DEGRADATION OF *PARTUTURON* IN BUILDING STUDENTS' CHARACTER

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Abstract

This study aims to examine the understanding of *partuturon* which has experienced degradation among the younger generation as a form of politeness in character building of students. The research method is descriptive qualitative with data collection techniques in the form of listening and note-taking techniques for 20 class XII students from Madrasah Aliyah Al-Ahliyah Aek Badak. In addition, to confirm the data, interviews were also conducted as data validation for the three informants. The results indicated that based on the test results, out of 67 speeches, not all students were able to answer half of the 67 speeches. This confirms and proves that there has been a degradation in the understanding of *partuturon* naming for students which will automatically affect the way people behave in their daily lives. The values of character education that are expected to be embedded start from cooperation, togetherness, rights and obligations, tolerance, compassion, *holong*, so that kinship is maintained properly, but not all of them can be applied because the understanding of partuturon naming of the students being tested has not been completed. This is a shared responsibility to fix it because the implications can have long-term effects if ignored. Furthermore, it is hoped that the output of this research can be useful and effective in carrying out its role as an effort to overcome this situation.

Keywords: coaching; character education; partuturon; angkola language; politeness.

Abstrak

Penelitian ini bertujuan untuk meneliti pemahaman *partuturon* yang telah mengalami degradasi di kalangan generasi muda sebagai salah satu wujud kesantunan dalam pembinaan karakter peserta didik. Metode penelitiannya adalah deskriptif kualitatif dengan teknik pengumpulan datanya berupa teknik simak dan catat kepada 20 peserta didik kelas XII dari Madrasah Aliyah Al-Ahliyah Aek Badak. Selain itu, untuk konfirmasi data dilakukan juga wawancara sebagai validasi data kepada tiga informan. Hasil penelitian mengindikasikan bahwa berdasarkan hasi tes, dari 67 tutur ternyata tidak semua siswa mampu menjawab setengah dari 67 tutur tersebut. Hal ini mengkonfirmasi dan membuktikan bahwa telah terjadi degradasi pemahaman penamaan *partuturon* bagi peserta didik yang otomatis akan berpengaruh pada cara bersikap di masyarakat dalam kesehariannya. Nilai-nilai pendidikan karakter yang diharapkan tertanam mulai dari gotong-royong, kebersamaan, hak dan kewajiban, tenggang rasa, kasih sayang, *holong*, sehingga kekerabatan tetap terpelihara dengan baik belum dapat diterapkan semuanya karena pemahaman penamaan *partuturon* dari peserta didik yang diuji belum tuntas. Hal ini menjadi tanggung jawab bersama untuk membenahinya karena implikasinya dapat berpengaruh jangka panjang apabila diabaikan. Selanjutnya, semoga luaran penelitian ini dapat bermanfaat dan tepat guna dalam menjalankan perannya sebagai salah satu upaya dalam mengatasi keadaan ini.

Kata kunci: pembinaan; pendidikan karakter; partuturon; bahasa angkola; kesantunan.

INTRODUCTION

The phenomena in various naming recently causes shift in communication in society. Recently, the viral thing to name other people with unethical way. It can be seen in using various names of animals to call others in expressing admiration or disappointment on something. It is strange that it is supposed to be normal in friendship. Even, it is supposed as expression of familiarity. It is right that the language is something whatever you like. However, it will be better if in communication with others, they can use diction that has good taste value. With the good taste value, it will make comfort and ease in the communication. Allah SWT has stated in Q. S. 49:11 (Kemenag, 2021) with its meaning as follow.

> "You who believe in God! Don't you mock other group of people (because) they who are mocked are better than you (who have mocked) and don't women (mock) other women (because) they (who are mocked) are better than the women (who mock). Don't you criticize each other and don't you call others with bad titles. The bad name is bad after you admit the faith. And who don't repent so they are unjust people."

Based on Allah's message above shows that Islam has managed how to call other people well. It has been clear that it becomes one of guideline in daily communication. The society role is to socialize through action so they can be good model in all facet of life. Although it is not easy because each person's perspective is different that has pro and contra perception. However, saying in a good way is not harm but it is reflection of good and dignified attitude. As the proverb says (KBBI.MY.ID, 2021): language shows nation's good attitude while good remarks show the character.

Then, naming is as identification on something (humans and non-humans) gives result of impression. It can show the respect, politeness form and vice versa. One of the negative impacts is the shift of values in respecting older people in communication as if naming makes age factor becomes less viewed and made them as peer.

Besides, if it is seen from the literature reviews, it can be seen some studies that analyze in naming as follow.

Table 1. Literature Review

Experts' Names & Year	The Study	Difference
Lubis (2006)	*Partuturon* in Angkola society	*Partuturon* in Angkola
Rijal (2012)	The use of self-naming in Bugis society	Nama diri masyarakat Bugis
Mccann (2012)	The good terrorist? Interrogating gender and	Gender and violence in

	violence in 'naming' Ann Devlin and Anna Burns 'without bone'	'naming' Ann Devlin and Anna Burns 'without bone'
Sahayu (2014)	Gender maker in Javanese name and in German name	Javanese name and in German name
Pulungan (2015)	Avoiding blood marriage by understanding *partuturon* in the society of Batak Angkola-Mandailing	*Partuturon* to avoid blood marriage
Bandana (2015)	Balinese naming system: structural and meaning study	Balinese names
Bertinetti (2015)	Writing colonization in violence, landscape, and naming action in Italian and in modern Australian literature	Naming in Italian and in modern Australian literature
Hirsch et al. (2016)	Auditory naming test to improve diagnosis in naming deficit in dementia	Diagnosis in naming deficit in dementia
Lamba & Widiastuti (2016)	The use of days name circle to improve mathematics cognitive learning result for the first-year students at SDABC SD Gunung Sitoli	Days name
Baehaqie (2017)	Semiotic meanings of names in offerings in thanks-giving of Tingkeban in Dukuh Pelem, Wonogiri Regency	Food names in offerings in thanks-giving of Tingkeban in Dukuh Pelem, Wonogiri Regency
Vildanova et al. (2017)	Name of Tatar as traditional culture phenomena	Name of Tatar
Nurhayati & Asmara (2018)	Types and domination of subordinative and substantive composition in traditional food names in Central Java	Traditional food names in Central Java
Sitepu (2018)	Phonology awareness and fast naming of dyslexia development in inclusive elementary school Pantara, Jakarta	Fast naming of dyslexia
Zulkarnain, et al. (2019)	Self-concept from internal dimension perspective: the study of psychology communication in speech act in Mandailing ethnic group	Speech act in Mandailing ethnic group
Tur (2019)	The English business icon names as branding in the village of Daerah Istimewa Yogyakarta	The English business icon names
Mart (2019)	Language and mathematics related with the way how if we have separated two naming systems?	Two naming systems in language and mathematics
Suhardi, et al. (2019)	Real name equation in foreign language in Indonesian	Real name
Recent research	**Learning in naming *partuturon* in Angkola as form of politeness in speech act**	**Naming *partuturon* in Angkola as form of politeness in speech act**

Based on the explanation of the study above, it can be said that naming related with *partuturon* is still limited to do. Therefore, it can be stated that the study has *gap* in naming *partuturon* seen from the *partuturon* of Angkola society perspective as one of Indonesian local wisdoms Indonesia as the politeness form. This research can support and confirm the previous research discussions. The difference is on the target of language expression muffling that uses animal names and its variant. Therefore, the research aims are: identifying the naming understanding of *partuturon* in Angkola society, classifying the naming understanding of *partuturon* for students, and explain the implication of the naming understanding of *partuturon* for students' character building.

RESEARCH METHOD

The research is descriptive qualitative. The data are names of *partuturon* in Angkola language. The data source is divided into two parts, namely primary data source and secondary data source. The primary data source is the interview to three informants as the public figures who understand *partuturon* and it is tested to 20 students from Madrasah Aliyah Al-Ahliyah Aek Badak from class of XII by answering 67 questions of *partuturon.* The data collection is through recording, listening and taking note (Sudaryanto, 1993). Then, the secondary data source is through listening and taking note adapted from the book with the title "Cultural Customs of Batak Angkola" (Alam & Hasibuan 2017). The use of secondary data source is as confirmation from the interview result got to find the validity of the data source well. The data analysis is identification of naming *partuturon* and implication of politeness form in students' character building. The data presentation is done descriptively and argumentatively.

RESULT AND DISCUSSION
Research Findings

First, identifying the understanding form of naming of *partuturon* in Angkola society based on adaptation from Harahap (2004:96-124) that consist of 67 *partuturon* seen in the following Table 1.

Table 1. Identifying the Naming Form of *Partuturon* in Angkola Society

No.	*Partuturon*	Meaning
1.	*Amang*	Addressing of son and daughter to father.
2.	*Amang boru*	Husband of aunts (men and women).
3.	*Amang menek*	Addressing of mother to son of daughter.
4.	*Amang mulak*	Father from grandfather from father's side, in other words, father of our father, or grandfather of our father.
5.	*Amang na poso*	Addressing of women to the son of brother.
6.	*Amang na poso mulak*	Addressing of women to grandson of son *amang na poso*.
7.	*Amang tobang*	Addressing of men and women to husband from mother's brother. This addressing is also for father of grandfather.
8.	*Amang tua*	Addressing to father's brothers
9.	*Amang uda*	Addressing to father's little brother or sister.
10.	*Anak*	Addressing for son.
11.	*Anak mulak*	Reverse of *amang mulak*. So, we (son) are *anak mulak* for father of our grandfather from father's side.
12.	*Anak tobang*	Reverse of *amang tobang*.
13.	*Anggi*	Addressing to younger brother or younger sister. This addressing is also used to address the wife our *angkang*.
14.	*Angkang*	Addressing to older brother or sister. This addressing is to greet the wife of our *angkang*.
15.	*Angkang mulak*	Addressing to the daughter of our father's grandfather.
16.	*Apak ketek*	Husband of our mother's little sister. This addressing is same with *amang menek*.
17.	*Apak tuo*	Husband of our mother's brother or sister. The addressing is kindship term of that is often translated into *apak tobang*. *Apak tuo* is also included in the group *kahanggi pareban* in kinship of *Dalihan na Tolu*.
18.	*Bayo*	Addressing among male *anak boru* and female *mora*.
19.	*Bere*	Addressing of man to son and daughter of his sister.
20.	*Bere mulak*	Addressing of man to son and daughter of grandfather's sister (father of his father). This addressing is also said to a mother to from her husband.
21.	*Boru*	The kinship term for daughter.
22.	*Boru mulak*	This addressing is said to woman to daughter of grandfather's sister (father of her father).
23.	*Boru tulang*	This addressing is said to man and woman to daughter of their mother's brother.
24.	*Boru tulang halalango*	Addressing of man to daughter of mother's brother from son of mother's brother of his mother.
25.	*Bou*	Addressing to father's sister. It is also addressing to mother's husband. The kinship term is short form of *inang boru* and *namboru*. It means that the real figure is *inang* because she is father's sister but also as *boru* because she is grandfather's daughter (father of father).
26.	*Bou mulak*	Addressing man to granddaughter of son of our sister's father's grandfather from father's side.
27.	*Bujing*	Mother's little sister.
28.	*Eda*	Addressing among wife's and sister's husband.
29.	*Etek*	It is same with *bujing*. This addressing is kinship influence of Minangkabau to kindship addressing of Angkola-Mandailing.
30.	*Hela*	Addressing of father-in-law to daughter's son. Compare with *bere*.
31.	*Iboto*	Addressing among brothers and sisters.
32.	*Iboto mulak*	Addressing among grandfather from father's side ayah with daughter of his son. In other words, among grandfather and granddaughter (daughter of son).
33.	*Iboto pamere*	Addressing among half cousin and niece from two or more mothers who are in half kindship.
34.	*Inang*	Addressing sons to his mother and vice versa among mother and her daughters. This addressing is said among wife and sister of father's husband.
35.	*Inang boru*	*Bou*
36.	*Inang boru mulak*	*Bou Mulak*
37.	*Inang bujing*	*Bujing, Nambujing,* and *Etek*
38.	*Inang mulak*	Addressing *boru* to daughter in law and addressing between husband's *namboru* and his wife.
39.	*Inang tobang*	Addressing is in short to be *tobang* is addressing of son and daughter to their mother's older sisters. The same addressing is to grandmothers of their mother

		(mother's mother of mother).
40.	*Inang tua/Nantua*	Addressing to *amangtua's* wife.
41.	*Inang tulang/Nantulang*	Addressing to wife of mother's brother (man and woman), and mother's wife.
42.	*Inang tulang mulak/Nantulang mulak*	Addressing of husband's *amang boru* to the wife. In other words, our addressing (man and woman) to wife of grandson of our mother's brother.
43.	*Inang uda/Nanguda*	Addressing to wife of father's little brother.
44.	*Ipar*	Man's addressing to other wife's brothers. *Tunggane*.
45.	*Kahanggi*	Family relatives.
46.	*Lae*	Man addressing to husband of his sister. Reverse of *ipar* addressing.
47.	*Mora*	All half brothers and sisters from wife's relatives, namely brother, father, uncle, and grandfather or family relatives of wife. *Mora* is one of three terms of *Dalihan na Tolu*.
48.	*Namboru*	*Bou*.
49.	*Namboru mulak*	*Bou Mulak*.
50.	*Nanguda*	Wife of father's little brother.
51.	*Nantulang*	Addressing to wife of mother's brother.
52.	*Nantulang mulak*	Addressing *amang boru* to wife of *amang na poso*.
53.	*Ompung*	Grandfather and grandmother as father and mother's parents.
54.	*Ompung boru*	Female *Ompung*.
55.	*Ompung dongan*	Addressing man to mother of his mother.
56.	*Ompung halaklahi*	Male *Ompung*.
57.	*Ompung mulak*	Addressing to grandfather of grandfather from father's side.
58.	*Ompung suhut*	Parents of grandfather and grandmother.
59.	*Pahompu*	Grandson and grand-daughter.
60.	*Pahompu dongan*	Grandson and grand-daughter of *ompung dongan*.
61.	*Pahompu mulak*	Grandson and grand-daughter of *ompung mulak*.
62.	*Pareban*	Addressing to same male relatives with half-brother's and sister's wife
63.	*Pisang rahut*	Son of *boru* of son of *boru*
64.	*Tulang*	Addressing of son and daughter to their mother's brother.
65.	*Tulang mulak*	Addressing of son and daughter to grandfather's *tulang*
66.	*Tulang na poso*	Addressing *amangboru* to grandson's *tulang*
67.	*Tunggane*	Wife's brother

Table 1. above show that naming in *partuturon* in Angkola society consist of 67 addressing. If it is mentioned in detail, there are twenty-nine addressing names in number 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 16, 17, 18, 30, 44, 46, 47, 55, 56, 57, 58, 62, 63, 64, 65, 66, and 67. Then, there are twentyseven names in *partuturon* for women in number 15, 21, 22, 23, 24, 25, 26, 27, 28, 29, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 45, 48, 49, 50, 51, 52, dan 54. Then, there are eleven names in *partuturon* for men and women in number 13, 14, 19, 20, 31, 32, 33, 53, 59, 60, dan 61. In fact, if it is related with the men's position in patrilineal Angkola society known with descent of father's line, so it can be seen that naming in *partuturon* are written in men more as much as 29 addressing, followed with

women as much as 27 addressing, and the last is addressing for both men and women as much as 11 addressing.

Second, the form of classification in understanding names in *partuturon* for the students of XII Madrasah Aliyah Al-Ahliyah Aek Badak with 20 students can be seen in following Table 2.

Table 2. Understanding Classification in Naming *Partuturon* in Angkola Society on Students' Test Results

No.	Name	Gender	Class (MA)	Age (Year)	Correct	Incorrect	Score
1.	RSN	Lk	XII	17	**35** (1, 2, 5, 6, 7, 8, 9, 10, 16, 17, 18, 19, 20, 21, 22, 23, 24, 29, 37, 38, 39, 40, 43, 44, 45, 46, 47, 50, 53, 54, 56, 59, 60, 62, 64, 67)	**22** (3, 4, 11, 12, 13, 14, 15, 25, 26, 27, 28, 30, 31, 32, 33, 34, 35, 36, 41, 42, 48, 49, 51, 52, 57, 58, 61, 63, 65)	35
2.	PS	Lk	XII	17	**34** (1, 2, 5, 6, 7, 8, 9, 10, 14, 16, 17, 18, 19, 21, 22, 23, 24, 28, 39, 40, 43, 44, 45, 46, 50, 53, 54, 56, 59, 60, 62, 64, 65, 67)	**33** (3, 4, 11, 12, 13, 15, 20, 25, 26, 27, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 41, 42, 47, 48, 49, 51, 52, 55, 57, 58, 61, 63, 66)	34
3.	JB	Lk	XII	16	**29** (1, 2, 5, 6, 7, 8, 9, 10, 16, 17, 19, 20, 21, 22, 23, 24, 37, 38, 39, 40, 43, 44, 45, 46, 54, 56, 59, 60, 64, 67)	**38** (3, 4, 11, 12, 13, 14, 15, 18, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 41, 42, 47, 48, 49, 50, 51, 52, 53, 57, 58, 61, 62, 63, 65, 66)	29
4.	AS	Lk	XII	17	**33** (1, 2, 5, 6, 7, 8, 9, 10, 14, 16, 17, 19, 20, 21, 22, 23, 24, 28, 40, 41, 43, 44, 45, 46, 50, 54, 56, 59, 60, 61, 62, 64, 65, 67)	**34** (3, 4, 11, 12, 13, 15, 18, 25, 26, 27, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 42, 47, 48, 51, 52, 53, 55, 57, 58, 63, 66)	33
5.	ZB	Lk	XII	17	**26** (1, 2, 5, 7, 8, 9, 16, 17, 18, 22, 24, 27, 30, 38, 39, 40, 43, 44, 50, 51, 55, 59, 60, 65, 66)	**41** (3, 4, 6, 10, 11, 12, 13, 14, 15, 19, 20, 21, 23, 25, 26, 28, 29, 31, 32, 33, 34, 35, 36, 37, 41, 42, 45, 46, 47, 48, 49, 52, 53, 54, 56, 57, 58, 61, 62, 63, 64, 67)	26
6.	IHN	Lk	XII	17	**31** (2, 5, 7, 8, 9, 10, 16, 17, 19, 21, 22, 23, 24, 29, 31, 37, 38, 39, 40, 43, 45, 50, 51, 53, 58, 59, 60, 62, 65, 66)	**36** (1, 3, 4, 6, 11, 12, 13, 14, 15, 18, 20, 25, 26, 27, 28, 30, 32, 33, 34, 35, 36, 41, 42, 44, 46, 47, 48, 49, 52, 54, 55, 56, 57, 61, 63, 64, 67)	31
7.	SAN	Lk	XII	17	**29** (1, 2, 5, 6, 7, 8, 9, 10, 14, 16, 17, 18, 19, 23, 24, 39, 44, 45, 46, 50, 54, 56, 57, 59, 60,	**38** (3, 4, 11, 12, 13, 15, 20, 21, 22, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38,	29

No.		Pr	XII				
					61, 62, 64, 67)	40, 41, 42, 43, 47, 48, 49, 51, 52, 53, 55, 58, 63, 65, 66)	
8.	KHN	Pr	XII	17	**26** (1, 2, 5, 6, 7, 8, 9, 10, 16, 17, 22, 23, 24, 28, 31, 37, 38, 39, 40, 41, 42, 45, 47, 50, 59, 64, 65)	**41** (3, 4, 11, 12, 13, 14, 15, 18, 19, 20, 21, 25, 26, 27, 29, 30, 32, 33, 34, 35, 36, 43, 44, 46, 48, 49, 51, 52, 53, 54, 55, 56, 57, 58, 60, 61, 62, 63, 66, 67)	26
9.	NN	Pr	XII	18	**22** (1, 2, 5, 7, 8, 9, 10, 16, 17, 20, 24, 31, 41, 43, 45, 46, 47, 50, 56, 57, 62)	**45** (3, 4, 6, 11, 12, 13, 14, 15, 18, 19, 21, 22, 23, 25, 26, 27, 28, 29, 30, 32, 33, 34, 35, 36, 37, 38, 39, 40, 42, 44, 48, 49, 51, 52, 53, 54, 55, 58, 59, 60, 61, 63, 64, 65, 66, 67)	22
10.	MSP	Pr	XII	18	**23** (1, 2, 5, 7, 8, 9, 10, 16, 17, 21, 23, 24, 42, 45, 46, 47, 50, 51, 55, 58, 59, 62, 65)	**44** (3, 4, 6, 11, 12, 13, 14, 15, 18, 19, 20, 22, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 43, 44, 48, 49, 52, 53, 54, 56, 57, 60, 61, 63, 64, 66, 67)	23
11.	RK	Pr	XII	17	**31** (1, 2, 5, 6, 7, 8, 9, 10, 16, 17, 22, 23, 24, 28, 31, 38, 39, 40, 43, 45, 50, 51, 52, 53, 54, 59, 60, 61, 62, 65, 66)	**36** (3, 4, 11, 12, 13, 14, 15, 18, 19, 20, 21, 25, 26, 27, 29, 30, 32, 33, 34, 35, 36, 37, 41, 42, 44, 46, 47, 48, 49, 55, 56, 57, 58, 63, 64, 67)	31
12.	HH	Pr	XII	18	**36** (1, 2, 5, 6, 7, 8, 9, 10, 15, 16, 17, 18, 19, 22, 23, 24, 28, 31, 37, 38, 39, 40, 43, 45, 50, 51, 52, 53, 54, 57, 58, 59, 62, 63, 64, 65, 66)	**31** (3, 4, 11, 12, 13, 14, 20, 21, 25, 26, 27, 29, 30, 32, 33, 34, 35, 36, 41, 42, 44, 46, 47, 48, 49, 56, 60, 61, 67)	36
13.	NSS	Pr	XII	17	**30** (1, 2, 5, 6, 7, 8, 9, 10, 16, 17, 18, 19, 21, 23, 24, 25, 45, 46, 47, 50, 52, 53, 56, 59, 61, 62, 64, 65, 66, 67)	**37** (3, 4, 11, 12, 13, 14, 15, 20, 22, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 48, 49, 51, 54, 55, 57, 58, 60, 63)	30
14.	LPT	Pr	XII	17	**26** (1, 2, 5, 6, 7, 8, 9, 10, 17, 19, 21, 24, 39, 44, 45, 46, 47, 50, 54, 56, 57, 59, 62, 64, 67)	**41** (3, 4, 11, 12, 13, 14, 15, 16, 18, 20, 22, 23, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 40, 41, 42, 43, 48, 49, 51, 52, 53, 55, 58, 60, 61, 63, 65)	26
15.	SWS	Pr	XII	17	**27** (1, 2, 6, 7, 8, 9, 10, 11, 14, 16, 17, 19, 23, 24, 25, 39, 44, 50, 53, 56, 58, 59, 60, 62, 64, 67)	**40** (3, 4, 5, 12, 13, 15, 18, 20, 21, 22, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 40, 41, 42, 43, 45, 46, 47, 48,	27

|							49, 51, 52, 54, 55, 57, 61, 63, 65)	
16.	MP	Pr	XII	17	**21** (1, 2, 5, 7, 12, 14, 16, 18, 24, 28, 30, 32, 44, 45, 47, 54, 58, 59, 63, 64, 67)	**46** (3, 4, 6, 8, 9, 10, 11, 13, 15, 17, 20, 21, 22, 23, 25, 26, 27, 29, 31, 33, 32, 33, 34, 35, 36, 37, 39, 40, 41, 42, 43, 46, 48, 49, 50, 51, 52, 53, 55, 56, 57, 60, 61, 62, 65)	21
17.	UW	Pr	XII	18	**18** (1, 2, 8, 9, 16, 24, 25, 28, 31, 48, 49, 54, 56, 58, 59, 62, 64, 65)	**49** (3, 4, 5, 6, 7, 10, 11, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 26, 27, 29, 30, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 50, 51, 52, 53, 54, 55, 57, 60, 61, 63, 66, 67)	18
18.	NN	Pr	XII	18	**27** (1, 2, 5, 6, 7, 8, 9, 10, 11, 16, 17, 22, 23, 24, 28, 31, 38, 39, 40, 41, 42, 45, 47, 50, 58, 59, 64, 65)	**40** (3, 4, 12, 13, 14, 15, 18, 19, 20, 21, 25, 26, 27, 30, 32, 33, 34, 35, 36, 37, 43, 44, 46, 48, 49, 51, 52, 53, 54, 55, 56, 57, 60, 61, 62, 63, 66, 67)	27
19.	ISP	Pr	XII	18	**30** (2, 5, 7, 18, 22, 23, 24, 28, 31, 32, 33, 34, 35, 36, 45, 46, 47, 48, 50, 51, 58, 59, 60, 61, 62, 63, 64, 65, 66)	**37** (1, 3, 4, 6, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 19, 20, 21, 25, 26, 27, 29, 30, 37, 38, 39, 40, 41, 42, 43, 44, 46, 49, 52, 53, 54, 55, 56, 57, 67)	30
20.	IL	Pr	XII	17	**30** (2, 4, 7, 14, 24, 25, 28, 31, 32, 34, 35, 36, 40, 45, 46, 47, 48, 49, 50, 51, 55, 58, 59, 60, 61, 62, 63, 64, 65, 66)	**37** (1, 3, 5, 6, 8, 9, 10, 11, 12, 13, 15, 16, 17, 18, 19, 20, 21, 22, 23, 26, 27, 29, 30, 33, 37, 38, 39, 41, 42, 43, 44, 52, 53, 54, 56, 57, 67)	30

Based on Table 2. above, it can be said that from twenty students in answering 67 questions, they can answer all questions correctly. The highest answer from the students who get the score 30 and score 26 consist of only three students. The students who get score 31, score 29, and score 27 who consist of two students, and the students with the score 36, score 35, score 34, score 33, score 23, score 22, score 21, and score 18 with one student for each of them.

It shows that the confirmation of degradation for students really happens. This situation cannot be let because it is a cultural shift for young generation that will give negative impact on cultural defense in future. It becomes problem not only for the researchers but also for government that should cooperate to overcome it.

Third, implication of naming understanding *partuturon* in students' character building that do not reach half of 67 names in *partuturon* that are mastered that influence the cultural continuity for Angkola society. It indicates a concern which is less noticed by all sides because this kind of local wisdom tends to be neglected with other research phenomena. The phenomena of limitation in naming understanding *partuturon* can influence students' character development who cannot differ and use the right addressing in daily life. This addressing is very important for Angkola society because it shows the politeness to the elder people, younger people and peer. The addressing can also influence someone's attitude in society not to be at their own will when they meet others. The attitude of respect and polite becomes character strength from Angkola society's culture and they are not separated from the term of *Dalihan na Tolu*. Therefore, naming understanding in *partuturon* must be continued as cultural defense so that the students' character building can be in the right application.

Discussion

The findings show that the students' naming understanding in *partuturon* is still limited. It can be seen in following Picture 1.
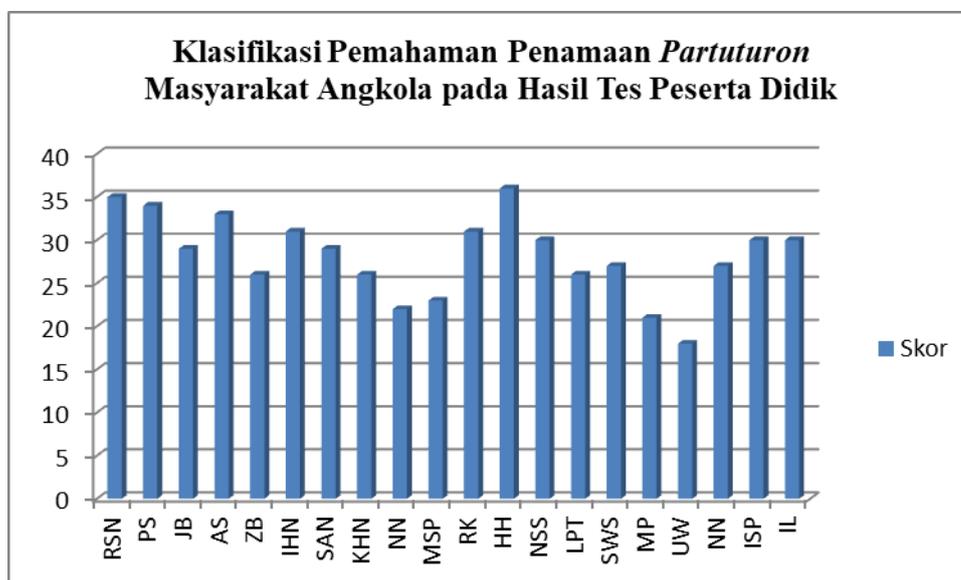
Picture 1. Classification of Naming Understanding *Paruturon* in Angkola Society in Students' Test Results

Picture 1. above has shown the phenomena as the image of Angkola young generation represented with the highest students' score only in 36 and the lowest score is

only in 18. It indicates that the young generation still needs the further guidance to solve the limitation well. Naming understanding in *partuturon* that should show the students' character buildings in symbol of mutual cooperation, rights and obligations, tolerance, affection, and *holong* can't still be implemented well. This happens because the students have not understood naming in *partuturon* holistically. Therefore, Harahap's theory (2004) that expresses about the symbol of mutual cooperation, togetherness, rights, and obligations, tolerance, affection, and *holong* in kinship on students as young generation of Angkola society can't still be applied well in daily life.

CONCLUSION

Identification form of naming understanding in *partuturon* in Angkola society based on adaptation from Harahap (2004:96-124) consists of 67 *partuturon*. In fact, if it is related with the men position in Angkola society known with patrilineal family relatives from the father's line, so it can be seen that there are 29 addressing in naming in *partuturon* followed with women addressing as much as 27 addressing and at last there are addressing for both men and women as much as 11 addressing.

Then, the classification of name understanding in *partuturon* for students of XII Madrasah Aliyah Al-Ahliyah Aek Badak with 20 students with 67 questions given shows the reals fact that there is no one who can answer all the questions correctly. The highest score is only 36 and the lowest score is only 18. It shows that the confirmation on degradation of students' naming understanding in *partuturon* really happens. This condition cannot be let because it is the form of culture shift on young generation that gives impact on culture defense in the future. It becomes problem for the researchers, the educators, and government and they must work together to solve it.

Then, the implication is seen in phenomena of naming understanding in *partuturon* that can influence students' character building in differentiating and in using the right addressing in daily life. Addressing names is very important for Angkola society because it shows the politeness to the elder people, to younger people and even to peer. The addressing also influences someone's attitude in living in society so that they cannot do on their will when they meet people.

Suggestion

The suggestion of the research is the need in further analysis with different approach. Moreover, the naming understanding in *partuturon* on students' character building can become beginning foundation in Angkola cultural defense in the form of politeness with the research output in the form of journal and teaching materials. Besides, this research can still be developed in e-book, games, comic, and application that can be easier to be understood by young generation in digital life. The research output can also become the teaching material source in building students' character implemented in field of education and in common people. It can be also useful for the local government in Kotamadya Padangsidimpuan as archipelago treasure documentation.

Based on it, if naming in *partuturon* is covered with the form which young generation like, it is hoped that naming in *partuturon* can be easier to be understood and to be applied in daily life. Without awareness of local culture, the extinct of politeness cannot be avoided. The students' character building also can make the young generation to be polite in future as the candidate of nation's leader in future.

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