

# Character Transformation of *Naposo Nauli Bulung* in Religious Practice at South Tapanuli Regency

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## Abstract

This research aims to understand the character transformation of *Naposo Nauli Bulung* as a reflection of religious practice in South Tapanuli Regency. This research is grounded research with a descriptive qualitative approach, data collection using interviews, observation and documentation with interpretive analysis techniques. The results of the study found that the transformation of *Naposo Nauli Bulung* character that occurred in the South Tapanuli community was influenced by the dynamics of social change caused by the era of globalization and information openness as well as the rise of social media and online games resulting in low religious practice, such as low interest in reading the Koran, congregational prayer, and recitation in ta'lim assemblies. To anticipate this, it is necessary to integrate religious values into the customs of the community as well as through education and motivation from parents, families, traditional or religious leaders and the entire community so as to create *akhlakul karimah* which

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is reflected in the attitudes and behavior of *Naposo Nauli Bulung* in practicing religion in accordance with *qur'ani* values.

**Keywords :** *Character Transformation, Naposo Nauli Bulung, Practice Religion, South Tapanuli.*

## Abstrak

Penelitian ini bertujuan untuk memahami transformasi karakter *Naposo Nauli Bulung* sebagai refleksi pengamalan keagamaan di Kabupaten Tapanuli Selatan. Penelitian ini merupakan *grounded research* dengan pendekatan kualitatif yang bersifat deskriptif, pengumpulan data dengan metode wawancara, observasi dan dokumentasi dengan teknis analisa *interpretif*. Hasil penelitian ditemukan bahwa transformasi karakter *Naposo Nauli Bulung* yang terjadi pada masyarakat Tapanuli Selatan dipengaruhi dinamika perubahan sosial yang disebabkan oleh era globalisasi dan keterbukaan informasi serta maraknya media sosial dan *game online* sehingga mengakibatkan rendahnya pengamalan keagamaannya, seperti rendahnya minat membaca Alquran, sholat berjamaah, dan pengajian dalam *majelis ta'lim*. Untuk mengantisipasi hal tersebut diperlukan integrasi nilai-nilai agama ke dalam adat kebiasaan masyarakat serta melalui pendidikan dan motivasi dari orang tua, keluarga, tokoh adat ataupun agama dan seluruh masyarakat sehingga tercipta *akhlakul karimah* yang tercermin dalam sikap dan perilaku *Naposo Nauli Bulung* dalam mengamalkan praktik keagamaan sesuai dengan nilai-nilai *qur'ani*.

**Kata kunci :** Transformasi Karakter, *Naposo Nauli Bulung*, Pengamalan, Keagamaan, Tapanuli Selatan.

## Introduction

The development of community life is inseparable from the development of the socio-cultural system so as to foster patterns of social relations and interactions. The life of today's society is influenced by Science and Technology so that the potential of the community needs to be developed in order to have a mindset and attitude that is oriented towards moral values so that it is relevant to the dynamics of life development.<sup>1</sup> A reflection of an advanced society if the character of the community is the values that are extracted from the customs that live and are exemplified and used as guidelines for the life of the community. These values are a transformational force in efforts to improve human quality, not as an obstacle to progress

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<sup>1</sup> Hasbullah, *Dasar-Dasar Ilmu Pendidikan* (Jakarta: Raja Grafindo, 2009), h. 117.

in today's modern era.<sup>2</sup> Thus, the strategic steps taken by exploring the values of customs are systematic efforts in building a nation's character, which is a reflection in the form of local wisdom that has a significant role in shaping community attitudes that are oriented towards noble moral values.<sup>3</sup>

Local wisdom is the ancestral heritage of the Indonesian nation which has similarities, namely how to shape and instill attitudes and moral values so that they are able to behave properly to parents, neighbors, society and the surrounding environment by promoting moral values, furthermore in the local wisdom of the community is certainly marked by the existence of recommendations and prohibitions so as to create order in the order of life.<sup>4</sup> In principle, because local wisdom is inherited values, its implementation will go hand in hand with various processes of social change that occur in society. Implementing these values is a manifestation and legitimization of the community's acceptance of the values contained in the local wisdom. In principle, cultural ethics contain noble teachings that always flow along with the social dynamics that develop in the community. The application of cultural values is a manifestation of the formation of a society that upholds the sacred teachings of the culture itself.<sup>5</sup>

Communities with various dynamics that emerge produce social change, and every change that occurs usually requires changes in social systems and values, this is a reflection of the solidarity that exists in community life.<sup>6</sup> The development of the times characterized by Science and Technology will also have a significant influence in changing social systems and values both directly and indirectly even though the existing social systems and values are not written. As a result we will not find that the customary system built does not cover aspects

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<sup>2</sup> Ardian Budiyo & Yoga Feriandi, "Menggali Nilai Nilai Kearifan Lokal Budaya," *Prosiding Seminar Nasional Bimbingan Dan Konseling* 1, no. 1 (2017).

<sup>3</sup> Yunus Bayu, "NILAI-NILAI PENDIDIKAN ISLAM DALAM MODEL PEMBELAJARAN BUDAYA," *Al-Hasanah : Islamic Religious Education Journal* 6, no. 2 (2021), <https://doi.org/10.51729/6238>.

<sup>4</sup> Yunus Rasid, "Nilai-Nilai Kearifan Lokal ( Local Genius ) Sebagai Penguat Karakter Bangsa," *Deepublish Publisher*, 2014, 1–141.

<sup>5</sup> Heri Effendi, "Kontekstualisasi Fungsi Bagas Godang Dan Sopo Godang Sebagai Sumber Pembelajaran Sejarah Lokal," *Diakronika* 18, no. 2 (2019), <https://doi.org/10.24036/diakronika/vol18-iss2/66>.

<sup>6</sup> Soerjono Soekanto, *Pokok-Pokok Sosiologi Hukum* (Jakarta: RajaGrafindo Persada, 2013).

of life as a whole. This is the spirit to keep changing and improving to get the real identity.<sup>7</sup>

In the cultural customs of South Tapanuli, including unmarried youths known as *Naposo Nauli Bulung* who have great responsibility for the surrounding community, this is illustrated in community activities that always involve *Naposo Nauli Bulung*.<sup>8</sup> For example, if a village holds a religious party, *Naposo Nauli Bulung* is responsible for organizing the event. *Naposo Nauli Bulung* is a community of young people (male and female) between the ages of 15-25 who are unmarried and bound by Mandailing-Angkola customs that have been passed down from generation to generation. Historically, it was only known as *Naposo Bulung*, but to distinguish between men and women it was changed to *Naposo Nauli Bulung*. *Naposo* refers to boys and *Nauli* refers to girls, while *Bulung* means leaves from plants, mainly banana leaves. The reason for choosing banana leaves is because they are widely used both in parties (*siriaon*) and calamities (*siluluton*), even when eating, banana leaves are used as plates because there are no plates like today.<sup>9</sup>

The formation of the *Naposo Nauli Bulung* organization in each region in South Tapanuli aims to serve as a place to convey and absorb the aspirations of the community, especially regarding the role of youth that serves to hone social sensitivity in general. The output is an increase in capacity that can encourage the realization of social welfare for young people and to close the potential for the emergence of community diseases.<sup>10</sup> Based on the results of research conducted in the South Tapanuli community, especially in *Naposo Nauli Bulung*, it is found that religious practice in some places has begun to worry, this is characterized by low religious practice, so it is feared that these conditions will erode moral values in religious life.

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<sup>7</sup> Ali Amran, "PENERAPAN NILAI-NILAI KEARIFAN LOKAL TAPANULI BAGIAN SELATAN DALAM MEWUJUDKAN DAKWAH DAMAI DAN TOLERAN DI TENGAH ARUS IDEOLOGI TRANSNASIONAL," *Hikmah* 12, no. 1 (2018): 55-77.

<sup>8</sup> Meiliza Hijrati and Siti Rahmah, "NILAI-NILAI PENDIDIKAN DALAM TORTOR NAPOSO NAULI BULUNG," *Gesture : Jurnal Seni Tari* 7, no. 2 (2019), <https://doi.org/10.24114/senitari.v7i2.13299>.

<sup>9</sup> Armyun Hasibuan, Fakultas Dakwah, and Komunikasi Iain, "Problematika Dan Strategi Naposo Nauli Bulung (NNB) Dalam Kegiatan Sosial Keagamaan Di Kota Padangsidempuan" 4 (2021): 45-68.

<sup>10</sup> Dilinar Adlin and Ruth Hertami Dyah Nugrahaningsih, "History Analysis, Form of Presentation, and Function Tortor Naposo Nauli Bulung on Batak Mandailing Communities," *Britain International of Linguistics Arts and Education (BloLAE) Journal* 1, no. 2 (2019), <https://doi.org/10.33258/biolae.v1i2.97>.

Moving on from this issue, this study has its own appeal in the midst of the rise of government programs for community empowerment but is not accompanied by the formation of spiritual character by reviving religious values that are in harmony with cultural values, while the traditional philosophy of South Tapanuli is known as "*Hombardo Adat Dohot Ibadat*". This means that customs and religious teachings coexist, so that there is no degradation of *Naposo Nauli Bulung's* character in the midst of changing conditions influenced by socio-cultural, economic, legal, and science and technology systems.

This research is grounded research<sup>11</sup> with a descriptive qualitative approach with the aim of describing social phenomena based on social situations by not generalizing research conclusions.<sup>12</sup> Data collection using interview, observation and documentation methods. The data obtained is processed with several stages, namely data reduction, data display and conclusion drawing, then the data is analyzed with interpretive analysis techniques, namely approaching the research subject in the form of a phenomenon with the culprit through structured and unstructured interviews.

### Historical Aspects of *Naposo Nauli Bulung* in South Tapanuli Regency

South Tapanuli Regency is a Mandailing-Angkola ethnographic area influenced by the local wisdom system "*Dalihan Na Tolu*". The process of forming the area of South Tapanuli Regency in ancient times during the kingdom began with the opening of villages (*huta*), which was carried out peacefully by deliberation between traditional leaders and the community who wanted to open *huta*, with the aim of expanding the area or purely opening *huta* with the aim of taking care of their territory independently related to social systems and values.<sup>13</sup>

The history of the birth of the king is inseparable from the history of the formation of the *huta*. A *huta* is led by a king, in traditional terms

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<sup>11</sup> Patricia Yancey Martin and Barry A. Turner, "Grounded Theory and Organizational Research," *The Journal of Applied Behavioral Science* 22, no. 2 (1986), <https://doi.org/10.1177/002188638602200207>.

<sup>12</sup> Owen O'Donnell et al., "Qualitative Study on Maternal Referrals in Rural Tanzania: Decision Making and Acceptance of Referral Advice," *BMC Pregnancy And Childbirth* 13, no. 1 (2018).

<sup>13</sup> Suheri Harahap, *TAPANULI SELATAN BUMI DALIHAN NATOLU, Angewandte Chemie International Edition*, 6(11), 951-952. (Medan: Manhaji, 2020).

referred to as Raja Pamusuk. Some *huta* governments (federations) were led by *Panusunan Bulung* or *Raja Panusutan Bulung*. The election of the king was carried out by delegating to the *Raja Pangundian* who came from a *huta* within the existing *huta* federation. In fact, sometimes the opening of a *huta* was the desire of the relatives of *Raja Pamusuk* and the community who wanted to expand the area something like this often resulted in problems that led to conflict.<sup>14</sup> So the process continues until finally as it is now a district that has its own regional autonomy but without leaving the social and cultural system of “*Dalihan Na Tolu*”.

In the local wisdom system of “*Dalihan Na Tolu*” indigenous people who inhabit the area in South Tapanuli are inhabited by people with clans that spread in various *huta* areas. In general, based on the distribution of clans, the customary area of South Tapanuli is divided into 5 (five) customary areas, namely Angkola-Sipirok, Padang Lawas, Mandailing is a community with local wisdom “*Dalihan Na Tolu*”, while *Ulu* and *Pesisir* are a mixture of Mandailing-Angkola customs with Minang Kabau customs, resulting in a combination of various customs in the life of the community.<sup>15</sup>

*Raja Pamusuk* and *hatobangon* (traditional leaders) along with the community agreed to form a youth organization to assist in running the “*Dalihan Na Tolu*” social system known as *Naposo Nauli Bulung*. *Naposo Nauli Bulung* is the village fence and also the frontline in various activities in the community, including *horja siluluton* (calamities), *horja siriaon* (joy) and religious activities under the supervision of *hatobangon* and *harajaon* so that *holong* (love) is realized. This is in accordance with the traditional expression; *holong do mula ni ugari* (affection is the beginning of custom), or *holong do maroban domu, domu maroban parsaulian* (affection brings intimacy, intimacy brings goodness).<sup>16</sup> In other words, *holong* is used as the main reference in running the social system in the community.

*Naposo Nauli Bulung* comes from the word *Naposo* meaning young, this designation is young people (men and women) who

<sup>14</sup> Elsa Rizky Safitri Matondang, “Model Kepemimpinan Berbasis Kearifan Lokal Supervisi Keperawatan,” n.d., 1–6.

<sup>15</sup> Abbas Pulungan, *Dalihan Na Tolu, Peran Dalam Proses Interaksi Antara Nilai-Nilai Adat Dengan Islam Pada Masyarakat Mandailing Dan Angkola Tapanuli Selatan* (Medan: Perdana Publishing, 2018).

<sup>16</sup> Lelya Hilda, “Revitalisasi Kearifan Lokal Dalihan Na Tolu Masyarakat Muslim Mandailing Dalam Menjaga Harmonisasi Lingkungan Hidup,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 40, no. 1 (2016): 175–92, <https://doi.org/10.30821/miqot.v40i1.218>.

are adults but not yet married and are still under the supervision of parents, *hatobangon* or *harajaon* in a *huta*. *Bulung* means green leaves, symbolizing a life that is still green, waiting to be married.<sup>17</sup> Because *Naposo Nauli Bulung* is still under the supervision of parents, *hatobangon*, and *harajaon*, it does not have the right to decide something or make a policy without the knowledge of parents, *hatobangon*, and *harajaon*.<sup>18</sup> From this description, it can be understood that *Naposo Nauli Bulung* is a group of young people (men and women) who are not married, bound by the rules/norms of customs that are alive and inherent and have been used as guidelines for life by the community since long ago. *Naposo Nauli Bulung* is the hope and regeneration in strengthening the joints of life in the community both in *horja siriaon* (joy) and *horja siluluton* (calamity) events or religious activities in accordance with the customary philosophy of "*Hombardo Adat Dohot Ibadat*".<sup>19</sup>

*Naposo Bulung* basically accommodates the meaning of unmarried young people, but in the traditional narrative based on the results of deliberations of traditional elders including traditional kings in the local wisdom of "*Dalihan Na Tolu*", the word "*Nauli*" was finally added, meaning beautiful, graceful and charming as well as a young woman, this is intended as a distinction between men and women. Thus, *Naposo Bulung* is the name for men and *Nauli Bulung* is the name for women.<sup>20</sup>

The life of the people of South Tapanuli is influenced by religious teachings, especially the teachings of Islam so that it is clearly illustrated in the activities of community life both in traditional ceremonies and daily activities, therefore, it is necessary to harmonize by integrating customary / cultural values with religion. If there are customs that conflict with religious teachings or customs that interfere with the implementation of worship, then this is where the importance of adjusting between customs and religion lies, namely by prioritizing religious values according to the philosophy of "*Hombardo Adat Dohot Ibadat*", so that there is harmony in community life without anyone

<sup>17</sup> Zainal Efendi dan Sutan Tinggi Barani Perkasa Alam, *Adat Budaya Batak Angkola* (Medan: CV Mitra Sari, 2015), h. 157.

<sup>18</sup> Zainal Efendi dan Sutan Tinggi Barani Perkasa Alam., h. 158.

<sup>19</sup> Hasibuan, Dakwah, and Iain, "Problematika Dan Strategi Naposo Nauli Bulung (NNB) Dalam Kegiatan Sosial Keagamaan Di Kota Padangsidempuan."

<sup>20</sup> Pulungan, *Dalihan Na Tolu, Peran Dalam Proses Interaksi Antara Nilai-Nilai Adat Dengan Islam Pada Masyarakat Mandailing Dan Angkola Tapanuli Selatan*.



feeling ignored and ruled out.<sup>21</sup>

Religious teachings that grow in society are used as supporting milestones so that order and tranquility can be upheld in community life. In principle, religious teachings contain commands to do good and leave and even stay away from prohibitions. This means that every religious command must be implemented immediately, and every prohibition must be abandoned and even avoided. Therefore, the implementation of this will create a safe, peaceful and peaceful society and in accordance with the motto of South Tapanuli Regency, namely *Sahata Saoloan*.<sup>22</sup>

The harmony of life of the people of South Tapanuli with the motto *Sahata Saoloan* is used as an ideal foundation so that community life can still be maintained in harmony, and it is used as a social control tool in overcoming social conflicts that occur. The success of the preaching of Islamic teachings as a form of fostering community characteristics through recitation activities, spiritual inspiration or lectures by religious leaders in various religious activities and so on. The condition of the community's religious practice is visible and can be felt in an integrated and structured manner. This is a natural thing because the community has an association (*majelis ta'lim*). The formation of the *majelis ta'lim* aims to be able to provide a steady and increasing atmosphere of practicing diversity through religious activities.

Referring to the Mandailing-Angkola customary philosophy "*Hombardo Adat Dohot Ibadat*" that between custom and religion are side by side, so that religion and custom are harmonious and go hand in hand in society. Harmonious side by side does not mean fused so that its existence cannot be distinguished. Although religion and adat coexist, the teachings of religion are of higher value than adat in community life. Religious teachings are considered higher because they come from Almighty God, while adat comes from the collective agreement of a community group. Therefore, it is important for the community, including *Naposo Nauli Bulung*, to behave well in accordance with religious teachings without ignoring the values and norms that live in the community as a process in character building.

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<sup>21</sup> Asrul Hamid et al., "Development of Sharia Based Local Wisdom Business at Society of Mandailing Natal," *LAA MAISYIR : Jurnal Ekonomi Islam* 9, no. 1 (2022): 51–68, <https://doi.org/10.24252/lamaisyir.v9i1.29413>.

<sup>22</sup> Sumper Mulia Harahap, "ISLAM DAN BUDAYA LOKAL Studi Terhadap Pemahaman, Keyakinan, Dan Praktik Keberagamaan Masyarakat Batak Angkola Di Padangsidempuan Perspektif Antropologi," *Toleransi* 7, no. 2 (2015).



## The Role and Function of *Naposo Nauli Bulung* in South Tapanuli Regency

In the history of human civilization, social values, norms that apply to certain groups of people are considered binding rules but can undergo changes along with the development of human life itself.<sup>23</sup> The role of *Naposo Nauli Bulung* as a connector of future generations has a role in transforming character as a reflection of the practice and appreciation of religious teachings. In order to achieve this goal, the main role of *Naposo Nauli Bulung* is to collaborate with all elements and layers of society to suppress social turmoil and deviations in ethics and behavior, both rehabilitative and preventive, so that the potential possessed by young people can be honed and developed in accordance with the challenges of the times without ignoring religious values.<sup>24</sup>

If we want to see the future of a nation, then look at the state of its young generation. Therefore, the role of *Naposo Nauli Bulung* as;<sup>25</sup>

- 1) Agent of change, is a being a person who initiates a change for the better without losing their identity as a young generation.
- 2) Iron stock which is a strong generation that has social skills and abilities that can later become successors.
- 3) Moral force namely a generation that has good morals and becomes a role model (good example) in society.
- 4) Social control is a generation that becomes social control in society with their thoughts and knowledge so that they provide moral and material assistance to society.

If this great potential is not managed properly, the revival of a region is only a fragile building that is not supported by sturdy pillars.<sup>26</sup>

<sup>23</sup> Tenny Sudjatnika, "Nilai-Nilai Karakter Yang Membangun Peradaban Manusia," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 14, no. 1 (2017): 127–40, <https://doi.org/10.15575/al-tsaqafa.v14i1.1796>.

<sup>24</sup> Asichul In'am, "Peranan Pemuda Dalam Pendidikan Sosial Kemasyarakatan," *INTIZAM: Jurnal Manajemen Pendidikan Islam* 3 (2020).

<sup>25</sup> Habib Cahyono, "PERAN MAHASISWA DI MASYARAKAT," *De Banten-Bode: Jurnal Pengabdian Masyarakat Setiabudhi* 1, no. 1 (2008). Generasi muda merupakan seharusnya menjadi pribadi tangguh yang memiliki kemampuan dan dibarengi dengan akhlak mulia untuk meneruskan peran generasi sebelumnya untuk memberikan pencerahan ke arah yang positif sebagai upaya dalam menghadapi perubahan sosial yang tidak bisa dihindarkan. Lihat Ahmad Syaiful, "Peran Mahasiswa Sebagai Agen Perubahan Di Masyarakat," *Journal of Instructional and Development Researches* 3, no. 1 (February 28, 2023): 29–34, <https://doi.org/10.53621/jider.v3i1.102>.

<sup>26</sup> Y. Mulyana, "Peran Sumber Daya Manusia (Sdm) / Generasi Muda Dalam Menyongsong Revolusi Industri 4.0," *Prismakom* 16, no. 1 (2020).

Youth is recognized for its role as a force to break the ice of society. Therefore, *Naposo Nauli Bulung* as the next generation of the nation should play its role as an agent of change, iron stock, moral force and social control to realize a harmonious life by integrating the values of *Dalihan Na Tolu* according to the philosophy of *Hombardo Adat Dohot Ibadat* in the joints of social life.

The journey of this nation has recorded how the role and contribution of youth in realizing the independence of the Republic of Indonesia and expelling all forms of Dutch colonialism. The Budi Utomo movement in 1908, the Youth Pledge in 1928, the Proclamation of Independence in 1945, and others are the biggest shares of the community group with the title of youth. In this era of reform, the youth have the responsibility to fill this independence with social character building, agents of change for the realization of general welfare in accordance with the mandate contained in the independence of the Unitary State of the Republic of Indonesia.<sup>27</sup>

Youth are believed to be a group of people who have many advantages, enthusiasm and mobility to accept and carry out every change of the times. A desirable youth is one who is able to take on the role of successor to the relay of struggle. Good character building will make the quality of society good, and vice versa.<sup>28</sup> Every change experienced by society from time to time is inseparable from the role of youth. In the prophetic treatise, it is known that success is inseparable from the circle of youth, in fact, Allah will not appoint a Prophet and will not give knowledge except in youth. The phrase Youth is mentioned a lot in the Quran, even the story of *ashabul kahfi* is clear evidence of how important youth is in filling the history of human civilization. Therefore, youth must be able to take the maximum role in advancing a nation by sticking to the rope of religious teachings and noble cultural values.<sup>29</sup>

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<sup>27</sup> KEMENKUMHAM, *Pemantapan Wawasan Kebangsaan Dalam Persatuan Dan Pesatuan Bangsa*, 2016.

<sup>28</sup> . Eliyanto, Siti Sulaimah, and Dian Inugrah Wijayanti, "MANAJEMEN PENDIDIKAN KARAKTER DALAM MEWUJUDKAN GENERASI MUDA YANG BERAKHLAKUL KARIMAH DI MI GUPPI AT-TAQWA KETOSARI, BENER, PURWOREJO," *IBTIDA- Jurnal Kajian Pendidikan Dasar* 1, no. 1 (2021), <https://doi.org/10.33507/ibtida.v1i1.191>.

<sup>29</sup> D Astriani, "Youth Revitalization of Ushuluddin: Peran Pemuda Ushuluddin Dalam Kontruksi Moderasi Islam," *Jurnal AT TAHFIZH* 1, no. 01 (2020).

## Efforts Made Toward Transforming the Character of *Naposo Nauli Bulung* in the Practice of Religion in South Tapanuli Regency

Coaching is an effort to improve attitudes that are carried out effectively and efficiently and continuously through education and training to get better results.<sup>30</sup> Thus, character development both at the theoretical and practical levels must be carried out through education and training both informally at home, formally in schools, and non-formally in the community. It aims to improve character in order to produce a generation with good morals. In the concept of Islamic teachings, the process of moral development begins with education and training from birth and continues periodically in accordance with the growth phase experienced.<sup>31</sup>

By fitrah, humans have the potential to do good and do bad, this is stated in surah Ash-Syam (91): 8 known as *fujur* and *taqwa*. Thus, Allah Swt gives the choice of two paths, namely being a creature who is devoted to Allah Swt or a creature who disobeys Him.<sup>32</sup> Based on this potential, it is hoped that humans can shape their character into a person with good morals by maximizing the potential of a good heart (*qalibun salim*), a calm soul (*nafsul mutma'innah*) and also followed by a healthy mind (*aqlun salim*), and a good person (*jismun salim*), so that it is not driven by a bad heart (*qolbu maridh*).<sup>33</sup> Thus, humans with their chosen potential can become noble servants of Allah Swt if they choose the path of *taqwa*, on the other hand, they can become despicable creatures if they choose the path of *fujur*.

In Islamic teachings, forming people who have good character is fundamental. This is done through fostering *akhlakul karimah*, namely by transforming qur'ani values into the soul from childhood by emphasizing the affective aspects that are poured out in the form of one's religious practice (*amaliyah*) in his life. In Islamic teachings, the essence of human identity (characteristics) is reflected

<sup>30</sup> Akmal Hawi, *Kompetensi Guru Pendidikan Agama Islam*, Cet. 2 (Jakarta: Raja Grafindo Persada, 2014), h. 85.

<sup>31</sup> Zulkifli Agus, "PENDIDIKAN AKHLAK ANAK DALAM KELUARGA MENURUT ISLAM," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 2, no. 1 (2017), <https://doi.org/10.48094/raudhah.v2i1.11>.

<sup>32</sup> Irawan, "POTENSI MANUSIA DALAM PERSPEKTIF AL-QUR'AN," *ISLAMIKA* 13, no. 1 (2019), <https://doi.org/10.33592/islamika.v13i1.153>.

<sup>33</sup> Agus Zaenul Fitri, *Reinventing Human Character, Pendidikan Karakter Berbasis Nilai & Etika Di Sekolah* (Yogyakarta: Ar-Ruzz Media, 2012), 20.

in the atmosphere or inner state.<sup>34</sup> Allah Swt asserts that humans are essentially noble creatures, the glory is not measured by wealth, physical beauty and also the glory of lineage, but the glory is measured by the heart and the quality of devotion to Allah Swt which is reflected in attitudes, both words and deeds. Therefore, the characteristics of Muslims are identities that are reflected in attitudes and behaviors based on ideal values sourced from the Quran, this is interpreted as a *qur'ani* character.<sup>35</sup>

But nowadays, it is not uncommon to find that religion is only used as an identity without being applied in life activities. Therefore, it is important to instill religious values so that awareness grows so as not to fall into actions that are prohibited by norms and religion. Religious awareness is closely related to religious education obtained by children and the role of parents, because parents are the closest people who always interact with their children in an effort to instill and transform religious values in their lives. In addition to the role of parents, efforts need to be made in transforming the character of *Naposo Nauli Bulung* in religious practice as a form of integration of religious values into the local wisdom of the community as follows:

#### 1. Providing Religious Education

Religious education is a conscious effort in the form of guidance to children so that they can understand and practice the teachings of Islam and make it a way of life with the aim of forming a Muslim personality in accordance with the Quran and *Sunnah*<sup>36</sup> so that they can explore and develop their potential for faith, so that they not only understand religious knowledge but are also able to implement it in life to achieve happiness in this world and the hereafter.<sup>37</sup> In principle, philosophically, Islamic educa-

<sup>34</sup> A Asber, "Upaya Pembinaan Akhlakul Karimah Siswa Melalui Pembiasaan Shalat Berjamaah Di Sma Muhammadiyah Bengkulu Selatan," *Al-Bahtsu: Jurnal Penelitian Pendidikan Islam* 4, no. 2 (2019).

<sup>35</sup> Rizal Ahyar Mussafa, "Konsep Nilai-Nilai Moderasi Dalam Al-Qur'an Dan Implementasinya Dalam Pendidikan Agama Islam (Analisis Al-Qur'an Surat Al-Baqarah Ayat 143)," *SKRIPSI FAKULTAS ILMU TARBIYAH DAN KEGURUAN UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG*, 2018.

<sup>36</sup> Asrul Hamid and Dedisyah Putra, "THE EXISTENCE OF NEW DIRECTION IN ISLAMIC LAW REFORM BASED ON THE CONSTRUCTION OF IBNU QAYYIM AL-JAUZIYAH'S THOUGHT," *JURIS (Jurnal Ilmiah Syariah)* 20, no. 2 (December 15, 2021): 247, <https://doi.org/10.31958/juris.v20i2.3290>.

<sup>37</sup> Manis Kiptiawati Adha and Astuti Darmiyanti, "Implementasi Pendidikan Karakter Islam Dalam Pembelajaran Pendidikan Agama Islam Masa Pandemi Covid-19 Di Sekolah Dasar," *EDUKATIF : JURNAL ILMU PENDIDIKAN* 4, no. 1 (2022), <https://doi.org/10.31958/juris.v20i2.3290>.

tion is oriented towards Islamic values in relation to humans as *khalifah*<sup>38</sup> on earth. Providing religious education to *Naposo Nauli Bulung* functions as teaching, socializing and internalizing the values of Islamic teachings so that it has a big share in the process of character building and is a moral fortress. So as to be able to overcome between the reality of understanding and practicing Islam is directly proportional.

## 2. Moral Development

Modern society is now faced with the influence of secular and materialist value systems, so that all levels of society are facing a big dilemma, therefore reconstruction is needed so that the younger generation is able to face the challenges of the times. One of the ways is moral development as an effort in order to foster attitudes and personality with the aim of creating humans as chosen human beings (*khalifah*) who are different from other creatures.<sup>39</sup> Character is an attitude rooted in the soul that gives birth to actions spontaneously without the need for consideration. It is a reflection of the state of the soul which is natural as human nature. One of the strategies for moral development is to introduce the attitudes and behavior of the Prophet Muhammad Saw as a good role model.<sup>40</sup> Exemplary is the central focus in fostering the morals of the younger generation, including *Naposo Nauli Bulung* in South Tapanuli Regency. Morals are inseparable from character, by instilling moral values from an early age it is hoped that when they grow up they will be accustomed to carrying out good deeds. Therefore, in an effort to save the younger generation, in addition to strengthening their religious beliefs, they must also be equipped and equipped with good moral values.

## 3. Providing Motivation

Motivation is a series of processes of various driving forces for the formation of a behavior in order to achieve a goal. Motivation that grows in a person has an important role and function

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org/10.31004/edukatif.v4i1.2008.

<sup>38</sup> Furqon Furqon, "Peran Manusia Di Bumi Sebagai Khalifah Dalam Perubahan Sosial," *An Naba* 4, no. 1 (2021), <https://doi.org/10.51614/annaba.v4i1.66>.

<sup>39</sup> Asber, "Upaya Pembinaan Akhlakul Karimah Siswa Melalui Pembiasaan Shalat Berjamaah Di Sma Muhammadiyah Bengkulu Selatan."

<sup>40</sup> Hamzah Ya'kub, *Etika Islam Pembinaan Akhlakul Karimah*, Cet. IV (Bandung: CV Diponegoro, 1996).

in generating thought power to select every action to be carried out. Motivation that comes either from within or from outside, has a dominant tendency to shape human character.<sup>41</sup> Therefore, the dynamics of the development of an increasingly worrying era are a basic reference in fostering motivation in religious practice, so that this motivation can be used as a social control of human attitudes or behavior including *Naposo Nauli Bulung* in South Tapanuli Regency. The importance of motivation is because it is able to encourage humans to do their best in determining the direction of the goals to be achieved. Therefore, having strong motivation can implement religious values in everyday life.

#### 4. Building Religious Awareness

Their attitudes and personalities are actually related and even interrelated with the age they live in, and this is also inseparable from the influence of the environment and associations where they live and interact. In this condition, what plays an important role in determining the direction and purpose of their lives is religion. Religion has a significant role in the life of *Naposo Nauli Bulung* in life, the importance of instilling the values of Islamic religious teachings aims to create an awareness that ultimately fosters feelings and attitudes and personality based on Islamic teachings. This religious awareness will be reflected in an honest, trustworthy attitude, feeling ashamed of committing despicable acts. Building religious awareness, obeying and obeying Allah Swt, by worshiping sincerely, taking lessons from every problem of life and always being grateful, being patient when getting disaster and always feeling watched by Allah Swt.<sup>42</sup>

In accordance with this description, it can be interpreted that character is another term for morals. Conceptually, it is the unification of the results of the elaboration between knowledge and religious practice so as to form a person's character that is inherent in his soul, and practically will be manifested in attitudes and actions in everyday life as an inseparable entity. Thus, if the knowledge and practice of religion is good, then his actions will also tend to be good too, even if

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<sup>41</sup> Nafisah Nor Saumi, Murtono Murtono, and Erik Aditia Ismaya, "Peran Guru Dalam Memberikan Motivasi Belajar Siswa Sekolah Dasar Pada Masa Pandemi COVID-19," *Jurnal Educatio FKIP UNMA* 7, no. 1 (2021), <https://doi.org/10.31949/educatio.v7i1.892>.

<sup>42</sup> Edi Saffan, "Urgensi Doa, Ikhtiar Dan Kesadaran Beragama Dalam Kehidupan Manusia (Suatu Tinjauan Psikologis)," *Fitra* 2, no. 1 (2016).

he is told to do bad actions, then there will be a feeling of discomfort, anxiety and unrest in his heart. However, if the knowledge and practice of religion is poor, then his actions will also tend to be bad, so that when doing bad deeds it seems to have become a habit so that there is no guilt in his heart.

### Character Transformation of *Naposo Nauli Bulung* in Religious Practice in South Tapanuli Regency

The stronger the faith and devotion in a person's heart, the stronger and better his character or morals will be. Vice versa, if his faith and devotion are bad then his character or morals will also be bad. In this case, the strength and condition of a person's faith and devotion will affect the character or morals of humans which are reflected in their attitudes and behavior in life.<sup>43</sup> A life that is increasingly developing with dynamics and all the problems that arise requires humans to be able to survive by maintaining the values contained in the teachings of their religion. In Islamic teachings, these values have been enshrined in the Quran and Hadith as well as the example of life taught by the Prophet Muhammad Saw as a good role model, so that humans as caliphs on earth are able to play their roles in accordance with the mandate of Allah SWT. Therefore, education and knowledge are needed that can support the success of this role.<sup>44</sup>

When looking at human development socially, psychologically and physically, the younger generation is categorized as people who are in a transitional phase who are experiencing various new things that have never been experienced as before. Facing new things including norms makes them confused.<sup>45</sup> On the one hand, various things about the norms that apply in society sometimes do not match the reality practiced, resulting in confusion in dealing with these discrepancies. On the other hand, they are still in the process of becoming adults

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<sup>43</sup> Alnida Azty et al., "Hubungan Antara Aqidah Dan Akhlak Dalam Islam," *Journal of Education, Humaniora and Social Sciences (JEHSS)* 1, no. 2 (2018), <https://doi.org/10.34007/jehss.v1i2.23>.

<sup>44</sup> Rahmat Ilyas, "MANUSIA SEBAGAI KHALIFAH DALAM PERSPEKTIF ISLAM," *MAWA'IZH: JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 7, no. 1 (2016), <https://doi.org/10.32923/maw.v7i1.610>.

<sup>45</sup> Adi Sudrajat, "PENGEMBANGAN PENDIDIKAN ISLAM BERBUDAYA NIRKEKERASAN," *Journal TA'LIMUNA* 7, no. 2 (2018), <https://doi.org/10.32478/talimuna.v7i2.185>.



and determining their direction, goals and identity. Therefore, it will be more difficult if contradictions occur so that it becomes natural if they experience the dynamics of confusion in solving these problems. This also happened and was experienced by *Naposo Nauli Bulung* in the Mandailing Natal Regency community.

The religious life of *Naposo Nauli Bulung* in South Tapanuli is not only influenced by internal factors such as education and personal character, but also by external factors such as family environment, environment and norms prevailing in society as well as the influence of increasingly sophisticated developments in science and technology. The increasingly sophisticated advances in science and technology will undeniably bring about fundamental transformations/changes in the mindset and religious practice of *Naposo Nauli Bulung* in various fields of life. Everyone has a different mindset in seeing and interpreting and responding to a change because it cannot be denied that change is something that absolutely occurs. Changes that occur in society include social interactions between individuals, communities institutions or organizations related to patterns of values and norms in the social structure of society. Change in this case is related to “socio-culture”, it cannot be denied that humans who live in the social structure of society cannot be separated from the customs and culture that apply to their society which is commonly called social change. Social change affects changes in social structure, patterns of thought, behavior and social interaction including affecting norms, values and social phenomena in society.<sup>46</sup>

The dynamics of the development of an increasingly modern life accompanied by rapid globalization certainly have a significant impact on developments in various fields, such as health, social, legal and economic, including in the religious field.<sup>47</sup> Communities with various religions, including the South Tapanuli community, which is predominantly Muslim, will not be able to separate themselves from the various problems caused by the impact of social changes that occur. Some of these conditions are things that affect the transformation of *Naposo Nauli Bulung's* character which causes social change. Cultural character development cannot be separated from education because

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<sup>46</sup> Soerjono Soekanto, *Pokok-Pokok Sosiologi Hukum*. h. 96. Banding juga dengan Astrid S. Soesanto, *Pengantar Sosiologi Dan Perubahan Sosial* (Jakarta: Bina Cipta, 1985), h. 157-158.

<sup>47</sup> Musthafa Muhammad az-Zarqa, *Hukum Islam Dan Perubahan Sosial (Studi Komparatif Delapan Mazhab)* (Jakarta: Rineka Cipta, 2000), h. 45.

education is able to pass on past values and norms to the next generation through a process called enculturation. In addition, education is also able to develop cultural values and characters of the past and then filtered or adjusted to current and future living conditions combined with the value of religious teachings so that it becomes a reference in fostering and developing new characters oriented towards *akhlakul karimah*.

Based on the results of research conducted in the South Tapanuli community, especially in *Naposo Nauli Bulung*, it is found that religious practice in some places has begun to worry, this is indicated by the low awareness of reading the Quran either after maghrib prayers or weekly routine recitation, reduced in the implementation of congregational prayers in mosques or surau, reduced congregations in various forms of recitation majelis ta'lim, so it is feared that these conditions will erode moral values in religious life. The low awareness of reading the Quran, the lack of congregational prayers and the recitation of the majelis ta'lim, if left unchecked, is due, among other things, to the influence of weak religious education and also the influence of the environment such as motivation from parents, family and the surrounding community.<sup>48</sup>

This is in accordance with what was conveyed by *Naposo Nauli Bulung* in South Tapanuli Regency, as follows:

*"Our daily routine is to study at school in the morning, and after school we usually play with peers, sometimes play online games, facebook, instagram, days are lived like that to spend free time, and because our parents are busy working so we rarely gather at home, the important thing is that parents provide pocket money every day and internet data packages. Sometimes because of the excitement of playing online games or social media, we forget to pray and recite the Koran."*<sup>49</sup>

There is also *Naposo Nauli Bulung* who admits about how the daily routine is carried out without parental supervision, as follows:

*"Parents are busy working to make a living and pay for our school fees, so we are used to such circumstances, parents when at home sometimes ask how school is going and sometimes also ask whether they have prayed and recited the Koran, with these questions, it will clearly be answered that school progress is fine, and also always carry out prayers and recitation, for more details related to whether school is fine, and whether it is true that prayers and recitation are carried out,*

<sup>48</sup> Hasil observasi pada *Naposo Nauli Bulung* dan masyarakat Tapanuli Selatan

<sup>49</sup> Wawancara dengan *Naposo Nauli Bulung* Tapanuli Selatan pada tanggal 31 Agustus 2022.

*it is no longer monitored and investigated properly. In fact, sometimes I forget to do my schoolwork, and sometimes my prayers and recitation of the Qur'an are incomplete, because I forget to play with my cell phone.*"<sup>50</sup>

The religious practice of *Naposo Nauli Bulung* in South Tapanuli Regency has begun to worry because *Naposo Nauli Bulung* should be a good example and successor to the younger generation in the future, but with the current conditions, almost the values of religious teachings and practices have begun to erode in the community. *Naposo Nauli Bulung* is only focused on preparing for future jobs without being accompanied by their religious practices. Even more heartbreakingly, this is influenced by social media networks and various kinds of online games, so that they are more focused on such things which result in a decrease in awareness of the obligation to practice religion in their lives. The reality of the *Naposo Nauli Bulung* situation in the South Tapanuli community is not only in terms of carrying out obligations as a Muslim but also in terms of applying moral values including speaking politely to elders, traditional leaders and religious leaders. This phenomenon is inversely proportional to *Naposo Nauli Bulung* in the past before the current era of globalization.<sup>51</sup>

This is in accordance with what was conveyed by traditional leaders in South Tapanuli Regency, as follows:

*"At the present time, according to what I have observed, the freedom of association of Naposo Nauli Bulung has reached an alarming level, they freely associate between the sexes and it is not uncommon to find scenes in public places or in large audiences, some of them holding hands and some even embracing intimately without caring about the people around them who are older people. Naposo Nauli Bulung have known the term dating since their early teens, because according to them dating is a form of prestige that is proud of. So, sometimes things that are feared such as getting pregnant outside of marriage often occur, so they are forced to get married, as a result their schooling and future become messy. There are also Naposo Nauli Bulung who fall into the use of drugs and illegal drugs, brawls and so on."*<sup>52</sup>

In accordance with these conditions, it appears that the existence of *Naposo Nauli Bulung* has begun to shift the value of the customary system based on the philosophy of "*Hombardo Adat dohot Ibadat*" in

<sup>50</sup> Wawancara dengan *Naposo Nauli Bulung* Tapanuli Selatan pada tanggal 31 Agustus 2022.

<sup>51</sup> Hasil observasi pada *Naposo Nauli Bulung* dan masyarakat Tapanuli Selatan.

<sup>52</sup> Wawancara dengan Tokoh Adat di Kabupaten Tapanuli Selatan, tanggal 7 September 2022.

accordance with the traditional value of “*Dalihan Na Tolu*” which is used as a reference in the life of the community including *Naposo Nauli Bulung* in everyday life. *Naposo Nauli Bulung* today is not a few who abandon the good values of the local wisdom of “*Dalihan Na Tolu*” which has been passed down from generation to generation. Thus, this phenomenon is a cause for concern because it is not only the character of local wisdom that has been abandoned in life values, but also the noble character that has become the nation’s culture which has so far been used as the foundation of the life of the nation and state. Especially in an era of globalization and information disclosure that is increasingly developing, so it is hoped that the character of a strong young generation can be a strong fortress in facing various challenges of the times, especially for *Naposo Nauli Bulung* so that it can still exist and be able to compete while still promoting good religious, moral and traditional values.

This is in accordance with what was conveyed by Religious Leaders as well as Traditional Leaders in South Tapanuli Regency giving views on how to respond to this phenomenon, as follows:

*“In principle, indigenous people are governed by the concept of “Dalihan Na Tolu”, which shows a strong kinship system with a solid religious foundation in accordance with the philosophy of indigenous life which states that “hombardo adat dohot ibadat” (side by side between custom and worship). This means that customary rules that are in accordance with the teachings of Islam will still be carried out and used as a guide to life, and vice versa if the custom is contrary to the teachings of Islam, it will be abandoned. These guidelines are inherent and applied in various fields of life.”<sup>53</sup>*

Referring to various phenomena on the impact of the transformation of character values and its relation to the degradation of the practice of religious values in the current era, it is necessary to integrate and internalize the values of religious and cultural teachings as well as continuous guidance which includes the role of parents, religious leaders, traditional leaders and society in general so that they become multicultural counselors for attitudes and role models that reflect the attitudes and mindset and personality of *Naposo Nauli Bulung* so as to reduce the negative impact of the current globalization. The people of South Tapanuli are known for the socio-cultural system that is very close in daily life, including in the religious field. Religious

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<sup>53</sup> Wawancara dengan tokoh agama dan tokoh adat Tapanuli Selatan tanggal 21 Agustus 2022.

practice is in line with the philosophy of community life that has been passed down from generation to generation as a form of local wisdom, namely "*Hombardo Adat Dohot Ibadat*" (side by side *adat* with worship). This philosophy integrates the values of worship into the local wisdom of the community so that the principles and teachings of Islam coexist and even blend in various activities of community life as an effort in character building from *Naposo Nauli Bulung*.<sup>54</sup>

Character development efforts both in the theoretical level and its implementation are inseparable from the influence of education and the environment. In Islamic teachings, this development is fundamental and requires deep attention in order to be able to create a society with character by prioritizing *akhlakul karimah* values; namely by integrating *qur'ani* values by emphasizing in the form of practice (*amaliyah*) so as to form a person with *qur'ani* ethics.<sup>55</sup> Islam also views the character of a person in principle is the morals displayed as a tangible manifestation of the reflection of the condition of faith and devotion. Therefore, Allah Swt emphasizes that human glory is not seen from the good offspring, the amount of wealth or the good physical appearance, but the glory of a person before Allah Swt is seen from the quality of his faith and devotion which is implemented in words, attitudes or behavior in his life.

Religion plays a significant role in determining the direction and purpose of *Naposo Nauli Bulung's* life. Therefore, the cultivation of religious values is absolutely necessary to foster awareness in him, and in turn will foster religious attitudes, characters and ethics. Religious awareness will later be reflected in attitudes and behaviors that are honest, trustworthy, and feel ashamed of doing actions that are contrary to religious teachings. The foundation in building religious values is to worship sincerely, obey and obey the Almighty, and be patient and grateful for all the problems of life by taking lessons from every situation and always feeling watched over by Him. Therefore, in accordance with the efforts made, it will become a fortress in facing the challenges of the times and the various dynamics that accompany it and will become a self reminder, social control and social defense in

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<sup>54</sup> Hamid et al., "Development of Sharia Based Local Wisdom Business at Society of Mandailing Natal."

<sup>55</sup> Siti Nasihatun, "Pendidikan Karakter Dalam Perspektif Islam Dan Strategi Implementasinya," *Andragogi: Jurnal Diklat Teknis Pendidikan Dan Keagamaan* 7, no. 2 (2019), <https://doi.org/10.36052/andragogi.v7i2.100>.

moral transformation so that *Naposo Nauli Bulung* in South Tapanuli Regency wants to practice religious values in life.

## Conclusion

The transformation of *Naposo Nauli Bulung's* character in the South Tapanuli community is a fundamental problem in efforts to form a young generation with character, this can be done by efforts to foster good morals by integrating religious values into the local wisdom of "*Dalihan Na Tolu*" known as the philosophy of "*Hombardo Adat Dohot Ibadat*" which is side by side between custom and worship. The integration of religion into the customs of the community by transforming the Qur'anic values that are implemented in the form of attitudes and behaviors of *Naposo Nauli Bulung* so that the concerns of social change due to the era of globalization and the rise of social media and online games can be anticipated the adverse effects caused. Anticipating the adverse effects caused by the dynamics of social change that occur in addition to integrating religious teachings into community customs can also be done by deepening religious education, providing motivation or encouragement both from parents, traditional leaders and religious leaders as well as the entire community so that *Naposo Nauli Bulung's* awareness in religious practice increases in a good direction. Various efforts have been made such as providing religious education, moral guidance, providing motivation and building religious awareness so that little by little changes in a positive direction begin to be seen in the religious experience of *Naposo Nauli Bulung* of the South Tapanuli community.

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