

Local Community Involvement in Development of Collaborative Tourism Areas: A Study On Lake Toba Area, Samosir Regency, North Sumatera, Indonesia

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Abstract: *Lake Toba tourism development should be able to integrate for all stakeholders, particularly the inclusion of cultural elements in society. One of the elements of culture in public life is Sahala Harajaon, Batak Toba. These cultural values reflect the charisma that radiates from a leader. Leaders who have let Sahala Harajaon are smart in thinking, to behave politely, and prudent in making decisions. Nature is precisely what makes it a leader who has a very important sahala its presence in the community. The position of Sahala Harajaon itself is a representation of tondi (spirits) that are in the public trust as something inherent Batak outwardly in a person who has Sahala Harajaon. Obedience and trust the people around the Opung (grandfather) and tondi (spirit) make leaders have Sahala still something essential today. This study aimed to analyze the cultural approach to management strategies in the tourist area of Samosir. The method used is qualitative in-depth interviews, participatory observation and focus group discussion on analyzing the socio-cultural approach in the management of collaborative tourist areas in Samosir with some traditional leaders, community, religious leaders and the Department of Tourism in Samosir.*

Keywords: *Socio-Cultural Approach, Position of “Sahala Harajaon”, Tourism Management Strategy.*

1. INTRODUCTION:

Tourism development planning must integrate tourism development into an economic development program, physical, and social culture of a country [1] [2]. The role of government in developing tourism in the outline are providing the infrastructure (not only in physical form), extending various forms of facilities, coordination of activities between government officials and the private sector, the setting and the general promotion inside and outside the country [3]. The tourism sector gave an enormous impact on the community, especially local communities that are in the region became a tourist destination. Therefore, the opportunity to explore the cultural values in the management of the tourist area of Lake Toba is essential.

Management of Lake Toba in the development of tourism destinations, tourism area, and objects of the tourist attraction, in general, follow the flow or the life cycle of tourism. The objective is to determine the position of tourism to be developed. In the strategic management of tourism region of Lake Toba can be developed collaboratively by incorporating management plans into one unified plan (integrated), and its implementation was later included in the design stage of tourism [4]. Social, cultural and psychological aspects of an integrated whole that is mutually supportive as a tourist area.

2. METHODS AND MATERIALS:

Types of research

This type of research uses a qualitative approach that emphasizes the processual. Through an emphasis on the process will explore strategies for tourism development for the people of Batak Toba Samosir regency as capital development at the local level, especially in terms of tourism management in a sustainable manner that has been disseminated to obtain the development of the management model more applicable.

Research Location

The research location is in Samosir. Given Samosir as a regency mostly ethnic Batak Toba communities, so that local knowledge into something very urgent for people in Samosir. Determining the location of the research is determined purposively namely: Samosir society that has the potential of local wisdom that most.

Data Collection and Analysis Techniques.

For qualitative data collection techniques in addition to using in-depth interviews and participatory observation, also sharpened techniques focus group discussions (FGD). FGD technique was used to obtain a strategy to revitalize the

values sahala harajaon is more applications that allow being developed in the context of the wider community empowerment by doing conditioning with the local context. To get a collaborative strategy of tourism development, the researchers also disseminate the findings of this strategy by the experts (academics and practitioners), so that the resulting strategy can be developed into a model more applicable if implemented in the field.

The analysis used simultaneously by using the on-going analysis, combined with the analysis of cultural values, where the concepts and theories used can differ from the situation on the ground. Any new information will be drawn the inference, that inference was used to build and sharpen the questions on the next day. This analysis was carried out following the process include the presentation of the data and draw conclusions based on data presentation made during the data collection process takes place [5] [6] .

3. RESULTS & DISCUSSION:

Involving Local Communities

[7] argued that a tourist area well and managed optimally when its implementation is based on four aspects: (1) maintaining environmental sustainability, (2) improve the welfare of people in the region, (3) ensure visitor satisfaction and (4) increase cohesion and community development around the area and the development zone. [8] argued that the involvement of the local community would provide effective opportunities in development activities. This case means giving the authority or power to the community as a social actor and not a passive subject to resource management decision-making and control of the activities that affect the lives according to their ability.

In this context [8] asserts that efforts to ensure the participation of local communities and the steps that need to be sought so that local people can really engage in tourism activities. It takes the interaction of the three parties involved, namely: public sector, the private sector, and local communities. The condition is actually an opportunity for every area that has the potential of local wisdom to be preserved. Utilization is certainly not out of the effort to preserve and educate future generations so that local knowledge and ancestral heritage is not threatened by extinction.

The big difference in historical background, social, and society will produce cultural values are different, and the difference that is the strength of a tourist attraction. The study of the importance of local wisdom in managing the social life of the community can be seen in the study [9], he confirms that the local wisdom in the management of mangrove ecosystem is part of the compilation of introducing values of the local culture, and modern knowledge gained from the various training undertaken by non-government organization that cares about the preservation of mangrove. In other words, the ability of an individual "bersahala" became part of the ability to combine knowledge of the customs, spiritual ability and general knowledge.

The involvement of local communities in the development of sustainable tourism in Lake Toba is inseparable from the overall social and cultural institutions that are often used Batak Toba society as a guideline for the majority of the tribe who settled in the region of Lake Toba, Samosir regency. Social and cultural institutions can be seen from the values of power and leadership manifested through sahala harajaon leadership culture. A leader must have the properties sahala harajaon (authority leadership) in order to organize, control and manage the whole community needs Batak Toba which requires the figure of a leader. Sahala harajaon as a philosophy of life for everyone Batak can be obtained if the wealth (Hamoraon), honor (Hasangapon) and descent (Hagabeon) have become part of the social life of Batak Toba.

In contemporary life, sahala harajaon manifestations are not also on the supernatural dimension only, but it is at the factual dimensions. In the supernatural dimension, an individual who has sahala ancestral spirits believed to have the power inherent in a person who outwardly potential as evidence to see "tondi" (substances that do not appear). Regarding language Batak Toba, tondi translated "spirit." This Tondi accompanies a person during his life on earth. If the individual is ill, tondi leave until he recovered. According to Simaremare cited by [10] [9] when the person dies, the tondi will leave the remains for ever, and tondi will be tondi ni na mate (the spirit of a deceased person).

Sahala is the element of spirit (tondi), specific power, the vitality of tondi which can give blessings to people, such as courage (sahala habaranion), wealth (sahala hamoraon), power (sahala harajaon), treatment (sahala hadatuon), and various Additional capabilities to those who have it. Someone who has sahala will receive the honor and glory of others, especially if it is very large sahala strength. Sahala owned by someone can influence the lives of other people around him, so they get the blessing (old) from the sahala.

Factual dimension, the people who "bersahala" by thinking smart and have insight, authority and be able to solve the various problems associated with social problems and also problems of common course. People who have "bersahala" always able to solve the problems faced various forms. People "bersahala" considered as an ideal place for consultation, discussion, and mediation to people who conflict. Various remarks out of the mouth of a man who has "bersahala" be role models for the conflicting parties in finding solutions to these problems.

In the lives of indigenous people "bersahala" is part of the natural selection of good behavior that a person who must be obeyed. People who bersahala not look at education level, socioeconomic status and rank and position. However, an individual must have the ability to understand the intricacies of indigenous cultural treasures Batak Toba. In a broader context, the ability "bersahala" is part of the local wisdom manifestation of traditional values, religion

compiled with the process introducing general knowledge obtained from various sources outside the Batak Toba community.

If we talk about tourism, all ethnic Batak is King (Anak Ni King, Boru Ni Raja). The concept of a king in the true cultural treasures Batak Toba able to position itself like a king with honor and dignity. So that this concept is very relevant to the development of the tourism sector, where the values of sahala harajaon can be linked to the concept of Dalihan Natolu. Marhula Somba-hula (in honor of the wife's family), Elek Marboru (nurturing woman), Manat Mardongan Tubu (be careful to friends in one clan). If it is associated with the concept, values that germinated inside of a king has properties serve. By example; when there are domestic and foreign guests came to the tourist area, the Batak as a king should be able to serve them. Because the guest Batak society considers as partamue King Ni Hula-hula and themselves as the King of Ni Boru.

Natolu Dalihan concept is exactly what should be in mind set of people Toba. To serve a King, the King of Ni Boru still be a king. Not a waiter, notwithstanding its job when it is to serve the King of Ni Hula Hula. Raja Raja Ni Ni Boru and Hula hoops are a role one day, can be swapped depending on the circumstances.

4. SWOT Analysis in the Development of Tourism Region Lake Toba

Tourism development can meet the principles of sustainable management: planning, organization, and supervision of the members of the organization and the use of resources of other organizations in order to achieve organizational goals set [11]. To give directions to organizational objectives, help to think of the interests of various parties, anticipate any changes back evenly and to achieve efficiency and effectiveness, it is necessary collaborative development strategy and must be flexible under the demands of field conditions [12].

The condition of Lake Toba is very likely to be developed into a tourist area based on local culture, supported by various elements of strength and opportunities, and minimizing weaknesses and threats. This analysis is based on the assumption that effective strategies will be able to maximize your strengths and exploit opportunities and weaknesses at the same time can maximize and minimize the threats. SWOT analysis is a systematic identification of factors to formulate a strategy based on the logic that maximizes the strengths and opportunities and simultaneously can minimize your weaknesses and threats.

Analysis of environmental conditions SWOT strategic approach is made in an effort to identify all internal factor strengths and weaknesses. Details of the analysis of strengths-weaknesses-opportunities-threats in Samosir are as follows:

1. Strengths
 - Have the potential for a beautiful natural cool climate and a tourist destination
 - It has a strategic location because it is located right in the area of Lake Toba
 - It is a strategic area of the function and capacity of the environment so that it can be developed into a tourist area
 - Potential local culture and customs worthy of being cultural tourism, such as cultural values (partamue, sahala harajaon, Dalihan Natolu, historic tombs, traditional dances, ceremonies, and others).
 - Oriented prioritize education for their children, so that opportunity in human resource development.
2. Weaknesses
 - The lack of quality and quantity of personnel Human Resources (HR) in meeting the minimum requirements
 - Low public awareness of hygiene and environmental protection
 - The number of communal lands and protected forest area would hamper investors to invest
 - Low quality of services towards tourists
 - The lack of infrastructure to support tourism.
3. Opportunities
 - Lake Toba area has become one of the National Strategic Areas• Lake Toba defined as Geopark and Monaco of Asia
 - Availability of travel information that is already quite full on Lake Toba from various media, both print, and electronic media.
 - The high asking the tourists to visit
 - Accessibility convenient transportation to the Samosir Regency.
 - The number of migrants who succeeded in giving attention to the development of tourism in Samosir.
4. Threats
 - The entry of foreign cultures that can impact negatively on behavior and moral society
 - There is disaster vulnerability because they are at fault area Semangko
 - Outbreaks of external culture that can affect the existence of local culture
 - Ownership of land dominated by outsiders who intervenes land use.

Tourism Area Development Strategy Lake Toba Collaborative

From the results of SWOT analysis has been done, obtained a variety of strategies in the development of collaborative Lake Toba is as follows:

- 1) Improving the management of tourism thoroughly to realize Samosir as a Geopark and Monaco of Asia.
- 2) Improve the physical infrastructure (including access to good roads, resort development under the land use, guided tours, Tourism and Local Environmental Regulation) and laws to support the availability of facilities and infrastructure in the development of tourism.
- 3) Improving the perception and appreciation of tourists to increase tourist visits to the potential development of attractions that are supported by the government, private and public.
- 4) Institutional strengthening (capacity building) by conducting various training and capacity building for communities and local culture-based government (includes: training of tourism personnel on prima travel services and the establishment of training institutions to be able to cater for tourists) for better management.
- 5) Efforts to preserve the environment by repairing damage to ecosystems that exist so that beautiful scenery can be a tourist attraction in visiting Samosir.
- 6) Increase the involvement of the public and tourists will clean the environment and the ecosystem of Lake Toba.
- 7) Improving the quality and quantity of infrastructure facilities supporting ecotourism Lake Toba.
- 8) Creation of public service programs and events that are different from other ecotourism resort by integrating cultural values "Sahala Harajaon" into the program management of tourism in Samosir.
- 9) Increased public awareness about the culture and customs of the community itself, in particular, the revitalization of values sahala harajaon relating to the improvement of character and community paradigm in providing public services by maintaining the local cultural identity.
- 10) Increased efforts to reform the bureaucracy in the management of tourism, so that access to services become more participatory and easily.
- 11) The development of approaches to the community to increase participation in the management of tourism, especially related to the service.
- 12) Law enforcement to protect the layout of public areas that can be enjoyed by tourists.

Tourism development involving the public with a variety of complex social activity, both concerning travelers that consist of different social and cultural backgrounds, as well as people who have visited social values and culture, are different also. Also, there is also the involvement of other tourism stakeholders such as travel agencies, transportation, tour guide, and merchants in tourist destinations. This case is where the need for alignment and integration between tourist interests and meet the needs of tourists by tourism service providers [13].

Tourism development should not overlook the benefits received by the local community. They need to be involved as a party that has local knowledge, local resources, and local accountability. Empowerment can be done through awareness capabilities (enabling), strengthening the potential (empowering) and independence (autonomy). The goal is that local communities can become active participants in the activities of tourism and tourism business networking. Local communities will have a high moral responsibility in the utilization of the resources they have, because of the activities carried out are directly related to the existence of these resources which will affect their lives [11].

5. CONCLUSION:

1. Local wisdom in cultural values Sahala Harajaon manages tourism Toba region can be replicated as part of the social role of Dalihan Natolu mutually changed. All roles have a social duty of each Somba Marhula hula (in honor of the wife's family), Elek Marboru (nurturing woman), Manat Mardongan Tubu (be careful to friends of the clan). If it is associated with it, should serve the King could possess.
2. Sahala Harajaon has the potential to be used as a driver to develop tourism management with a range of values, service, cooperation, mutual trust, openness and a spirit of mutual cooperation among communities. Sahala Harajaon values can be used to build the character of the Toba community to be better in the future.
3. Form Sahala Harajaon obtained from the indigenous community living experience with the Lake Toba, as well as the adaptability did by people Samosir enable them to organize cultural life, in which the contemporary cultural change brought about by external parties and individuals through a variety of conservation activities and empowerment individually or collectively.
4. The active role of the community is needed in the development of tourism collaboratively to prepare to receive and serve guests/tourists who visit the local cultural peculiarities that will be presented to them.

6. RECOMMENDATION:

1. Increasing the capacity of governments and communities manage tourism Samosir Lake Toba by revitalizing harajaon sahala culture as a driving force characteristic changes the cultures.
2. Empowering people by giving training in collaborative tourism based on local wisdom.

3. The presence of synergy between the government and informal leaders (community leaders, traditional leaders, religious leaders) in the formulation of tourism policy collaboratively.
4. Improvement of human resources, particularly in the public service system is the basis of tourism management major in Lake Toba.

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