

BOLON HOUSE ORNAMENTS AS A MEDIUM OF CHARACTER EDUCATION FOR THE SIMALUNGUN TRIBE COMMUNITY

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Abstrak

Penelitian ini bertujuan untuk mengetahui secara mendalam ornamen bangunan rumah Bolon sebagai media pendidikan karakter dalam kehidupan masyarakat adat Simalungun di Sumatera Utara. Penelitian ini menggunakan metode deskriptif kualitatif tentang hasil penyajian data yang diperoleh melalui observasi, wawancara, tinjauan pustaka, dan dokumen. Hasil analisis data menunjukkan bahwa ornamen rumah Bolon yang merupakan rumah kebanggaan dan sebagai rumah bersejarah bagi suku Simalungun merupakan media pendidikan karakter di kalangan masyarakat Simalungun, hal ini dapat dilihat dari beberapa contoh ornamen yang ditemukan seperti ornamen bohi-bohi, bodat marsihutuan, boraspati, ganjo mardompak, pinar appul-appul, porkis marodor, pinar andur-dur, pinar pahu-pahu patundal, pinar simarlipan-centipede, pinar bunga hambili, pinar ipon-ipon, pinar tali simuor-uor, pinar sulihni rotak, pinar horis hotala. Hasil penelitian ini menunjukkan bahwa ornamen rumah Bolon diduga merupakan pendidikan karakter seperti simbol keramahan suku Simalungun, membantu mencapai tujuan, mampu beradaptasi dengan lingkungan sosial di mana pun mereka berada, memiliki makna sebagai simbol keteraturan dan ketelitian, kebersihan, keindahan, kebaikan dan keagungan, sebagai sifat kerja sama timbal balik, simbol kesetiaan untuk menepati janji.

Kata kunci: bolon house ornament, educational media, character

Abstract

This study aims to find out in depth the ornaments of the Bolon house building as a medium for character education in the life of the Simalungun indigenous people in North Sumatra. This study uses a qualitative descriptive method about the results of the presentation of data obtained through observation, interviews, literature review, documents. The results of data analysis show that the ornament of the Bolon house which is a house of pride and as a historic house for the Simalungun tribe is a means of character education media among the Simalungun people, this can be seen from several examples of ornaments found such as bohi-bohi ornaments, bodat marsihutuan, boraspati, ganjo mardompak, pinar appul-appul, porkis marodor, pinar andur-dur, pinar pahu-pahu patundal, pinar simarlipan-centipede, pinar bunga hambili, pinar ipon-ipon, pinar tali simuor-uor, pinar sulihni rotak, pinar horis hotala. The results of this study indicate that the ornament of the Bolon house is allegedly a character education such as the symbol of the Simalungun tribe's hospitality, helping to achieve goals, being able to adapt to the social environment wherever they are, having meaning as a symbol of order, and thoroughness, cleanliness, beauty, kindness and majesty, as the nature of mutual cooperation, a symbol of loyalty to keep promises.

Keywords: bolon house ornament, educational media, character

1. INTRODUCTION

Culture is present with humans for generations carried out by the early generations who are then believed and agreed to become a standard or in carrying out social life. Society and culture are difficult to separate, they can go hand in hand in achieving the goals of life, thus culture certainly has a system of values and norms that are used as references in everyday life both by its predecessors and subsequent generations. The reference to life is found in the building which is one of the Cultural Heritage as stated in the Cultural Heritage Law Number 11 of 2010. The cultural heritage in question is the Simalungun cultural heritage called Rumah Adat Bolon or

Rumah Bolon which was established since the XV century AD. This traditional house became the icon of Simalungun, as a relic of the ancestors of the Simalungun tribe.

In ancient times, the bolon house was a house of pride and freedom of a tribe, in this case the Simalungun tribe, this big house or called bolon has sacred uses and functions in every community activity, this is because the bolon house is a house that was once the residence of a king and empress and other family members. In this house all the king's activities in ruling besides that in this bolon house also functioned as a place for village deliberation, and other activities. As a house that characterizes and is the center of a government and is the residence of the king, of course, the bolon house is also built with an architecture that characterizes and distinguishes it from other tribes. The characteristics referred to in the bolon house are ornaments consisting of various images ranging from human heads, animals, as well as images that symbolize flowers or leaves, all of which are believed to be a means or medium of education for all elements of the Simalungun indigenous people in educating character for the next generation.

Simalungun traditional bolon house has several characteristics that distinguish it from other tribes' traditional houses, although at first glance it looks the same, there are its own parts that distinguish it from other traditional houses. This difference can be seen from the model of the traditional house building and the most important thing is the ornaments made as a variety of ornaments that characterize the traditional house. Besides decorating the building, the ornaments contained in the bolon house have the meaning of character education that describes the character of the Simalungun tribe and becomes a character in general. Media Local wisdom and educational principles are provided to improve the principles of national education in this case shaping the character of individuals towards national character. Simalungun's traditional rurnah decorative carvings on its walls and pillars serve more than just external ornaments; They also serve as a means of communication for future generations. Pictograms are used in character education lectures to help the younger generation remember and apply lessons. In addition to functioning as a place to live, the ornate Batak Simalungun traditional house also serves as a platform for discourse and media dissemination to other people or future generations. The decoration affixed to it not only shows its exquisite value but also has personality.

With local laws in force there. Even if there may be forces that are difficult to describe in real reality, mental expressions often use only images or symbols. The Simalungun community had previously started education from home; What is then taught orally is then written on the rurnah wall in the form of decorations or pictograms (picture writing). Every item of household needs, agriculture, medicine, and customs is always decorated with the shape of lines, fields, shapes, colors, and objects such as flora and fauna which all contain educational rnakna to live in harmony with God, humans, and the environment. These messages, sometimes known as decorations, serve more than just beautifying surfaces or objects. Character, psychological characteristics, character, or ethics is what distinguishes one individual from another. In other words, the character "distinctive trait, distinctive quality, moral strength, the pattern of behavior found in an individual or group." "Character determines a person's innermost thoughts and best work. The inner drive to act morally upright and uphold the highest standard of conduct in every circumstance is a sign of good character. "Character is the sum of all the qualities that make you who you are. It's your values, your thoughts, your words, and your action."

Character, psychological characteristics, character, or ethics is what

distinguishes one Character is defined as "marking" or concentrating on how to apply the virtues of goodness through deeds or behavior in Greek. As a result, someone who acts dishonestly, brutally, or greedily is seen as having a bad character, while someone who acts honestly and generously is considered to have a noble character. Character is a behavior that is inherent in a person and characterizes, with the character of a person behaving and doing in every daily life. Character is also a measure of people's judgment of us, whether we have good characteristics or character or have the opposite character, which is bad, everything can be determined and judged by the behavior that characterizes a person. So important is a characteristic in humans, whoever he is, young or old, all have different behaviors, some are good, but there are also those who are not good, so it is necessary to cultivate character from an early age, both in the family environment and in the educational environment, namely school.

So urgent is one's character that this is the main goal in national education, education is a conscious and planned effort to be able to create a generation that innovates, is resilient and has noble character with this capital in the future the nation's children can compete with the developed world which on the other hand ignores character values as a dignified nation, thus all elements of the nation's children, Both ethnic groups in Indonesia have the same responsibility in educating the character of the next generation in achieving the goal of a golden Indonesia. To achieve the goal of golden Indonesia is certainly not as young as turning the palm of the hand, but it takes hard thinking, continuous effort and with serious effort and involves all elements and stakeholders so that the goal can be achieved. Therefore, the involvement in question is about ethnic groups that have potential, beliefs and also strong capital darsar, namely the similarity of customs that are present in the same culture which of course can encourage the desired golden character to be achieved.

To achieve the goal of golden Indonesia is certainly not as young as turning the palm of the hand, but it takes hard thinking, continuous effort and with serious effort and involves all elements and stakeholders so that the goal can be achieved. Therefore, the involvement in question is about ethnic groups that have potential, beliefs and also strong capital darsar, namely the similarity of customs that are present in the same culture which of course can encourage the desired golden character to be achieved. In Presidential Decree Number 87 of 2017 concerning strengthening character education, it is stated that Indonesia as a cultured nation is a country that upholds noble character, noble values, wisdom, and ethics through strengthening religious values, honesty, tolerance, discipline, hard work, independent creative, democratic, curiosity, national spirit, love for the motherland, care for the environment, social care, responsibility is a shared responsibility of the family, education units, and communities. Therefore, each community consisting of ethnic groups must work to offer innovations and answers to this behavioral education as a kind of shared responsibility.

2. METHOD

This research is qualitative research is a research process that investigates a social phenomenon and human problem by presenting research data using qualitative descriptiveness and data obtained through observation, interviews, literature review, documents. The data obtained is then tabulated and analyzed in accordance with the research objectives in answering the problem formulation. Furthermore, the preparation of a report that is presented in a qualitative descriptive manner is carried out.

3. RESULTS AND DISCUSSION

The Simalungun tribe has a historical heritage called a big house or bolon house, this house has sacred uses and functions in every community activity, this is because the bolon house is a house that was once the residence of a king and empress and other family members. In this house all the king's activities in ruling besides that in this bolon house also functioned as a place for village deliberation, and other activities. Simalungun carving ornament art is very close to people's lives, this is evident from sharing the equipment used in ancient times always decorated with patterns and ornaments or commonly called *raja*. These carvings and carvings adorn kitchenware, agriculture, fisheries, crafts, weaving, musical instruments, buildings, as well as accessories. All types and properties of each carved ornament have their own meaning, function and meaning of ornamental variety. Simalungun's carved forms are very diverse, reflecting the natural environment, abstract forms of humans, animals and plants, as well as graphic forms. The coloring in this carved ornament generally uses luxurious colors that symbolize courage and burning spirit, white symbolizes purity and black symbolizes fortitude.

The ornamental variety is then drawn or made in the house of the Bolon (king's house), because the house where the king lives is the center of government, so it becomes a symbol of a kingdom. The variety of ornaments made at the Bolon Simalungun house is given 3 colors, namely red, white and black. These three colors cannot be separated from the symbol of trust, namely:

1. The color red symbolizes the worldly power full of human struggle, here is the fight of evil and good, lies and honesty. The world is an area of struggle called "*nagori tongah*", and is also called a symbol of courage and valor.
2. The color white is interpreted as a symbol of the power of God Almighty called "*upper nagori*" as a symbol of purity and spirit.
3. The color black symbolizes the power of the devil, called "*nagori taroh*" or the symbol of death.

Bohi-bohi



The word "*bohi*" in Simalungun means face, especially human face. A human face with vines surrounds it. The *bohi-bohi* motif, with its soft lines and friendly appearance, is seen as a representation of the hospitality of the Simalungun tribe. This is what characterizes the Simalungun tribe in their lives wherever they are, always being friendly to anyone, both known and unknown, both when in their area and when in overseas areas. Simalungun people provide this in establishing relationships with anyone, always being friendly without discriminating between each other. This is what distinguishes Simalungun people around the world and serves as a symbol of the ideals of *habonaron do bona*.

Bodat Marsihutuan



Bodat Marsihutuan, which translates to "monkey looking for fleas," has a curved line that twists inward resembling an image of monkeys facing each other, signifying the unity of the Simalungun people. The above ornaments are intended to help realize this concept by emphasizing character education. "Cooperating or cooperating" is the meaning of the phrase *sapangambe manoktok hitei*. Since ancient times, Simalungun customs have been based on the idea of mutual collaboration. In simple terms, *Sapangambe Manoktok Hitei* means "Working together to achieve the ultimate goal" for the welfare of all communities. To build a sense of justice, happiness, and love, the people of Simalungun practice the idea of cooperation or *gotong royong*.

The term "*gotong-royong*" refers to the spirit of "self-awareness", "harmony of footsteps", "communal attitudes that hone each other, nurture and love", "inherited attitudes", "wisdom of Simalungun's ancestors in organizing", "live ideal relationships in society", "character and character of communal communities" *"huta adat"*, traditional villages that used to have traits, characteristics, work together, and always prioritize attitudes. The existence of noble goals, that is, in accordance with the ideals of global humanity, equality, justice, happiness and love, serve to strengthen this attitude of mutual collaboration. The concept of cooperation or *gotong royong* has a long history so it is known as "*Haroan Bolon*".

Working together when planning to plant rice, allocating tasks, being contacted by all relevant family members, praying for successful work and hoping for rice results later, and sharing food are all characteristics of *Haroan Bolon*. In the harvest season, invite back the right family members, perform harvest duties, say prayers of appreciation according to one's religious beliefs, and distribute a portion of the harvest to worthy family members. The task that seems heavy will feel light with this activity because it is carried out collaboratively for the benefit of the community.

Boraspati

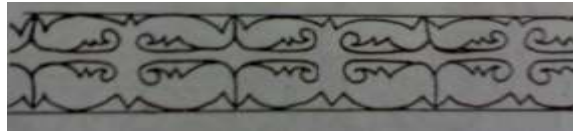


The word "*Boraspati*" refers to a lizard with two heads, one facing backwards and the other forward, which is said to be a guard against evil intentions. Or it could also mean that wherever they are, the Simalungun community must be able to adapt to the local social climate. It turns out that lizards (*boraspati*), although small, slender, and have four short legs, move quickly in all directions and have the advantage of stickiness in various locations, including on the ground, floors, walls of houses, and roofs of houses. Animals that can cling to any surface and remain there without falling include lizards. Lizards have toes with the ability to attach to various surfaces and shapes.

When used in life, lizards' ability to attach to different surface shapes served as motivation for Simalungun people in the past to adopt it as a way of life in many other aspects of their lives. Being close and appreciated by friends is referred to as "*sticking with friends*." Being close to being loved by you is *sticky with you*. Being loved and able

to adapt to leaders is necessary to be sticky with them. Being at home living in someone else's village refers to the ability to adapt and live according to the rules of different villages, and it also applies to nomads. Since the "sticky" ideology of the lizard movement had significance for the ancestors of the Simalungun people, boraspati was used by them as a representation of their way of life, according to historical records. In the past, people felt that a lifestyle like boraspati, which was fast-moving and acceptable in a variety of contexts, would allow them to succeed and prevent them from falling. Thus, the above ornament connotes "character education."

Ganjo mardompak



Crabs are referred to as "ganjo" in Simalungun, while "mardompak," which means "face to face," is a symbol of accuracy and order in work. The Simalungun tribe's traditional way of survival includes agriculture, especially the cultivation of rice and maize because rice serves as the main daily food and backup food source if the rice harvest is insufficient. Simalungun residents are also familiar with the terms "barter" and "exchange of foodstuffs" in terms of buying and selling. This shows how important precision and order are for Simalungun people.

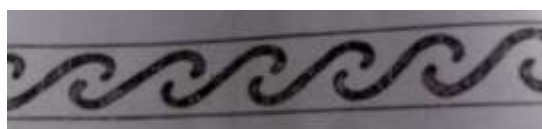
Pinar Appul-appul



In Simalungun, the word "ampoule" means "butterfly," and "pinar," which means "made like," means cleanliness, beauty, kindness, and majesty. The purpose of pinar apul-apul is to preserve power and prevent calamity. This entails enforcing hygiene and strengthening bonds between family members. An ancient self-cleansing ritual known as "marangir" demonstrates the reputation of the Simalungun people as one that values personal hygiene. For the Simalungun tribe, marangir is a ritual of bathing together held with tapian or river. This is done in conjunction with the rondang bintang party, a traditional village-wide event to thank you for the harvest.

On the other hand, pinar apul-apul can also show to create peaceful bonds in the family. The philosophy of tolu sahundulan Simalungun is the basis of this construction of harmony. The close bond between family members known as sanina, tondong, and boru children is known as tolu sahundulan. Tradition holds that these three links serve as agents of family ties, and this is demonstrated by the fact that these three links are a must for the planning and execution of successful family events.

Porkis marodor



Simalungun's word "porkis," meaning "ants and march," is used to describe the attributes of gotong-royong working hard or studying hard to change one's destiny. In addition, these ants show consistency and the ability to promote good collaboration, especially among family members. Family members must be able to protect each other from harm and understand each other's roles. These ornaments are meant to provide knowledge on how ants collaborate, work hard, and organize themselves as they perform their various activities. The people of Simalungun believe that everyone, especially the people of Simalungun, must work hard and learn.

Pinar Andur-dur



In Simalungun, the Andur-dur plant known as Pinar Andur-dur is widespread and is a symbol of dedication and loyalty. The philosophy of Habonaron do bona Simalungun tribe refers to attitudes, moral standards, ways of life, and ideology based on true truth. This is their way of life philosophy. Since truth is the basis of everything, Simalungun people are required to be reliable and obey their obligations in all aspects of their lives, including the importance of pinar andur-dur decoration, which represents this characteristic.

Pinar Pahu-Pahu Patundal



The ornamental representation of the opposite branches of the fern illustrates how character education was still a goal in ancient times despite differences in thought. There must be deliberation involving three key components in the Tolu tribe family system sahundulan five saodoran Simalungun tribe because the Simalungun community is known for its deliberation system in all matters, especially activities related to the implementation of customs. These three components of the family consult each other to achieve goodness and ensure the success of a traditional event. For example, although it is inevitable that differences of opinion inevitably produce good, these differences do not cause divisions among these components. Shows how fern leaves and other plants can grow and develop on dry soil. This representation of the educational ornaments of the character represents a world in which we always follow the law. Simalungun people refrain from acting contrary to established rules or cultural customs handed down to them from their ancestors.

Pinar Simarlipan-lipan



Menunjukkan bagaimana daun pakis dan tanaman lain dapat tumbuh dan berkembang di tanah kering. Representasi ornamen pendidikan moral ini mewakili

dunia di mana kita selalu mengikuti hukum. Orang Simalungun menahan diri untuk tidak bertindak bertentangan dengan peraturan yang ditetapkan atau adat budaya yang diturunkan kepada mereka dari nenek moyang mereka.

Pinar Bunga Hambili



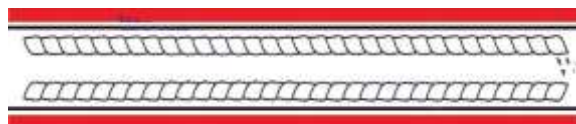
Depicts the hambili flower, which is the source of thread. This ornament represents the culture of frugality in life by embodying the essence of character education. The Simalungun people use fiber from hambili flowers, which is the main material used to produce yarn, extensively.

Pinar ipon-ipon



Depicts a row of beautiful and flawless teeth. This ornament is a metaphor to show the welcome of others. The symbolism of this character education ornament represents the essence of friendliness displayed by teeth that appear white and clean. Moreover, since friendliness is meant to be conveyed through one's smile, straight white teeth seem to enhance that friendliness.

Pinar Tali Simuor-uor



Shows a rope that is twisted to make it stronger so that it can be used to tie an object. The symbolism of this character education ornament represents cooperation and strength in the face of adversity. Everyone experiences problems and difficulties throughout their lives, whether they only affect their families or the entire society, such as pestilence, war, famine, or disease. This simuor-uor rope pinar serves as an illustration of the need for unity and unity in dealing with it.

This symbolic representation of the ornament of character education represents the development of the younger generation and the next generation, who will become more responsible and ready to serve their country. The next generation of young people will develop the better their knowledge and morality. So that society, nation, and state will all be more advanced. Given that there used to be only traditional medicines made from plants found in the forest that were considered as medicine, the types of plants that can be used as medicinal herbs have always been used by the Simalungun people to treat panyakit.

This plant represents the order of life and the importance of character education. Simalungun people value order in their daily lives, which obviously depends on the rules that have been established and followed. As a result, when each of them followed

these rules, their lives became better and more orderly.

Pinar Sulihni Rotak



This symbolic representation of the trappings of moral education represents the development of the younger generation and the next generation, who will become more responsible and ready to serve their country. The next generation of young people will be more advanced if they are better informed and have higher grades. So that society, nation, and state will all be more advanced.

Pinar Horis Hotala



Given that there used to be only traditional medicines made from plants found in the forest that were considered as medicine, the types of plants that can be used as medicinal herbs have always been used by the Simalungun people to treat panyakit. The moral instruction of this plant serves to represent the natural order. Simalungun people value order in their daily lives, which obviously depends on the rules set and followed. As a result, when each of them followed these rules, their lives became better and more orderly.

4. CONCLUSION

From the discussion of the research above, it can be concluded that: That the Bolon house in the Simalungun tribe is the house of the king and the king's family, including the place where the king runs his government besides that the bolon house is also a place for kings and government officials to conduct meetings or deliberations in making decisions. The ornaments of the Simalungun tribe bolon house that adorn the appearance of the bolon house contain meanings related to character education, considering that the ornaments contained in each part of the bolon house have educational meanings that need to be preserved.

These ornaments include: bohi-bohi ornaments, bodat marsihutuan, boraspati. Ganjo Mardompak, Pinar Appul-Appul, Porkis Marodor, Pinar Andur-Dur, Pinar Pahu-Pahu Patundal, Pinar Simarlipan-Centipede, Pinar Bunga Hambili, Pinar Ipon-Ipon, Pinar Tali Simuor-Uor, Pinar Sulihni Rotak, Pinar Horis Hotala. The character content contained in the bolon house ornament, such as: helping to achieve goals, being able to adapt to the social environment wherever it is, having meaning as a symbol of order, and accuracy, cleanliness, beauty, kindness and majesty, as a trait of mutual assistance, a symbol of loyalty to keep promises.

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