

“Sahala Harajaon”: The Management of Sustainable Tourism in Batak Toba Community

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Abstract: The position of Sahala Harajaon was a representation of spirit (*tondi*) that was believed by Batak community as something that stick physically at someone has “Sahala Harajaon”. The people politeness and believeness of grandfather (*opung*) and spirit (*tondi*) make the leader that has “Sahala” was still something important until nowadays. The research result showed that the local wisdom in the culture values of “Sahala Harajaon” in managing tourism area of Toba Lake could be replied as a part of social act of “Dalihan Natolu” that substitute each other. Each acting has a social action. Somba Marhula-hula (politeness to the family’s wife), Elek Marboru (protecting women), Manat Mardongan Tubu (be careful of the family of same tribe). If we related with it, the King must has “service manner”. The pesimistic of reformation slowly will be change to responsive of sustainable tourism management. This study used qualitative method to identify and to analyze the position of Sahal Harajaon at the culture area management.

1 INTRODUCTION

Sahala Harajaon was an esteem that shining from a leader. The leader that has Sahala Harajaon must be smart in polite thinking and justice in decision making. That manner made the leader that has this behavior was very important in their community. The position of Sahala Harajaon was a representative from tondi (spirit) that was believed by Bataknese people as something that naturally sticky to someone that has Sahala Harajaon. The politeness and the believeness of people to “opung” (grandfather) and “tondi” (spirit) made the leader that has Sahala was still be something important until now. In culture frame, Bataknese made the guest as “Raja Ni Hula-hula” and themselves as “Raja Ni Boru”. The “Dalihan Natolu” concept must be existing in the Toba’s community mind set. To serve a king, “Raja Ni Boru” was still be a king. Not a servant, even the job at the day was to serve “Raja Ni Hula Hula”. “Raja Ni Boru” dan “Raja Ni hula Hula” were only the act, that someday could be changed up to the situation and condition.

The Danau Toba area was be threatened the sustainable of its function because of the development pressure that no friendly to the social

cultural values. One of the problem in Danau Toba area management because of the placement of Sahala Harajaon not in “serving” context but “served” context. The management of Danau Toba tourism area must be a part of local community development that stay around Danau Toba area that was the main element in sustainable development.

This thing pushed the researcher to do the development study in managing the tourism area of Danau Toba through the digging of the cultural values of Sahala Harajaon of Batak Toba community, so it needed efforts to push the Sahala Harajaon as cultural values could be in public policy decision to the sustainably management. The second years of this research was to reanalysis the place of Sahala Harajaon concept at nowadays context, in cultural and increasing public services to the tourist that come to Samosir Regency in order to travel.

Based on the introduction, the research problems are: Is the “Sahala Harajaon” still done by Tobanese People at Samosir Regency in cultural living and ublic services at nowadays context to the people who come to SamosirRegency?

2 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".

3 RESULT AND DISCUSSION

3.1 Sahala Harajaon and the Growth

In the Batak Toba history tradition, the "sahala" concept was be a sacred part of the communal living of Batak Toba people. The information that was collected from various source showed that the achievement of "Sahala Harajaon" to someone was a manifest from the existing and the power of king in traditional Batak Toba's Kingdom. First, the traditional Batak Toba community as a cosmos religion society trusted that a king as a representation of god, so the place and the power of king was so holy and sacred. (Silalahi, 2012)

Based on the cosmo-religion, The Traditional Batak Toba community were so polite to the king to get the luckiness. So, the place of the king as a

representation of god, it was not formed the patron-client relation between the king and people. Beside that, The Batak Toba traditional community has believed to the right of god in the name of power, where the sound of king was the manifestation of god. The king has the power of god to arrange the community living. The power was sorced from the power traditionally and charismatic that pointed by the ownership that giving to "Sahala Harajaon" (the leader esteem) that came from god (Silalahi, 2012).

In nowadays life, the "Sahala Harajaon" manifestation not only happened in god rights, but also in supranatural dimension and factual dimension. In supranatural dimension, an individu that has "sahala" was believed has a power of spirit that sticky in someone that physically has potentiation as a figure to see "tondi" (the invisible thing). In Batak Toba language, tondi was translated as "spirit". Tondi accompany people for a lifetime in the world. If someone got sick, tondi leaves him until recovery. According to Simaremare (2008) when people died, tondi will leave him forever, and became "tondi ni na mate" (the spirit of died people).

The talent esteem that came from the grand, was the "Tondi" that was agreed by god. If we talk about religion, the leader esteem came from tondi from his grandfather. And at past, a king must have the esteem to the grandson. As time flies, the esteem disappeared and start rarely. Only the choosen people that was given the esteem leader. As the Nasrani came at Batak Land, the cosmology of Batak people was acculturated with their trust to god. But, their trust to the power of tondi (spirit) that stick on someone was became a must in their lives.

Batak Toba peoples still believe the sahala in the leader was an indicator that the leadet has esteem leader or not. The shine of sahala esteem was only proved from how big the people was influenced by the leader and followed him. The factual dimension of sahala terminology was the peoples that have smart thinking and have the good views, esteem and has ability to solve the problems that have relationship with social problems and cultural problems. But, in the implementation of values in Batak's life always barrier with the service culture in Batak that has relationship with the sustainable tourism management. It was be the publicsecret that the torism management was very identic with prime services to pull the tourists to the area.

3.2 The Act and the Place of Sahala Harajaon to the Batak Toba Community at Samosir Regency to the Cultural Life and Public Services Nowadays

The power of leader in arrange the peoples life was the important aspect of social life. The city's life that continuously showed the far away village's life, made them has the strict rules that arranged and done by country's law. While, the village's people that was very sticky with cultural values, choosing to trust the cultural leader in arranged the society life. The people believed that, they have the Sahala Harajaon was the leader that could be believed. Because the Sahala was something that got physically, people believed that they are the replic. The replic that accompanied by “tondi” and was something sacred. Through “tondi”, the leader esteem shined. The ability of “sahala” was trusted could be the catalisator to solve some life problems, especially related with culture and services.

In cultural life of sahala peoples, as a part of natural selection to the behavior of someone that must be polited. Someone who has sahala did not see from education level, economic status and position. But, an individu must have ability to understand the culture of the Batak Toba Culture. In wider context, the ability of sahala was a part of local wisdom manifestation from cultural values, religion that were compiled by the introducer process of general knowledge that were sourced from various souces out of Batak Toba Community.

The same local wisdom was happened in the coastal community at Deli Serdang Regency and Serdang Bedagai Regency. The research of Aulia (2017) emphasized that the local wisdom in managing mangrove ecosystem was a part compilation of introducing some local values and modern knowledge that getting from some trainings that were done by some non government organization that concerned to mangrove conservation. The ability of the someone's sahala was being a part of his ability to join the knowledge about culture, spiritual ability and general knowledge.

In service context, sahala harajaon has got the additional strength basic from cultural services values of Batak Toba's Tribe. When the guests came, Batak's peoples always serviced them. They prepared some clean pillows, clean blankets that never used by the owner, the fat chicken, the beautiful carpets, and cleaned house. A month before the guests came, everything were prepared.

Their services to the guests were the part of the esteem and the politeness, as Batak Toba's people that polited to “Dalihan Natolu” concept.

4 CONCLUSIONS

1. The place and the acts of Sahala Harajaon of Batak Toba's social life at Samosir Regency now, were a part of manifestation compilation cultural life, religion and general knowledge that were introduced.
2. The values of Sahala Harajaon to manage the tourism could be revitalized with the culture of serviced the guests in Batak Toba Culture. The act of servicing in “Dalihan Natolu” has the acts and functions and the social tasks. “Somba Marhula-hula” (to polite the wife's family), “Elek Marboru” (to protect women), “Manat Mardongan Tubu” (be careful to the friend from the same dynasty).
3. Sahala harajaon was became the base to solve some problems in managing tourism problems that needed the maximum services.
4. The culture of Sahala Harajaon was a part of reproduction process and culture modification that being introduced trough the creating of social pranata that adaptive with the environment condition.

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