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An Analysis of Asceticism Value in Family Life: A Comparative Study of Confucianism and Dalihan Na Tolu

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Abstract

The family is a child's first home, where character and moral values are first formed. Drawing on Confucian philosophy and the local wisdom of the Batak Toba people, the researcher conducts a comparative analysis of family concepts within these two Eastern ethical traditions. In Confucian philosophy, the family is understood as the center of character formation for the realization of moral values. The concept of the ideal family in traditional Batak society is explained in the philosophy of the Tungku Nan Tiga kinship system, known in the Batak language as Dalihan Na Tolu (DNT). This study aims to analyze the relevance of family concepts according to Confucian and Batak Toba ethics. The research method employs a descriptive qualitative approach through a literature review of various scientific sources and studies on Batak Toba culture. The findings reveal commonalities in emphasizing the importance of respect for tradition, social responsibility, and harmonious relationships within the family. The findings of this study affirm the significant relevance between Confucian thought and Batak Toba local wisdom for family development in today's society.

Keywords

Confucianism, Batak Toba, Family, Dalihan Na Tolu.

INTRODUCTION

Confucian philosophy emphasized the family as a fundamental structure for the entire larger social ethical order. Ethics in Confucian thought is developed in five main teachings, consisting of: Ren, Xiao, Li, Yi and Zhi. Meanwhile, the social relationship is regulated in five relationships called Wulun, three of which are related to the family (brother and sister, husband and wife, and father and son). As the foundation between these three social relationships lies the attitude of devotion to the family (Xiao) which comes from the highest virtue (Ren) as the mind of everyone.

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According to Confucius, the mark of family devotion to parents is not only done in the form of meeting material needs and traditional rituals. But the most basic of the attitude of devotion is an act born of sincerity and high respect for parents.

The ascetic value in Confucianism is found through the obligation of self-discipline to cultivate a virtuous attitude known as the Li concept. Manners in Li's concept consist of: manners in relation to others, ethics in family and state rituals, and self-discipline and mind. The Confucians, when practicing self-discipline, respecting others and restraining the ego as a means of moral formation, indirectly explained the ascetic attitude.

The next concept of family is through the local wisdom of Batak Toba which has a kinship system and family ethics. The family system of *Tungku Nan Tiga* is a benchmark that maintains harmony between relatives. Harmony is fought for through three principles of relations in the family system, namely; *Manat Mardongan Tubu, Elek Marboru* and *Somba Marhula-hula.* Researchers found differences in ethical traditions, but displayed similarities in the characteristics of relational ethics through families. From the Toba Batak tradition, try to explain two family philosophical traditions, namely *Umpasa* as a traditional proverb and *Dalihan Na Tolu* as a kinship system.

In today's world, the weakening of family values and individualism makes many families disharmonious. So, in recent years there have been several writers conducting research on Confucianism as a contemporary moral ethics and *Dalihan Na Tolu*. *First,* Rozie (2012) in her article entitled "Confucianism-style prosperous country through self-cultivation" states that: Respect for parents must be based on sincere motivation, without a reason to get what is desired. *Second,* Komang in his article entitled "Humanism in the Teachings of Confucianism" (2021) said that Confucian philosophy is useful as a humanist moral teaching through the concepts of Li, and Ren. *Third,* Firmando (2021) In his article entitled "Religion, Local Wisdom of the *Dalihan na tolu* kinship system in knitting social harmony in the Lake Toba area" emphasizes the importance of everyone in *Dalihan Na Tolu* to know their obligations and rights so that family relations are harmonious. *Fourth,* Wang conducted a study in 2023 titled "The metaphysics of personhood in Confucian role ethics." He found that moral identity comes from the role and family relationship as the first center of character schools. *Fifth,* Fitri in the same year (2023) in her article entitled The Application of the Dalihan Natolu Traditional Philosophy in the Life of the Toba Batak

Community in Pinggir District, Bengkalis Regency, found that *Dalihan Na Tolu* is a way of knowing communication manners.

The author uses a descriptive qualitative method with a *library research method*. The author uses the research method approach to find the principles of the Value of Asceticism in Family Life based on the philosophy of Confucianism, and *Dalihan Na Tolu.* The results of the study are then described in the form of a table with an explanation below the table.

The author formulates the problem to find ascetic values according to Confucianism and *Dalihan Na Tolu,* the question is: How does Confucian philosophy lay the foundation of ethical asceticism in the context of the family? How are the values of asceticism manifested in the Toba Batak tradition through the principles of *Dalihan Na Tolu* and Umpasa? What are the similarities and differences in values contained in the philosophy of Confucianism and the Toba Batak tradition? How do the contributions of these two eastern philosophical traditions shape family ethics in society? Therefore, the uniqueness of this study lies in the intercultural comparison. Through such comparisons are produced an understanding of relational ethics, asceticism and personal formation that differ in tradition but are in line with their moral pressures

Second part:

Table 1. Data Coding on the Comparative Ethical Values of Confucianism, and *Dalihan Na Tolu*

Aspects/Components	Ethical imperative values of Confucianism	The Ethical Imperative Values of the Dalihan Na Tolu
Understanding a of the Concept of Confucianism and Dalihan Na Tolu	Confucianism emphasized social harmony, morality, virtue, loyalty, family and community harmony. The teachings of Confucianism are presented through the five main teachings of Li, Ren, Xiao, Yi and Zhi.	"Tungku Nan Tiga" as principle of life of the Toba Batak community which consists of three elements of kinship, namely the mother/wife's family, the relatives, and the one who accepts women. These three values are the basis of social relations and kinship structure.

Social value	Confucianism strongly emphasizes family relations through the relational ethics of family and state. Social relationships are called Wulun, consisting of: brother and sister, Children and Fathers, as well as wives and husbands.	The social values of Tungku Nan Tiga include a sense of responsibility, cooperation, and help. Solidarity, in the Batak tradition, is found in many values of "care", "empathy", "responsibility", "cooperation","social justice", in social interaction and customs.
Kinship value	Confucianism emphasizes " filial piety" (devotion to parents and ancestors), respect for family, family structure, and sociality, loyalty to family and community; the importance of family relationships, and social responsibility between family members.	The value of kinship in Batak Toba includes honor, solidarity, mutual help, a system of roles and social responsibilities in the family and indigenous communities based on the kinship system.

THE FAMILY IN THE PERSPECTIVE OF CONFUCIANISM

The family in Confucian philosophy is the main base in the entire social order of society and the world. From harmonious family ethics gives birth to a way of getting along as well as regulating relationships between humans which are described in the five rules of relationships. The five rules of family relations consist of children and fathers, wives and husbands, younger brothers and sisters, ministers and rulers, and friends[1]. Of the five relationships between others, there are only three relationships that describe family ties, namely: brother and sister, wife and husband, and son and father. The moral order and relational ethics in the family are formed through self-cultivation. Self-cultivation begins with having or forming a sincere heart. With a sincere heart, it can control anger, sadness, fear, and so on. The goal of forming or having a sincere heart is to have a resilient mental discipline. According to Confucian philosophy, the essential search for the self is like a small light in the night that cannot

[1] Mimi Pi, ""Eliminating Social Distinctions" or "Preserving Social Relations": Two Explanations of Datong in Modern China." *Religions* Vol. 13, No. 8 (2022), Hal. 3. https://doi.org/10.3390/rel13080720.

really be pursued. This happens because for Confucianism human identity depends on the relationships and social roles they play. [2] One example of an essential self-change is seen when a younger person talks to an older person. The young person will change his or her tone of voice to a lower tone, indicating a unique and ever-changing role and identity. The ethical model used in Confucian philosophy distinguishes it from the approach taken by western ethics that focuses on the personal.[3]

The philosophy of Confucianism describes man as the center of the universe without which in his social environment, man cannot live. By placing human beings at the center of thought, giving birth to the five main teachings to achieve happiness, and well-being in life. True happiness as *an entry point* is created through small steps from oneself, then relatives, society and culminating in the nation.[4] A good society is born of a good family as the initial foundation that forms it, that is the idea of the philosophy of Confucianism. Then, it was formulated in the great teachings (Da Xue), which is the ethical stages of Confucianism from the personal to the world. There are six Da Xue in the philosophy of Confucianism, namely: Having correct knowledge as the foundation of virtue, having a firm will or determination, managing emotions in the heart so as not to obscure ethics, fostering oneself towards superior character, maintaining domestic harmony, and because of success through it, being able to govern a moral country. The five main teachings of Confucianism consisting of: *Li* (manners), *Ren* (humanity), *Zhi* (Wisdom), *Xiao* (devotion), and *Yi* (truth) aim to build self-quality, moral exemplary and courage to make mature and measurable decisions.[5]

PILLARS OF CONFUCIAN ETHICS

Ren (humanity)

Ren is the concept in Confucianism that has the highest value or can be said to be the peak of every human being's mind. Confucius believed that the existence of a

[2] Jennifer Wang, The metaphysics of personhood in Confucian role ethics, *Asian Journal of Philosophy*, 2023, Vol. 2, No. 2, p. 9. https://link.springer.com/article/10.1007/s44204-023-00120-z.

[3] Fachroer Rozie, Negeri Sejahtera Ala Konfusianisme Melalui Self Cultivation, *Kalam: Jurnal Studi Agama dan Pemikiran Islam*, Vol. 6, No. 1, 2012, Hal. 183. https://ejournal.radenintan.ac.id/index.php/KALAM/article/view/400.

[4] Fachroer Rozie, *Kalam: Jurnal Studi Agama dan Pemikiran Islam*, Hal. 183.

[5] Komang Heriyanti, Humanisme dalam Ajaran Konfusianisme, *Jurnal Filsafat Agama Hindu, Vol* 12, No. 1, 2021 Hal 59-60. https://ejournal.iahntp.ac.id/index.php/WK.

Junzi was a virtue. The concept of Ren is a way for a person to communicate so that they are connected to each other, from individuals to society. Ren can be said to be the way one loves everyone sincerely.[6] An example that can be seen from this Ren concept is: A child who is obedient or respectful to parents. From this respectful attitude, Confucius believed that it would also bear fruit for others and his nation. In other words, a person who lives the concept of Ren, he is the same as treating others as himself. Sincere and respectful kindness never stops at itself.

Xiao (*Filial Piety*)

Xiao was lived as a devotion to others.[7] Xiao or can be known as devotion to parents is a very vertical relationship in the family that connects directly from the current generation to the ancestors and the source of personal identity. Xiao is understood as a commitment to filial duty to parents, so that in a family morals can be lived. Manners in the family will affect the government in a country, because it gives birth to an orderly society. Xiao's principle is also seen in criminal law. For example, if a child commits a criminal act against his parents, he can be subject to heavier punishment than usual.[8] Ethically, Xiao serves as a basis for social stability because family relations become the first school for virtue: children who learn devotion tend to internalize moral discipline and a sense of responsibility. In the ritual dimension, Xiao includes symbolic reverence (upa-upa, ancestral rites) while in the practical dimension he demands the material and emotional responsibility of caring for the elderly parents, maintaining the good name of the family, and passing on values.

Li (Ritual/Propriety)

Li as a principle has great universal meanings, such as manners, customs to complex politics and social institutions.[9] Li includes rituals, customs, etiquette, manners, and rules of behavior that bridge the minds and actions that exist in the

[6]Gift Muyunda, Lei Yue, Confucius' Education Thoughts and Its Influence on Moral Education in China, *International Journal of Social Learning*, Vol. 2, No. 2, 2022, Hal 256. https://ijsl.pubmedia.id/index.php/ijsl/article/view/141.

[7]Erfianus Moat Terang, Menggali Nilai Moral Sosial dari Tradisi Budaya Soro Noto Masyarakat Jontona dalam Perspektif Filsafat Konfusianisme, *Damai: Jurnal Pendidikan Agama Kristen dan Filsafat,* Vol. 2, No. 2025, Hal. 39.

[8] Komang Heriyanti, *Jurnal Filsafat Agama Hindu*, Hal. 61.

[9] Komang Heriyanti, *Jurnal Filsafat Agama Hindu*, Hal. 61.

cultural values, in this case cultural tools that organize social interactions so that conflicts are minimized and harmony is maintained. Functionally, Li instructs how to speak, behave, arrange ceremonies, and place roles so that everyday actions become symbols that reinforce relationships (e.g., children's respect for parents, visitation procedures, or wedding ceremonies).[10] Through Li's concept as a form of philosophy of obedience is able to condition habits: consistent external forms eventually form inner character. In the family, Li allows for structured communication such as how to resolve disputes, division of duties, and respect between generations that prevent emotional escalation. But Li is also prone to becoming an empty ritual if not colored by Ren and Yi; Without moral content, manners can become a formality that masks injustice. Hence the correct actualization of Li is a reflective practice of rituals and customs using symbols to reinforce love, respect, and responsibility, while constantly being evaluated to be relevant to the well-being of family members.

YI (义) (TRUTH)

Yi is known as the principle of truth and moral justice that dictates that an action is right, not out of mere profit or social security. "*Yi*" or truth, is an idea that is interconnected with other ideas. Upholding the truth according to Confucius is born from the desire in every human being. However, this idea becomes contrary to the actions taken if it is done for the sake of selfishness. Confucius said: "The great man knows the truth, while the small man knows profit".[11] In the context of the family, Yi provides an understanding of truth and justice between members. This is reflected in the fair distribution of attention, recognition of the services of each member, and decision-making that takes into account the interests of family members.

ZHI/ *ZHENGMING* (WISDOM)

Zhi, moral wisdom, is the practical capacity to assess situations, understand context, and apply ethical values proportionately. *Zhengming* is a fundamental pillar in the philosophy of Confucianism. Problems in a country can be overcome by upholding the principles of responsibility, functions and roles respectively. The principle is simple, that is, each reality has its own identity, if these identities are not used correctly or are mixed, it will cause problems. Different from mere theoretical

[10]Gift Muyunda, Lei Yue, *International Journal of Social Learning*, Hal. 258

[11]Komang Heriyanti, *Jurnal Filsafat Agama Hindu*, p. 60.

knowledge, Zhi guides when and how to apply Ren, Xiao, Li, and Yi so that actions are effective and appropriate. Relationships in the family, Zhi said, are seen in the wise decisions of parents in educating children in discipline and gentleness in handling conflicts that consider long-term impacts, as well as in the ability to see the collective interests without ignoring individual needs. In this context, Zhi helps prevent dogmatism: For example Li's ritual can be adjusted when the context changes, or Xiao's can be interpreted when obedience gives rise to injustice. Practicing Zhi means honing more critical reflection, practical experience, and the empathic ability to read situations not just rationally. But full of moral sensitivity so that the family is able to make decisions that are not only correct but also humane and wise.

Confucius placed in his teachings substantial the value of moral education. The main purpose of his education is to cultivate virtuous and high-quality human beings. Confucius taught his disciples to pursue "truth" and "moral integrity" throughout their lives.[12] The context of Confucianism is not just a small family group but an idea to increase good morals in connecting the family with the customs that exist in the culture. Therefore, the five teachings contained in the context of Confucianism ethically, namely, Ren, Xiao, Li, Yi, and Zhi, are not just general moral principles. The five concepts are specifically designed to form and preserve harmonious, dignified, and humane family life. In this part, morality is not only a link between family and good cultural customs. Confucian morality is useful as a binder to establish good relationships in carrying out their responsibilities as human beings.

In the ethical context of Confucianism, it has to do with contemporary metaphysics from various points of view. Confucian role ethics rests on the idea that a person's moral identity does not stand independently, but is formed through relationships, especially in relationships within family structures such as children, parents, siblings, or leaders[13]. These relationships are not merely social functions, but the ontological structures that make up "who we are." In this context, the role of ethics is placed side by side with contemporary metaphysics, for example, theories about rationality, self-nature, or the ontological basis of values, there is still a lot of space that has not been adequately explored. Thus, Confucianism still offers many potential contributions to modern metaphysics, especially through thought about

[12]Gift Muyunda, Lei Yue, *International Journal of Social Learning*, p. 252.
[13]Jennifer Wang, *Asian Journal of Philosophy*, p. 64.

relationships, roles, and self-formation, much of that potential is still likely to be morally exercised.

UMPASA AND DALIHAN NA TOLU AS A CONCEPT OF LIFE IN BATAK TOBA

Three-dimensional function

The family system of the Batak people is known as *Dalihan Na Tolu* or Tungku Nan Tiga. If understood denotatively, *Dalihan Na Tolu* is interpreted as, Nan Furnace/Yang Tiga, which in the past was used as a place to cook food. *Dalihan Na Tolu* serves as a reference to know and maintain the same obligations and rights as a large family.[14] *Dalihan Na Tolu* is used to symbolize the close relationship between *hula-hula* (the bride-giver), *dongan sabutuha* (clan brothers), and *boru* (clan recipients).[15] The integrity between the three levels of the family system is fought to create a society that lives in harmony. On the other hand, if one of the three elements does not take care of each other, it will cause chaos in the family and society. Through the concept of *Tungku Nan Tiga* which is maintained, communication between the three levels of kinship in the Toba Batak community can be well established.

Kinship is manifested in the *Dalihan Na Tolu* system which is governed by an attitude of respect for hula-hula, wisdom with relatives, and love for women (wives recipients).[16] In important events of the Batak Toba community, such as: Marriage, Death and Birth, the provisions regulated in *Dalihan Na Tolu* are very fundamental to follow so that customary events can be carried out.[17] The kinship system of the Batak people is taken from the male lineage, which is called the clan. Through the ownership of the clan, everyone can find out who their clan siblings are, *their hula-hula* and *boru. Dalihan na tolu* in addition to functioning in important events in the life of the Batak

[14]Harisan Boni Firmando, S. Agama, Kearifan lokal sistem kekerabatan dalihan na tolu dalam merajut harmoni sosial di kawasan Danau Toba, *Aceh Anthropological Journal*, Vol. *5*, No. 1, 2021, Hal 7-8. https://ojs.unimal.ac.id/AAJ/article/view/4613.

[15]Muhammad Novriansyah Lubis, Hermanu Joebagio, Musa Pelu , Dalihan Na tolu sebagai Kontrol Sosial dalam Kemajuan Teknologi, *Sejarah dan Budaya: Jurnal Sejarah, Budaya dan Pengajarannya, Vol 13, No 1, 2019,* Hal 29. https://journal2.um.ac.id/index.php/sejarah-dan-budaya/article/view/7575.

[16]Harisan Boni Firmando, S. Agama, *Aceh Anthropological Journal,* p. 20

[17]Desniati Harahap,Implikasi Sistem Kekerabatan Dalihan Na Tolu (Studi Pada Keluarga Urban Muslim Batak Angkola di Yogyakarta). *Religi: Jurnal Studi Agama-agama* Vol 12, No 1, 2016, Hal 128, https://ejournal.uin-suka.ac.id/ushuluddin/Religi/article/view/1201-07/1181.

people, can also be used in solving problems by prioritizing deliberation.[18] The *function of Dalihan Na Tolu* in resolving conflicts by promoting kinship ties is strengthened by the *words* that read: *"Sabi laitu, binahen tu harang ni hoda. Molo gulut boruna, amana do martola, molo gulut amana, boruna do martola."* Literally, *it is said that the sword is placed* in a sword. *Molo gulut boruna, amana do martola-If* the child of the piupu has a problem, then the father will help him. *Molo gulut amana, boruna do martola-On* the other hand, if the father is in trouble, his daughter will help him. Therefore, when a conflict occurs in the family, the Batak people always prioritize resolution with the family principle of "*Tungku Nan Tiga*." From this approach, family ties are further strengthened, the problems that occur do not become consumed by the general public and further improve order in society.[19]

Three-dimensional kinship structure

Like the connection between the stove and the cuisine in the kitchen, so too is the family bond of the Batak people in the three elements *of Dalihan Na Tolu*. The following is the description of the unity between the three elements of kinship: *Dongan tubu*, those who are born from the same ancestor or clan. As siblings, who initially lived in a village, the element of mutual cooperation became a strong foundation in this group. If there is a dispute between *the dongan tubu*, the first party who is obliged to mediate is *the hula-hula.* This happens because the Batak people have the view that *hula-hula* is the highest source of authority that must be respected.[20] *Boru*, who belongs to this group is the husband of the daughter and her children, as well as all family members who have relationships from the boru recipient clan. This group is often seen as "number two" because it doesn't share the inheritance, but the parboru group actually gets high respect at parties as well. When the wedding feast is held, the one who determines the distribution of the sacrificial animals is the *parboru* group. The *dongan tubu and hula-hula* protect the *boru* group

[18]Elisabeth Nurhaini Butarbutar, Perlindungan Hukum terhadap Prinsip Dalihan Na Tolu sebagai Hak Konstitusional Masyarakat Adat Batak Toba, *Jurnal Konstitusi*, vol 16, No 3, 2019, Hal 490-491. https://jurnalkonstitusi.mkri.id/index.php/jk/article/view/1633.

[19]Elisabeth Nurhaini Butarbutar,*Jurnal Konstitusi*, p. 497-498.

[20] Candra Tandi Reinhard Siagian, Kaitan sistem kekerabatan Dalihan Na Tolu Dengan Arsitektur Tradisional Batak Toba, *Simposium Nasional Filsafat Nusantara Eksplorasi Kekayaan Filsafat dan Kearifan Lokal Nusantara Dalam Rangka Mewujudkan Indonesia Maju, ISBN: 978-623-93139-1-3* (2020) Hal 45. https://lafinus.filsafat.ugm.ac.id/wp-content/uploads/sites/734/2022/05/SNFN-2021-LAFINUS-UGM-compressed.pdf#page=43.

with respect. *Hula-hula*, is a party that has high authority in customs. *Hula-hula* is obliged to provide protection to the *parboru* when the *dongan tubu* makes a problem to his wife. The *boru* and *dongan tubu* party is obliged to pay homage to *the hulas* to get blessings.

The Function of Sympathy in the Social Order

For example, for the Batak Toba community, it is used to strengthen family relationships that use language as a means.[21] It is not uncommon for various daily events to give birth to various conflicts, such as in marriage. This is the function *of Dalihan Na Tolu* which is usually conveyed by the *hula-hula* to the entire family present. Some of the sayings are conveyed when there is a dispute, such as *"Gala-gala na sabotohan, ia tubu bada sude dohonon." This analogy* means, when there has been a dispute, then all the bad deeds of others are revealed. *For example*, for couples who are getting married: *"Balintang ma pagabe tumandalhon sitadoan, ari muna ma gabe molo masipaolo-oloan."* Balintang, a type of binding wood. *Pagabe*, which is a bar used for weaving. *Tumundalhon* means, not looking away, but looking ahead. *Sitadoan*, wood used as a weaver's foothold. *Gabe* can be interpreted as something. *Masipaolo-oloan*, which means to accept each other. The meaning can be taken, that is, both parties paranak (husband) and parboru (wife) prioritize consensus in making decisions so that the couple can build their new household.

Social position is very important to be able to convey an example when there is an event or custom that is celebrated. *The words* that were assembled and delivered were not only to beautify the atmosphere of the party, but to affirm the social structure and manners among the Toba Batak kinship system. *The Psalm* is delivered as a moral message, prayer and hope for those to whom it is addressed. In addition, the example also serves as a reminder for the Batak people to heed the family ties contained in *Dalihan Na Tolu.* In addition, *the example* is useful as a reminder of the ethics of manners to parents, relatives and also to *boru.*

Examples are not only used when in a happy situation, they can also be used in various sad events, such as death. For the Batak people, the most "perfect" death is

[21]Rodearni Purba, Shabrina Amelia Mubiina AI H, Nani Solihati, Umpasa dan Umpama dalam Proses Adat Pernikahan Suku Batak Toba: Kajian Antropolinguistik, *Silampari Bisa: Jurnal Penelitian Pendidikan Bahasa Indonesia, Daerah, dan Asing,* Vol 7, No 2, 2024, Hal 110. https://mail.ojs.stkippgri-lubuklinggau.ac.id/index.php/SIBISA/article/view/3211/1426.

when a person who is elderly, his children are married, has grandchildren and great-grandchildren. The three concepts of perfection of life for the Batak people, namely having descendants, having property and getting honor.[22] The following is an example used when in a grieving event *saur matua "Balok ma balok ni hauma. Hutchinson is a staunch supporter of the Houthis. "A lot of people are going to be in the same room as me, and I think it's going to be a lot of fun."* This description *of the parable* has the meaning of Everything has an end. Therefore, everything that is owned in due time will return to the owner.

The Batak people are known as one of the tribes that like to migrate in search of a better life. The purpose of overseas is generally for two things, namely migrating to achieve education or dreams, or migrating to get a better job. When the destination is obtained, those who migrate will prefer to settle in the land of the region. This is where the problem arises, but at the same time shows the strength of the customary in the Batak people. The problems found, meeting new people, not having family and living in a new and different culture. Therefore, to be able to find a family in the land of the region or to find kinship is used *for example* for a new acquaintance; *"A lot of people are looking for a place to live, and they are looking for a place to live. "And it was because of the fact that it was a slap in the face."* The meaning that can be learned from this expression is, the importance of maintaining kinship relations by first ascertaining the origin. Clarifying the origins for the Batak people in the land of the region can have a double meaning, namely it is useful to find a life partner who is not hindered by customary rules or find kinship relationships.

***Dalihan na Tolu* as Customary Guidelines**

When the Batak people can carry out traditional ceremonies well and understand kinship relationships well, it is at that moment that the meaning of *Dalihan Na Tolu* is discovered. *Dalihan Na Tolu* is also used as a guideline for speaking and behaving according to centuries to people who are elders in the Batak family

[22]Marpaung, Theresia, Abdul Jalil, and Mangatur Sinaga. *Umpasa dalam Upacara Adat Kematian Saur Matua Masyarakat Batak Toba di Nagasaribu Kecamatan Lintongnihuta Kabupaten Humabang Hasundutan*. Diss. Riau University, 2017. https://www.neliti.com/publications/202125/umpasa-dalam-upacara-adat-kematian-saur-matua-masyarakat-batak-toba-di-nagasarib.

system.[23] The stepping stone in the philosophy of Dalihan Na Tolu, symbolizes efforts to maintain or support each other which is meaningful as the harmony of life.[24] At the time of marriage, *Dalihan Na Tolu* is used as a benchmark to find out the genealogy. The purpose of tracing genealogy is so that traditional events can take place, so that *the parhata king* is not wrong in making decisions about the culture. The purpose of marriage in the Toba Batak community is to have offspring so that the clan generation is not cut off and lost. So, *Dalihan Na Tolu* has an important meaning, namely; descendants as the core of traditional understanding in Toba Batak marriage, as well as wanting to show that family traditions and values must be inherited from generation to generation.

The family, derived from a marriage carried out by a couple of lovers, is included in the Toba Batak community. Marriage with an exogamous system is an understanding of marriage that is embraced by the Batak people. Exogamous marriage means a marriage that requires the partner to be outside of his clan. Same-sex marriage is seen as the same as inbreeding for the Batak people. This happened because the Batak people adhered to the patrilineal system. The mention of the clan as blood relatives cannot be separated from *the Dalihan Na Tolu* which continues to be used as a guideline for life to establish kinship.

Therefore, when they do a clan marriage, they will get a negative stigma from the community as *"naso maradat."* Clandestine marriage directly damages the traditional order formulated in the philosophy of *Tungku Nan Tiga*. So, when the marriage finally has to happen, they will be expelled and considered no longer part of the Batak community.[25] The prohibition of marrying relatives is based on the advice of ancestors. This is in line with the phrase contained in *the phrase "Sirang do hotang-hotang, hotang-hotang sirang. Down the road, down the road. "That would be a good way to get rid of the Odyssey of the Odyssey."*This means that rattan can be separated

[23] Ayu Fitri, Penerapan Filosofi Adat Dalihan Natolu dalam Kehidupan Masyarakat Batak Toba di Kecamatan Pinggir Kabupaten Bengkalis, *JISHUM* (*Jurnal Ilmu Sosial dan Humaniora*), Vol. 1, No. 3 Maret 2023, Hal. 443. https://journal.ikmedia.id/index.php/jishum/article/view/110.

[24] Yohanes Manullang, Dalihan Na Tolu Sebagai Falsafah Hidup Masyarakat Batak Toba Dalam Menjalin Kekerabatan, *STFT Widya Sasana*, Vol 2, No.2, 2015, Hal 2.

[25] Aktor Primadona, Keabsahan Perkawinan Sedarah masyarakat Adat Batak Toba Menurut Hukum adat, Jurnal Hukum Adigama, Vol 2, No 1, 2019, Hal 13. https://journal.untar.ac.id/index.php/adigama/article/view/5238/3306.

and separated, as well as roads can be separated. But the covenant that has been given by the previous ancestors, cannot be separated (broken). From this expression, it is clear that for the Batak people, respect or devotion is not only done to the parents who are still alive, but also to the ancestors. The sign of noble devotion is carried out by maintaining and preserving customs from various violations to maintain harmony.

THE CONCEPT OF ASCETICISM FROM CONFUCIAN PHILOSOPHY AND THE BATAK TRADITION

General Ascetics

Asceticism comes from the Greek word *"ascesis"* which means training, practicing, or *exercising*, as athletes train hard to achieve their highest performance. Asceticism is a directed, strictly disciplined practice of self-control, which aims to purify the inner life and direct human beings towards moral or spiritual perfection. An organized rejection of pleasure-smelling worldly desires is an example of a form of asceticism. Through ascetic action, man directs himself to improve his spiritual qualities. Ascetic practices such as; controlling appetite, limiting the needs of life, isolating oneself, reducing consumption, and keeping speech, are common ascetic actions practiced.[26] The various religious and philosophical traditions, the ascetic act, point to the need to organize oneself and conquer the instinctive impulses that are the universal experience of man.

In many religious traditions such as Christianity, Hinduism, Buddhism, and ancient Greek philosophy, asceticism emerged as a path to inner purity, wisdom, closeness to God, or liberation from lust. Ascetic practices can be fasting, meditation, silence, simple living, intensive prayer, sexual purity, or rejection of excessive material. Asceticism as a school that teaches religious norms to perform spiritual exercises through external and inner control.[27]Asceticism is not a rejection of the body, but an effort to form a purer will and orientation of life. The main goal of asceticism, from the point of view of cross-traditions, is to free oneself from the dominance of low impulses (material, instinctive) so that individuals can grow

[26]Endrika Widdia Putri, Etika Protestan dan Asketisme dalam pemikiran MAx Weber, *Al-Adyan: Journal of Religious Studies*, Vol. 3, No. 1, 2022, Hal. https://pdfs.semanticscholar.org/c574/46a981aea4d385ccfe55b3f88df1a5d1d764.pdf.

[27]Syaiful Hamali, "Asketisme Dalam Islam Perspektif Psikologi Agama," *Jurnal al-Adyan*. Vol. 10, No.2 2015, Hal. 202. https://ejournal.radenintan.ac.id/index.php/alAdyan/article/view/1429.

morally and spiritually. With ascetic discipline, one learns to control one's passions, refine one's inner orientation, and develop internal freedom, that is, freedom when the will is no longer automatically dominated by worldly impulses, but is directed to transcendent goals or higher ethical values.

Asceticism in Confucianism

The ascetic concept is found through self-development with superior human character (junzi), and in the five main teachings of Confucianism. Specifically, it will be explained that there are at least some ascetic elements found in the philosophy of Confucianism. First, self-restraint to achieve the highest morality, by restraining lust and not being bound by material and physical abilities These two things often weaken the formation of a self that is superior to the various pleasures experienced. This is where the importance of having a sincere heart and a strong determination is important. Second, the Li Ritual which demands self-control from continuous bad habits. Third, the Xiao ritual is one of the concepts that most emphasizes ascetic attitudes, namely continuing rituals, taking care of parents, and isolating oneself when a sad event occurs.[28]

Ascetics in the Dalihan Na Tolu

In the traditional Batak *culture of Dalihan Na Tolu*, ascetic elements can also be found through obedience to customary rules. The ascetic element in the concept *of Dalihan Na Tolu* is found in the attitude *of manat mardongan tubu*, *elek marboru,* and *somba marhula-hula. Dongan tubu* and *boru* are required to show respect for *the hula-hula.* Hula-hula also have an obligation to protect the women and be wise to their relatives. In addition, ascetic attitudes are also shown through the prohibition of taking life partners from the same clan (tarito) and nephew (tartulang), so as not to receive customary punishment through the *stigma of naso maradat.*

Conclusion

The relationship between Confucian role ethics and contemporary metaphysics opens up a broader understanding of how Confucianism views human nature in terms of its parts, social structures, and processes of moral value formation. Confucian ethics is not just a collection of normative rules that govern behavior in

[28]Syaiful Halim, Dody S. Truna, Taoisme dan Konfusianisme di Indonesia, *Idealogy Journal*, Vol. 8, No. 1, 2023, hal 46. https://idealogyjournal.com/ojs/index.php/idealogy/article/view/385.

public relations. Rather, it is an expression of a metaphysical view of how human beings establish good relations between societies, especially in culture. In this section, human beings are not only known as independent entities, but as beings whose existence is shaped through roles that are lived concretely in the context of family, community, and society at large. The role within the framework of Confucianism is an ontological structure that allows human beings to express morality and at the same time deepen the identity that exists in each person.

The relational approach in this context challenges modern constructions of thought that tend to place the individual as the rational center and consider relationships as something secondary or additional that exists in each person. On the contrary, Confucianism put forward the idea that existing relationships are the basis of the existence of the essence of the human being. Self-identity is not just something that precedes a relationship or relationship, but is born from the process of moral ethical interaction that has taken place to this day. Thus, being a human being who has morals in culture means engaging in a continuous process of self-thought development, in which one forms character, moral sensitivity, and wisdom through active involvement in good relationships individually. This concept shows that ethics and metaphysics in Confucianism are clearly inseparable: the way man behaves and carries out his ethical obligations and values reflects the way he understands and occupies his existence in society.

Confucianism's contribution to contemporary metaphysics lies in its ability to explain a rich relational ontology in the context of Confucianism. However, Confucianism retains the uniqueness of its perspective through its emphasis on harmony in existing ethical values, a balance of moral roles, and ethical and cosmological processes of ethical values. Human relationships in the family and society are understood as a reflection of a broader order, so that moral life has a broader and even deeper dimension. In the end, Confucianism presented a model for thought that blended ethics, philosophical anthropology, and metaphysics in a coherent unity. Humans are understood as relational beings who continue to have value through concrete and historical moral processes. This view is not only relevant in the context of the discussion of the role of ethics but also provides a profound metaphysical foundation for how human existence and thought are formed, maintained, and transformed through their relationships. As such, Confucianism

offers an important contribution to the global philosophical conversation about identity, morality, and the structure of social reality.

CONCLUSION

The relationship between Confucian role ethics and contemporary metaphysics opens up a broader understanding of how Confucianism views human nature in terms of its parts, social structures, and processes of moral value formation. Confucian ethics is not just a collection of normative rules that govern behavior in public relations. Rather, it is an expression of a metaphysical view of how human beings establish good relations between societies, especially in culture. In this section, human beings are not only known as independent entities, but as beings whose existence is shaped through roles that are lived concretely in the context of family, community, and society at large. The role within the framework of Confucianism is an ontological structure that allows human beings to express morality and at the same time deepen the identity that exists in each person.

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