

CULTURAL PHILOSOPHY AND CHARACTER EDUCATION: The Role of Batak Angkola Muslim Women in Applying *Hamoraon, Hagabeon, and Hasangapon*

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Abstract: The focus of this study is to examine how Batak Angkola Muslim women, particularly mothers, implement the 3H philosophy—*Hamoraon* (wealth), *Hagabeon* (lineage), and *Hasangapon* (honor)—in shaping strong and dignified family character. These three cultural values have long been the foundation of the Batak Angkola community. However, amid modernization and socio-economic challenges, their application needs contextual adjustment. This study aims to explore the strategic role of mothers in passing down and applying the 3H philosophy in shaping children's character, as well as to identify the challenges they face and the strategies they use. This study employed a qualitative method with a phenomenological approach to understand participants' lived experiences. Data were gathered through observation, in-depth interviews, and documentation, involving housewives and community leaders in the Angkola region, South Tapanuli. Findings show that mothers play a key role in instilling the 3H values through daily parenting and support for education. Despite limited resources, Angkola mothers show resilience and strong commitment to their children's success, especially in formal education. The integration of Islamic values with local culture strengthens mothers' roles in character building. Academically, this study highlights how maternal roles help preserve cultural-religious values in indigenous Muslim communities. It also enriches the field of character education by offering a culturally rooted model of value transmission that combines local wisdom and Islamic ethics. This can serve as a reference for culturally responsive education policies and gender-inclusive family studies.

Keywords: female role; 3H philosophy; family character; Batak Angkola Muslim

Abstrak: Fokus dari penelitian ini adalah untuk mengkaji bagaimana perempuan Muslim Batak Angkola, khususnya para ibu, mengimplementasikan filosofi 3H—*Hamoraon* (kekayaan), *Hagabeon* (keturunan), dan *Hasangapon* (kehormatan)—dalam membentuk karakter keluarga yang kuat dan bermartabat. Ketiga nilai budaya ini telah lama menjadi landasan hidup masyarakat Batak Angkola. Namun, di tengah arus modernisasi dan tantangan sosial-ekonomi, relevansi dan penerapannya memerlukan adaptasi yang kontekstual. Penelitian ini bertujuan untuk mengeksplorasi peran strategis ibu dalam mentransmisikan dan mengaktualisasikan filosofi 3H dalam pengembangan karakter anak, sekaligus mengidentifikasi tantangan yang mereka hadapi serta strategi yang digunakan. Metode yang digunakan adalah kualitatif dengan pendekatan fenomenologis guna memahami pengalaman hidup para partisipan. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi terhadap ibu rumah tangga dan tokoh masyarakat di wilayah Angkola, Tapanuli Selatan. Hasil penelitian menunjukkan bahwa para ibu memainkan peran sentral dalam menanamkan nilai-nilai *Hamoraon*, *Hagabeon*, dan *Hasangapon* melalui praktik pengasuhan sehari-hari dan dukungan terhadap pendidikan anak. Meskipun menghadapi keterbatasan ekonomi dan pendidikan, ibu-ibu di Angkola menunjukkan ketangguhan dan komitmen yang kuat terhadap keberhasilan anak-anak mereka, terutama melalui jalur pendidikan formal. Integrasi nilai Islam dengan filosofi budaya lokal memperkuat peran ibu dalam pembentukan karakter. Secara akademik, studi ini menyoroti peran ibu dalam menjaga nilai budaya-agama di komunitas Muslim adat. Selain itu, penelitian ini memperkaya kajian pendidikan karakter dengan menawarkan model transmisi nilai berbasis budaya yang menggabungkan kearifan lokal dan etika Islam. Temuan ini dapat menjadi referensi bagi kebijakan pendidikan yang responsif terhadap budaya serta studi keluarga yang inklusif gender.

Kata kunci: peran perempuan, filosofi 3H; karakter keluarga; Batak Angkola Muslim

Introduction

Indonesia is a country with rich cultural diversity, encompassing thousands of ethnic groups with unique traditions, customs, and philosophies of life. One of the tribes that has a strong cultural heritage is the Batak Angkola tribe who inhabit the South Tapanuli region, North Sumatra. The Angkola people are not only known for their distinctive traditional traditions, but also for their philosophy of life which is their guide in achieving a quality and dignified life. One such philosophy is the “3H’s,” which includes *Hamoraon* (wealth), *Hagabeon* (abundant and long-lived offspring), and *Hasangapon* (honor).¹

This 3H philosophy is not just a view of life, but also a foundation in the formation of individual and family character. In Angkola society, these values reflect a measure of success and self-esteem, and are the main motivation for every family to achieve prosperity. Interestingly, the implementation of this philosophy has been strengthened by Islamic teachings, which have been integrated into the lives of the Angkola people.² The combination of customs and religion creates a distinctive harmony in shaping people’s mindsets and actions, especially in educating the next generation.

In the midst of a social system that is still influenced by patriarchal culture, the role of women, especially mothers, has become very significant. Mothers are not only responsible for managing the household, but also guardians of cultural and religious values, as well as the main driver in educating children to grow into dignified individuals. The role of mothers is even more vital when the 3 H values are used as a guide in educating children to have a strong, adaptive, and oriented character for success in this world and the hereafter.

However, the implementation of the 3H philosophy in the context of modern society cannot be separated from challenges. The changing times, technological advancements, and shifting social values

affect the perspective and practices of this culture in daily life.³ Therefore, it is important to understand how the 3H philosophy can be adapted and applied in the current context, especially to improve character performance in the Batak Angkola Muslim family.

Previous research has discussed the 3 H philosophy and the socio-cultural role of the Batak Angkola community. Helmi Suryana Siregar and Fatmariza (2021) discuss the influence of Islam on the shift in the position of women in the Batak Angkola culture,⁴ Resdati (2022) highlights the relationship between the philosophy of Dalihan Na Tolu and the formation of kinship patterns of Batak communities, including Angkola, which provide a foundation of value in community life, which shows that religious teachings play a significant role in changing patriarchal social structures.⁵ Research by Rahmat Hidayat (2020) also revealed that the integration of customs and religion forms a unique educational pattern and character of the Angkola community.⁶

However, these studies focus more on aspects of cultural philosophy in general or the influence of religion on social structures. Until now, there are still few studies that highlight specifically the role of mothers in the implementation of the 3H philosophy⁷ to build the character of the Batak Angkola Muslim family, especially in facing the challenges of modernization. Therefore, this study offers novelty by exploring in depth how mothers as the center of the family become the driving force in realizing the values of the 3H’s to improve the character of the family, both in terms of culture and religion.

This research aims to explore the implementation of the 3H philosophy in the life of Batak Angkola

³ Jamali Fadlullah, Sutejo, ‘Implikasi Pengajian Ihya Ulumuddin Terhadap Perubahan Prilaku Santri’, *Jurnal Pendidikan* 3, no. 2 (2023): 1–23.

⁴ Helmi Suryana Siregar, ‘Perubahan Kedudukan Perempuan Pada Masyarakat Batak Angkola’, *Jurnal Ius Constituendum* 6, no. 1 (2021): 252, doi:10.26623/jic.v6i1.3281.

⁵ Resdati, ‘Eksistensi Nilai Dalihan Na Tolu Pada Generasi Muda Batak Toba’, *Jurnal Sosial Budaya* 19, no. 1 (2022): 58–63.

⁶ Rahmat Hidayat, ‘Construction of Character Education in Mandailing and Angkola Culture in North Sumatra Province’, *Society* 8, no. 2 (2020): 611–27, doi:10.33019/society.v8i2.212.

⁷ E Sihombing, ‘Peran Institusi Sosial: Analisis Postkolonial Pedagogis Terhadap Ketidaksetaraan Gender Dalam Konsep Hagabeon Pada Upacara Kematian Mate Pupur Orang Batak’, *Jurnal Pendidikan Tambusai*, 2022.

¹ J Situmorang, *Hagabeon, Hamoraon, Hasangapon Dohot Mula Ni Paradaton Mula Ni Marga Mula Ni Umpasa* (Pematangsiantar: tp, 1965).

² Abbas. Pulungan, *Dalihan Na Tolu, Peran Dalam Proses Interaksi Antara Nilai-Nilai Adat Dengan Islam Pada Masyarakat Mandailing Dan Angkola Tapanuli Selatan, Business and Social Science*, vol. 1, 2018.

Muslim families, focusing on the role of mothers in instilling these values. This study will also highlight how the 3H philosophy can be a tool to build the character of the next generation who are not only culturally resilient, but also competent in facing global challenges. Thus, this paper is expected to contribute to the development of local cultural values that are relevant to the demands of the times.

Method

This study uses a phenomenological approach to deeply understand the experiences of Batak Angkola Muslim housewives in applying the 3H philosophy—*Hamoraon* (wealth), *Hagabeon* (lineage), and *Hasangapon* (honor)—to shape family character.⁸ This approach was chosen because it is suitable for exploring the meaning that individuals feel and live within social, cultural, and religious contexts.⁹ As a qualitative study, the research aims to explore the phenomenon naturally and understand how mothers interact and experience the process of building children's character in line with cultural values and Islamic teachings.

Participants were selected using purposive sampling, with the main criteria being housewives who actively educate their children based on the 3H philosophy, as well as community leaders who have a deep understanding of local cultural and religious values. The research was conducted in the Angkola area of South Tapanuli, a region known for its strong adherence to traditional and Islamic values. Families from various economic backgrounds were included to gain a more complete picture of the strategies and challenges involved in applying the 3H philosophy.

Data were collected through direct observation, in-depth interviews, and document analysis. Observations focused on how social interactions and cultural-religious values are practiced in daily life. The interviews were semi-structured and aimed to explore the participants' experiences related to the mother's role in child-rearing, the challenges they face, and the

personal meaning of the 3H philosophy. Supporting documents, such as customary records or family archives, were also used to strengthen the findings.

Data analysis was carried out using an inductive and philosophical approach, including data reduction, presentation of findings in patterns and narratives, and drawing conclusions that reflect the meaning of the mothers' roles within cultural and religious contexts. This approach is expected to provide new insights into the strategic role of mothers in building family character that aligns with the 3H philosophy while responding to the realities of modern life.

Results and Discussion

The Position of a Wife or Mother in Angkola Culture

Talking about the position of the wife in Angkola based on culture and tradition, as the community adheres to the *Patrilineal* system, the wife's life is dominated by the husband and the husband's family, especially in matters of family and community relations. Angkola as part of Batak, the wife becomes part of the male family. In the system of pretexting the *natolu* family, in which there is a wife, the wife becomes a *boru* child.¹⁰

In the research of Helmi Suryani Siregar and Fatmariza, that after the entry of Islam and the people in Angkola became adherents of Islam, the shift in the position of wives from initially a wife to being immersed in the husband's family has shifted a little to be more democratic, especially with the progress of education after Indonesia is increasingly advanced, causing the concept of women's emancipation to be very influential causing many wives to have careers as state officials and wives to become very decisive in Family life.¹¹ If a wife does not have a career in the country, because wives in Angkola are equal to other women, there are already careers as teachers, lecturers, police, TNI, health fields, etc., they will

⁸ Bara Parsaoran Limbong, 'Filsafah Hidup Masyarakat Batak: Hamoraon-Hagabeon-Hasangapon', n.d.

⁹ Wahyu Ziaulhaq, 'Madrasah Effort In Improving The Quality Of Teacher Work On Covid 19 Pandemic At Madrasah Aliyah Of Besitang', *Nusantara Education* 1, no. 1 (14 December 2022): 20–28.

¹⁰ Harisan Boni Firmando, 'Orientasi Nilai Budaya Batak Toba, Angkola Dan Mandailing Dalam Membina Interaksi Dan Solidaritas Sosial Antar Umat Beragama Di Tapanuli Utara (Analisis Sosiologis)', *Studia Sosia Religia* 3, no. 2 (2021): 47–69, doi:10.51900/ssr.v3i2.8879.

¹¹ Siregar, 'Perubahan Kedudukan Perempuan Pada Masyarakat Batak Angkola'.

take jobs, whether they are farmers, traders, odd jobs and so on. It may even be true that there is a saying that is currently the view in society that: “if mothers who do not have (died) children in general will face serious problems in the future, they may even be abandoned and not taken care of, including education and preparation for their future because not all fathers have the readiness to take care of them with a life without a new partner. But when the father is not (dies), they will be taken care of desperately by the mother. And even children with orphans because they were abandoned by their fathers actually succeeded a lot, even that situation became a driving factor for children’s success. It is even found in the middle of people’s lives, in the Angkola countryside, especially those who live in the agricultural sector and village gardens, the wives are impressed to be domestic helpers as well as workers in the rice fields and gardens.”

A housewife admitted in an interview named Jahrani (age 51) in Holbung village, she said “*anggo daboru dihutaon inda mananda ari natorang, markubal do every arion sian manyogot tu potang ni ari sampe manonga borngin, adaboru do batangaanna sian pature bagas supe tu parusaoan*”. The meaning is; If the wife in the village where we live does not know or can distinguish between morning, noon to night. Because it is the woman/wife who is the most sensitive, sensitive and most sensitive person for the establishment of the household. Even in the villages of wives who are the drivers of livelihoods, especially in the rice fields and the household situation, both in terms of furniture, preparation of children to adulthood and preparation of marriage customs to the social and cultural situation of *marhuta* (community in the countryside).

This situation is evident how a wife has a very significant burden and responsibility.¹² Especially in the Angkola community whose nature is agrarian, and the houses of residents are almost entirely located in hilly valleys and are rich in expanses of rice fields and people’s gardens in the hills, causing

the average employment to generally exist in the informal sector, namely rice field farmers and gardens although in minimal numbers there are in the formal and non-formal sectors. Such as ASN, traders, drivers, handymen, shop workers and others. So it is not surprising that the expanse of rice fields is filled with mothers every day. Likewise the trade sector, for example in traditional people’s markets as well as in general who sell hawkers and street vendors such as in Padangsidempuan and local people’s markets in sub-districts are also dominated by women who are street vendors in the area for women who work as street vendors who move from one week to another with a rolling system every week.

There are many factors that cause a housewife to be *marrengge-rengge*, namely: a). Lack of income of the husband, b). Husband’s income is not satisfactory, c). The husband does not work because of stroke, d). The husband does not have a sedentary job (casual worker, e). Husband neglects the obligation to provide maintenance.¹³ Although in reality, it can be seen again that those who participate in retail trading in traditional markets are those who are widowed due to the divorce factor or the husband beheading the world.

It is appropriate and felt that there is a term in local culture for families or households that have died, wives or mothers of children are nicknamed “*ittopan api*” this short word has a very deep meaning, the simple meaning is “extinguished fire” means that in the house there is no longer a stove fire or firewood in the kitchen because it is gone, who takes care of the kitchen or no longer thinks about the availability of family food dishes, even further the meaning is that there is no longer life in the house. For a husband called “*magoan halak bagas*” who loses the occupants of the house until it is lonely or even uninhabited for a long time, and his children are “*magoan inang*” without a mother, of course it is like a chick losing its mother here and there without a bow.

¹² Samsudin Samsudin, ‘Responses of Madrasah to Social Change: A Study on Madrasah Aliyah in Bengkulu City’, *Madania: Jurnal Kajian Keislaman* 24, no. 1 (30 June 2020): 83–96, doi:10.29300/madania.v24i1.3225.

¹³ Mujur Pangidoan Siregar and others, ‘Istri Sebagai Pencari Nafkah Utama Pada Keluarga Parrengge-Rengge Di Kecamatan Angkola Muara Tais Kabupaten Tapanuli Selatan Ditinjau Dari Kompilasi Hukum Islam’, *Jurnal Pendidikan Tambusai* 7, no. 2 (2023).

Mother's Responsibility to Realize Self-Esteem for Children

A little has been revealed above, how vital the position of a wife or mother in the household is.¹⁴ In fact, it has become a trigger factor, especially for every housewife who has lost her husband in Angkola terms, "*Matipul Tangga or Hamagoan Tangga*" means a stilt house that has broken stairs or lost its stairs. It means that the household is no longer functioning optimally and is no longer used as a place for community events. Because in Angkola it is famous for the principle of "*Salak-lak sasingkoru, sasanggar saria-ria, saanak do saboru, suang marsada ina*" the meaning is that the community is very compact and bound by kinship of the natolu pretext, so that every house is free to be used for the benefit of the community. Whether it is for the place to eat the guests if there is a traditional party of the neighbors or misfortune to entertain the mourners who come.

The condition of a household that has lost a husband is certainly occupied by wives and orphans who live¹⁵, so such a house is no longer widely used for social purposes. However, in terms of galvanization and fulfillment of basic needs, they are used to being taken over by a widowed mother. And often from such family conditions will emerge a generation that is forward-thinking, has a vision of the future and a burning spirit and a steel mentality.

There is always an outstanding generation that emerges from poor households and even orphaned families left by their fathers because the mother is motivated to encourage children to succeed so that they can achieve success.¹⁶ In this connection, it turns out that it is seen and felt in the pulse of the 3H social life that has its own impetus. 3H are cultural values that permeate the soul of housewives in Angkola so that they are more involved in directly

supporting school children because school is believed to make life dignified.

As is known, the people of Angkola are generally or the majority Muslim.¹⁷ Likewise, religious teachings about the importance of science further strengthen the 3 H principles that have been stated in their outlook on life in Angkola. As explained by Fatahuddin Azis Siregar when interviewed in August 2024, as the dean of the Faculty of Sharia and Professor of Law UIN Syahada Padangsidimpuan, he said that the values of local cultural customs and Islamic teachings have been integrated in shaping the character and lifestyle of the people in Angkola. Just like the comment of traditional leader Tajuddin Dalimunthe, "*hombar do adat dohot religion di lifeta*" means that customs and religion have been integrated into the system of life.

It is proven after being traced that the passion for learning of children of simple families and those raised by widowed mothers has succeeded in carving out brilliant achievements. Mrs. Roslanna Harahap is a woman who has been left by her husband in 1998, with 4 children, domiciled in Bargottopong village, with the condition that the first child is still in junior high school grade VII at that time with 3 children, 2 in elementary school and one kindergarten age, her daily job is a farmer with rice field ownership that is not enough for household needs so she has to become a farmer who cultivates other people's land and odd jobs according to vacancies and opportunities, Such as cleaning oil palm plantations, fields, etc. However, by the power of Allah, my first child is currently working at PTP VII Bahjambi-Siantar, because he has excelled from high school and has always received aid funds, until he became a student at the University of Brawijaya-Malang at the Faculty of Agriculture.

Bidikmisi and as soon as he graduated, he immediately applied for a job and graduated as an employee.¹⁸ Likewise, his brothers are always

¹⁴ Muhamad Hasan Sebyar, 'The Role of Women in Improving Well-Being Family Perspective Maqashid Syaria', *Hukum Islam* 21, no. 2 (2021): 186–204.

¹⁵ Baihaqi, 'Upaya Guru Madrasah Dalam Membentuk Kedisiplinan Pelajar Di Madrasah Aliyah Swasta Amaliyah Tanjung Tiga', *Nusantara Education* 1, no. 1 (14 December 2022): 1–9.

¹⁶ Manpan Drajat and Mohd Roslan Mohd Nor, 'The Models of Character and Akhlaq Education for Special Needs Children in An Inclusion School', *Madania: Jurnal Kajian Keislaman* 24, no. 1 (30 June 2020): 1–16, doi:10.29300/madania.v24i1.2956.

¹⁷ Yusi Tasika and Giyarsi, 'The Effectiveness of the Discussion Method to Increase Students' Understanding and Activeness in Islamic Religious Education Subjects', *Nusantara Education* 1, no. 1 (15 December 2022): 81–93.

¹⁸ Dwi Harmani Astuti, Amin Fauzi, and Samsuruhuda H, 'Efektivitas Program Beasiswa Bidikmisi di Universitas Negeri Surabaya', *Didaktis: Jurnal Pendidikan dan Ilmu Pengetahuan* 19, no. 3 (31 October 2019), doi:10.30651/didaktis.v19i3.3586.

motivated by both me and his brother and currently 1 of them has worked in Medan, graduated from USU Bachelor of Computer Engineering and the other one has completed his studies at UIN Padangsidempuan in the PGMI department and they got Bidikmisi because they are indeed outstanding and my son is still at MAN 1 Padangsidempuan who is just waiting for the final exam period for the next university. When this 57-year-old mother was interviewed about what makes her son so smooth in preparing for the future, she replied *“nami au namabalu dohot my son na orphan, au must be persistent dohot mandoa can help sian god, onma utotorkon tu my son anso bisuk marsiajar let alone bahat do government assistance in school fees tu namarprestasi, adong smart card tu nasikola, adong Bidikmisi nalecture, aanaimportant daganak is ready to fight, siani maiya amang can hamu mangolustum hamu marhagabeau stump marhasangapon”*.

Roughly the meaning is; With a family situation like this, it is a very extraordinary motivation for me to make a living and my children really study and must be able to achieve academic achievements, let alone want to get government assistance funds and facilities for the outstanding generation. And this mother instills the principle of life above the limited situations that occur so that her child's enthusiasm for learning burns. And with that path, there is hope that they have a glorious future. This is what happens in this family.

There are not a few people in Angkola like this. As traced in the areas of Sitappa, Sigalangan and Pintu Padang Villages. Like Mrs. Reniati Lubis in Pintu Padang, the condition of the household left by her husband, has two children, her father died when her child was in high school in grade 1 and her brother at Madrasah Tsanawiyah Pesantren Al-Ansor was in grade 1 four years ago, they are classified as orphans, with the condition of a mother who is one-handed. This mother in facing life needs the needs of housing and school fees as a rice farmer as well as on weekdays and morning people's markets around Angkola Jae, in Sigalangan full until noon, even to Poken Pagi Pijor Koling, and Muara Tais until 9 o'clock. So they can work in rice fields and vegetable gardens to be sold in addition to other materials bought wholesale to be retailed,

finally covering the needs of the house and school children's expenses.

When asked, what are the hopes and aspirations for the mother's two children? He firmly explained that both must be useful human beings, have jobs and be ready to face life by realizing welfare. Let me be like this, day and night do not stop praying and try if their future is bright. The mother, who has been widowed for four years, her first child has been studying in the first year at Andalas University in the Department of Pharmacy as an envoy (jalus SNPTN-invite) from Pintu Padang State High School and receives Bidikmisi fees and follows her sister who is currently in the 2nd grade of the Aliyah level or the fifth grade of the Islamic boarding school. His mother expressed her hope for him to become an expert in religious sciences and study in Egypt, like other students from his Islamic boarding school. For her, education is the primary means to ensure a better future and dignity in life, especially for families like theirs.

From various expressions and statements from many housewives interviewed, a provisional conclusion (follow-up research) can be drawn that sending children to school is like saving or installments as a future asset. When children succeed, they will become easily employed and able to adapt so that they exist in their lives. Because in sending children to school, although it costs money, it can be paid in installments. Moreover, there is a state policy for them to achieve generations such as KIP scholarships, Bidikmisi, scholarships for students and outstanding students, from Bazis and other institutions. Research proves that this scholarship has a great effect on children's achievement. The key is the child's ability to read and take advantage of the opportunities that exist. Especially the family as mentioned above in the situation of orphans and with only the mother alone in charge is a motivation in itself to awaken the child's enthusiasm for learning, because that is the only long opportunity available. So not a few generations in Angkola take advantage of this. It is almost equally true that the figure of a father who does not have a father can trigger the spirit of life and is far different if the figure of the mother who first dies or is divorced and then the child is with the

responsibility of the father, then it is not uncommon to become a source of problems.

Mrs. Rohaya as a Counselling Guidance (BK) teacher at MAN 1 Padangsidempuan, when asked about her experience in guiding students, the broken home family made the child messy. Moreover, the figure of a mother missing from home will disrupt the child's life. It is recorded that no less than 50% of students have cases that are a factor in a household environment that is uncomfortable for children. From the categories, mothers who died, divorced, parental delinquency, and irresponsibility. When pursued about orphans, this mother explained that if she lives with her mother, they are generally comfortable because her mother steadfastly raises and protects and the child picks her up so that she finds her identity, so that she is obedient and affectionate with her mother and applies a disciplined life, is honest, knows herself and really learns because with that they hope to achieve a brilliant life in the future, in line with the research of Fitri April Yanti et al¹⁹ that orphans are easier to direct and more creative in preparing themselves for future formal schools such as saving, learning with discipline, and planning for future schools.²⁰ Moreover, children like this always have attention from wealthy groups and often get compensation from others in addition to taking advantage of other facilities.²¹

Not only orphans or orphans who have a serious lifestyle or way of life like the cases in Angkola, of course, families with limited and underprivileged families have even succeeded in preparing their children to have a glorious future and achieve quality of life that has received *Hamoraon*, *Hagabeon* and *Hasangapon*, and live a successful life so that they are able to raise the status of their families. Kombes Pol. Parluatan Siregar, a figure who succeeded in becoming the South Tapanuli Police Chief in 2019, is a very limited family child, but has dreamed of becoming a marathon runner since his childhood,

besides not having the cost to buy a vehicle or take public transportation to and from school, but with a determined determination since junior high school from the village where he lives in Joring Angkola Julu he walked and ran a marathon around 5 km to school after dawn and so The return was taken on foot and marathon, so that in addition to improving himself, he managed to become the leading runner who holds the 1,500 m record at the 1993 SEA Games in Singapore and the 3000 m in Manila.

His life attitude and excellent physical condition smoothed him into being accepted as a Police Officer until he had a very good career. The benefit is not only to increase the family's *derajar*, besides the State, he was able to establish a Teaching Foundation for Elementary to Vocational Schools which he is now studying to submit to the state to become the location of junior high school and high school education institutions 10 to the City Government because later his village became part of the City after there was a program to expand the regional autonomy period.²² The secret behind the growth of his fighting spirit lies in the figure of his mother, who always encourages him and faithfully prepares a lunchbox with a duck egg every morning for breakfast before class, and consistently provides solutions whenever he needs financial support for his studies.²³

Many people like this appear in the Angkola community, not a few of them during their school days quite a lot of suffering and various life problems both about poverty, being left by their father to become an orphan and various factors in life dynamics. Let's say others such as Ir. Alidip, the son of a Sigalangan farmer, who was once an employee at the central Ministry of Agriculture and had studied hard at Bogor Agriculture, Jolak Dalimunthe, SE who was an orphan, the son of a farmer mother who was very discerning and was able to open her child's inner eyes to continue her studies to become an

¹⁹ Fitri April Yanti and others, 'Peningkatan Motivasi Pada Anak Yatim Piatu Untuk Mengikuti Jenjang Pendidikan Formal', *Jurnal Abdimas LITPAM* 3, no. 1 (2021).

²⁰ Adinda Sri Wulandari et al., 'Pendidikan Karakter di Siswa Sekolah Dasar', *JURNAL SARAWETA* 2, no. 1 (17 April 2024): 86–96.

²¹ Ramli Rasyid et al., 'Pentingnya Pendidikan Karakter Dalam Dunia Pendidikan', *Jurnal Basicedu* 8, no. 2 (27 April 2024): 1278–85, doi:10.31004/basicedu.v8i2.7355.

²² Hanafiah Hanafiah et al., 'Pengembangan Pendidikan Karakter Di Sekolah Dasar: Analisis Peran Guru Dan Kurikulum', *Academy of Education Journal* 15, no. 1 (27 April 2024): 939–47, doi:10.47200/aoej.v15i1.2340.

²³ Desi Meldayani and Siti Quratul Ain, 'Pembinaan Nilai Pendidikan Karakter Siswa Melalui Kegiatan Pramuka Di Sekolah Dasar', *Aulad: Journal on Early Childhood* 7, no. 1 (23 January 2024): 62–69, doi:10.31004/aulad.v7i1.586.

employee with a position in echelon II at the central Ministry of Social Affairs, she graduated from UI Economics, including Sarbaini, SE who was born to a mother who graduated from Tawalib Putri Pandang Panjang College until she occupied the Head of the Tax Office in DKI which has an office in Senen is also the child of a poor person from Sitampa village, but with a mother who is gentle and very good at giving encouragement, after high school in Padangsidempuan has moved to Jakarta to enter STAN.

In the academic world, there is the figure of Prof. Dr. Sofyan Safri Harahap M.Sc, a child born into a farming family with all its limitations, thanks to the help of his family through his mother who encouraged him to help sell groceries at his aunt's place who had no descendants, was helped to finish junior high school in Angkola then continued his education at SMEA Negeri Padangsidempuan with a scholarship until he went to college at USU then his Masters and Doctorate in Australia with a full scholarship who was once a lecturer at FE USU and was transferred by stopping being a civil servant, namely to Tri Sakti University because he was appointed as the person who initiated the development of Islamic Banking in Indonesia through ICMI formed by Prof. Habibi. They became village children who had noble principles and ideals because they were driven by the situation and desire, especially a mother who stood firmly behind them, giving them encouragement and opening their eyes to life so that they could realize life in *Hagabeon*, *Hamoraon* and *Hasangapon*, and could successfully carve out a life that could not only raise the status of their family, but also the community in the region because they succeeded in selling various central programs to be implemented in the region, starting from the agricultural sector, social assistance to community economic development.²⁴

Why do women or mothers in Angkola care so much about the continuation of their children's future so that they get happiness in life? There are many factors that have crystallized to make them in such a position. Including:

²⁴ Ach Baidowi, 'Penanaman Karakter Pada Siswa Melalui Kegiatan Intrakurikuler Dan Ekstrakurikuler Di Sekolah Dasar Terpadu Islam', *EDUCARE: Journal of Primary Education* 1, no. 3 (23 December 2020): 303–22, doi:10.35719/educare.v1i3.31.

Cultural Factor, in Angkola society, if a woman wants to be married, there must be a bond of promise in front of community leaders consisting of *dalihan natolu* and the elder party as well as the holder of customary power (*raja-oppui sian bagas godang*). The woman is given a "tuhor"- "boli" (dowry) of a certain amount of money or valuable property as a hold for the woman and it becomes her own property. So a woman who has been married will automatically become part and responsibility of her husband's family. And culturally, he does not carelessly go back and forth to the house of "mora" (his father) and abstain from returning home by himself even though he faces many problems in life unless he is out of bounds. With such a psychological condition, the woman must participate in thinking and working hard so that her life is successful in her husband's family, one of the indicators is the success of the offspring to have the capital to realize self-esteem, namely *Hagabeon*, *Hamoraon* and *Hasangapon*. Moreover, they are classified as "boru ni raja", namely the descendants of the king, abstaining from news of problems in the household. Causing wives not only to be housewives but also to become workers both in the household environment to the rice fields and fields, causing women's time to be all for household affairs. Wives in Angkola if the native women of the Angkola tribe are not obtained, only have the status of housewives. But becoming a dual role even involves her capacity and nature as a woman, especially if she has been abandoned by her husband whether he dies or divorces. In Lilis Handayani's research in Aceh,²⁵ Although there are two models of cooperation between husband and wife in the matter of alimony, namely partnership and willingness, as in the case of Angkola and Aceh Tamiang, which is almost the same, namely because there is no real limit in the division of labor, It is always the wife who bears the greatest burden, sustained by patience, trust in God, and a sense of shame that prevents her from causing conflict.

²⁵ Lilis Handayani, 'Peran Istri Sebagai Pencari Nafkah Utama Dalam Perspektif Hukum Islam', *Primer Jurnal Ilmiah Multidisiplin* 1, no. 1 (2023).

Education Factor, it must be admitted that rural women, especially in Angkola, have limited education. Generally, they are educated at the high school level and below. It does not mean that there are not many who go to college and have a career, but those who are highly educated generally take roles in the formal sector, namely as midwives, nurses, teachers, other civil servants and are involved in the world of commerce and of course gender relations at this level will be different in form. However, in general, whether women have careers or not, the phenomenon of gender bias and placing men or humans in superiority besides being supported by culture, understanding among those who are educated also remains biased. Including the interpretation of religious teachings is dominated by Patriarchal Interpretation.²⁶ This is exacerbated by the lack of efforts to enlighten about gender relations and the strict line of responsibility as a husband or wife, both domestic work in the household environment and the public sector outside the home. In fact, many feminist movements have concluded that it is the most dominant religious teachings as the main source of gender bias, as explained by Saied Reza Amelia.²⁷ What is certain is that apart from the theory of gender, wives in Angkola are very responsible in providing for their children to encourage them to be educated because housewives feel very well the existence of being left behind in the field of education and aspects to achieve success in life with a degree of self-esteem, namely the lifestyle in *Hagabeon*, *Hamoraon* and *Hasangapon*.

Conclusion

This study demonstrates that mothers play a central role in implementing the 3H philosophy—*Hamoraon* (wealth), *Hagabeon* (lineage), and *Hasangapon* (honor)—in shaping the character of Batak Angkola Muslim families. As custodians of cultural and religious values, mothers serve not only as household managers but also as key agents in promoting their children's success, particularly

through education. In a society guided by the *Dalihan Na Tolu* system, the maternal role becomes even more significant, especially when families encounter economic hardships or the absence of a father figure. Through hard work, resilience, and prayer, Angkola housewives can motivate their children to excel despite various limitations.

This role is further reinforced by the integration of Islamic values with the 3H philosophy, positioning education as the primary pathway to achieving family dignity and honor. Cultural and educational factors are thus critical in determining the successful transmission of these values. Although many mothers in Angkola have limited formal education, their strong commitment to their children's academic advancement reflects the importance of education to realize the ideals of *Hamoraon*, *Hagabeon*, and *Hasangapon*.

The study concludes that the 3H philosophy remains relevant in contemporary Angkola society, though it has evolved in response to modern challenges. Mothers, as agents of transformation within the family, play a vital role in sustaining and adapting these cultural values to present-day realities. Academically, this research contributes to a deeper understanding of the intersection between culture, education, and women's roles in indigenous Muslim communities. It also offers insights for efforts to preserve local cultural values that promote strong family character in the context of social change.

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²⁶ Russel L.M and others, *Perempuan Dan Tafsir Kitab Suci* (Yogyakarta: Kanisius, 1998).

²⁷ Ali Hosein Hakeem and others, *Islam and Feminism: Theory, Modelling and Application*, trans. Membela Perempuan (Jakarta: Al-Huda, 2005).

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