Analysis of Social Environmental Revitalization of Culture Intellectual Values as a Form of Local Locality and Its Effect on Development of Personality and Personality Batak Community in Urban

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Abstract: Social facts proposed by Emile Durkheim explain that in society there is a way of acting human that generally exist in certain society which also has its own existence, by its own way and world apart from individual manifestations, The change that happened is because of solidarity that is mechanical solidarity and organic solidarity. Mechanical solidarity is based on the equation. Organic solidarity leads more to the abolition of the concept of collectivity. In society, the development of independence attributable to the development of the division of labor leads to more independent self-awareness. The development of the personality of society occurs in most or a group of people affected by the same customs or cultural systems during its growth. Koentjaraningrat emphasizes two aspects of culture that are abstract (nonmaterial) and concrete (material). According to Phongphit and Nantasuwan, local Wisdom is knowledge based on the experience of generations of generations. Batak Toba community spread in almost all corners of the archipelago. People who are outside of North Sumatera is called Batak Toba Perantau origin of North Sumatra which is further called Batak Toba Perantau. This study aims to determine the extent to which the Revitalization of Social Engineering Cultural Values Intellectual As Shape Local Wisdom And Its Influence On The Development Of Manpower And Personality Of The Batak Society In The Urban. The research method is quantitative method. The population is tribal Batak resident who resides in Medan city which become student in college of X in medan city which amounted to 85 people. The results showed that revitalization of social engineering intellectual values of cultural aspects of abstract (non material) and concrete (material) partially or simultaneously have a significant influence on the development of urban people's stubbornness and personality. The conclusion is that there is an influence of Social Cultural Revitalization of Cultural Values Values as Local Wisdom on the Development of Manpower and

1 INTRODUCTION / BACKGROUND

Ethnic or ethnic tribes can be interpreted as social identities, derived from the lineage or culture of origin, which is also influenced by the culture in the neighborhood (Helms in Dalton, Elias, and Wandersman, 2001). In one's culture, self is seen as a unity of the outward boundary of some internal attributes, including needs, abilities, motivations, and rights. Culture determines and shapes individuals' behavior, thoughts, and feelings indirectly through their self-concept. Different cultures produce different self-concepts in their members which then affect all other aspects of individual behavior (Matsumoto and Juang, 2004). Independence is one aspect of personality associated with other aspects of personality and should be trained as early as possible so that in its development can be in accordance with the task of its development.

Batak Toba's dynamic, hard and resilient Toba Batak personality may be said to be tall in conscientiousness and the high ties in the Batak Toba may be associated with high extroversion dimensions as well. But on the other hand, Batak Toba tribe also has an aggressive nature, no compromise and mercy that probably indicates the low score in the dimension of agreeableness. On the other hand the hard way of

communicating Toba Batak people, often full of emotion and anger, and the presence of revenge and envy may be seen as trait neuroticism.

Social facts proposed by Emile Durkheim explain that in society there is a way of acting human that generally exist in certain society which also has its own existence, by way and its own world apart from individual manifestations, The change that happened is because of solidarity that is mechanical solidarity and organic solidarity. Mechanical solidarity is based on the equation. Organic solidarity leads more to the abolition of the concept of collectivity. In society, the development of independence attributable to the development of the division of labor leads to more independent self-awareness. Koentjaraningrat emphasizes two aspects of culture that are abstract (non material) and concrete (material). According to Phongphit and Nantasuwan, local Wisdom is knowledge based on the experience of generations of generations.

In terms of local wisdom, the positive things of the Batak personality is Batak personality that has a sense of solidarity and a sense of solidarity. Personality that can be learned from the proverb Batak Manuk ni pea langge hotek hotek laho marpira nasirang marale ale lobian matean ina. Proverbs that describe that Batak people like to hang out and have many friends. The root of personality has been ingrained in the Batak culture, the power of association and sense of kinship is very close, especially if it is a fellow Batak people.

In practice the implementation of Toba Batak custom, the reality in the field shows there are four (4) adat catagories that have been done. First, the Batak Toba community has its own customary relations system. Secondly, Adat is believed to be the norm governing the relationship between the Batak Toba people, influenced by the rules and norms that have been applicable in society. Thirdly, the pattern of relations between humans in the Toba Batak community changes continuously, so the implementation of adat also changes as needed without seeing the side of space and time. Fourth, the views and values given to adat are also changing, due to the influence of technology in disseminating information.

Social engineering is a process that is planned, mapped its implementation in order to change the structure and culture based on social society. social engineering is a tool to achieve a goal, an intervention or art of manipulating a scientific movement of a particular ideal vision aimed at influencing social change.

So many social problems that occur in society and the complexity of social problems occur in all areas of life ie in the field of social, political, educational, religious and so forth. So it takes effort to solve problems and improve the social system that leads to ideal society life. This should be balanced with concrete steps that have a clear vision and mission. So the plan to change the setting of the mindset of the community can run on purpose.

In an effort as a social engineering actor it takes concepts that form the basis of the movement of social change. The concept can be divided on the basis of the time and scope of the effect it can be in the form of evolution, revolution, reform, and social metamorphosis. These four concepts are the basis of social change. Yet only one proper concept and mature engineering can transform Indonesia and change thought

The Importance of the Development of Manpower and Personality of Batak Society in Urban can be done with various things. One of them is by revitalizing social engineering intellectual values aspects of culture that is abstract (non material) and concrete (material).

2 PROBLEM FORMULATION

Based on the above description, the researcher formulates the problem is whether with the revitalization of Social Engineering Cultural Values (Abstract and concrete intellectual) as a form of local wisdom can influence the development of the stubbornness and personality of the Batak community in urban areas?

3 RESEARCH OBJECTIVES

The purpose of this study is to determine the extent of the influence of Social Cultural Revitalization Cultural Values (abstract and concrete) as a form of local wisdom to the development of kemandiran and personality of Batak Society in the Urban

4 THEORETICAL STUDIES / CONCEPTS

Development of Community Empowerment and Personality Independence is a psychosocial issue that arises continuously throughout the life cycle of individuals (Steinberg, 2002). This issue arises in

every situation that requires individuals to rely on and depend on themselves, such as when they enter college outside the city, accepted to work in a company, have a partner, or are having problems with friends. Individual independence will help him be ready for every situation and problem. Independence is the ability to perform and account for the actions it undertakes and to forge a supportive relationship with others (Steinberg, 2002). According to Shaffer (2002), independence as the ability to make decisions and make himself the source of the power of self-emotion so as not to depend on others.

According to Nimran in Kurniawati (2007: 17) personality can be defined as the whole way how individuals react and interact with others. According to Robbins (2008: 127), personality is the whole way in which individual individuals react and interact with other individuals. According to Sofyandi and Garniwa (2007: 74), one's personality is a relatively stable set of characteristics, tendencies and temperaments that are largely shaped by heredity and by social, cultural, and environmental factors. According to Gibson et al (1985: 70), personality is a unique pattern of behavior and mental processes, which characterize a person.

4.1 Revitalization

The notion of revitalization may mean processes, means and or actions to revive or reenforce any program of activity. So in general the notion of revitalization is an attempt to make something that becomes important and very necessary. Various words of revitalization are often used to perform one purpose such as the revitalization of education, the revitalization of an area, the revitalization of local wisdom and various other revitalizations along with the times. [Revitalization by Danisworo (2002) is an attempt to revitalize a once vital / but then decline / degradation. Gouillart and Kelly (1995) define revitalization as an effort to encourage growth by linking organizations to their environment

4.2 Social Engineering

Social engineering is an art of manipulating a scientific movement of a particular ideal vision aimed at influencing social change, which can be either good or bad and can be either honest or lie. (Matta, 2006). Social engineering can also be interpreted as a process of planning, mapping and implementation in the context of changing the structure and culture of a societal social base (Khasali, R., 2006).

Cultural Intellectual Values, Based on this form, culture can be categorized into two main components, namely material culture and non-material culture. Material culture refers to all real, concrete, community creations. Included in this material culture are the findings resulting from an archaeological excavation: clay bowls, periscations, weapons, and so on. Material culture also includes items, such as television, airplanes, sports stadiums, clothing, skyscrapers, and washing machines. Nonmaterial cultures are abstract creations passed down from generation to generation, such as fairy tales, folklores, and traditional songs or dances.

4.3 Local Wisdom

Local wisdom is part of the culture of a society that can not be separated from the language of society itself. Local wisdom is usually passed down from generation to generation through word-of-mouth. Local wisdom is in folklore, proverbs, songs, and people's games.

5 METHOD

The method used is quantitative method. The population of this study is all students of the final semester at university X and the number of samples in this study amounted to 80 people. The sampling technique is the total sample. Data analysis is done by multiple linear regression analysis that is to know the steering between two independent variables (X) that is abstract culture (X1) concrete culture (X2) with dependent variable of Development of Batman's Personliness and Personality (Y). This analysis is to know the direction of relationship between independent variables with dependent variable whether positive or negative and to predict the value of the dependent variable if the value of the independent variable increases or decreases. Further t test and F test is conducted to determine whether the independent variable (X) significantly influence the dependent variable

6 RESULT OF ANALYSIS

Based on the above table obtained the number R2 (R Square) of 0.844 or (84.4,0%). This shows that the percentage of contribution of independent variable (in abstract and concrete culture) to dependent variable (Variable: Development of Batik and Personality of

Table 1: Results of Determination Analysis

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.919[a]	.844	.837	2.811	1.917

a. Predictors: (Constant), abstract culture (X1), concrete (X2)

b. Dependent Variable: Development of Self-Reliance and Personality of Batak Society (Y)

Table 2: Uji t

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	11.540	1.809		6.380	.000
abstract culture (X1)	.651	.084	.649	7.714	.000
Concrete culture (X2)	.947	.064	1.246	14.811	.000

a. Dependent Variable: Development of Manpower and Personality of Batak Society (Y)

Batak Society) is 84.4%. Or variations of independent variables used in abstract and concrete cultures are able to explain 84.4% of the variation of dependent variables (Development of Man Power and Personality Batak). While the rest of 15.6% influenced or explained by other variables that are not included in this research model.

Based on the table obtained t count equal to 7,714. Table distribution t sought on $\alpha = 5\%$ obtained for t table of 7,714 T count> t table (7.714> 1.68023) then Ho rejected. Because the value of t arithmetic> t table (2.658> 1.68023) then Ho is rejected, it means there is a significant partial influence between abstract culture with Development Kemandiran And Personality Batak Society. So from this case it can be concluded that partially abstract culture has an effect on to the development of the stubbornness and personality of Batak society.

Based on the table obtained t arithmetic amounted to 14,811. T distribution table sought at $\alpha = 5\%$ obtained for t table equal to 14.811 T count value> t table (14.811> 1.68023) then Ho is rejected. Because the value of t arithmetic> t table (2.658> 1.68023) then Ho is rejected, meaning that there is partially significant influence between concrete culture with the Development of Manpower And Batak Personality. So from this case it can be concluded that partially concrete culture has an effect on to the

development of Batak Personality and Batik Personality.

7 DISCUSSION

The form of Local Wisdom as the formation of a character that is still pure in peadatan Batak people like; Tarombo, Paradaton (Traditional Ceremony), the concept of philosophy "Dalihan Natolu", and Oral Tradition as well as cultural site support, is a habit that is still inherent in Batak society need to be maintained and developed. Local Wisdom is a local idea that is wise, full of wisdom, positive value, embedded and followed by members of the community (Syarifudin, 2007). Cultural wisdom as a local knowledge, already integral with belief systems, norms, and culture and expressed in traditions and myths embraced in the long term. Furthermore, these values have become an inherent identity for society. Batak culture can be understood as (Ethnic Culture) or Culture which is still pure value. That is, there is no influence on Foreign Culture. Batak Culture Wisdom has its roots in society, The Value of Local Wisdom Batak is very close to the community. The values of Batak Cultural Wisdom include; Cultural Creativity, Pattern of politeness, hard work, Gotong

Royong, intelligence, gratitude, confidence, sense of unity and cultural norms that exist.

Toba Batak culture generally believes in something when the majority of developed perceptions refer to the justification of it so that intellectual community groups often engage in a war of worldview as well as an ego-impressed idea in favor of an acknowledgment of the way of thinking of each side. This is where the role of social engineering in changing the style of society like this. The idea of a better social change in the right and more realistic way can encourage people's desire to participate in the mission of social change.

Today's Toba Batak community in urban areas are starting to emerge with their satisfactory work as well as showing their identity. In addition to Medan, in other big cities, like Jakarta, Batak people also show their identity. These are hard-working and hard-working people, so other ethnic groups are surprised to find that the well-organized and intelligent people they know turn out to be Batak people. Although the Batak people were a small minority in the cities, but very influential at the time, it also spread to North and South Tapanuli. (see Hasselgren, 2008: 48) The above explanation shows that there is no clear terminology describing the Toba Batak community in particular residing in a central cultural area. So that can be called for all those who call themselves as Batak Toba in this study are the people who use Toba Batak culture in their daily tradition life, regardless of the origin and hegemony of their own clan. And for Batak people who live anywhere, including in the overseas areas - also assume that the land where they live is part of the result of their own culture, where they interact with Batak culture with other Batak people. Batak people usually love to wander out of their area this is done to seek a better life, but nevertheless they never let go of the relationship and sense of kinship let alone sever the ties of kinship and kinship with big family in the yard wherever they are and always taught to the child until his grandson

8 CONCLUSIONS AND SUGGESTIONS

8.1 Conclusion

Based on the results of the analysis shows that the percentage of contribution of independent variables (abstract and concrete) to the dependent variable (Variable: Development of Batik and Personality of Batak Society) of 84.4%. Or variations of independent variables used ((abstract and concrete)) are able to explain 84.4% of the variation of dependent variables (Development of Batassiness and Personality of Batak Society). While the rest of 15.6% influenced or explained by other variables that are not included in this research model.

8.2 Suggestion

It is important to revitalize social engineering intellectual values culture as a form of local wisdom and to be able to build the manpower and personality of the batak society in the urban

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