



Identification of Local Wisdom Values that Grow and Develop in Communities in Creative Tourism Areas Around Samosir, Indonesia

Ance Marintan D. Sitohang

Universitas Sumatera Utara, Medan, Indonesia

Correspondence: E-mail: ance_mds@usu.ac.id

ABSTRACT

The purpose of this study is to identify the types and values contained in the types of local wisdom that grow and develop in communities in the Creative Tourism Area, Simanindo District, Samosir Sub-District, North Sumatra, Indonesia. The sample in this study consisted of 30 people who were selected through non-probability using the snowball technique. The data were obtained using a survey method using a questionnaire which was analyzed using qualitative methods. The results showed that in Simanindo Subdistrict, there can still be found a number of cultural values of local wisdom (both in physical and non-physical form) in the lives of the people who live in this area. Even so, not a few have experienced value shifts and extinction. In general, local wisdom can be classified into five values, namely cultural, social, religious, molar, and economic.

ARTICLE INFO

Article History:

Submitted/Received 12 Nov 2020

First Revised 23 Des 2020

Accepted 27 Des 2020

First Available online 28 Des 2020

Publication Date 29 Des 2020

Keyword:

Creative Tourism,

Local Wisdom,

North Sumatra,

Samosir Regency,

Simanindo Sub-District.

1. INTRODUCTION

Lake Toba is one of the national tourist destinations that is always interesting to visit. Its beautiful panorama and unique geographical position means that this lake is never empty of tourists, both local and international. However, in general, apart from being caused by the beauty factor, there are four things behind the action of an individual to travel to a tourist destination, namely: (1). Physical motivation, in the form of relaxation, health, comfort, exercise, relaxation, and so on; (2). Cultural Motivation, in the form of a desire to gain knowledge about culture, customs, traditions and other regional arts (including objects of historical heritage); (3). Social Motivation, in the form of interpersonal motivation to visit friends, family, relatives or make pilgrimages, and so on; and (4). Fantasy motivation, in the form of a desire to get away from daily routines and ego-enhancement which can provide psychological satisfaction for the individual who travels (Cho, Chiu and Tan, 2021; Singleton, 2019).

Among the four factors, culture is a more dominant factor in motivating foreign tourists to visit Lake Toba (Sianipar, 2019). Specifically, the purpose of their arrival is to study history, customs, traditions, and art and dance performances (including religious) (Andriani, et al., 2019; Harianja, et al., 2021).

Based on data from the Samosir Regency Tourism Office, the number of tourist visits to this area has always increased every year from 171,087 in 2014 to 378,649 in 2018 (<https://samosirkab.bps.go.id/publication/2019/08/16/8b8a4a22407cf58a2a6c718d/kab-upaten-samosir-dalam-angka-2019.html>) taken on 10 November 2020). However, if calculated annually, the average increase that occurred was only 51,890 people, a very small number when compared to the large costs incurred by the government for development activities in the Lake Toba area considering that since 2017, Lake Toba has been designated as a National Tourism Destination area and a Superior Tourism Destination in Indonesia which has a priority place on the development agenda in "Integrated Tourism Masterplan For Lake Toba "(ITMFLT) and" Toba Caldera Geopark Masterplan ".

In addition to the various factors mentioned earlier, a number of factors were found to influence the interest of tourists to re-visit, namely: promotion, price, tourism image, and physical evidence (in the Batu Angus Natural tourism area in Bitung) (Chie and Kim, 2018; Roustia and Jamshidi, 2020). As well as attractiveness, accessibility, maintenance of the facilities offered, and the level of security of the tourist site (in the tourist area of Seminung Lumbok Resort) (Laluas, 2022; Siagian and Zuska, 2017). In Samosir Regency, it was found the influence of the fading of the values of local wisdom on the comfort of tourists to visit from the anthropological aspect (Siagian, 2018).

Based on the results and discussion of research in the district, the researchers recommend that the government do: (1). Coordination with customary leaders to carry out an inventory of intangible local wisdom which is felt to be useful in shaping the character and identity of the Batak community and (2). Socialization, coaching, and workshops to community groups around tourist areas to shape community attitudes and characters in supporting the development of the tourism sector area. The aim is that in the future, Lake Toba can function as one of the economic drivers of the region by increasing the number of tourists visiting the area. This recommendation has been realized in conjunction with the inauguration of Lake Toba as a National Geopark by the United Nation Educational, Scientific, and Cultural Organization (UNESCO) in the middle of 2020. One of the locations around Lake Toba that has received special attention due to the development activities

that have been going on so far is Simanindo, based on data from the Samosir publication (<https://samosirkab.bps.go.id/publication/2018/08/16/65990ba288f439c515bdb1f5/kab-upaten-samosir-dalam-angka-2018.html> taken on 10 November 2020). Therefore, this study aims to:

- Explore the types of local wisdom found in the Simanindo District, and
- Identify the value of each type of local wisdom in Simanindo District as a creative tourism area.

The difference between this study and previous research is that this research is basic research and is limited to examining what types of local wisdom are contained in the area of observation and what values are contained therein. This has never been done by previous researchers and will be a novelty in this research.

2. LITERATURE REVIEW

2.1. LOCAL WISDOM AS WEALTH

In the pluralistic culture of Indonesian society, each community has its own local wisdom which is a form of cultural wealth that has been passed down from generation to generation. However, in general, local wisdom can be defined as local ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community (Hidayat, 2021; Prasetawati and Asnawi, 2018). Or noble values contained in the local cultural wealth (Armawi, 2008) which is classified into two (Supsiloani, 2013) that is:

1. Physical (tangible), the values contained in the procedure, special provisions as outlined in the form of written notes, for example in the form of books, traditional/architectural buildings which are a reflection of the form of local wisdom such as traditional Batak houses, cultural heritage objects, and also the environmental conditions of an area are included as local wisdom.
2. Non-physical (intangible), this intangible local wisdom can be found such as local knowledge, local values such as norms in an area (human social interaction), habitat, local skills such as traditional arts, literature, rituals, myths. local and also local resources.

2.2. TYPES OF PHYSICAL AND NON-PHYSICAL LOCAL WISDOM IN BATAK CULTURE IN GENERAL

A. PHYSICAL LOCAL WISDOM

1. TRADITIONAL BATAK HOUSE

The traditional Batak house is local wisdom which has values and meanings as one of the elements forming the life of the community. For the Batak people, the house is a place and a source of blessing and prosperity for its residents. Therefore, the house is considered to have "tondi" (spirit). The home owner must pay attention to the condition of his house so that the house is still able to carry out its functions properly. The decorations / ornaments serve to make the house look alive in the sense that the house also has strength (Sianipar, Gunardi and Rustiyanti, 2015; Sitindjak, Wardani and Thamrin, 2016).

2. ROCK CHAIR

Chair stone is one of the local wisdom in the form of a stone which is seen as a symbol of democracy in the life of the Batak people. It is said that Batu Kursi was used as a resting place,

a place for trial, as well as a meeting place for kings and traditional elders to discuss various matters related to events in community life, both concerning social affairs, customary law, as well as adjudicating and deciding criminal cases. Therefore, the position of the king as head of the forest must remain honest, fair and wise. Before deciding on something important to the community, the king must consider the suggestions and opinions of other traditional leaders (advisors and datu) (Haar, Roche and Brougham, 2019).

3. ULOS

Ulos is a typical Batak woven cloth in the form of a shawl. This sacred object is a symbol of blessing, affection and unity, in accordance with the Batak proverb which reads "Ijuk pangihot ni hodong, ulos pangihot ni holong" which means that if palm fiber is the binding of the fronds on the stem then ulos is the binding of affection between people. Ulos literally means a blanket that warms the body and protects it from exposure to cold air. According to the beliefs of the Batak tribe, there are three sources that give heat to humans, namely the sun, fire and ulos. Of the three sources of warmth, Ulos is considered the most comfortable and familiar with everyday life (Yadnya, Simpen and Satyawati, 2021).

B. NON-PHYSICAL LOCAL WISDOM

1. DALIHAN NA TOLU

Dalihan Na Tolu is a kinship system that is built on the basis of bloodline (geneology) and marriage that has been passed from generation to generation. Dalihan na tolu is often also translated by the term stove nan Tiga, which functions to regulate social relations between the three relatives functionally, namely family relatives (dongan tubu), relatives who receive the wife (boru), and relatives who give the wife (hula-hula). The Batak people believe that there is a need for a perfect balance in the life order between the three elements of Dalihan Na Tolu (Simatupang, Peter and Murniarti, 2020).

2. PHILOSOPHY OF HAMORAON, HASANGAPON, HAGABEON

Hasangapon can be translated with glory, dignity and honor. This value encourages the Batak people to strive for positions and positions that result in welfare, honor or social prestige. Hagabeon can be translated as descent. The traditional Toba Batak community aspires to have many offspring (Dalimunthe and Lubis, 2019; Rasmini, 2022).

3. HANGOLUAN TOIS HAMAGOAN RHYMES

In Indonesian, Hangoluan, Tois Hamagoan can be translated as: polite beginning of life, arrogant the beginning of destruction. That is, if someone behaves politely and politely then he will live. On the other hand, if someone behaves indifferently/ disrespectfully to others, they will receive a disaster that leads to destruction. The application of this rule begins with kinship (partuturan or partondongan) which is covered in Dalihan Na Tolu, namely "somba marhulahula, elek marboru, manat mardongan tubu" (Siagian, 2018).

3. METHODS

This research was conducted in Simanindo District, Samosir Regency. The location selection was carried out purposively (deliberately) with the consideration that this village is a leading tourism village in the Lake Toba area, North Sumatra Province and in this village, the values of local wisdom are still widely found. Meanwhile, the sample in this study was determined as many as 30 respondents who were selected non-probability using the snowball technique

where at first 2 random samples were determined and then this sample was asked to choose a friend who still held local wisdom values and was considered capable of answering all questions in the questionnaire research until the number of samples reaches 30 people (limited due to covid-19). This research was conducted on 5-12 July 2020.

The data used in this research are cross section primary data obtained through interview techniques using a questionnaire. Primary data are defined as data/ information which is obtained directly from the first person. The use of primary data in this study aims to obtain more accurate information, because it uses data from one period, sample variations are carried out in several different locations (cross section). The data were collected using a survey method where the respondents were asked several questions that had been arranged in a questionnaire. A questionnaire is said to be good if it has met the validity and reliability test values. It is considered valid if it is able to express something that will be measured by the questionnaire well, and is categorized reliable if the instruments used in research are able to provide reliable information as a means of collecting data and are able to reveal actual information in the field. The data that have been collected were analyzed using descriptive qualitative methods. In the analysis activities, no quantitative calculations were carried out because this research was conducted to identify the local wisdom values that still exists and are inherent in the daily life of the people who inhabit the observation area. What needs to be considered in this activity is that the enumerator must be able to explore the answers to the questions that have been made to obtain deeper answers.

4. RESULTS AND DISCUSSION

4.1. GENERAL CHARACTERISTICS OF RESPONDENTS

Based on the results of interviews with thirty respondents (15 women, 15 men) who are indigenous people in Simanindo District, it is known that the respondents in this study were aged between 16 and 79 years. They also have various professions, namely entrepreneurs (florists, weaving, café employees, traders, cathering studio, souvenir); Government employees; farmer; village apparatus; village chief; journalist; dancer; and students. Only one of them is a migrant to the area. The rest are indigenous people who have lived since birth. The immigrant came from Pematang Siantar City. A summary of the respondent's data used in this study is presented in Table 1.

4.2. UNDERSTANDING OF THE DEFINITION OF LOCAL WISDOM

In accordance with the explanation outlined in the literature review in the previous chapter, in general, local wisdom can be defined as ideas that come from the thoughts of the local community that are wise, full of wisdom, of good value, which are embedded and followed by members of the community or noble values contained in the local cultural wealth. Because it comes from the community and is followed by the community itself (indigenous in nature), local wisdom is more often associated with the habits of life in rural areas. However, when asked directly about the definition of local wisdom itself, not many respondents knew it. Only 7 out of 30 respondents were able to provide the right answer. Nonetheless, 83% of them can provide appropriate and appropriate examples to illustrate what is meant by local wisdom. A summary of the respondent's data used in this study is presented in **Table 1**.

Table 1. General characteristics of research respondents in Simanindo District, Samosir Regency, North Sumatra Province

Location	Gender	Amount (People)	Profession	Population (people)		If Not, Origin:	Age Range (years)
				Original	Not		
Simanindo	Male	0	-	-	-	-	-
	Female	4	cafe entrepreneurs, dancers, students	4	0	-	10-49
Ambarita	Male	3	farmer, florist entrepreneur	3	0	-	24-79
	Female	0	-	-	-	-	-
Tomok- Tomok Induk	Male	3	traditional elders, journalists	3	0	-	35-63
	Female	4	head of the studio, tailor, weaver, dancer	3	0	-	16-63
Siallagan- Siallagan Pinda Raya	Male	4	farmers, tourism business actors	4	0	-	10-21
	Female	3	souvenir entrepreneurs, traders, tailors, head of the studio	3	0	-	12-52
Unjur	Male	2	farmers, traders	1	1	Siantar	39-42
	Female	3	the farmer	3	0	-	30-63
Garoga	Male	1	Craftsman	1	0	-	56
	Female	1	craftsmen, entrepreneurs	1	0	-	32
Tuktuk	Male	2	traditional elders	1	0	-	58-65
	Female	0	-	-	-	-	-
Total		30		29	1		

The factor that causes the limited knowledge of respondents in describing the exact definition of local wisdom is their educational background. Eighty-three percent of the respondents had an educational background at or below the SMA (senior high school) level.

4.3. TYPES OF LOCAL WISDOM THAT STILL PERSIST AND HAS LOST OR SHIFT IN VALUES

Based on the results of the interview, it is known that in Simanindo Subdistrict, a number of cultural values of local wisdom can still be found (both in physical and non-physical form) in the lives of the people who live in this area. Even so, not a few have experienced value shifts and extinction. Some local wisdom that has been lost or has shifted in value are:

- 1) Rondang Bulan whose value is shifting due to economic factors, modernization, and the lack of inculcation of cultural values in the lives of the younger generation;
- 2) Batak, mardege, and mangalukku musical instruments whose value shift is due to modernization factors (including gadgets);
- 3) The sigale-gale dance which has experienced a shift in value due to religious factors;
- 4) Liu H, Li XR, Cárdenas DA, Yang Y. Perceived cultural distance and international destination choice: The role of destination familiarity, geographic distance, and cultural motivation. *Journal of Destination Marketing and Management*. 2018 Sep 1;9:300-9.;
- 5) Batak script whose extinction was caused by modernization and the lack of inculcation of cultural values in the lives of the younger generation;
- 6) Manguras aek, sipele begu, mamele, manuan boni, sitio-tio pigs, and mangalahat horbo whose extinction was due to religious factors;
- 7) Tunggul Panaluan whose extinction was due to religious factors; and
- 8) Tandok and traditional houses whose extinction was due to limited availability of raw materials and high maintenance costs.

Based on information from all respondents, there is no external influence (outside the region including customs and culture brought by foreign tourists) on extinction and shifting of the value of local wisdom from its original condition. If any, this influence comes from musical genres (for example: the pop genre) and modernization, particularly in terms of providing high-tech machines capable of working faster than human labor and capable of producing more economically beneficial results. The focus of the research can be seen in the following **Figure 1**.



Figure 1. Sigale-Gale Statue (a), one of the non-physical local wisdoms that has changed values due to religious factors and losung (b), one of the physical local wisdoms that have been extinct due to modernization

4.4. VALUES IN LOCAL WISDOM THAT STILL ENDURE

Although many types of local wisdom have experienced shifting values and have become extinct, there are still a number of local wisdoms that have been preserved or developed in this village. According to respondents, this is because in its implementation, the values

contained in local wisdom can still run in line with the habits of life of the community which are currently very much influenced by changing times and the inclusion of religious values (in this case, love). Several types of local wisdom are presented in **Table 2** below

Table 2. Types of local wisdom that still exist and survive in Simanindo Subdistrict, Samosir Regency, North Sumatra Province

No.	Types of Local Wisdom	Local Wisdom Values
1.	Bolon's house	Batak traditional houses that contain good moral values in terms of door location, building height, and number of steps
2.	Rock Chair	Contains a historical saga of mass slaughter
3.	Garantung	Traditional Batak musical instruments
4.	Sarune	
5.	Sortali	Batak traditional weaving used as a binder, usually used in traditional ceremonies as identity
6.	Makam Raja-Raja	The resting place of Batak kings whose buildings are carved with history or family tree
7.	Sira Rock	A place of judgment and condemnation
8.	Gong	Traditional Batak musical instruments
9.	Uning-Uningan	
10.	Hasapi	
11.	Boras Sipir ni Tondi	Symbols of prayer and hope are likened to sprinkling rice on the head
12.	Tangga Rumah Batak	In the past, the number of steps, if an odd number, represented the king's descent, even represented the descendants of slaves
13.	Pinggan	The ancient Batak traditional place to eat that was made big and wide because in the past the Batak people had a large number of children
14.	Kuburan Diatas Pohon	From one source, the king's tomb grows three types of trees
15.	Ulos	Blankets or signs of love
16.	Gajah Dompok	Batak house carvings symbolize dignity
17.	Marnapuran	The tradition of chewing betel to strengthen teeth
18.	Mangokal Holi	The ceremony of collecting bones with their ancestors in a pond (large tomb / monument)
19.	Ogung	Traditional Batak musical instruments
20.	Benteng	The walls of the traditional houses of the ancient Batak community

5. CONCLUSION

Based on the research findings that have been described in the previous discussion, it can be concluded that in Simanindo District, there can still be found a number of cultural values of local wisdom (both physical and non-physical) in the lives of the people who live in this area. Even so, not a few have experienced value shifts and extinction. In general, local wisdom can be classified into five values, namely culture, social, religion, molar, and economy.

6. REFERENCES

- Andriani, R., Brahmento, E., and Purba, B. C. S. (2019). Value tari sigale-gale dalam meningkatkan wisata budaya di desa tomok kabupaten samosir. *Journal of Indonesian Tourism, Hospitality and Recreation*, 2(1), 25-35.
- Armawi, A. (2008). Kearifan lokal batak toba dalihan na tolu dan good governance dalam birokrasi publik. *Jurnal Filsafat*, 18(2), 157-166.
- Cho, H., Chiu, W., and Tan, X. D. (2021). Travel overseas for a game: The effect of nostalgia on satellite fans' psychological commitment, subjective well-being, and travel intention. *Current Issues in Tourism*, 24(10), 1418-1434.
- Choe, J. Y. J., and Kim, S. S. (2018). Effects of tourists' local food consumption value on attitude, food destination image, and behavioral intention. *International journal of hospitality management*, 7(1), 1-10.
- Dalimunthe, I. S., and Lubis, A. S. (2019). Hamoraon, hagabeon and hasangapon as the basic philosophy in educating children. *El Harakah*, 21(2), 199-210.
- Haar, J., Roche, M., and Brougham, D. (2019). Indigenous insights into ethical leadership: A study of Māori leaders. *Journal of Business Ethics*, 160(3), 621-640.
- Harianja, E. D., Harahap, R. H., and Lubis, Z. (2021). Budaya batak toba dalam pelayanan pariwisata danau toba di parapat. *PERSPEKTIF*, 10(2), 301-312.
- Hidayat, S. (2021). Implikasi dan konsekwensi nilai-nilai local wisdom (kearifan lokal) dalam kepemimpinan di era globalisasi. *Jurnal Inovasi Penelitian*, 1(10), 2113-2122.
- Laluas, E. (2022). Development of local wisdom culture tourism: A study in talaud island, indonesia. *The International Journal of Social Sciences World (TIJOSSW)*, 4(2), 334-339.
- Prasetawati, E., and Asnawi, H. S. (2018). Wawasan islam nusantara; Pribumisasi nilai-nilai kearifan lokal di Indonesia. *FIKRI: Jurnal Kajian Agama, Sosial Dan Budaya*, 3(1), 219-258.
- Rasmini, N. W. (2022). Implementation strategy of tri hita karena in the family toward a healthy community. *Indonesian Journal Of Educational Research and Review*, 5(3), 588-597.
- Rousta, A., and Jamshidi, D. (2020). Food tourism value: Investigating the factors that influence tourists to revisit. *Journal of Vacation Marketing*, 26(1), 73-95.
- Siagian, D. J. M. (2018). Kearifan lokal Batak toba dalam mendukung sektor pariwisata di kabupaten Samosir. *Inovasi*, 15(1), 49-55.

- Siagian, D. J. M., and Zuska, F. (2017). Local wisdom of Batak toba in supporting tourism sector in Regency of Samosir. *International Conference on Social and Political Deveploment*, 1(36), 210-215.
- Sianipar, K., Gunardi, G., and Rustiyanti, S. (2015). Makna seni ukiran gorga pada rumah adat batak. *Panggung*, 25(3). 227-235
- Sianipar, M. (2019). Effect of product, price, location and tourism promotion of interest in visiting Lake Toba tourist attraction. *Enrichment: Journal of Management*, 9(2), 18-22.
- Simatupang, M. S., Peter, R., and Murniarti, E. (2020). The kinship of “dalihan na tolu” of batak culture in indonesia. *PalArch's Journal of Archaeology of Egypt/Egyptology*, 17(4), 1758-1771.
- Singleton, P. A. (2019). Validating the satisfaction with travel scale as a measure of hedonic subjective well-being for commuting in a us city. *Transportation research part F: traffic psychology and behaviour*, 60(24), 399-414.
- Sitindjak, R. H. I., Wardani, L. K., and Thamrin, D. (2016). Form and meaning of Batak Toba house ornaments. *Advanced Science Letters*, 22(12), 4050-4053.
- Supsiloani, S. (2013). Dukungan kearifan lokal dalam memicu perkembangan kota. *Jupiis: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 5(2). 9-20.
- Yadnya, I. B. P., Simpen, I. W., and Satyawati, M. S. (2021). The flora and fauna lexicons within the ama samawa of sumbawa society in Indonesia: Ecolinguistic perspective. *The International Journal of Language and Cultural (TIJOLAC)*, 3(01), 29-35.