

ANALYSIS OF BATAK CULTURAL VALUES IN SUPPORTING ECONOMIC DEVELOPMENT IN THE PERSPECTIVE OF MAQASHID SYARIAH



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Abstract

Batak culture is threatened with extinction because it is no longer lived and internalized by the community, while several Batak values can support economic development in the city of Medan. This study aims to analyze Batak cultural values that support economic development in the perspective of maqashid sharia in the city of Medan. Qualitative research methods were used in this study with an ethnographic approach in which primary and secondary data were collected. Primary data were obtained through observation and interviews with educational figures, religious figures, and Batak traditional figures. Data analysis techniques include descriptive analysis, which consists of three steps: data reduction, data presentation, and conclusion drawing. The results of the study indicate that the Batak cultural values of Marsipature Hutanabe, Habonaron do Bona, and Sahata Saoloan Satumtum Sapartahian can support economic development in the city of Medan but have not been implemented well by the Medan community.

Keywords: Batak Culture, Maqashid Syariah, Economic Development

INTRODUCTION

Maqashid sharia, when interpreted linguistically, refers to several objectives of sharia. The main objective of maqashid sharia is to realize the benefits for humanity (mashâlih al-ibâd) in both worldly and afterlife affairs (Rahmi et al, 2024). According to al-Ghazali, maqasahid al-sharia means the purpose of Allah (Lawmaker) to establish laws for His servants, the essence of which is the application of sharia is oriented towards realizing the benefit of humanity. Culture as an expression of human creativity, work, and intention (Nadhuha & Alpizar 2024) contains values and messages of religiosity, philosophical insights, and local wisdom. Religion and culture both provide insight and perspective in responding to life according to the will of God and humanity.

Religion embodies the value of obedience to God, while culture contains values and symbols that enable humans to be dynamic in their lives. The existence of a religious system that encompasses society implies a collective, mutually influencing religious social order as a whole, but it cannot be viewed as a system that applies eternally in society, as Allah says in Surah Al-Baqarah, verse 60.

In this verse, Allah SWT symbolically explains the economic factor (the concept of utilization) with the metaphor of water gushing from the earth. This is the spirit of the concept of sustainable development in the Quran. Sustainable development has been commanded by Allah SWT in the Quran, and as His people, we are obliged to obey. We believe that this is our duty as caliphs on earth who will be held accountable on the Day of Judgment.

Development aims to achieve the goals of the state as stated in the Preamble to the 1945 Constitution, namely: to protect the entire Indonesian nation and all of Indonesia's homeland and to advance general welfare, to educate the nation, and to participate in implementing world order based on independence, eternal peace, and social justice. Human development aimed at improving the welfare of society must pay attention to balance, both physical and mental development, between sectors and between generations. Physical development must not neglect mental and spiritual development; both must be balanced. Development to improve the welfare of the current generation must not deprive future generations of the opportunity to achieve prosperity. Development in the economic sector must also pay attention to balance with development in the social and environmental sectors.

The noble cultural values inherited from ancestors that are inherent in human life activities or objects of cultural advancement generally contain values of balance in life, both in the relationship between humans and God Almighty, the relationship between humans and humans, and the relationship between humans and the universe. The values that form the Batak Cultural Values require attention in their protection and development because they have an important meaning as a social capital force in regional development. The community is a development expert, the community is a development innovator and the community is a development subject (Mawikere & Hura, 2022)

The Batak people are a tribe originating from North Sumatra, an ethnic group that inhabits most of the areas in several regencies in North Sumatra, such as Karo, Dairi, Simalungun, Asahan, and North Tapanuli. The Batak people are the third largest ethnic group in Indonesia after the Javanese and Sundanese. According to Giyanto, the Batak people have eleven recorded sub-tribes. The eleven sub-tribes include the Karo Batak, Toba Batak, Pakpak Batak, Simalungun Batak, Angkola Batak, Mandailing Batak, Dairi Batak, Nias Batak, Alas Batak, Gayo Batak, and Kluet Batak. Batak culture is threatened with extinction because it is no longer lived and internalized by its community. A number of cultural products such as ulos, traditional music, art, and other customs are increasingly being abandoned. In fact, Batak language speakers are becoming increasingly rare (Nikson Sinaga, 2019).

Various economic literature states that welfare is a complex term because it is not only related to quantitative material concepts, but also related to qualitative non-material concepts concerning the values of a society's outlook on life (Nawir, Andri, & Elida, 2022). North Sumatra is one of the provinces in Indonesia known for its tourist destination of Lake Toba and the Batak Tribe as one of the third largest ethnic groups in Indonesia after Javanese and Sundanese. Medan as the capital of North Sumatra has a majority Batak population (Azzahra et al, 2023) who play an important role in development through Batak cultural values.

According to data taken from the BPS website accessed on April 15, 2023, Medan City is the gateway to the western part of Indonesia with the presence of Belawan Port and Kualanamu International Airport, the second largest airport in Indonesia. Access from the city center to the port and airport is equipped with toll roads and railways. Medan is the first

city in Indonesia to integrate the airport with the railway. Bordering the Strait of Malacca, Medan is a very important city of trade, industry, and business in Indonesia. In 2022, Medan City had a population of 2,494,512 people, with a population density of 9,413 people/km². The poverty rate in Medan City in 2021 was recorded at around 8.34 percent, and the total population in 2022 was over 2.46 people.

According to data from the BPS website accessed on April 15, 2023, Medan is known as the Batak City. However, the data shows that the Batak people are the third most populous ethnic group after the Chinese and Javanese. There are 36,775 Chinese people in Medan, or approximately 30.98% of the total population. Meanwhile, the Javanese people number 28,958, or approximately 24.40% of the total population. The Batak people also number 27,985, or approximately 23.58% of the total population.

The face of poverty is influenced by many factors (multidimensional), it is very possible because cultural causes (cultural strategies) are still one of the obstacles to poverty alleviation. To prevent poverty and achieve development goals, a strong idea is needed (Arifin 2020). There are many values in Batak culture that are upheld and used as a guideline for life, in this case the author summarizes 3 of them that can support economic development in the city of Medan. The first is 'Marsipature Hutanabe', based on the Quick Navigation article taken from internet sources on August 27, 2023, the Governor of North Sumatra (Sumut) Edy Rahmayadi invited the sons and daughters who are members of Punguan Poparan Raja Pasaribu Indonesia (PPRPI) to re-promote the concept of development 'Marsipature Hutanabe'. Because this concept is one of the advantages of North Sumatra, which wants to make the sons and daughters of the region as the forefront for the development of their region. Edy explained, the clan owned by the people of North Sumatra is an identity to strengthen close family ties. This is the greatness of North Sumatra: the clan seals that create a strong and unifying bond that fosters mutual support. Edy also stated that the North Sumatra Provincial Government has numerous development programs, including agriculture, livestock, and forestry, that can be collaborated with PPRPI, enabling North Sumatra to continue to progress.

One Batak cultural value that plays a crucial role in development is Habonaron di Bona. This value demonstrates the spirit, soul, and behavior of honesty, responsibility, never

giving up, willingness to sacrifice for the benefit of the nation and others, and tenacity and resilience. Communities that embrace this principle tend to live a progressive lifestyle, thus accelerating development. Another Batak cultural value is *sahata saoloan satumtum sapartahian*, which means that to support development, an agreement between the government and the community is needed to handle issues or development projects that will be implemented within the community. Infrastructure is essentially a government asset built to serve the community (Dewi et al., 2021).

Islamic values are a key consideration in building community relations, thus influencing art and culture in everyday life (Joni et al., 2021). Islam and cultural values have a significant influence on life. Islam views culture as the product of human reason, intellect, creativity, feeling, and will, grounded in the values of monotheism. Islam highly values human reason for its role and development. The development of culture based on religious values demonstrates the clear function of religion. The core values of Batak culture can go hand in hand with the moral education implemented in Muslim families (Saidah, 2022)

REVIEW OF LITERATURE

Understanding Batak Culture

The Batak people are called the Batak tribe because of their hobby or tradition of exploring or traveling. The Batak people are known for their ambition and perseverance. They are also known as hardworking and persistent. Unconcerned with the opinions of others, they persevere in pursuing any profession, not being selective or pretentious about what they do. The most important thing for them is that they can earn money to survive in a good way. The Batak people have various clans. The clan is one of the identifying marks of a person of the Batak tribe and is passed down through a patriarchal system. According to Vergouwen, the Batak kinship system is patrilineal, meaning that it is traced along the paternal line, consisting of descendants of the clan in the male line and forming kinship groups. The Batak people have a rich cultural heritage in organizing life. This is evident in the existence of their own writing and language with a very complete vocabulary, as well as their unique and specific customs that differ from other tribes (Sihombing, 2018).

Marsipature Hutana Be

Martabe is a term that has been popular in North Sumatra since 1988. The word is an abbreviation of the phrase in Angkola-Mandailing and Batak Toba, namely Marsipature Hutana Be, which means to build each village. The term was popularized by the Governor of North Sumatra, Raja Inal Siregar, in the first year of his first term, 1988, by institutionalizing it into the Integrated Village Development Movement Marsipature Hutana Be. Martabe is part of the process of democratization of society. The community has the opportunity to practice the noble values of its culture in the development process. With Martabe, the power of solidarity is encouraged to rise simultaneously. With the rise of the power of solidarity, critical awareness is also raised which can encourage synergy in development movements among fellow community members with the government as the host of development. The idea of Marsipature Hutana Be has been launched into the Integrated Village Development movement. Marsipature Hutana Be is a village development effort that combines the potential of the government and the community. Specifically, the potential of the community, which has so far only focused on local village communities, in the GPDT Marsipature Hutana Be has been expanded to include migrants (Raja, 1990).

Habonaron Do Bona

The Simalungun Batak people have the Habonaron Do Bona philosophy, which is a philosophy of life for the Simalungun people. Habonaron Do Bona literally means "Truth is the basis of everything," meaning they adhere to a school of thought and belief that everything must be based on truth, so that it is good for all parties. Habonaron do Bona can be understood as a concept of life that reflects the values of justice, solidarity, and moral obligations, namely actions that must be carried out based on concepts or feelings held by a society (Fredri, 2024). Based on the philosophical values of Habonaron do Bona, it can be concluded that the Simalungun people have a high civilization and culture. The philosophical value of truth provides a clear direction for society that, through education, can be realized in the development of human resources quality based on values.

Sahata Saoloan Satumtum Sapartahian

Sahata Saoloan Satumtum Sapartahian, meaning one word united in consensus to reach an agreement. Known as mate mangolu sapartahian, which means living and dying in consensus to reach an agreement.

Economic Development

Development is a process of change that encompasses the entire social system, such as politics, economics, infrastructure, defense, education and technology, institutions, and culture (Alexander 1994). Portes (1976) defines development as economic, social, and cultural transformation. Development is a planned process of change to improve various aspects of people's lives. According to Deddy T. Tikson (2005), national development can also be interpreted as a deliberate economic, social, and cultural transformation through policies and strategies towards the desired direction. Transformation in the economic structure, for example, can be seen through the increase or rapid growth of production in the industrial and service sectors, resulting in a greater contribution to national income. Conversely, the contribution of the agricultural sector will become smaller and inversely proportional to the growth of industrialization and economic modernization. So far, a series of thoughts on development have developed, ranging from classical sociological perspectives (Durkheim, Weber, and Marx), Marxist views, modernization by Rostow, structuralism along with modernization enriching the introductory review of social development, to sustainable development. However, there are main themes that become messages within them.

Economic development is a community's activity to improve its economy through increased income and social, political, and cultural development (Amalia et al., 2022). Economic development is a complex process of change aimed at improving the standard of living of society as a whole.

Theories of economic development:

- 1) Stages of Growth Theory (Rostow): This theory views economic development as a process that goes through several stages, from traditional society to mass consumption society.

- 2) Dependency Theory: This theory emphasizes the relationship between developed and developing countries, where developing countries often depend on developed countries in terms of economy and technology.
- 3) Neoclassical Theory: This theory focuses on the role of markets in allocating resources efficiently and achieving economic growth.
- 4) Structuralism Theory: This theory emphasizes the importance of economic structure in determining the level of development of a country.
- 5) Endogenous Theory: This theory emphasizes the role of innovation and technology in driving long-term economic growth.

Definition of Poverty

According to Soerjono Soekanto, a legal sociologist, poverty is a condition in which a person is unable to maintain themselves according to the standard of living of the group and is also unable to utilize their mental and physical energy within that group. Meanwhile, the National Development Planning Agency (Bappenas) defines poverty as a situation of deprivation due to circumstances that cannot be avoided by a person with the strength they have (Fauzan, 2024). Based on the above definition, it can be concluded that poverty is a condition in which a person cannot meet their living needs due to their abilities or pressing circumstances.

Poverty isn't caused by a single factor. Quoting Edi Suharto in his book, *Building a Community, Empowering the People*, poverty is multidimensional and caused by many interrelated factors. These factors include:

1. Low quality of human resources
2. Low motivation
3. Views on family relationships
4. Limited choice of adequate employment opportunities
5. not creative (Sugiastuti & Fauzi, 2023)

Understanding Maqhasid Syariah

Maqasid sharia is the aim and purpose of Islamic sharia to safeguard the interests of the people (Hidayati, 2024). The essence of the aim of Sharia is to realize benefits for humans and eliminate harm, while mabadi' (basic principle) is paying attention to basic Islamic

values, such as justice, equality, and freedom. Maqashid sharia or *maslahat dhuriyyah* is important for realizing the benefit of religion and the world. If this is not realized, it will cause damage and even loss of life and life. Ahmad Al-Mursi Husain Jauhar will explain completely and clearly the concept of maqashid sharia, and also explain the five main points of benefit according to their ranking and level of importance and need.

The benefit in al-Ghazali's view is maintaining the objectives of the sharia (*maqasid al-shariah*). Al-Ghazali stated that Maqasid Sharia is reflected in five main things, namely protecting religion, soul, reason, lineage and property (Rahmi, 2024). Every law or rule that contains these five principles is called *maslahah*. If it is related to the priority scale of implementation, when one benefit clashes with another benefit. In this case, of course the first rank, *daruriyyat*, must take precedence over the second rank, *hajiyyat*, and the third rank, *tahsiniyyat*. This provision shows that it is justified to ignore matters included in the second and third ranks, when the existence of the benefits included in the first rank is threatened. For example, a person is obliged to meet the basic needs of food to maintain the existence of his soul. The food in question must be halal food. If at any time he does not get halal food, even though he will die if he does not eat, then in that condition he is allowed to eat food that is forbidden, in order to maintain the existence of his soul. Eating, in this case includes keeping the soul in the *daruriyyat* level; while halal food includes nourishing the soul at the level of *hajiyyat*. So, nurturing the soul must be prioritized in the *daruriyyat* rank rather than the *hajiyyat* rank. Likewise, when the *tahsiniyyat* rank conflicts with the *hajiyyat* rank, the *hajiyyat* rank must take precedence over the *tahsiniyyat* rank. For example, carrying out congregational prayers is included in the rank of *hajiyyat*, while the requirement to have a pious imam, not *fasiq*, is included in the rank of *tahsiniyyat*. If in a group of Muslims there is no imam who meets these requirements, then it is permissible to have a priest who is *fasiq*, in order to maintain congregational prayers which are *hajiyyat*.

RESEARCH METHOD

This study employed a qualitative research method with an ethnographic approach. Qualitative research aims to gain an understanding of reality through inductive thinking (Adlinietal., 2022). Therefore, in conducting this study, the researcher explored the cultural

values inherent in Batak culture, then analyzed the concepts within them and related them to the concept of economic development in Islam. This study employed an ethnographic approach, where ethnography is both an empirical and theoretical approach, with the goal of obtaining an in-depth picture and analysis of a culture based on rigorous field research (Yusanto, 2019).

The data collection techniques used are primary and secondary data collection. Primary data collection through direct observation, interviews and documentation. In qualitative research, data collection techniques can be done through observation, interviews, documentation, or a combination of the three (Wekke, 2019). Observations were carried out by observing the concept of Batak cultural values in the city of Medan. The interview was conducted on Jl. Pancing, precisely on the UNIMED campus. The informants in this interview were Professor of Indonesian Language Education, Faculty of Language and Arts UNIMED Prof. Dr. Khairil Ansari, M.Pd, and several residents who have Batak culture at UNIMED. In addition, researchers also interviewed traditional shops and religious leaders. The traditional leaders interviewed in this study were Mr. Marihot Sinaga as a traditional leader of the Simalungun region and religious leaders namely Mr. Ustadz Ismail Manurung as a religious leader of the Simalungun region.

Meanwhile, secondary data is in the form of literature studies in the form of proceedings papers, books, and scientific journal articles related to the material of scientific articles. Data analysis techniques include descriptive analysis, which consists of three steps: data reduction, data presentation, and conclusion drawing. The data reduction process is carried out to sort out parts of the 3 Batak cultural values, namely marsipature hutanabe, Habonaron do Bona, sahata saoloan satumtun sapartahian, which are related to the concept of development economics in the Islamic perspective. Furthermore, data presentation is carried out to validate various concepts of development economics found during the study. The conclusions obtained are then drawn regarding the 3 Batak cultural values, namely marsipature hutanabe, Habonaron do Bona, sahata saoloan satumtun sapartahian.

The data analysis technique includes descriptive analysis, which consists of three steps: data reduction, data presentation, and conclusion drawing. The data reduction process was carried out to determine the Batak cultural values that support economic development.

Furthermore, data presentation was carried out to validate several Batak cultural values, development concepts, and maqashid sharia (Islamic principles) discovered during the research. Conclusions were then drawn regarding the potential of Batak cultural values and maqashid sharia to support economic development and the benefits of the research results for economic development in Medan.

RESULTS AND DISCUSSION

The research results show that several Batak cultural values support development in the city of Medan, namely:

Marsipature Hutanabe

Marsipature Hutanabe, a meaningful ancestral Batak philosophy, is closely linked to the development of Medan. This philosophy, meaning "returning to one's hometown," emphasizes the important role of Batak migrants in advancing their homeland.

The noble values of Marsipature Hutanabe, which are in line with the principles of sustainable development, make it a solid foundation for the development of Medan City. One of the noble values of Marsipature Hutanabe is the Spirit of Mutual Cooperation and Caring. Marsipature Hutanabe upholds the values of family and mutual cooperation. This spirit is in line with the principles of collaboration and community participation in city development. Batak migrants are encouraged to contribute, both financially, intellectually, and physically, for the progress of Medan. Based on the results of an interview conducted by Prof. Dr. Khairil Ansari, M.Pd, he said

"Marsipature Hutanabe is a traditional Batak spatial planning concept centered on the main house (Bolon house) and surrounded by other family houses (Gari houses). This concept reflects the strong values of family and togetherness in Batak society."

In the context of Medan's urban development, these values of family and togetherness can serve as a guide for sustainable and culturally informed spatial planning. The values of family and togetherness embodied in the Marsipature Hutanabe can be applied to building inclusive and welcoming public spaces.

Habonara Do Bona

The Batak cultural value of Habonara Do Bona, meaning "Truth is the root," is a crucial pillar of Batak society, which upholds the values of humanity, justice, and prosperity.

In the context of Medan's urban development, this cultural value can make a positive contribution to realizing a developed, prosperous, and sustainable city.

Maqashid Syariah (Islamic Law) is the primary objective of implementing Islamic law, encompassing five aspects: preserving religion, life, lineage, intellect, and wealth. In this context, 'habonara da bona' (the preservation of the intellect) is a term referring to the concept of preserving the intellect in Batak culture. This term reflects how preserving the intellect, or intellectual and spiritual care, is understood and practiced in Batak society. This encompasses various aspects such as education, traditional knowledge, and spiritual practices.

In an interview conducted with a religious figure from the Simalungun region, namely Ustadz Ismail Manurung, he said:

"Economic development must be directed at empowering communities, especially underprivileged groups. Spiritual values are crucial for society. Despite differing beliefs, all teach goodness, and it would certainly be positive if we place truth at the root (Habonaron do Bona) of all development, education, and other issues. If we work together, any problem can be resolved quickly."

This aligns with one of the primary objectives of Maqashid Syariah, which is to realize the welfare of all humanity. Furthermore, he explained that the Habonaron do Bona values can also be used as a reference in development and education matters. These Batak values uphold good character and honesty, which can be realized through development and education funds, ensuring they are used effectively and appropriately.

Sahata Saholoan Satumtum Sapartahian

The Batak cultural value of "Sahata Saholoan Satumtum Sapartahian" holds significant significance in the lives of the Batak people. Here's an explanation of each word:

- a. Sahata: One Word
- b. Saoloan: Se iya (mutual agreement)
- c. Satumtum: Along
- d. Sapartahian: One desire/request

So, Sahata Saoloan Satumtum Sapartahian can be interpreted as a guideline for Batak community groups to always decide a matter by mutual agreement, solve problems together, and have the same goals.

In an interview with Mr. Marihot Sinaga, a traditional figure from the Simalungun region, he said:

"The Sahata Saoloan Satumtum Sapartahian (the "Sahata Saoloan Satumtum Sapartahian") values of mutual cooperation and strong cooperation are deeply rooted in Batak culture. These strong values of mutual cooperation and cooperation in Batak culture are highly relevant in the context of economic development."

This spirit of togetherness can encourage the community to actively participate in various productive activities, such as developing joint ventures or managing natural resources sustainably. Mr. Marihot Sinaga also added that:

"The value of 'Sahata Saoloan Satumtum Sapartahian' means that all matters must be resolved collectively. If a neighbor is in need, we can help them together. You could say that if we have more, we enjoy it together; if we have less, we cover it together."

This aligns with the Islamic concept of deliberation, where decisions and resolutions can be made through collaborative discussion. This value is also closely related to socioeconomic aspects, which are greatly influenced by behavior and interactions between members of society. As expressed by Ms. Lentina Br. Panggabean, a Batak woman:

"Sahata Saoloan Satumtum Sapartahian is more about the openness of fellow community members to listen to each other's opinions and input. Uniting the community to have a common goal, namely the common welfare. This value emphasizes the spirit of mutual cooperation, cooperation, and mutual assistance. This value is manifested in various traditions and customs of the Batak people, such as helping neighbors when organizing events at their homes, working together to solve common problems, and sharing fortune."

Mr. Sudirman Saragi added that there are several challenges in implementing this value so that this value is not truly implemented by the Batak community today.

"But it's difficult to instill Batak values in today's children. Lack of public awareness, especially among young people, about the importance of the values of Sahata Saoloan Satumtum Sapartahian, a lack of coordination and cooperation between stakeholders (government and community), and the existence of egoism and personal interests make these cultural values difficult to implement."

From the interview, it was concluded that not only public awareness, but the government must also play a role in preserving Batak cultural values so that the benefits for community welfare and economic development can be felt.

Analysis of Batak Cultural Values Supports Economic Development in Medan

To improve overall economic development, it is crucial to address regional economic development issues. Uneven regional economic development, hampered by various issues

will hamper national economic growth. Therefore, focusing on addressing specific issues in each region will positively impact overall economic development.

a. The value of nationalism or love for one's hometown in Marsipature Hutanabe can support the resolution of the problem of uneven distribution of human resource quality and unsustainable economic growth in the Medan city area.

In Medan, the economic disparity is most evident between the northern and southern regions. North Medan, particularly areas like Medan Labuhan, has seen less rapid development than South Medan, evident in its more limited infrastructure and less competitive human resources. This contributes to the high poverty rate in North Medan. The Batak people are known for their nomadic culture, where as adults they migrate to other cities to pursue education and find work to improve their families' finances. However, once educated and successful, they settle in those cities and return only occasionally. If the value of "Marsipature Hutanabe" is properly instilled in the younger generation, it will foster their love for their homeland. After receiving a good education in any city, they will return to their hometowns to apply their knowledge in their respective regions. This will enable them to provide education and create new jobs in their respective regions.

This aligns with Junaidi's (2011) research, which states that the role of human resources in the context of economic development activities, including regional economic development, is increasingly significant. Human resource-based economic development strategies are considered highly relevant and suited to the conditions and characteristics of economic development, particularly in developing countries since the 1980s. Hanly (2017) also stated in his research that human resources are the most crucial aspect of the economic development process.

b. The values of honesty and morality in Habonaron do bona can prevent three forms of abuse of power, namely Corruption, Collusion and Nepotism (KKN), which greatly affect economic development, especially in the city of Medan.

Medan is known for its high crime rate, due to economic inequality and high poverty rates. Corruption, collusion, and nepotism (KKN) is a major contributing factor to this economic inequality and poverty. Furthermore, it can lead to delays and uneven infrastructure development. Corruption occurs not only within the government but also frequently in

schools, markets, and other areas. One example of a corruption case that occurred in Medan was the corruption of BOS funds in 2018 and 2019 by the former Principal of Pencawan Vocational High School (SMK), Restu Utama Pencawan. The judge found Restu Utama guilty of causing state losses of Rp1,846,037,100. In such cases, perpetrators of corruption typically exploit their positions for personal gain without regard for the harm to others. This mindset must be avoided from an early age in society, especially among young people as the generation that will become future leaders, so that when they lead, they will not repeat the same mistakes. Therefore, it is crucial to instill and preserve the values of *Habonaron do Bona* in the community. This can build a good mindset in the government and society to always uphold the truth in every action taken.

In their research, Lamijan & Tohari (2022) stated that corruption impacts uncertainty in economic development. It can be explained that corruption always results in uncertain economic development situations. This uncertainty is detrimental to economic growth and healthy business.

c. The values of deliberation, togetherness and family in *Sahata Saoloan Satumtum Sapartahian*, if understood and implemented properly, can help solve the problems of unemployment, traffic jams and environmental problems.

One of the main causes of the high unemployment rate is low job opportunities and a lack of job market information. With a spirit of togetherness, communities can work together to share job market information and even create new jobs, such as establishing cooperatives or joint ventures. This not only creates new jobs but also empowers the local community economy. Data from TomTom shows that Medan ranks second among the most congested cities in Indonesia. As seen by VIVA Automotive on Thursday, July 10, 2025, the average travel time in Medan reached 32 minutes per 10 kilometers. This figure increased by 10 seconds compared to 2023. There were 9 recorded congestion points with a total length of 3.7 km in the city area, some of which were on Jalan Gatot Subroto, Jalan Stasiun Kereta Api, Jalan Ahmad Yani, Jalan Mongonsidi Plaza, and others. This shows a fairly even distribution of congestion in various key locations. Rush hours such as 8 am and 5 pm show a drastic spike in congestion levels. Weekly charts show this pattern consistently occurs every weekday. Congestion usually occurs due to the surge in the number of private vehicles and

public egoism. Drivers often violate traffic laws, such as riding on sidewalks and running red lights, to reach their destinations faster. Congestion not only wastes time but also causes air pollution and psychological stress for road users. Economic activity is disrupted by delays in the distribution of goods and the mobility of workers. Environmental problems such as flooding are also caused by the accumulation of garbage in rivers and gutters. This is due to low public awareness of the significant impact of environmental damage on human survival. The spirit of togetherness and kinship in Sahata Saoloan Satumtum Sapartahian can educate the public to prioritize the common good over individual interests. This value can also foster a spirit of mutual cooperation in cleaning the environment, fostering a spirit of compromise for the common good.

This is in line with research by Sudrajat, et al (2024), which states that the practice of mutual cooperation can accelerate development and support sustainable economic growth, in line with Islamic economic values of justice and shared prosperity.

Batak Cultural Values from the Maqashid Syariah Perspective

In the Maqashid Syariah review, good economic development must fulfill five main objectives, namely: maintaining religion (Hifz al-din), maintaining the soul (Hifz al-nafs), maintaining reason (Hifz al-aql), maintaining descendants (Hifz al-nasl), and maintaining property (Hifz al-mal). These five main objectives cannot be separated from their urgency in solving the problems of human life. There are several traditions or cultures in Indonesia that are contrary to the objectives of the benefit itself, therefore some of these traditions should be abandoned because they bring harm to the community groups that apply them. In the Batak cultural values of Marsipature hutanabe, habonaron do bona, and Sahata Saoloan Satumtum Sapartahian, the main value discussed is how these values can solve the problem of Economic Development in the city of Medan by increasing community awareness to prioritize common interests above individual interests and building a community character that is honest, fair, and has sympathy for others. Therefore, the values of Batak culture are in line with the objectives of Maqashid Syariah, namely the common good.

The proper application of these Batak cultural values will also lead to the proper application of the principles of sharia and the principles of Islamic law in community life. This has a positive impact on community life, both for individuals, individuals within groups,

and groups within groups. This is because Batak values not only aim to develop character in each individual but also to maintain relationships, solidarity, and togetherness with others. This has the potential to maintain harmony within neighbors and within the community.

This is in line with research by Dinarti & Azwar (2024), who stated that the purpose of Maqashid Sharia is to provide benefits to humans and protect them from all forms of harm. Al-Ghazali described Maqashid Sharia as an expression that emphasizes the protection of self-existence and efforts to create means of benefit. Sumatra et al (2024) also stated that social and cultural change is also part of the changing times. Maqasid al-Shariah allows flexibility in facing these changes. The principles of Maqasid al-Shariah can be used to guide and evaluate whether social and cultural change is following Islamic values.

Implications of Batak cultural values for economic development from the perspective of maqhasid sharia

The development paradigm in Indonesia continues to evolve and change. The economic growth paradigm, from the past to the present, remains a key focus as a benchmark for economic progress in Indonesia. Culture has a significant impact on shaping community perspectives, values, and practices. Sometimes, when communities achieve economic independence, they can become indifferent to the natural environment around them. Therefore, it is crucial to ensure that community empowerment efforts also address environmental sustainability. In this regard, culture plays a crucial role in teaching environmental values to communities and integrating social, economic, and environmental aspects into sustainable development.

Batak cultural values can have significant implications for economic development from a maqashid sharia perspective. Some ways in which Batak cultural values can influence economic development include:

1. Marsipature hutanabe.

If properly understood and implemented, the concept of forestry, which means improving each village, will help the community, especially the Batak community, understand that economic development can begin with human resources. This value builds community awareness to contribute to advancing their respective regions. This is also in line with one of the main values of the sharia principles, namely Hifz al-Mal (preserving wealth).

In this case, forestry emphasizes that this village is our treasure that we must protect and maintain well so that it is not seized by others and can be enjoyed by our descendants in the future. Examples of the application of the value of forestry include the establishment of a joint savings and loan cooperative, modern agricultural innovation by knowledgeable village youth, infrastructure improvements such as clean water and village halls by the local community, and so on.

2. Habonaron do Bona.

Habonaron do bona means truth is the root. This value can be applied to all aspects of development because it emphasizes morality, honesty, justice, and so on. One example is in education. If properly implemented, this value can build honest and fair character in students. Furthermore, habonaron do bona can also be applied in the social sphere. It can increase harmony among neighbors, joy in organizations, and self-confidence in social interactions.

The value of Habonaron do Bona aligns with the maqashid sharia principle of Hifz al-din (preserving religion) because this value aligns with the principles of morality taught in Islam, such as honesty and justice. This value teaches us to continue practicing religious values in all activities. Habonaron do Bona is also in line with the maqashid sharia principle of Hifz al-Aql (preserving reason). Reason is a gift from God that distinguishes humans from other creatures. Reason is given so that we can judge good and bad deeds. However, sometimes even though we know it is wrong, we still do it. Therefore, we need to apply the value of Habonaron do Bona, so that we always keep ourselves in the truth and can keep us from bad deeds.

3. Sahata Saoloan Satumtum Sapartahian.

Sahata Saoloan Satumtum Sapartahian means one word, one in line with one goal, or more simply, we usually call it agreement in consensus. This term emphasizes that achieving something must be by mutual agreement. This can also be applied in economic development, where good cooperation is needed between the community and the government to realize significant economic development. This value is also in line with the principle of maqashid sharia, namely Hifz al-Nasl (nurturing descendants). Where the community and government work together to build the economy to improve the quality of life of the next generation.

Examples of the application of this value in the community environment are meetings at the village hall / our, the establishment of Poskamling, mutual cooperation movements in rivers and gutters to prevent flooding, and so on.

This is in line with research by Rahmawati & Yazid (2025), which states that the concept of poverty alleviation based on Maqashid Syariah prioritizes the position of humans in the world as caliphs. This concept also emphasizes the development of a nation in managing and utilizing natural resources responsibly, socially beneficial, and without misuse. Agil (2011) also stated in his research that Maslahah is all forms of conditions, both material and non-material, that can elevate the position of humans as the most noble creatures. This is achieved if every activity, especially economic activities, is always based on Islamic law.

CONCLUSION

Batak cultural values are in line with Maqhasid Syariah which aims to achieve human happiness and well-being. Economic development based on Batak cultural values and Maqhasid Syariah can create a just, prosperous, and moral society. Batak cultural values have great potential to support economic development. It is necessary to develop and adapt Batak cultural values to suit the demands of the times. Economic development based on Batak cultural values and Maqhasid Syariah can be a solution to create a just, prosperous, and moral society. From the explanation that has been described, the researcher draws the conclusion that the Batak Values of marsipature hutanabe, Habonara do Bona, sahata saoloan satumtun sapartahian have not been implemented well in the community. The author hopes that in creating this journal, it will open the eyes of the community and the government about these Batak cultural values, so that they can improve the welfare of the community, especially in economic development that is in line with the principles of maqashid syariah.

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