

The Influence of Cultural And Christianity Values Toward The Society



Luther Tarigan¹, Pestaria Naibaho², Togap Siringo³

^{1,2}Theology lecturer at IAKN Tarutung, ³Christian Religious Education teacher at SMP N 1 Siempat Nempu Hulu

luthertharigan@yahoo.com¹, pestarian@gmail.com², togapsiringo1991@gmail.com³

Abstract

This study aims to know the improvement of civilization and Christianity values, As the impact of Dr. I.L. Nommensen content of teaching towards the society at Huta Dame as the first village at Tarutung, Indore s ia. Metland of research was descriptive qualitative with the sample of 85 informants, similar with 20 % from 428 populatkin. Data gathering was by depth-interview that was put in tix data display and tix resuk was tahn lated and administered quantâatively which derived from primer data. It was found that there was a significant influence of civilization and Christianity values towards society around wéhin contribution 53.96 & and the other rest 46.03%, were impacted by otlx r variables. It implies that civilization and Christianity values are two important segments that play a main role in nurturing t c society. Both civilization arid Christianity values have a strong function to educate and characterize the society for art sides of life.

Keywords: "ChristianValues", "Religious Education" dan "The Society Lifes"

I. PRELIMINARY

Civilization is human life improvement from time to time in a continuum that tends to have a spending and changing of society style of life. The ascending and changing of society lifestyle is usually well-done for the sake of having a better life. According to Immanuel Kant (2008) characteristic of a culture is that there is a will of humans to do self-teaching, that is why culture should be evaluated to avoid stagnancy. The society which is in progress, is always encountering various problems whilst implicating innovative ideas. Consequently, when the society adopts values of progress, then automatically raise up new problems on the new step which rest the new result and condition. Improvement resulting from findings of research is not only from historic books, science and technology, but also it can be proved from the Holy Bible, Genesis 4: 11 it is started from blacksmith (tukang besi), tent, music, then improved towards ability of creating an ark then to multi-storey building in Babel. In fact, from the beginning, God has been given a mandate to human "A man is the worker by nature". see, (Genesis 1:28). This mandate has been basically taken that humans are a religious, rational and social person within ability to communicate. Those three dimensions are the main key for continuum improvement.

In Tarutung Indonesia, there were many various religions and civilizations, tribes, and principles of life, and all those segments have been changed significantly since Dr. IL. Nommensen as an apostle arrived and nurtured the society in this place. This apostle could be run his job well-done since he was always depended on Holy Spirit leading that he believes in, so that he was able to socialize himself easily to the society around especially having routine communication with King Amandari as the first power-man in Tarutung he stayed exactly at Hutadame village, Tarutung district North Sumatera, Indonesia. From the content of his teaching, it seemed that Bataknese tribe received Holy Bible as the basic and pattern of life that can change other segments of Bataknese tribe to be better such as: cleanliness, health, education, and so forth. as a matter of fact, there were many citizen who were stay still with their bad habitual, they tended were hesitant to move on with new positive issues, especially regarding the content of the apostle Nommensen, for instance :

1. Perception about God
2. Environmental sustainability care-taker
3. Rude-way of speaking

Rooting from such problems, it was important to research how civilization and Christianity values improvement impact Bataknese society in Tarutung, so that the focus of this study was on ; (1) The Impact Of Christianity values towards Bataknese civilization, (2) the impact of cultural socio values on the civilization of the tribe, (3) the impact of coupled Christianity values and cultural social values on Bataknese civilization individually and communally.

II. Values and Christian values

Pepper (2004) values are all those about goodness and badness, so that value is intellectual action regarding with goodness and badness in decision making. Concerning about Christian research, that referring to Jahya Wijaya, values are dealing with "belief, respect and honour, humble, dare, harmony, welfare and simplicity". According to KBBI (Public Indonesian Language dictionary) said that civilization is dealing with smartness. According to Albion (2007) civilization is human ability to control his basic stimuli for the purpose of improving the quality of his life. Whereas, according to Alfred Weber (2012) civilization refers to practical and intellectual knowledge and science, or technical efforts functioning to control nature.

In the Journal of Character Values The Building Human Civilization written by Tenny Sudjatnika Value is closely related to attitude. Value is a disposition which is broader and more natural, takes deeper roots so it is more stable compared to attitude. Value is also considered as a part of individual personality

which can color the personality nation's group or personality. In its relevant context, value becomes the basis of forming human attitude to an issue or problems so with value tends to avoid conflict.

Lorens (2005) Good in his book *The Dictionary of Philosophy* explains that value in English is called value, Latin meaning *valere* useful, capable of something, powerful, applicable, strong. In terms of in terms of value, value is quality a thing that makes it likeable, desirable, useful, or can be an object interests. In terms of terms privilege, value is what is valued, valued highly or valued as a kindness. Opponent of a positive value is "no value" or "negative value". Good will be of value and His opponent (ugly, bad) will becomes a "negative value" or "Worthless". From the point of view Economics meaning the use of the exchange value of objects material.

III. Civilization Society

Humans and culture (culture) have a relationship quite unique. Humans create culture but after culture it is formed, then culture is what ultimately regulates and shapes humans. This human and cultural relationship is a reciprocal and two-way relationship indirectly. This reciprocal relationship is also what is finally providing inevitable tensions in human life. Culture appears as an intermediary which is continuously maintained by its constituents and subsequent generations which the culture inherits. Such culture can also be used to understand religion found in the plains empiricist or religion that appears in formal form which is symptomatically in Public. Religious experience that is there is in the community processed by its adherents from religious sources viz revelation through reasoning.

James A. Lola argues that The development of this popular culture, from time to time, is increasingly unstoppable. Not only offers various kinds of products but also has created a lifestyle of its own. In this case, popular culture has given birth to a new generation in the history of human civilization. It can be concluded that actually popular culture is an 'attitude of mind,' an ideology and methodology in human life in the present to find reality of life. Christianity itself is inseparable from the influence of popular culture. This can be measured in various ways, but the most interesting among them is a shift in ideology and epistemology. Christianity itself is inseparable from the influence of popular culture. This can be measured in various ways, but the most interesting among them is a shift in ideology and epistemology.

For example we read the book of fiqh, then the fiqh is the implementation of the Qur'anic text and the hadiths involve elements of human reasoning and ability. With this religion becomes entrenched or grounded in the midst of society. Religion that appears in its form thus it is related to culture that develops in the place community religion is developing. With thorough understanding of the culture someone will be able to practice the teachings of religion. For example, humans encounter culture of dress, sociability, and so on. Into the product the culture of religion is integrated. In hijab model clothes, kebaya or other can be found in religious experience. Conversely without the existence of cultural elements, then religion will be hard to see the figure clearly.

Laode Monto Bauto believes in the social science education journal Humans are creatures cultured, through human reason can develop culture, as well humans live and depend on culture as a result of his creation. Culture also provides rules for humans in managing the environment with the technology he created. Various kinds of human strength must face natural forces and other powers. Besides that humans need satisfaction both spiritually and material. Most people's culture is influenced by culture which sourced from the community itself. Results the work of society itself gives birth technology or cultural materiality has the main use in protecting themselves to the environment. In action to protect yourself from the natural environment, at the level of human beginners being surrendered and solely acting within limits to protect himself. Different circumstances in complex society, where the level of the culture is higher. Masterpiece is the technology that delivers extensive possibilities to utilize natural products to dominate nature.

IV. Results and Discussion

from data analysis which was put in data display it was found that Christianity values were intellectual activities to prove about the "madness and badness of any agreement or conclusion in the society concerning human life and theoretically was useful for human and impacting civilization, as well. Furthermore, cultural social values are dealing with activities concerning harmony of living in the environment, keeping balance of spiritual life, understanding of own personality so that theoretically impacting the improvement of civilization.

Indicators of Christianity values : believe, humble, dare, happy, harmony, enough, and simple (as variable-x 1). And, indicators of cultural socio consist of: political structure, politics, education, society, and law (as variable-x2).

The amount of population of the research based on the church denomination is as the following:

No	Location	Population
1	HKBP Dame	112
2	GKPI Dame	316
	Jumlah	428

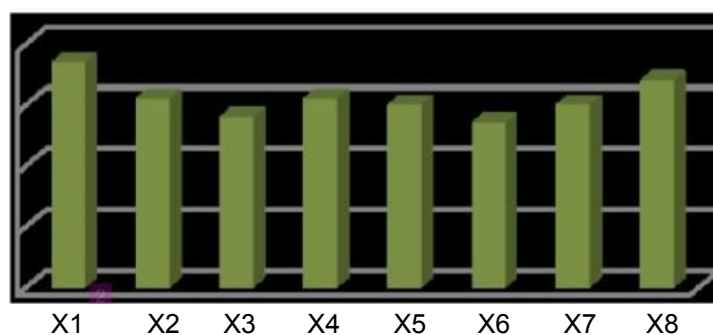
According to Arikunto (2010) if the amount of population more than He suggested taking 15% to 20% as a sample of the study, so 22 families from HKBP Dame and 63 from GKPI Dame, there are 85 families as the sample of the study.

Data gathering was done by observation and distributing questionnaires which were given to the sample in the condition of: religious procession, social party, and meetings of villagers, and even to deepen and enrich the data, triangulation was also taken by the writer. As the result, the gathered data was tabulated and administered, analyzed and doing reduction. To analyze the data, the formula used was Pearson Product Moment formula, to see the coefficient correlation between. Validation of the instrument was using Content Validation, as suggested by Fraenkle & Wallen 2008), content validation is a test to prove whether the representative content is truly represent all the needed material to use, and it should be stated representative and qualified by the expert as the validators. in this case, the validators were the director of PPs Program-IAKN Tarutung, Head of LPPM IAKN Tarutung, with 2 reviewers from this campus.

Findings:

1. Average of Christianity value= 3.180. it means very important
2. Average of belief: 3.106
3. Average of humble: 2.853
4. Average of braveness: 3.103
5. Average of happiness: 3.043
6. Average of needs fulfill: 2.74
7. Average of simplicity: 3.043

It can be figured out as histogram below:



Pic.-1; Histogram of variables

Every head of family was given a set of questionnaires which contained the 3 variables content. During data gathering, the researcher also took field-note to enrich the data. Validity and reliability of the questionnaire was taken before, for the purpose of gaining accurate data. And to analyze the data, the writer used the Pearson Product Moment formula. The standard of the result was converted to the following table of coefficient correlation.

Table-1; Coefficient correlation and description

coef.-correl.	Description	Christianity values	description
0,80 – 1,000	very strong	3,60 – 4,00	Strongly impact
0,60 – 0,799	strong	2,60 – 3,59	impact
0,40 – 0,599	moderate	1,60 – 2,59	weakly impact
0,20 – 0,399	low	1,00 – 1,59	not impact
1,00 – 0,199	very low		

After analysing the data of 85 respondents it was found that :

1. The average range of X1, the Christianity value indicator equals to 3.18 it is similar and very useful.
 - a. Believe indicator : 3.106
 - b. Generous indicator : 2.853
 - c. Graveness indicator : 3.103
 - d. Happiness indicator : 3.043
 - e. needs fulfill indicator : 2.74
 - f. Humble indicator : 3.043
 - g. Faith indicator : 3.456

2. The average range of X2, the cultural socio with 5 indicators equals to 2.99 is lower than X.
 - a. social structure indicator : 3.33
 - b. politics indicator : 2.92
 - c. education indicator : 3.28
 - d. citizen indicator : 3.15
 - e. law indicator : 3.04

It seemed that social structure indicators have the highest score which means that the society around was well-settled and full of peace. Whereas, politics indicator is the lowest one which means that the society around lacked of political knowledge, they tended to practice the

The average of Y, mutual relationship with 4 indicators equals to 3.19 it is similar with very good. Mutual relationship score of $Y > X1, X2$. It can be symbolized numerically with : $2.67 (\text{mean}) < Y > 2.34-3.00$.

The average score of social civilization by 4 indicators

- a. language indicator : 3.10

- b. history indicator : 3.55
- c. religion indicator : 3.66
- d. habits indicator : 3.15

From the data display, it proved that religion indicator score was the highest whereas language indicator score was the lowest. It implies that Christian religion has been owned as a concise faith to implicate in life, whereas Bahasa Indonesia as the second language for the local society seemed rather rigid to use as they always produce Batakese language daily.

Christianity values has been put as means of a pattern of life, functioning to distinguish between bad and good or between angelic side and devilish side, of which this value automatically influences the social civilization to practice life qualifiedly based on God's willingness instead of human's. As a result of implicating cultural social values among the society is having a harmony of life towards environment, balance of life, balance on religious faith which all increase civilization improvement and achievement.

In his work Richard Niebuhr explains that relationships between Christianity and culture more often at the point of contention (Niebuhr, 1951, p. 1). Basically, culture is a good thing because it is a gift of God to humans that were created in the image and in the likeness of God. But since the fall of man to sin, culture is often used to show human resistance to God. Therefore, Christianity is required to remain in the will of God must clash with world conditions that began to be dominated by a culture day by day that shows more opposition to God's will (1 John 2:16). This paper examines how Christians are behave in the face of cultural development that is currently known with popular culture.

V. CONCLUSION

From the data analysis it was found that the result of the research that should be build out;

1. There was a significant correlation between Christianity values and civilization of citizens in Huta Dame Tarutung district, North Sumatera Indonesia. It implies that the more understanding on Christianity values, the better the civilization of the society. It was proved by $r = 0.5789$
2. There was a significant correlation between cultural socio and civilization of citizens in Huta Dame Tarutung district, North Sumatera Indonesia. It can be seen from $r = 0.6550$.
3. There was a significant correlation between embedded both Christianity values and civilization of citizens in Huta Dame Tarutung district, North Sumatera Indonesia. It implies that the more understanding on cultural, social and Christianity values, the better the civilization of the society. It was proved by $R^2 = 0,67842$.

The result of the research proved that the society of Huta Dame Tarutung, has been strongly sticking to Christianity values and practice it in their life as the pattern of their life so that they have well-structured social life. For this reason, the values of civilization are automatically improved and as the return, it was found that the social life in this village is full of peace, grace, humble, generous, happy, and prosperous.

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