitate the internalization of religious values through at least six mechanisms. First, the mechanism of meaning-making. Religious values become easier to understand when connected to familiar cultural experiences. For example, Islamic moral principles concerning respect for parents and elders can be concretely understood through the relationship of respect toward Mora. Thus, religious values are no longer perceived merely as abstract concepts but acquire meaning through social experiences. Second, the mechanism of modeling. Values are transmitted through individuals who fulfill particular roles within the kinship structure. Children learn to demonstrate respect not only because they are taught that respecting others is a religious obligation but also because they observe parents, traditional leaders, teachers, and family members practicing such respect. This mechanism aligns with character education approaches that regard role modeling as an essential instrument for shaping behavior. Third, the mechanism of habituation. Because *Dalihan Na Tolu* relationships occur repeatedly in social life, individuals have continuous opportunities to practice the values embedded within them. Repeated behaviors, such as helping others, showing respect, maintaining



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appropriate speech, engaging in deliberation, and resolving conflicts peacefully, can gradually transform values from conceptual knowledge into established habits.

Fourth, the mechanism of social regulation. Relational structures generate social expectations concerning appropriate and inappropriate behavior. Individuals receive social reinforcement when their actions conform to accepted values and corrective responses when they violate relational norms. Consequently, religious values receive additional support through mechanisms of sociocultural control. Fifth, the affective-relational mechanism. Values learned through kinship relationships are processed not only cognitively but also emotionally. Respect, affection, brotherhood, a sense of shame, responsibility, and compassion create emotional experiences that strengthen individuals' attachment to particular values. This is one reason why authentic social experiences may have a stronger influence on character formation than the exclusively verbal transmission of values. Sixth, the mechanism of reflection and reconstruction of meaning. Islamic education can provide a normative framework for critically reflecting on cultural practices. The values embedded in *Dalihan Na Tolu* are not automatically accepted as entirely identical to Islamic teachings. Rather, they are examined through the principles of tawhid, morality, justice, maslahah (public welfare), and moderation. In this way, Islamic education functions as a dialogical process between religious and cultural values.

**Theoretical Synthesis: From Relational Structures to Religious Character**

Based on the overall literature, this study proposes a theoretical synthesis suggesting that the internalization of religious values through *Dalihan Na Tolu* occurs through the interconnected relationships among normative values, relational structures, social practices, and the formation of moral dispositions.

## RESEARCH METHODS

### Research Design and Methodological Approach

This study employs a descriptive qualitative approach designed to explore the integration of Sibghah Al-Washliyah values into character formation through the *Dalihan Na Tolu* customary tradition (Pulungan, 2025). The qualitative approach was selected because it enables researchers to develop an in-depth understanding of social phenomena by exploring the complex meanings arising from interactions between cultural practices and religious values within local communities. This study combines a case study design with ethnographic analysis to capture the sociocultural dynamics of Muslim communities that maintain traditional customs while strengthening their Islamic identity (R. Hidayat, 2020).



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This research design is consistent with previous studies integrating local cultural dimensions into character education grounded in Islamic values (Simanullang & Rajagukguk, 2026).

The study is conducted in North Sumatra, particularly among Batak Mandailing and Angkola communities that continue to preserve strong *Dalihan Na Tolu* traditions. The selection of research locations is based on the consideration that these areas have significant Muslim populations that maintain their local customs while authentically integrating them with Islamic values. The research settings encompass family environments, formal educational institutions, non-formal educational institutions such as Islamic boarding schools (pesantren), and traditional communities at the village level. The selection of multiple research settings allows researchers to observe various contexts in which Al-Washliyah values are implemented in everyday practices (R. Hidayat, 2020). The research period is planned to extend over a minimum of eight months to capture various traditional ceremonies and relevant religious activities (Erawadi & Setiadi, 2024).

Data collection employs methodological triangulation to ensure the validity and reliability of the information obtained (Erawadi & Setiadi, 2024). First, in-depth interviews are conducted with key figures, including Harajaon (traditional leaders), Islamic scholars (ulama), Islamic Religious Education teachers, parents, and members of the younger generation (Pulungan, 2025). Semi-structured interviews are designed using open-ended questions that allow topics to develop dynamically according to participants' responses. Second, participant observation involves directly observing cultural practices, including wedding ceremonies, funerals, and other traditional activities, as well as the teaching and learning of Islamic values within educational institutions (R. Hidayat, 2020).

The researchers actively participate in community activities to gain an authentic understanding of how customary traditions are implemented. Third, document analysis includes examining literature on customary traditions, religious texts, Islamic education curricula, and relevant community archives (Parinduri et al., 2020). Informants are selected through purposive sampling based on predetermined criteria (Erawadi & Setiadi, 2024). The primary informants consist of approximately 10 to 15 community figures with extensive knowledge of *Dalihan Na Tolu* traditions and Al-Washliyah values, including traditional leaders, experienced religious leaders, and Islamic Religious Education teachers at various educational levels (R. Hidayat, 2020).

The criteria for selecting informants include: (1) having resided in the community for at least ten years; (2) actively participating in traditional and religious activities; (3) serving as stakeholders or decision-makers within the community; and (4) being willing to share information openly (Erawadi & Setiadi, 2024). The study also involves focus group discussions with adolescents to understand their perspectives on integrating cultural and



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religious values into everyday life (R. Hidayat, 2020). Data analysis employs a systematic thematic approach consisting of several stages (Erawadi & Setiadi, 2024). First, data reduction involves organizing raw data obtained from interviews, observations, and documentation into thematic categories based on similarities in concepts and meanings (Harahap et al., 2023). The researchers identify meaningful units relevant to the integration of Sibghah Al-Washliyah values within *Dalihan Na Tolu* traditions. Second, data presentation is developed through data matrices and descriptive narratives that connect emerging themes with relevant theories in Islamic education and cultural sociology. Third, data verification and conclusion drawing are conducted by comparing findings from multiple data sources to ensure consistency (Erawadi & Setiadi, 2024). The researchers employ member checking to validate the findings with key informants (Harahap et al., 2023).

The trustworthiness of the data is established through the criteria of credibility, transferability, dependability, and confirmability (Erawadi & Setiadi, 2024). Credibility is enhanced through source triangulation, methodological triangulation, and sufficient time allocated to fieldwork (Harahap et al., 2023). Transferability is achieved by providing detailed contextual descriptions of the research settings and community characteristics, enabling readers to assess the relevance and applicability of the findings to other contexts (R. Hidayat, 2020). Furthermore, dependability is established through a clear audit trail and comprehensive documentation of the research process (Erawadi & Setiadi, 2024). Confirmability is ensured by adopting an objective approach to data analysis, minimizing personal bias, and maintaining research integrity through transparent documentation of methodological decisions (Harahap et al., 2023).

## RESULTS AND DISCUSSION

### Sibghah Al-Washliyah Values as the Foundation for Islamic Character Formation

The findings of this study indicate that Sibghah Al-Washliyah holds a strategic position in shaping students' character, as it serves not only as an organizational identity but also encompasses values that can be internalized through Islamic education. Research conducted by Haidir et al. demonstrates that Sibghah Al-Washliyah incorporates the values of tawhid (monotheism), the pursuit of knowledge, noble character, religious moderation, and the spirit of da'wah (Islamic preaching). In Islamic Religious Education practices, these values are manifested through istiqamah (steadfastness), akhlakul karimah (noble character), mujahadah (spiritual striving), and religious moderation (Haidir et al., 2025).

Sibghah Al-Washliyah can therefore be understood as an Islamic character framework that guides the behavior of Al-Washliyah members. The value of tawhid provides the foundation for the relationship between human beings and Allah, while the



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pursuit of knowledge encourages students to develop a strong commitment to acquiring and advancing knowledge. Moral values serve as the foundation for interpersonal relationships, whereas religious moderation fosters balanced attitudes in social life. Furthermore, the spirit of da'wah encourages individuals to actualize Islamic values within their communities.

From the perspective of Islamic education, these values are closely related to the objective of developing individuals who possess faith, knowledge, and noble character. Therefore, the internalization of Sibghah Al-Washliyah cannot be accomplished solely through the cognitive transmission of educational content but must also be manifested in students' habits and everyday practices. Further indicate that implementing Sibghah Al-Washliyah values in educational practices still requires institutional policy support and more systematic instructional development (Haidir et al., 2025). Accordingly, educational resources that are closely connected to students' lived experiences are essential. Within Batak society, one such resource is the *Dalihan Na Tolu* customary tradition.

### *Dalihan Na Tolu* as a Source of Character Formation

*Dalihan Na Tolu* is a kinship system that constitutes one of the fundamental foundations of social life within Batak communities. Among the Mandailing and Angkola communities, this relational system is generally represented by three principal elements: Mora, Kahanggi, and Anak Boru. These three elements establish reciprocal relationships that regulate rights, obligations, respect, responsibility, and solidarity within community life. Research examining the interaction between *Dalihan Na Tolu* and Islamic education indicates that this customary system not only regulates social relationships but also embodies values related to Islamic creed (*aqidah*), worship (*ibadah*), morality (*akhlak*), and social responsibility that can be integrated into Islamic Religious Education (Hanafi, 2017).

The character education values embedded in *Dalihan Na Tolu* are further clarified by the findings of Fata et al. (2024). Their study identified 41 moral character values within the elements of *Dalihan Na Tolu*, traditional practices, pangupa, and tutur poda. Three prominent character values were identified: hormat marmora (respect toward Mora), elek maranakboru (care and consideration toward Anak Boru), and manat markahanggi (prudence and mutual respect in relationships with Kahanggi). The study also revealed that the internalization of these values can be facilitated through schools, families, traditional communities, and government institutions by employing strategies such as intervention, habituation, conditioning, and modeling (Fata et al., 2024).



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Table 1. The three principal values can be further described

| ***Dalihan Na Tolu* Values** | **Character Values Developed** | **Relevance to Islamic Education** |
|---|---|---|
| *Hormat marmora* | Respect, politeness, and humility | *Ta'zim* (reverence), proper manners (*adab*) toward parents and elders |
| *Elek maranakboru* | Affection, empathy, and compassion | *Rahmah* (compassion), *ihsan* (benevolence), and concern for others |
| *Manat markahanggi* | Brotherhood, prudence, and solidarity | *Ukhuwah* (brotherhood), *ta'awun* (mutual assistance), and maintaining social relationships |
| Mutual cooperation in customary relationships | Cooperation and responsibility | *Ta'awun* (mutual assistance) and social responsibility |
| Deliberation in resolving customary disputes | Democratic attitudes and respect for others' opinions | Shura (consultation) and tolerance |
| *Tutur poda* (traditional advice) | Role modeling and moral development | Moral guidance (*mau'izah*) and *amar ma'ruf nahi munkar* (enjoining good and forbidding wrong) |

These findings demonstrate that *Dalihan Na Tolu* has significant potential as a medium for culturally based character education. Research on character education through *Dalihan Na Tolu* also indicates that its customary values promote respect, appreciation, politeness, honesty, justice, responsibility, and compassion (Sitanggang et al., 2020). Accordingly, customary traditions are understood not merely as cultural heritage but also as a means of moral education that takes place informally within families and communities.

**Integration of Sibghah Al-Washliyah with *Dalihan Na Tolu* Character Values**

The integration of Sibghah Al-Washliyah and *Dalihan Na Tolu* reveals a convergence between the Islamic values that constitute Al-Washliyah's identity and the cultural values embedded in community life. Sibghah Al-Washliyah serves as the normative and theological foundation, while *Dalihan Na Tolu* provides the sociocultural context in which these values can be actualized. The relationship between these two sources of values can be illustrated as follows:



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| **Sibghah Al-Washliyah Values** | ***Dalihan Na Tolu* Values** | **Resulting Character Traits** |
|---|---|---|
| *Tawhid* (Monotheism) | Awareness of responsibility in social life | Religious commitment and responsibility |
| *Akhlakul Karimah* (Noble Character) | *Hormat Marmora* (Respect for Mora) | Politeness, respect, and humility |
| *Ukhuwah* (Brotherhood) | *Manat Markahanggi* (Maintaining harmonious kinship relationships) | Brotherhood and solidarity |
| Compassion | *Elek Maranakboru* (Care and consideration toward *Anak Boru*) | Empathy and compassion |
| *Istiqamah* (Steadfastness) | Consistency in fulfilling customary responsibilities | Discipline and responsibility |
| *Mujahadah* (Spiritual Striving) | Commitment to fulfilling social obligations | Hard work and perseverance |
| Religious Moderation | Balance in relationships *among Mora, Kahanggi*, and *Anak Boru* | Tolerance and social harmony |
| *Da'wah* (Islamic Preaching) | *Tutur Poda* (Traditional advice) and role modeling | Moral responsibility and guidance of others |

This integration demonstrates that local cultural values should not necessarily be positioned in opposition to Islamic education. Instead, cultural values can serve as a medium for contextualizing Islamic teachings, provided that they do not contradict the fundamental principles of Islamic law (*Sharia*). Research on Islamic moral education through *Dalihan Na Tolu* supports this perspective. The study concluded that *Dalihan Na Tolu* emphasizes respect, social responsibility, and balance in interpersonal relationships, which are consistent with the principles of Islamic morality. Integrating these two value systems can foster religious, socially responsible, and contextually grounded character traits (Hasibuan, 2021).

This perspective is further supported by research on the ethical values of *Dalihan Na Tolu*, which identified three fundamental principles: hormat marmora, elek maranakboru, and manat markahanggi. These principles can serve as guidelines for maintaining social balance, strengthening brotherhood, and developing moral responsibility. These values are consistent with Islamic concepts of adab (proper manners), ukhuwah (brotherhood), and ihsan (benevolence) (Hanafi, 2017).

**Character Formation through the Integration of Islamic and Customary Values**

The integration of Sibghah Al-Washliyah and *Dalihan Na Tolu* values essentially facilitates character formation through three stages: understanding, habituation, and role modeling.



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1. Understanding Values. The first stage involves developing students' understanding of the meanings of Islamic and customary values. Teachers can explain the concepts of *akhlakul karimah* (noble character), ukhuwah (brotherhood), ta'awun (mutual assistance), ihsan (benevolence), and religious moderation while connecting them with the principles of *Dalihan Na Tolu*. For example, the Islamic concept of respecting others can be associated with hormat marmora. Students not only understand that respecting parents is a religious obligation but also recognize how this value is practiced within the kinship structures of their communities.
2. Habituation. Values that have been understood are subsequently translated into behavior. The principle of elek maranakboru, for example, can be implemented in school environments by fostering habits of helping classmates, preventing bullying, respecting differences, and demonstrating concern for fellow group members. Meanwhile, manat markahanggi can be implemented by encouraging students to maintain harmonious relationships, cooperate with others, resolve conflicts peacefully, and avoid belittling others. These strategies are consistent with Fata et al.'s findings that the internalization of *Dalihan Na Tolu* character values can be facilitated through habituation, intervention, conditioning, and modeling. Furthermore, their study found that internalization strategies simultaneously involving families, communities, schools, and government institutions had a significant influence on the moral character of community members (Fata et al., 2024).
3. Role Modeling. Character formation becomes more effective when values are demonstrated through the exemplary behavior of teachers, parents, traditional leaders, and religious figures. Islamic Religious Education teachers, for instance, should not merely explain the importance of akhlakul karimah but should also demonstrate politeness, fairness, discipline, and respect toward students. Similarly, parents and community leaders can serve as role models in implementing the principles of *Dalihan Na Tolu*. Consequently, students gain firsthand experience of Islamic and customary values as living principles embedded in society rather than merely theoretical concepts learned in the classroom.

This integration can be implemented in Islamic Religious Education through a contextual learning approach. Educational materials concerning morality, brotherhood, tolerance, responsibility, honesty, and social compassion can be connected to students' experiences within their customary cultural environments. For example, when teaching moral responsibilities toward parents and society, teachers can use the principle of



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hormat marmora as a case study. In lessons concerning ukhuwah Islamiyah (Islamic brotherhood), teachers can establish connections with manat markahanggi. Meanwhile, when discussing ihsan and social responsibility, the principle of elek maranakboru can be used as an illustration.

Through this model, students obtain two principal benefits. First, they develop a more concrete understanding of Islamic teachings. Second, they recognize that local culture contains moral values that can serve as a means of actualizing religious teachings. Research on Islamic moral education through *Dalihan Na Tolu* emphasizes that an approach grounded in local wisdom can make Islamic education more holistic, contextual, and relevant to community life (Hasibuan, 2021).

An important finding of this study is that such integration should not be understood as the complete merging of two value systems but rather as a relationship between normative Islamic values and sociocultural expressions. Sibghah Al-Washliyah provides guidance regarding the ideal Muslim character, namely, an individual who possesses faith, knowledge, noble character, moderation, and a commitment to da'wah. Meanwhile, *Dalihan Na Tolu* provides the social context in which these character traits can be practiced.

In other words, this relationship can be conceptualized as follows:

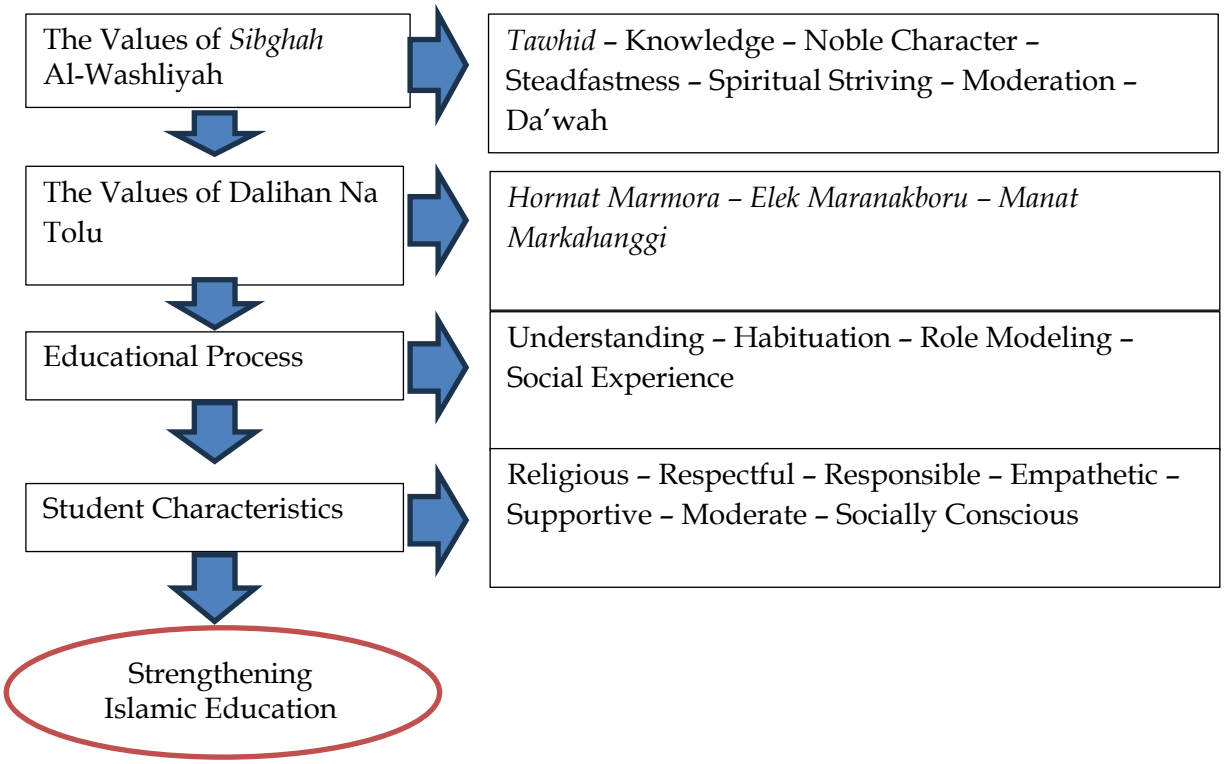
| | |
|---|---|
| First, *Sibghah* Al-Washliyah | = Foundation of Islamic Values. |
| Second, *Dalihan Na Tolu* | = Sociocultural Context. |
| Third, Habituation and Role Modeling | = Internalization Process. |
| Fourth, Islamic Character | = Educational Outcome. |

This framework ensures that Islamic education remains connected to students' cultural realities. This connection is essential because character education becomes more effective when the values being taught are closely related to students' everyday experiences. Research on *Dalihan Na Tolu* character education indicates that its customary values can serve as a source of character education for younger generations. Meanwhile, recent research on Sibghah Al-Washliyah highlights the importance of integrating Al-Washliyah's distinctive values into educational practices to strengthen students' Islamic identity and character (Sitanggang et al., 2020).

Therefore, based on the findings of this study, the integration model can be formulated as follows:



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This model demonstrates that strengthening Islamic education can be achieved by connecting Al-Washliyah's Islamic identity with the cultural identity of communities that practice *Dalihan Na Tolu*. Accordingly, Islamic education not only develops students who possess knowledge of Islamic teachings but also enables them to apply these teachings within their social and cultural relationships.

## CONCLUSION

Sibghah Al-Washliyah and *Dalihan Na Tolu* have considerable potential for strengthening Islamic education, particularly in the aspect of character formation. Sibghah Al-Washliyah provides the foundation of Islamic values, while *Dalihan Na Tolu* offers social and cultural experiences through which these values can be actualized in everyday life. The strongest points of integration can be identified in the relationship between akhlakul karimah (noble character) and hormat marmora (respect for Mora), compassion and elek maranakboru (care and consideration toward Anak Boru), as well as ukhuwah (brotherhood) and solidarity with *manat markahanggi* (maintaining harmonious relationships among members of the same clan). These three relationships demonstrate that local cultural values can serve as a means of translating Islamic educational values into concrete practices.



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Therefore, the integration of Sibghah Al-Washliyah and *Dalihan Na Tolu* can be directed toward developing students who are religiously committed, morally upright, respectful of others, socially compassionate, cooperative, responsible, moderate, and aware of their cultural identity. Accordingly, the local wisdom of *Dalihan Na Tolu* should not merely be regarded as an object of cultural preservation but also as a pedagogical resource for Islamic character formation. Meanwhile, Sibghah Al-Washliyah provides the Islamic orientation necessary to ensure that this process remains grounded in tawhid (monotheism), akhlak (morality), the pursuit of knowledge, religious moderation, and da'wah (Islamic preaching).

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