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The Implementation of Dalihan Na Tolu Values as Christian Education in Approaching Domestic Violence Conflict Resolution

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ABSTRACT

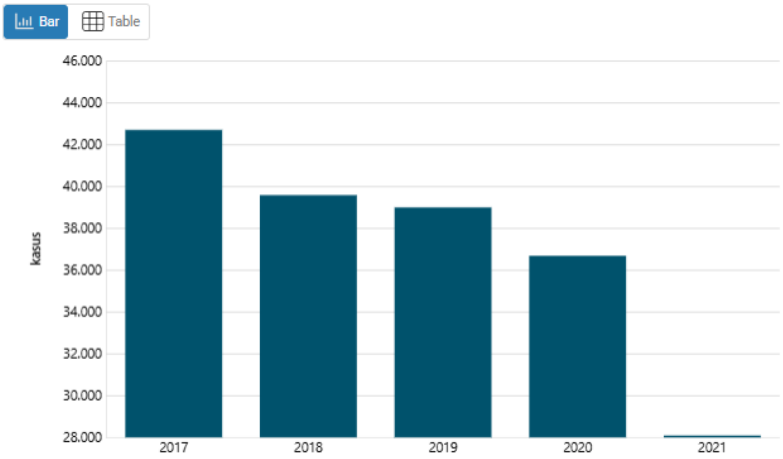
Domestic Violence (DV) remains a significant social issue in Indonesia, causing profound negative effects on individuals, families, and society at large. This study aims to explore how the integration of *Dalihan Na Tolu* values—an indigenous Batak cultural wisdom—with Christian education can contribute to the peaceful and harmonious resolution of DV conflicts. *Dalihan Na Tolu* emphasizes principles such as respect for family, gentle treatment of women, and mutual respect within the extended family, which align closely with Christian teachings on love, forgiveness, and reconciliation. The integration of *Dalihan Na Tolu* values with Christian education offers a holistic approach that combines the strengths of both cultural and religious frameworks in conflict mediation and resolution. Using a qualitative research method based on literature analysis, this study examines the application of values such as love, forgiveness, and reconciliation within the family context. The findings indicate that the combination of indigenous cultural wisdom and Christian education provides an effective and culturally relevant solution to address DV and promote family harmony. Therefore, the roles of the church, cultural leaders, and families are essential for successfully implementing this integrated approach. This research highlights the importance of leveraging both cultural and religious dimensions in developing comprehensive strategies to mitigate domestic violence and foster sustainable family well-being.

Keywords: *dalihan na tolu*, Christian education, domestic violence, conflict resolution, harmonious family.

INTRODUCTION

Domestic Violence (DV) remains a serious issue in Indonesia, although data shows a decreasing trend over the past five years. According to the Badan Pusat Statistik (BPS), the number of DV cases in 2017 was recorded at 42,683. This

number decreased to 8,104 cases in 2020, 7,435 cases in 2021, and 5,526 cases in 2022. This decrease indicates efforts from the government and various institutions to reduce DV cases. However, the impact of DV on individuals, families, and communities remains significant. For individuals, DV can cause physical and psychological trauma, such as anxiety, depression, and post-traumatic stress disorder. Children who witness or are victims of DV are at risk of experiencing mental health issues, including fear, stress, and low self-esteem (Suri et al., 2023). These effects not only affect their childhood but may also continue into adulthood.



Picture 1. Number of Assault and Domestic Violence Cases in Indonesia (2017-2021)
Source: Databoks, 2022

At the family level, DV damages relationships between family members and can lead to family disintegration. Victims often feel ashamed or afraid to seek help, resulting in social isolation. In addition, DV is also one of the leading causes of divorce in Indonesia. Data shows that in 2018, there were 8,764 cases of divorce due to DV, although this number decreased to 3,271 cases in 2020. More broadly, DV negatively impacts society by increasing social and economic burdens. DV victims may lose opportunities to continue their education or obtain decent employment, which, in turn, affects the productivity and well-being of society. Therefore, although the number of cases has decreased, efforts to prevent and address DV must continue to be strengthened to minimize its negative impact on individuals, families, and society.

Domestic violence remains a critical and pervasive issue that continues to affect Indonesian society profoundly. Recent data from the Ministry of Women's Empowerment and Child Protection (Kemen PPPA) indicate a significant increase in reported violence cases, totaling 28,789 incidents throughout 2024. Most victims are women, accounting for 24,973 cases, while male victims number 3,816. This figure represents a substantial rise compared to 2023, which recorded 18,466 cases (Abdurohman, 2024). Furthermore, Kemen PPPA reports that DV constitutes the highest category of violence based on the location of occurrence, with 19,045 cases

documented in 2024. Supporting this trend, data from the Central Bureau of Statistics (BPS) reveal that in 2023, there were 5,174 divorce cases attributed to DV-related factors (Rabbani, 2024). Collectively, these data underscore the urgency of addressing DV not merely as a legal concern but as a complex social problem requiring a multifaceted and comprehensive approach (Rickard & Marie, 2017). Addressing domestic violence in Indonesia, therefore, demands integrated efforts that encompass legal reform, social support systems, cultural change, and community engagement to mitigate its widespread impact effectively.

A cultural and religious value-based approach plays a crucial role in resolving DV conflicts, as both elements are closely tied to the multicultural and religious life of Indonesian society. Cultural values provide a moral and social foundation that helps individuals understand their roles and responsibilities within the family. In contrast, religious values offer strong spiritual and ethical guidance to avoid violence and build harmony. This approach has proven effective because it involves local communities and religious leaders as mediators, who have the moral authority to resolve conflicts through peaceful and just methods (Acita et al., 2024). Therefore, integrating cultural and religious values into conflict resolution strategies is essential for fostering sustainable peace and harmony within Indonesian families affected by domestic violence.

Dalihan Na Tolu, the Batak community's local wisdom philosophy, contains social harmony principles that are highly relevant in resolving family conflicts, including DV. The three main pillars of *Dalihan Na Tolu—Somba Marhula-hula* (respect for the wife's family), *Elek Marboru* (treating women well), and *Manat Mardongan Tubu* (maintaining harmonious relationships in the extended family)—emphasize the importance of mutual respect, responsibility, and justice in social interactions. These principles can be applied in family mediation approaches to restore relationships damaged by DV, involving the extended family as the primary facilitator in the reconciliation process (Napitupulu et al., 2024). Incorporating the principles of Dalihan Na Tolu into family mediation offers a culturally grounded and effective pathway to healing and reconciliation in domestic violence cases within the Batak community.

Christian education plays a central role in building harmonious and ethical families by instilling values of love, forgiveness, and justice derived from biblical teachings. Christian education emphasizes the importance of mutual respect in the family, avoiding violence in any form, and restoring relationships through reconciliation. By shaping the character of individuals based on Christian values, this education can prevent DV and strengthen family structures (Galingging et al., 2024; Zalukhu, 2025a). In summary, Christian education is a vital foundation for fostering peaceful, loving families that uphold justice and reconciliation, ultimately helping prevent domestic violence and promote strong family bonds.

This study aims to explore how integrating *Dalihan Na Tolu* values—a form of Batak cultural wisdom—with Christian education can contribute to resolving domestic violence (DV) conflicts peacefully and harmoniously. This research examines how these two value systems, which emphasize respect for family, the gentle treatment of women, and mutual honor within the extended family, alongside

Christian principles of love, forgiveness, and reconciliation, can synergize to offer a holistic solution to DV issues. Using qualitative research and literature analysis, the study investigates the practical application of these cultural and religious values in the family context. It evaluates their effectiveness as tools for conflict mediation and resolution.

Previous studies have extensively examined the role of *Dalihan Na Tolu*, the traditional Batak Toba kinship system, in addressing social conflicts and family issues, including domestic violence. For instance, Nainggolan and Hadi Pura (2021) highlighted its function as a customary mediator in criminal cases among Batak communities in Karawang, while Berti et al. (2020) focused on its role in resolving divorce disputes through adat law in Deli Serdang. Butarbutar et al. (2020) explored the reconstruction of *Dalihan Na Tolu* values through Christian friendship theology to promote harmonious relationships. Nainggolan (2023) emphasized its importance in customary marriage ceremonies and social sanctions in Pontianak. Additionally, Sormin (2023) demonstrated how culturally sensitive counseling based on *Dalihan Na Tolu* can help address family problems, including domestic violence, in Tegal. However, despite these contributions, none of the existing research integrates *Dalihan Na Tolu* cultural wisdom with Christian education as a combined approach to prevent and resolve domestic violence, revealing a critical gap in the literature that this interdisciplinary integration could potentially fill.

The novelty of this research lies in its interdisciplinary approach that integrates indigenous cultural wisdom with religious education to address DV, a pervasive and critical social issue in Indonesia. Academically, the study contributes to the growing body of literature on contextual theology, cultural anthropology, and conflict resolution by offering a model that bridges local traditions and faith-based teachings. It provides a culturally grounded framework that can enrich theoretical discussions on the intersection of religion, culture, and social justice.

The findings serve as a valuable resource for educators, religious leaders, counselors, and policymakers by demonstrating how culturally resonant and faith-informed strategies can be employed to promote non-violent family relationships. The study highlights the vital roles the church, cultural leaders, and families must play in successfully implementing this integrated approach, ultimately fostering stronger, more harmonious family units and contributing to broader societal peace.

METHOD

The research method used in this article is a qualitative approach based entirely on literature analysis. This study does not involve primary data collection. However, it relies on a systematic review of existing scholarly works to explore theories and conceptual frameworks related to domestic violence (DV), the local wisdom of *Dalihan Na Tolu*, and Christian education within the context of family conflict resolution. Literature was gathered through a comprehensive and systematic search of academic databases such as JSTOR, Scopus, and Google Scholar, focusing on publications from 2016 to 2025. The inclusion criteria consisted of peer-reviewed journal articles, academic books, and dissertations that address (1) DV in Indonesia or Southeast Asia, (2) *Dalihan Na Tolu* as indigenous cultural

wisdom, and (3) Christian theological or educational perspectives on conflict mediation. Sources were excluded if they were non-academic, unavailable in English or Bahasa Indonesia, or irrelevant to the study's thematic focus.

Although the study mentions a case study method, it is important to clarify that this research is based solely on literature and secondary data. The "case study" refers to an analytical approach where selected documented cases within Batak Christian communities in North Sumatra, drawn from existing literature, are examined to understand the practical application of *Dalihan Na Tolu* values and Christian teachings in domestic conflict resolution. The data collected from these sources were analyzed using thematic analysis, a qualitative method involving coding, identifying, and interpreting recurring themes across the reviewed literature and documented cases. Key themes such as mutual respect, gender sensitivity, reconciliation, and culturally rooted mediation strategies were highlighted. This purely literature-based methodological approach provides a comprehensive theoretical foundation and conceptual insights into how integrating cultural and religious values can offer a holistic, contextualized solution to DV conflicts (Panggabean et al., 2024).

RESULT AND DISCUSSION

Result

Basic Concept of Domestic Violence

Domestic Violence (DV) is a serious issue that can affect various aspects of the lives of individuals, families, and communities. In general, DV is defined as violent actions or threats committed by one family member against another to control, dominate, or intimidate the victim. DV does not only occur in the form of physical violence, but can also include emotional, economic, and sexual violence. These four types of violence are often interconnected and occur in situations filled with tension, whether in seemingly happy families or those experiencing constant conflict. Research shows that DV often begins with forms of emotional or psychological violence, which then escalate into physical violence, especially when there is an imbalance of power in the relationship. Physical violence involves actions such as hitting, kicking, or injuring the victim's body. Emotional violence includes insults, psychological terror, and manipulation, which can damage the victim's self-confidence and self-esteem. Economic violence occurs when one party controls access to economic resources, such as money, property, or employment, in order to control the victim. Sexual violence, which may be less visible, includes forcing someone into sex without consent and sexual harassment within the context of marital relationships (Sinaga & Apriyani, 2024). Understanding the multifaceted nature of domestic violence is essential for developing comprehensive prevention and intervention strategies that address its physical, emotional, economic, and sexual dimensions effectively.

The causes of DV in multicultural families are diverse and complex. In Indonesia, which has a variety of ethnic groups, religions, and cultures, the causes of DV are often influenced by social, cultural, economic, and psychological factors.

Cultural factors, for example, can affect how gender roles are viewed within families, often placing women in a lower position in marital relationships. Some ethnic groups in Indonesia, such as the Batak, have a social structure still steeped in patriarchy, which can trigger inequality in marital relationships and provide space for DV practices (Mas'udah, 2024). In addition, economic factors also play an important role, with poverty and unemployment often acting as triggers for violence. Financial stress experienced by one or both partners can increase tensions within the household, which may eventually erupt into violence. Psychological factors, such as mental health issues or the inability to manage emotions and frustration, can also be key causes of DV. DV can occur in multicultural families due to an individual's inability to adapt to social and cultural changes, or ignorance of individual rights within marriage and family. Additionally, past trauma, such as violence experienced in childhood, can contribute to tendencies to commit domestic violence (Mardiyati, 2015). Addressing domestic violence in multicultural families thus requires a comprehensive understanding of the intertwined social, cultural, economic, and psychological factors to develop targeted interventions that promote equality, resilience, and healthy family dynamics.

The impact of DV on the social and psychological life of victims is substantial and often long-lasting. Socially, victims of DV often experience isolation, both from their families and society. When violence occurs within the household, victims often feel ashamed, afraid, and powerless to seek help, which leads to isolation from the social support they need. Victims may also feel stigma or shame related to their condition, making them reluctant to report to authorities or seek help. The psychological impacts of DV are even more damaging, as both physical and emotional violence can ruin the victim's self-esteem and confidence. Children who witness or become victims of domestic violence are also at high risk for psychological problems, including anxiety, depression, and behavioral issues. Many DV victims experience post-traumatic stress disorder (PTSD), anxiety, and severe depression.

Furthermore, women who experience DV may suffer from long-term physical health issues, such as injuries, physical trauma, and reproductive problems due to sexual violence (Jones et al., 2001). These psychological impacts not only affect the victims individually but also influence their relationships with family and friends, as well as their ability to function normally within society. Moreover, the relational life within the Church community is deeply affected, as victims may struggle with feelings of exclusion, spiritual distress, and difficulty in fully participating in communal worship and fellowship, which further compounds their sense of isolation and vulnerability.

Moreover, the impact of DV on the physical health of victims is extensive. Some studies show that victims of physical violence experience trauma that may persist long after the violent event. Women, for example, may sustain injuries that require medical treatment and may lead to permanent disability if not properly treated. In addition, DV also affects mental health, where victims feel trapped in dangerous relationships and unable to leave due to fear or dependence on the perpetrator. This psychological health can be severely disrupted and requires both

medical intervention and strong psychological support. This impact not only affects the direct victim but can also influence children growing up in a violent environment. Children raised in households with violence often develop behavioral problems and difficulties in building healthy relationships in the future (Aulia Rexana Sitaresmi, 2024). Therefore, addressing the physical and psychological impacts of domestic violence is crucial not only for the immediate well-being of victims but also for breaking the cycle of violence that affects future generations.

In addition to the psychological and physical disturbances experienced by the victims, DV can also affect the economic well-being of the family. In many cases, DV perpetrators control economic resources within the family, limiting the victim's access to money, work, or education. This can lead to the victim's financial dependency on the perpetrator, hindering their ability to escape from the dangerous situation. Economic control can also exacerbate psychological problems, as the victim feels powerless to change their situation. Ramadhan (2024) found that unemployment or financial stress can exacerbate situations of domestic violence, as perpetrators may resort to violence as a maladaptive coping mechanism to release the psychological tension arising from their economic difficulties. Consequently, addressing economic abuse is essential in empowering victims to regain independence and break free from the cycle of domestic violence.

In multicultural families, cultural factors also influence the impact of DV. In some cultures, gender inequality and social norms that place women in a lower position can make violence against women accepted or overlooked. This can worsen the trauma experienced by the victim because they feel unsupported by their surrounding environment. On the other hand, specific cultural values can play a role in the healing process for DV victims if used for mediation and reconciliation within the family. In some cultures, extended families or communities play an important role in resolving DV issues and providing the necessary support for the victims (Afdal et al., 2022). Therefore, understanding and leveraging cultural dynamics is vital for developing effective support systems and reconciliation processes that address domestic violence within multicultural families.

Studies also show that education and training on women's rights, domestic violence, and its prevention can play an important role in reducing the number of DV cases. A society more aware of the types of violence and their impacts can more quickly detect and prevent DV. Education also helps to build the ability to communicate effectively in relationships, which reduces the likelihood of violence. In multicultural societies, education incorporating inclusive cultural values and respecting human rights can facilitate greater social change in tackling DV (Khoirunnisa et al., 2024). Thus, comprehensive education and training that integrate cultural sensitivity and human rights awareness are essential for empowering communities to prevent and respond to domestic violence effectively.

DV also has a broader impact on society. The increasing number of DV cases can lead to social tensions, decrease public trust in the legal system, and worsen the overall socio-economic conditions of the community. Additionally, a society that does not recognize the early signs of violence or is reluctant to engage in problem resolution may exacerbate the victim's situation and allow perpetrators to continue

their violent behavior without fear of consequences. Therefore, an integrated approach is needed to address this issue, involving various parties such as the government, non-governmental organizations, and community-based organizations that care about this issue (Siagian & Subroto, 2024). In conclusion, a coordinated and multi-sectoral response is essential to effectively mitigate the societal impacts of domestic violence and ensure protection and justice for victims.

Values of Dalihan Na Tolu in Conflict Resolution

Dalihan Na Tolu is a profound and important philosophy within Batak culture that governs social relations within the family and community. This philosophy consists of three core values that serve as guidelines in the Batak people's lives: *Somba Marhula-hula, Elek Marboru*, and *Manat Mardongan Tubu*. Each of these values is a foundational principle in maintaining family harmony and resolving conflicts. In conflict resolution, these values play a significant role, especially in resolving issues within the family, including Domestic Violence. The *Dalihan Na Tolu* philosophy emphasizes the importance of mutual respect and maintaining harmony in family relationships, whether between husband and wife, extended family, or the surrounding community (Panggabean et al., 2024). Therefore, these values can provide a strong foundation for resolving various conflicts within the family, whether caused by disagreements, violence, or other social issues.

Somba Marhula-hula, which means respecting the wife's family, is a value that emphasizes the importance of showing respect to the wife's family. In the *Dalihan Na Tolu* philosophy, the wife's family plays a crucial role in the husband-wife relationship, and the mutual respect between the two families is highly emphasized (Rigitta, 2021). In the context of conflict resolution, this value can be applied by encouraging the husband to show respect and understanding toward the wife's family and ensuring that the role of the wife's family is valued in important household decisions. This also creates space for mediation involving the extended family to resolve marriage or family relationship issues. Conflicts arising from tensions between the husband's and wife's extended families can be minimized if each party understands and practices the value of *Somba Marhula-hula*, which underlines the importance of good communication and mutual respect between families.

Elek Marboru is a value that teaches gentle and affectionate treatment of women. In Batak tradition, women hold a highly respected position, and the value of *Elek Marboru* ensures that women are treated with respect, love, and care. In the context of domestic conflict, this value can help prevent violence against women by emphasizing the importance of respecting and treating women well, both as wives and mothers (Fitri et al., 2023). When applied in resolving domestic conflicts, the issues, whether physical or emotional, can be addressed more peacefully and empathetically. Respecting women and ensuring they have an equal position in the family is a way to prevent potential violence and prolonged conflicts.

Manat Mardongan Tubu is a principle that teaches the importance of mutual respect within the extended family. In this context, all extended family members are expected to maintain harmony and respect one another. This value is crucial in resolving domestic conflicts because extended families are often involved in mediation and problem-solving. Conflicts within the household involve the husband

and wife and the extended family. Therefore, *Manat Mardongan Tubu* emphasizes the importance of maintaining good relationships and mutual respect among all family members, which can create a more peaceful atmosphere and support conflict resolution. When this value is applied in the family, the extended family will become a source of strength and support for individuals facing difficulties or conflicts in their household (Afdal et al., 2022). In summary, the principle of Manat Mardongan Tubu fosters a culture of mutual respect and harmony within the extended family, serving as a vital foundation for effective mediation and resolution of domestic conflicts.

The values of *Dalihan Na Tolu* have significant relevance in preventing and resolving domestic conflicts. One of these values' main applications is fostering open communication and mutual respect among family members, especially between husband and wife. In many cases, domestic violence occurs due to the couple's inability to manage conflicts constructively and a lack of mutual understanding. By integrating the values of *Somba Marhula-hula, Elek Marboru*, and *Manat Mardongan Tubu*, each party in the household can learn to appreciate each other's roles and seek peaceful solutions to resolve existing issues. This creates an atmosphere that supports problem-solving in a non-destructive manner, prioritizing harmony and the collective well-being of the family. DV can be prevented and resolved through these principles in a more civilized and understanding way (Napitupulu et al., 2024). In conclusion, integrating Dalihan Na Tolu values offers a culturally grounded framework that promotes mutual respect, effective communication, and peaceful conflict resolution, which are crucial in preventing and addressing domestic violence within families.

In the context of multicultural families, such as those found in Indonesia, the values of *Dalihan Na Tolu* are also highly relevant. Indonesia has a vast cultural diversity, and sometimes these differences can cause family conflicts. However, *Dalihan Na Tolu* provides a framework that can be used to build understanding and communication across cultures. In Batak families interacting with other cultures, applying these values can help minimize disagreements and resolve conflicts more constructively. In multicultural societies, applying the values of *Somba Marhula-hula* and *Manat Mardongan Tubu* can encourage recognition of the wife's family role and promote respect for each family's culture, creating balance within the household (Simamora et al., 2024). In summary, applying Dalihan Na Tolu values in multicultural families fosters cultural understanding, respect, and harmonious communication, essential for effectively managing and resolving conflicts in diverse social contexts.

The importance of the extended family and traditional leaders in the mediation process cannot be overlooked. In *Dalihan Na Tolu* philosophy, the extended family plays a central role in resolving various issues within the nuclear family. Traditional leaders, who are considered wise and authoritative, often serve as mediators in resolving domestic conflicts. They must provide wise counsel based on local wisdom and traditional values. Mediation processes involving the extended family are more effective with an approach that values each party involved and seeks the best solutions for all family members (Anintya, 2023). This role is crucial in families experiencing tension or conflict because traditional leaders can balance

traditional values with the need for change in a more modern context. This can expedite conflict resolution and restore damaged relationships.

Applying *Dalihan Na Tolu* values in conflict resolution also plays a role in creating larger social changes. In societies transitioning toward modernity, preserving and honoring traditional values that support harmony in the household is important. These values can help create a more prosperous and peaceful society, where individuals and families can live better, free from violence and injustice. By preserving and applying *Dalihan Na Tolu* values, communities can reduce DV incidence and strengthen social networks that support family and community members. This process also encourages the revival of noble values in Batak culture, providing an example for future generations on how to build relationships based on respect and love within families (Resdati, 2022). In conclusion, the preservation and application of Dalihan Na Tolu values contribute to resolving domestic conflicts and foster broader social harmony and cultural continuity, paving the way for a more peaceful and resilient society.

Discussion

Implementing *Dalihan Na Tolu* values in Christian education is highly relevant for creating harmonious families and reducing domestic violence. Both value systems share profound similarities in moral principles, such as love, forgiveness, and respect. In *Dalihan Na Tolu*, the principles of *Somba Marhula-hula*, *Elek Marboru*, and *Manat Mardongan Tubu* closely align with Christian teachings about love and respect for others, particularly women and family members. Christian education emphasizes the importance of love as the foundation for relationships between individuals and forgiveness in overcoming differences and conflicts. Therefore, *Dalihan Na Tolu* values and Christian education can be a solid foundation for creating harmonious families and a violence-free environment.

Integrating cultural and religious values within the family and church is the first step in implementing *Dalihan Na Tolu* as Christian education. In this context, the family becomes the primary place to instill these values. Family education that teaches love, forgiveness, and respect will prevent violence and improve healthy communication among family members. On the other hand, as a place of faith development, the church can play a key role by teaching its congregation the importance of Batak cultural values that align with Christian teachings (Rahmayanty et al., 2023; Zalukhu, 2025b). Religious education programs emphasizing these values, such as family classes or seminars on domestic conflict, can help increase understanding and the application of love, forgiveness, and respect in everyday life. A church and family integrating both value systems will create a peaceful and harmonious environment.

In addition to education, the involvement of traditional leaders and the church in mediating domestic violence conflicts is an important step in implementing *Dalihan Na Tolu* values. Traditional leaders play an important role in Batak culture as a bridge between customary values and daily life in the community. In resolving family conflicts, they can combine the principles of *Dalihan Na Tolu* with Christian teachings to guide married couples toward reconciliation (Panggabean et al., 2024). Similarly, the church can mediate with a pastoral approach emphasizing healing,

forgiveness, and love. The collaborative role of traditional leaders and the church in conflict mediation will provide a more holistic solution relevant to the local cultural context. This implementation is expected to result in a more peaceful resolution of conflicts based on deep values of love.

Family conflict resolution can also be carried out through dialogue, joint prayers, and customary rituals. *Dalihan Na Tolu* emphasizes the importance of dialogue in resolving conflicts, where each party is invited to speak and listen with mutual respect. In Christian education, this dialogue is reinforced by joint prayer to seek God's guidance in resolving issues (Tanusaputra, 2005; Zalukhu, 2025b). Customary rituals related to *Dalihan Na Tolu*, such as advising the extended family or conflict resolution ceremonies, can also be carried out by integrating Christian teachings based on love and forgiveness. Thus, conflict resolution through these methods will be more easily accepted by families that adhere to these values. This process resolves problems, strengthens family relationships, and renews the commitment to live together in love and harmony.

However, several challenges in implementing *Dalihan Na Tolu* values as Christian education in the family need attention. One challenge is the patriarchal culture, which remains prevalent in many Batak families (Sihombing et al., 2024). Patriarchal culture can reinforce the dominance of perpetrators of domestic violence because, in many cases, men are seen as more powerful within the family structure. This can marginalize women and make it more difficult for them to report or resolve conflicts in a fair manner. In Batak culture, the role of men in the family is often associated with strong authority, which risks worsening the power imbalance in household relationships. Therefore, in implementing *Dalihan Na Tolu* values, a deeper understanding is needed about balancing the roles of men and women in the family, in line with the principles of love and respect taught in Christian education.

In addition to the challenges posed by patriarchal culture, differences in the interpretation of customary values and Christian theology also present a challenge in implementing these two value systems in family life (Udau, 2020). While many values in *Dalihan Na Tolu* align with Christian teachings, such as respect for family and love, some customary practices may be difficult to reconcile with Christian teachings. For example, some traditional practices may allow or even reinforce power structures within households that contradict the principle of equality in Christian education. Therefore, open dialogue between traditional and church leaders is essential to align perspectives and ensure that the values taught do not contradict profound Christian teachings on love, equality, and respect for others. This approach will help address interpretive differences and ensure the smooth implementation of *Dalihan Na Tolu* values in Christian education.

Another challenge is the limited access to family education, particularly in rural areas or regions far from urban centers (Maula et al., 2023). Many families in these areas have not received formal education about the importance of family values in preventing violence and building harmony. In this case, the church and Christian educational institutions are vital in providing broader education, especially in family life. Programs such as family seminars, counseling classes, and pastoral

support can serve as solutions to overcome these limitations and reach families in need of assistance. Furthermore, traditional leaders can also be involved in this education to provide understanding by local wisdom, making it easier for *Dalihan Na Tolu* values to be accepted and practiced by the community (Simamora, 2020). In conclusion, enhancing access to family education through the collaborative efforts of churches, Christian educational institutions, and traditional leaders is essential to effectively disseminate family values and promote harmonious, violence-free households, especially in underserved rural areas.

Overall, implementing Dalihan Na Tolu values as Christian education in the family has great potential to create harmonious families free from violence. By integrating the values of love, forgiveness, and respect from *Dalihan Na Tolu* and Christian education, families can become safe and loving places for all their members. Despite challenges such as patriarchal cultural barriers and differences in the interpretation of customary and religious values, solutions through dialogue, mediation, and continuous education can help overcome these obstacles. Therefore, the church, families, and indigenous communities need to work together to create harmonious families where domestic violence can be prevented and resolved with love and reconciliation.

CONCLUSION

This study investigates the potential of integrating Dalihan Na Tolu—an indigenous Batak cultural philosophy—with Christian education to foster peaceful and harmonious resolutions to domestic violence conflicts. Dalihan Na Tolu underscores essential principles such as respect for the family, compassionate treatment of women, and mutual regard within the extended family. These values strongly resonate with Christian teachings emphasizing love, forgiveness, and reconciliation in family life. Together, these complementary frameworks provide a holistic foundation that supports constructive conflict resolution by combining the social strengths of local culture with the ethical guidance of Christian principles.

The findings reveal that the synthesis of Dalihan Na Tolu and Christian education presents a practical and culturally sensitive approach to mitigating domestic violence and nurturing family harmony. This integrated model addresses the root causes of conflict and promotes sustainable peace within the family unit. Consequently, the roles of the church, cultural leaders, and families are pivotal in ensuring the successful application of this approach. Their collaboration is essential to embedding these values into daily practices, strengthening social cohesion, and supporting victims toward healing and reconciliation. It is therefore recommended that further initiatives focus on developing community-based programs that facilitate education and dialogue around these values, alongside capacity-building for church leaders and cultural figures to act as mediators, thus enhancing the effectiveness and reach of this integrative approach in diverse social contexts.

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