

Exploring Batak Toba Local Wisdom Through Oral Literature in Optimizing Curriculum Merdeka Belajar

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Abstract. The consistent implementation of the independent learning curriculum in Indonesia is a major challenge for education today. The Merdeka Belajar Curriculum needs to be flexible and adaptable to local needs, culture, and environment, considering the country's cultural diversity. By doing so, it can provide each school with the freedom to adjust learning to suit its context. To achieve this, the Batak Toba local wisdom can be utilized to provide a rich cultural context in the independent learning curriculum, incorporating cultural values, traditions, and local history in learning. This approach can help strengthen students' identity, instill a sense of pride in their cultural heritage, and make learning more relevant to their daily lives. Oral literature is one of the appropriate means to strengthen and preserve culture. Therefore, the use of oral literature as part of the Toba Batak local wisdom in the Merdeka Belajar Curriculum can provide a space for students to understand, appreciate, and absorb their cultural value. Indeed, by utilizing Batak Toba's local wisdom through oral literature, the Kurikulum Merdeka Belajar becomes more diverse, and inclusive, and provides opportunities for a more holistic learning approach that is culturally relevant.

Keywords: Batak Toba Local Wisdom, Oral Literature, Curriculum Merdeka Belajar.

1 Introduction

The opening of wider communication flows in the current era of globalization should help character education related to moral values and positive character. However, the flow of too much information makes it difficult for students to sort out the correct and useful information. In addition, the rapid flow of communication can also bring greater influence of foreign cultures in daily life. This can affect character education by bringing different values and certainly contradicting local values in Indonesia.

Indonesia is a country with a diverse range of cultures and traditions. Each region has its unique language, customs, art, and literature, all of which contain noble values. These values, also known as local knowledge or local wisdom, are a vital part of Indonesian society and can be used to improve education. Currently, our educational practices are too focused on Western ideals, but by incorporating the values of the archipelago, students can gain a deeper understanding of the world around them. Because these values are already reflected in their daily lives, students don't need to imagine how they might apply them in real-world situations. [1].

The importance of local wisdom is at risk of being lost due to the increasing influence of foreign cultures on younger generations. This is a concerning trend as young people should be the ones to preserve and uphold their cultural values. To address this issue, efforts must be made to strengthen the appreciation and understanding of local wisdom among the younger generation. This will help to ensure that the cultural heritage of Indonesia is sustained for future generations to come [2].

According to Hardiyanti and Marhani[3], local wisdom is a product of past culture that should continue to be used as a guide to life. This is because the local values within it are considered universal and provide great contributions to the lives of its followers. Local wisdom, also known as local knowledge, has various positive functions and roles. It reinforces the foundation of national identity, serves as a filter against foreign cultures, and provides guidance and inspiration for the nation's noble values.

Indonesian society is known for its rich local wisdom and values and the Pancasila ideology that promotes national identity. However, it appears that not all citizens, especially children, fully appreciate or embrace these values in terms of art, language, local food, traditional clothing, and noble values. In fact, according to Mimin's [4] opinion, the fading of local or cultural wisdom is a problem that is apparent in Indonesian children in this era of globalization. Some of the phenomena that can be observed include 1) Children preferring modern games related to gadgets over traditional games; 2) Children opting for fast food and drinks such as hot dogs and burgers instead of local food or snacks; 3) Children showing more interest in Korean and western pop music than traditional music; 4) Westernized clothing styles being seen as cool and fashionable, and 5) Noble values related to God, nature, and others gradually becoming weak.

Hadi et al., [3] said that along with the progress of the times, culture or local wisdom and its values are no longer favored by children today. Many cultures in the regions are extinct and disappear because there is no longer a young generation to preserve them. Even the deviant behavior of students who do not have character also occurs due to the lack of implementation of education based on local wisdom values by less innovative schools that only focus on technicalities. In line with the above opinion, Annisa et al. [5] also argue that bad phenomena related to character also occur in early childhood such as bullying behavior. Even the many cases of brawls between students, cyberbullying, violence, and even sexual harassment in children are the result of the weak character of the nation.

Based on the above, there is a need for action to strengthen cultural filters. This is so that globalization does not harm the existence of the nation's existing cultural values. Moral degradation is one of the negative impacts caused by globalization. The birth of attitudes of individualism, materialism, pragmatism, and hedonism in the lives of Indonesian people is a form of moral degradation. People seem to forget the existing noble cultural values that have characterized Indonesia since ancient times. Based on the background description that has been presented, the purpose of this study is to provide an overview to education stakeholders about the need to explore the local wisdom of the Batak Toba with oral literature and strategic efforts in optimizing the independent learning curriculum through oral literature.

2 Research Method

This research uses a qualitative approach of the literature study type, which describes and describes the importance of exploring Batak toba local wisdom through oral literature in optimizing the independent learning curriculum. Literature studies relate to the study of concepts and other references related to culture, values, and norms that develop in the social situation under study through various sources such as books, journals, articles, and previous researchers[6]. The object of this research is the local wisdom values of Batak toba oral literature. Data collection related to local wisdom values in Batak toba oral literature is carried out through various data sources, including books, proceedings articles, and research articles that have been published in national journals and accredited national journals and international journals and accredited international journals. In general, this research was conducted in several stages, namely: the data collection stage, data reduction stage, data presentation stage, and conclusion drawing stage.

3 Results and Discussion

3.1 The Importance Of Exploring Toba Batak Local Wisdom In Oral Literature

Local wisdom as the cultural wealth of a region has moral values, and knowledge and is a source of contextual knowledge. The value is born from the community in many varieties such as customary rules that become unwritten rules that are still obeyed together. Local wisdom is a local cultural value that can be utilized to regulate the order of community life wisely or wisely. Local wisdom forms a society with characteristics that are unique to a region so that it can be distinguished from people from other regions.

Rahmatih et al.[7] explained that local wisdom in Indonesia developed from the existence of around 633 tribes spread heterogeneously with high diversity which formed a multiculturalist society. Local wisdom is one way to realize national unity through a multiculturalist society. Communities with local wisdom prioritize the principle of equality, respect differences and uphold cultural values. Based on this statement, it can be seen that local wisdom plays a role in building relationships between communities in an area. This can be realized through rituals, traditional ceremonies, communal activities, and even in oral literature that strengthen the bonds between citizens in a region.

One form of ethnic diversity in Indonesia is the Toba Batak tribe. Batak Toba is one of six Batak subethnic groups, namely, Batak Karo, Batak Simalungun, Batak Angkola, Batak Mandailing, and Batak Pakpak. The Batak tribe has a complete cultural wealth in organizing its life. This can be seen from the existence of its own writing and language with a very complete vocabulary, as well as its distinctive and specific customs that are different from other ethnic groups.

Talking about the Toba Batak community will not be separated from the foundation of the philosophy of life, namely Dalihan Na Tolu. Dalihan means a furnace made of stone, Na means yang and Tolu means three. Thus, Dalihan Na Tolu can be interpreted as a furnace consisting of three stones. In addition, the selection of the furnace is because the Toba Batak community always cooks food using three stoves, so that a pot can be placed in balance on it. Philosophically, the three stoves are likened to balancing people's lives in order to remain harmonious. Therefore, if realized, a person will organize himself in the form of Dalihan Na Tolu. Symbolically, the three stones are the hula-hula (wife giver), boru (wife receiver), and dongan sabutuha (fellow citizens). These three elements of Dalihan Na Tolu each have

personalities and self-esteem of rights and obligations as executors of responsibilities in their positions at a time[8].

Based on this description, *dalihan na tolu* plays an important role in strengthening a sense of unity, togetherness, and solidarity among the Toba Batak community. In addition, *dalihan na tolu* regulates behavior and social interaction in Toba Batak society. This helps in maintaining peace, overcoming conflict, and upholding the norms and values recognized in society. Thus, *Dalihan na Tolu* is not just a social structure, but also the foundation of daily life and morality in Toba Batak society. It plays a vital role in maintaining social harmony, building strong relationships, and preserving cultural heritage and traditional values.

Despite having a good social and cultural function in maintaining the solidarity of the Toba Batak kinship, *Dalihan Na Tolu* faces challenges due to the progress of the times. There is a current trend that the values of *Dalihan Na Tolu* are starting to fade, especially among young people who are overseas even in *bonapasogit*. Extensive socialization and the influence of current trends diminish their participation in every implementation of *Dalihan Na Tolu*. The results of research by Cipto Duwi Priyono and Izuddinsyah Siregar found that there has been a decline in the traditional values of *Dalihan Na Tolu* in adolescents in *Padangsidempuan*. They no longer fully recognize the concept of values in the philosophy such as respect for parents, respect for others, and polite speech [8].

Dalihan Na Tolu is a philosophy that has a set of norms to regulate the order of the people who believe in the philosophy[9]. This means that the main function seen from *Dalihan Na Tolu* is actually part of social control over individual and group behavior in social life. Interactions with various parties including technological interference often encourage the emergence of attitudes and actions outside the boundaries of the norm. This is a real consequence that must be faced in today's global era. In addition to producing positive values, it can affect social attitudes and behaviors that lead to the negative side. This then encourages the need for social control of the behavior of young people, especially in the era of digital society [10]. Social control is part of social control [11] which is vital. Social control has the function of preventing and minimizing the risk of deviant behavior [12] and controlling negative actions, especially for the younger generation.

Based on the explanation above, it can be concluded that *dalihan na tolu* in Batak Toba society is largely a regulation of norms, conflict resolution, morality development, and the use of proportional social punishment. So *Dalihan na Tolu* plays an important role in helping maintain social stability, harmony, and unity in Toba Batak society.

Oral literature in a society unwittingly brings with it the culture, and customs that it adheres to and if preserved will have a positive impact on the next generation. Oral literature is one of the results of social interaction so it can be a medium for conveying messages. Oral literature that lives in a society usually contains the reality of the community's own life and represents good and effective thoughts to be conveyed to the next generation. Oral literature is a cultural heritage that describes the past but also mentions new things (by social issues), therefore oral literature is also called living fossils [9].

Muji [13] explains eight functions of oral literature, including: (1) as a projection system, (2) cultural validation, (3) as a means of enforcing the enactment of social norms and

as a means of social control, (4) as an educational tool for children, (5) to provide a way that is justified by society so that he can be superior to others, (6) to provide a way for someone who is justified by society, so that he can reproach others, (7) as a tool to protest injustice in society, and (8) to escape the crush of daily life as mere entertainment.

Furthermore, Wellek & Warren [14] explain that in society, literature has 5 functions including 1) Recreative function. Literature functions as a means of entertainment for society because it contains elements of beauty. 2) Didactic function. Literature has a teaching function because it is educational and contains elements of goodness and truth. 3) Aesthetic function. Literature has elements and values of beauty for its readers. 4) Morality function. Literature contains moral values that explain what is good and bad, right and wrong. 5) Religious function. Literature is able to provide religious messages for its readers. In this case, literature is seen as a social institution that uses the medium of language. Literature has a social function or 'benefit' that is not entirely private. Thus, the problems of literary studies imply or are social problems: problems of tradition, conventions, norms, genres, symbols, and myths/irrational beliefs.

From these two opinions, it can be observed that according to Muji, oral literature has eight diverse functions, including cultural validation, social control, education, and as a tool for protest and entertainment. On the other hand, according to Wellek and Warren, oral literature has five main functions in society, including recreative, didactic, aesthetic, moral, and religious. They describe oral literature as a social institution that uses the medium of language and highlight that issues in the study of literature are social issues, including traditions, norms, genres, symbols, and myths. Both Muji, Wellek, and Warren agree that oral literature is not just for personal satisfaction, but also has a wide social impact in maintaining traditions, conveying moral messages, and playing an important role in the structure and values of society.

Oral literature reflects the culture, traditions, and values of a society that are passed down orally from generation to generation. Oral literature generally contains stories, tales, legends or songs that reflect cultural values, morality, and traditional wisdom. Through these stories, the local wisdom of a society is reflected in the messages conveyed to future generations. In addition, oral literature acts as a tool to maintain the traditions and cultural heritage of a region. Through folklore (*turi-turian*), pantun or proverbs (*umpasa*), oral literature maintains an oral heritage that contains information about history, customs, myths, and other local wisdom. Oral literature also helps revitalize a community's cultural identity. Typical stories, traditional songs, or oral poetry become part of the identity of a community group that preserves their local wisdom. Oral literature even serves as a place to store traditional knowledge, such as agricultural skills, traditional medicine, how to utilize natural resources, and other local knowledge that is part of local wisdom.

3.2 Strategic Efforts In Optimizing The Independent Learning Curriculum Through Toba Batak Local Wisdom Containing Oral Literature

Over a long period of time, Indonesia has been faced with a learning crisis that has had a serious impact on its education system. This has resulted in significant differences in the quality of education in different regions. In addition, disparities in education equity remain a major challenge in Indonesia, especially in certain regions and among various social groups. To overcome these challenges, comprehensive changes are needed to improve the quality of teachers and principals, who are key factors in transforming learning. Through the Merdeka

Belajar program, the government has formulated two important tools, namely an independent curriculum and an independent teaching platform, to support and restore this teaching-learning process, initiated by the Ministry of Research, Technology and Higher Education (Kemendikbudristek).

Merdeka Curriculum was designed as a response to the backwardness in literacy and numeracy. This curriculum plan aims to offer a solution for curriculum improvement with a phased approach that can be adjusted to the level of readiness of each school. Starting the 2021/2022 school year, Merdeka Curriculum has been implemented in around 2,500 schools, including the Mobilizing Schools Program (PSP) and around 901 SMK as Centers of Excellence (SMK PK), as part of a renewal effort in education that adopts a new paradigm. This curriculum applies to the basic education level, starting from TK-B, SDLB grade I and IV, SMP and SMPLB grade VII, to SMA, SMALB, and SMK grade X. In the 2022/2023 school year, each educational unit will have the freedom to determine and adjust the implementation of the Merdeka Curriculum according to their respective readiness, starting from TK-B, grades I, IV, VII, to X. To prepare for the implementation of the Merdeka Curriculum, the government provides a questionnaire as an evaluation tool that helps education units assess the level of readiness and implementation of this curriculum [15].

According to the Merdeka Curriculum, education units have three options to choose from regarding the implementation of the Merdeka Curriculum for learning in the 2022/2023 school year. First, it can implement some of the principles of the Merdeka Curriculum without completely eliminating those that have existed before. Second, the option is to implement the Merdeka Curriculum by using teaching materials that are already available. Third, another option is to implement the Independent Curriculum by developing various teaching materials independently.

The Merdeka Curriculum has several advantages which include aspects of simplicity and depth of material. In the Merdeka Curriculum, emphasis is placed on essential knowledge and the development of students' abilities according to their developmental stages. Learning is directed to be more in-depth, meaningful, unhurried, and fun.

The second advantage lies in its freer nature. For example, at the high school level, there is no more specialization program, students can choose subjects according to their interests and aspirations, as well as according to their talents. For teachers, in the teaching process, they can organize learning according to the evaluation of student progress and development. For schools, Merdeka Curriculum provides autonomy in curriculum development and management, as well as teaching and learning processes that are tailored to the characteristics and needs of students in each education unit.

The third advantage is higher relevance and interactivity. In this case, learning is mostly done through projects, providing opportunities for students to actively explore, explore, and describe actual issues such as the environment, circular economy, sanitation, and others, with the aim of developing critical thinking, caring, and complex problem solving skills as part of character and competency development in accordance with the Pancasila Learner Profile.

In order to strengthen the Merdeka Curriculum, it is necessary to understand that the advantages contained in it, such as the simplicity and depth of the material, freedom in the choice

of subjects, and a more relevant and interactive learning approach, can provide a strong foundation for introducing oral literature as an integral part of the educational process.

The simplicity and depth of material in the Merdeka Curriculum allows for a deeper introduction to stories, tales, and local wisdom that are often reflected in oral literature. The emphasis on essential knowledge is in line with efforts to maintain and convey cultural values through oral literature to students.

Students' freedom to choose subjects that suit their interests, aspirations and talents can be an opportunity to introduce oral literature as one of the options. This could increase their appreciation of local cultural heritage and motivate them to delve deeper into oral literature.

A more relevant and interactive approach to learning, through projects that explore current issues, allows students to understand and present stories from oral literature that are relevant to the current context. This helps in honing critical thinking skills, awareness of cultural values, as well as solving complex problems contained in the stories.

By integrating oral literature with the strengths of the Merdeka Curriculum, we not only provide more holistic and diverse learning, but also pay tribute to local cultural heritage, strengthen student identity, and stimulate curiosity and love for traditional values reflected in oral literature.

The integration of oral literature in the Merdeka Curriculum also has an important role in shaping students' morals. Oral literature often conveys moral messages, ethical values, and life lessons contained in its stories. In learning, the use of oral literature is not only about telling stories but also introducing the moral values contained in them.

By exploring oral literature, students not only learn about history and culture but are also guided to understand values such as honesty, courage, loyalty and cooperation through the stories told. This provides an opportunity for students to reflect on and internalize these moral messages in their daily lives.

Furthermore, oral literature helps hone students' ability to distinguish between right and wrong actions and develop a deep understanding of the consequences of each action. Oral literature often presents scenarios and stories that show the consequences of good and bad actions, providing concrete examples that can provide powerful moral lessons for students.

Thus, the integration of oral literature in the Merdeka Curriculum not only enhances students' understanding of cultural values but also makes a significant contribution to the formation of their moral character, guiding them towards better attitudes and behaviors in everyday life.

Based on the explanation above, it is very important to optimize the independent learning curriculum through the local wisdom of the Toba Batak with oral literature. There are several strategic efforts that can be made to integrate local wisdom with oral literature into the Merdeka Belajar Curriculum:

1. **Efforts to collect and document Toba Batak's oral literature.** In this case, we need to collect folklore, traditional songs, fairy tales, and other oral literature that is part of the

wealth of Toba Batak's oral literature. This oral literature must be well documented to be used as a source of learning materials.

2. **Teaching Module Development.** In this case, we need to design modules or teaching materials that feature elements of Toba Batak's oral literature. This material can be integrated into various subjects, be it local history, language, art, or even science and math, according to the independent learning curriculum.
3. **Teacher training and competency development.** Provide training to teachers on the importance and effective ways of integrating oral literature into learning. This includes an in-depth understanding of traditional stories as well as delivery methods that appeal to students.
4. **Collaboration with cultural figures and local communities.** This involves cultural figures, culturalists, or community members who are experts in Toba Batak oral literature to share their knowledge and experience directly with teachers and students.
5. **Utilization of Educational Technology.** In this case, we need to create digital content that presents oral literature stories in interesting formats, such as audiovisuals, animations, or interactive applications, to make them more accessible and attractive to students.
6. **Organization of extracurricular activities.** In this case, as a person who plays a direct role in education, it is necessary to encourage the establishment of oral literature groups or extracurricular activities related to Toba Batak culture, such as theater or oral literature reading groups, to deepen students' understanding of local cultural heritage.
7. **Cultural Performances and Workshops.** In this case, all education stakeholders must support organizing performances, literary performances, or workshops featuring Toba Batak's oral literature stories as a means to explore, understand, and appreciate this cultural wealth.

With these strategic efforts, it is hoped that Toba Batak's oral literature can become an integral part of the teaching and learning process in the Merdeka Curriculum, enrich students' learning experiences, and preserve and introduce the rich cultural heritage to the younger generation. Thus, Toba Batak's local wisdom can provide a rich cultural context in the independent learning curriculum by incorporating cultural values, traditions, and local history in learning so that it can strengthen students' identity, build pride in their cultural heritage, and make learning more relevant to their daily lives. Oral literature is one of the right tools to strengthen and preserve culture. The utilization of oral literature as one of the local wisdom of the Batak Toba in the independent learning curriculum can provide space for students to understand, appreciate and permeate their own cultural values. In fact, by utilizing Batak toba local wisdom through oral literature, the independent learning curriculum becomes more diverse, and inclusive and provides opportunities for a more holistic learning approach that is culturally relevant.

4. Conclusion

The integration of Toba Batak oral literature in the Merdeka Belajar Curriculum offers great potential to enrich students' educational experience, maintain the richness of local culture, and introduce cultural heritage to future generations. The steps for integrating Toba Batak oral literature in the Merdeka Belajar Curriculum require close collaboration with local communities, continuous training for teachers, creative utilization of technology, relevant extracurricular activities, and the preparation of innovative learning resources. In this way, Toba

Batak's oral literature can become an integral part of the learning process, providing an immersive learning experience and enriching students' understanding of their cultural heritage. To support this idea, it is necessary to conduct more in-depth research into Toba Batak's oral literature materials that have not been well documented. This includes stories, traditional songs, myths, legends, and expressions of local wisdom that exist in the Toba Batak community.

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