

The Managing Tourism Strategy of Danau Toba Based on Local Culture at Samosir Regency

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ABSTRACT : *The Batak Toba Community was still has tight related with culture values that chosed to believe culture leader to arrange life society. The leader that being believed was the leader that has Sahala Harajaon in himself. This Sahala was something got phisically. People believed that they became sacral. Through that spirits, the esteems of the leader became shined. In tourism context, Sahala Harajaon concept could be revitalized being a part of local wisdom values that could synergized with Batak Toba Culture concept about the meaning of a king that could be the servant of his community. This management strategy could changed people mindset that the the act of King in serving, was faced from turning act that round to Dalihan Na Tolu relationship with integrated some cultural values "Sahala Harajaon" in managing tourism programme at Samosir Regency. The increase of self-awareness at Samosir Regency about its culture and tradition, especially that has related to their character building and community paradigm in giving public services with established local cuture identity that could helped developed the tourism sector at future. This research used qualitative method to identify and analyze the position of sahala harajaon of torism area management and to analyze the effect of social economy and social culture on related with tourism area mangement.*

Keywords: Cultural Values Revitalitation, Sahala Harajaon, Tourism Management, Batak Toba Community

I. INTRODUCTION

Some culture values that used as the guide, was the culture of Batak Toba ; so the Batak Toba cultur were became the guide for Samosir Island Community. In Batak Toba tradition, the area mangement was not separated from the hegemony and the leader that manifested through pengelolaan kawasan tidak terpisah dari kekuasaan dan kepemimpinan yang termanifestasi melalui konsep Sahala Harajaon concept. The leader must have Sahala Harajaon (leader esteems). Sahala Harajaon as the life phylosophy of Batak people could have, if richness (Hamoraon), majesty (Hasangapon) and having son (Hagabeon) were being a part of social life of Batak Toba people.

On nowadays context, the phylosophy of Sahala Harajaon became decrease of modernity that affected some cultures form of culture. Some culture values were have the turning process, so the Sahala Harajaon (esteem leader) was metamorphed to acculturative form. It could not be deny, the human activities have the effects to the sustainability of tourism area management. Through the years, the government only used existing infrastructures as problem solving to the stagnation problem of Danau Toba tourism area management. But the result still not enough to increase the amount of tourists. While the location of Toba Samosir Regency area was so near of Danau Toba, that could gave the chance to make Danau Toba as the world's tour destination.

II. MATERIAL AND METHODS

The research model that used in this research is qualitative approach. The qualitative approach has concentrate to process, so that the tracers of datas and information would do to know and understanding completely about “sahala harajaon” through the sustainable tourism area management. To emphasize the essence of the qualitative method in community view (emic view), so that the datas was truly true (Moleong,2000).

The datas that would be collected came from two sources: primary datas and secondary datas. The primary datas get from depth interview and participant observation that aim to get information about “sahala harajaon”, and be sharped by focus group discussion. The FGD used for getting a strategy to revitalize the values of “sahala harajaon” in Batak Toba community that more applicative to develop in community empowerment widely. It can do with local condition. Another instruments are camera and tape recorder that useful to avoid the missing data and to document the situation at Danau Toba area community. The researcher has developed rapport. It could decrease the distance and the suspicious that could disturb the interview (Bungin, 2007).

The location of research was at Samosir Regency. It has the Batak Toba tribe. So, the “sahala harajaon” still urgent for the people that live at Toba Samosir Regency. The location of research was made purposively: Samosir community that has so many potentials of “sahala harajaon”.

III. RESULT AND DISCUSSION

The Act of Local Culture in Social Life of Batak Toba Community at Samosir Regency

The Batak Toba community at Samosir Regency were still conserved the sustainability of daily activities, especially in tradition. So, the act of the leader or culture chairman were so important in their group. The culture chairman was believed to give the solution for every problems peacefully without country law. So, there was the group of public figure communication. This group consisted of the culture figures at this region.

The esteem of a culture figure was a part of Sahala Harajaon itself. The leader that has Sahala Harajaon must be smart in thinking, polite in manner and has a policy in decision making. That manner was made the leader that has sahala was very important for their community. The position of Sahala Harajaon was a representation of spirit that were believed Batak community as something that phisically stick on the people that has Sahala Harajaon. The obidient and the believeness with opung (grandfather) and spirit, made the leader that has sahala was still became the most important until now.

The Batak Toba Community for Tourism Area Management

The problems of developing and promoting tourism sector, nationally or regionally; were more important to support the national development. So the nature and culture in Indonesia needed to be protected and conserved to be the local or international tourist destination.If the culture richness were managed well, it could be potentated to make money for our country. The culture and local wisdom were one of the culture strategy to minimalize globalization effect and being dominated culture mass that were hegemonied by developed countries and had big effect of frame of thinking and developing countries culture (Coleman, 1988). One of culture value and local wisdom as a basic of developed culture on global era could be seen from culture strategy perspective, the increase of globalization effect, were reduced national cultire values. Local culture has potentation and action as counter culture of global culture domination that couldn't be denied (Fakih, 2003:5).

Local culture could be the local wisdom source, as one of critical opinion to globalization. This things happened that in homogen community, the community's lifestyle as caused of globalization and modernity; there was more strength the community's dependency to depth values as religion, art and literates. While the outside grew up homogently as effect of globalization, the community were more apreciated of inner tradition.

Talking about tourism, every Batak etnics were King (Anak Ni Raja). Concept of King generally be served not serving. But to extend tourism sector, it must related Dalihan Natolu concept to torism aspect. Somba Marhula-hula (being polite to wife's family), Elek Marboru (protecting women), Manat Mardongan Tubu (be careful with the same clan). If had related with the concept, Raja must has the serving manner. For example, when there are some domestic or international guests came to the tourist area, The Batak community as the King must served the guests. Because Batak people made the guests as Raja Ni Hula-hula and they were Raja Ni Boru. Dalihan Natolu concept must be as mind set of Toba community. To served a King (Raja), Raja Ni Boru was still a King. He was not a servant, although his job was served Raja Ni Hula Hula. Raja Ni Boru and Raja Ni hula Hula were only an action, that someday could turned depended on the situation and condition.

The Sustainability of Danau Toba Tourism Area Management

The condition of Danau Toba was very probable to be developed as a tourism area based on local culture that supported of some strength elements and oppurtunity, and minimalized weakness and threats. This

analysis based on assumptions: the effective strategies could be maximizing strengthness and exploiting oppurtunities and at the same time, it could be maximizing some weakness and minimalized some threatness.

Schutz saw this managing strategy as a social action of experiences, meanings and awarenesses. Peoples constructed the meaning out of his main experiences through tipication that as a managing, meaning production that managing, organizing based on the relation of managing information or other experiences that were received by peoples before. In phenomenology, Schutz called as “stock of knowledge”, the process of experiences group; and then affected the meaning constructed of thinking frame, action, manner, behaviour and could be applicated and implemented in reality (Schutz, 1967 :56).

SWOT Analysis was identification of some factors that systematically formulated based on logic, frame of thinking, action, manner and behaviour that could maximized Strengths and Opportunities and simultanously could minimalized Weaknesses and Threats.

The analysis strategic of environment condition with SWOT analysis was done in order to the efforts to identify every internal factors of strengths and weaknesses. The Strength-Weakness-Opportunity-Threat in Samosir Regency:

1. *Strengths*

- Has nature potenton that beautiful scenery and cool climate and be the tourists destination
- Has the strategic position at Danau Toba area
- As the strategic area from function and environmental supporting, so could be developed as an ecotourism area.
- Culture potenton and local tradition were suitable for culture tourism, as: historical graves, traditional dancer, tradition ceremony and others.
- Oriented in education to his children, so could got oppurtunity in human resources development.
- Has some interest annual events throug Danau Toba Festival.

2. *Weaknesses*

- The low quality and quantity of human resources to minimum needs.
- The low of social awareness in keeping the environment clean and the nature conserved.
- There were so many culture-own land and restricted forest would inhibited the investor to make invest.
- The low quality of tourist service.
- The minimum of infrastructure that could supported the tourism sector.

3. *Opportunities*

- Danau Toba area was established as National Strategic Area
- Danau Toba was established as Geopark and Monaco of Asia
- The existing of complete tourism information about Danau Toba Tourism from some medias, printed medias or electronic medias.
- The interest of tourists to visit Danau Toba were still high.
- The easy transportation access to Samosir Regency.
- So many origin people that lived in other region, had gave attention to tourism development at Samosir Regency.

4. *Threats*

- The strange culture had negative effects to people’s manner and moral.
- There was in danger area of Semangko breaking.
- The effect of foreign culture that disturbing the existence of local culture.
- The own of land and taking benefit from land that were dominated by outsider.

The Strategy of Sustainability Tourism Area Managing

From SWOT matrix analysis, got some strategy of managing tourism of Danau Toba sustainably:

1. Increasing the tourism management holistically to create Samosir as Geopark and Monaco of Asia.
2. Increasing the physics infrastructure (road access, resort developing that suitable with lang using, tourists guide, tourism rules, environment rules) and the law to push the existing of structures and infrastructures in tourism sector development.
3. Increasing perception and appreciation of tourists to increase visiting with developing the tourists visit by developing tourism object potenton that supported by government, private and public.
4. Doing the capacity building with some training and increasing the people’s and government capacity based on local culture (through some training of tourism officer about prime tourism service and formed some training institutions to served the tourists).

5. The efforts of environment conserving, through repairing the crash of ecosystem; so the nature could be the interest things for tourists to visit Samosir Regency.
6. Increasing the people awareness and tourists awareness of clean ecosystem and environment of Danau Toba.
7. Increasing the quality and quantity of infrastructures that supporting Danau Toba ecotourism.
8. Making programme and public service events that different from others ecotourism resort by integrated some culture values of "Sahala Harajaon" to the managing programme of tourism at Samosir Regency.
9. Increasing self-awareness about culture and tradition, especially that related to character building and community paradigm of giving public services with depend on local culture identity.
10. Increasing the efforts of birocration reformation in tourism managing, so the sevice access became easier.
11. Developing community approach to increase participation in tourism management.
12. The application of area planning laws to protect tourist's public area.

IV. CONCLUSIONS

1. The local culture values in tourism area management of Danau Toba area could be copied as a part of social action from Dalihan Natolu that has turn. Every actions have its own jobs, Somba Marhula-hula (polite with wife's family), Elek Marboru (protecting women), Manat Mardongan Tubu (being careful with friends from same clan). If related with all manners, the concept of King, must have the serving manner).
2. Sahala Harajaon was very potentod to use as the stick of cooperation values, believeness, open mind, and cooperation spirits of communities. The Sahala Harajaon values could be used to build the Toba community's character to be better to keep the conservation of tourism area of Samosir Regency.
3. Sahala Harajaon could be the capacity building with do some training to public and government based on local culture (through some trainings about prime tourism service and formed training institutions to serve the tourists) for better serving.
4. The strategy of tourism management based on local culture as a part of increasing social awareness about culture and tradition of the society; especially related to character building and people's paradigm of giving public service with local culture identity.
5. The Sahala Harajaon was a part of reproduction process and culture modification that introduced through social pranatas that adaptive with the existing of environment condition.

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