
Toba Batak Cultural Values as a Foundation for Advancing Tourism in the Global Samosir Regency

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Abstract

The current phenomenon is that many Toba Batak people do not understand cultural values so that cultural values as a foundation for advancing tourism are not used properly. The purpose of this study is to find out how the cultural values of the Toba Batak are the foundation for advancing tourism, which includes the work ethic of the Toba Batak people and the actualization of cultural values to advance tourism in the worldwide Samosir Regency. This study uses qualitative methods to understand social phenomena. The results of the study show that cultural values which cover all aspects of the life of the Toba Batak people are grouped into nine values. The cultural values of the Toba Batak people are actualized in various philosophical expressions that guide behavior, including how to interact socially. This philosophical expression is a motivation for the Batak Toba community so that it becomes a work ethic to be able to achieve and achieve goals. In order for cultural values to be actualized to advance tourism, it is necessary to organize by the social system in society. The role of regional leaders, such as raja huta (village), natua-tua ni huta (parents/elders of the village) and modern village institutions led by hamung (village heads) is urgently needed to educate local wisdom values to the community and organize various activities that can foster solidarity. The concrete form of solidarity is through cooperation that has long existed in society. In order for collaboration in the community to be sustainable, assistance is needed by various parties, both the government, the private sector, and the Toba Batak community from Samosir Regency.

Keywords: Cultural Values, Advancing, Tourism

Introduction

Samosir Regency is one of seven districts in the Lake Toba region. The Lake Toba area is one of the areas included in the National Tourism Strategic Area (KSPN) based on Government Regulation Number 50 of 2011 concerning the 2010-2025 National Tourism Development Master Plan, so that it becomes a priority in tourism development. Based on Law Number 10 of 2009, Strategic Tourism Areas are areas that have the main function of tourism or have the potential for tourism development that has an important influence in one or more aspects, such as economic, social and cultural growth, empowerment of natural resources, carrying capacity environment, or defense and security (Siregar, et al, 2018: 101). The government's seriousness in developing tourism is shown by the designation of Lake Toba as a Super Priority Tourism Destination (DPSP) by the Ministry of Tourism and Creative Economy in 2021.

The KSPN and DPSP determination was motivated by the large potential of natural resources and human resources in the Lake Toba region. These various potentials have also received international recognition through the establishment of the Toba Caldera UNESCO Global Geopark (Garden of the Earth) by UNESCO in 2020. The designation of the Toba Caldera as a UNESCO Global Geopark provides an opportunity and at the same time a responsibility for Indonesia, especially for the local community. This determination can encourage economic development and sustainable development in the area. Through the development of sustainable geo-tourism, opportunities are opened for local communities to promote culture, local products and create wider employment opportunities. At the same time, with the world's recognition and attention to the Toba Caldera, the Government and the local community are obliged to improve and continue to maintain environmental sustainability and the integrity of the Toba Caldera Area.

Discussing culture must allude to values that can be observed daily through human behavior based on the customs of a particular community. Culture is behavior that is learned socially and is transmitted in the form of ideas, norms, values and beliefs, and it all depends very much on the kind of culture we have as products. Sociologists explain that there are at least two aspects of culture that are interrelated, namely physical cultural objects (material) and ideas (non-material) that are related to a reality (Firmando, 2022: 26).

A cultural value that needs to be possessed by more Indonesian people from all walks of life is a cultural value that is oriented towards the future. Such a cultural value will encourage people to see and plan their future more carefully and thoroughly, therefore it will force people to live carefully and to be frugal (Koentjaraningrat, 2002: 40). The Toba Batak people who live in Samosir Regency, North Sumatra Province have cultural values that are oriented towards the future, especially in addressing the various special statuses in the Lake Toba Region, namely: National Tourism Strategic Areas (KSPN), Super Priority Destinations (DSPN) and UNESCO. Global Geopark.

Various stipulations given by the Government and the international world are a boon for the people in the Lake Toba region, especially in Samosir Regency. With the various special statuses that the Lake Toba region has, it is hoped that this area will become an advanced global tourism destination. By becoming a global tourism destination, tourist visits will increase and increase the country's foreign exchange, this will have an impact on people's economic growth. To promote global tourism destinations, improvements are needed in all fields, especially in the field of human resources, which are the direct actors of tourism. Improving human resources can be done by appreciating and practicing Batak Toba cultural values as the foundation for advancing tourism in Samosir Regency which is worldwide.

This research will explain non-material culture in the form of non-physical ideas such as values as the work ethic of the people in Samosir Regency in advancing global tourism. There are strong indications that the lack of public understanding of cultural values has led to a negative paradigm which states that the application of cultural values wastes a lot of time, effort and money, thus burdening the community. Cultural values that function to organize people's lives are often ignored on the pretext that cultural values are no longer in accordance with the times. Ignorance of cultural values causes tourism in Samosir Regency to go global its presence cannot be felt by the community significantly.

Responding to this phenomenon of Batak Toba cultural values, it is necessary to raise a major question: what are the cultural values of the Toba Batak? As for the minor question: what is the work ethic of the Toba Batak people? how is the actualization of cultural values to promote global tourism in Samosir Regency?

Literature Review

Talcott Parsons Structural Functional Theory

A part is not separate from the whole, in the perspective of functionalism there are several requirements or functional requirements that must be met so that the social system can survive. Parsons believes that there are four functional imperatives that are required or characterize the entire system, namely; Adaptation (A), Goal attainment (G), Integration (I) and Latency (L) or pattern maintenance. Together, these four functional imperatives are called the AGIL scheme. In order to survive, the system must carry out these four functions (Ritzer, 2004: 256).

Organizing by the social system in the community which is carried out by the regional leadership, in this case the raja huta (village), natua-tua ni huta (parents/village elders) and modern village institutions led by hampung (village head) is an AGIL scheme. Organization can be seen when regional leaders educate the community about various local wisdom values by applying these values into various activities that can foster solidarity in society. The concrete form of solidarity can be seen through the cooperation that has long existed in the community. The cooperation that is carried out is generally in the form of mutual cooperation and mutual help, which is called marsiadapari.

Cultural Value System

The system is defined as a collection of parts that work together to carry out a purpose. The cultural system is an abstract form of culture. The cultural system is the ideas and ideas of humans who live together in a society. These ideas are not in a stand-alone state, but are related and become a system. Thus, the cultural system is part of culture which is also interpreted as customs. Customs include a system of cultural values (Basrowi, 2014: 78).

The cultural value system is the result of a cultural process which is embodied in various forms of culture, both objective forms of culture and social systems. Values, including cultural values, are the results of the transformation of the work of the human mind on the data, facts, situations and natural events it encounters. This value is an immanent value which is then objectivated into the order of everyday life. This order of everyday life is a symbol which is an object, action, event, quality, or relationship that acts as a vehicle for a concept (Firmando, 2022: 28).

According to Koentjaraningrat, the cultural value system is the most abstract level of adat. A cultural value system consists of conceptions, which live in the minds of the majority of citizens, regarding the things that they should consider very valuable in life. Therefore, a system of cultural values usually serves as the ultimate guide for human behavior. Other human behavior systems at a more concrete level, such as special rules, laws and norms, are also guided by cultural value systems. As part of the customs and ideal form of culture, the cultural value system seems to be outside and above the individuals who are members of the community concerned. These individuals since childhood have been infused with cultural values that live in their society so that these conceptions have long been rooted in their soul realm. That is why these cultural values are difficult to replace with other cultural values in a short time (Koentjaraningrat, 2002: 32-33).

According to Kluckhohn, all cultural value systems in all cultural groups in the world actually involve five main problems in human life. First, the problem regarding the nature of human beings. Second, the problem regarding the nature of human work. Third, the problem regarding the nature of human position in space and time. Fourth, the problem regarding the nature of the human relationship with the natural surroundings. Fifth, the problem regarding the nature of human relations with each other (Koentjaraningrat, 2002: 34).

Method

Qualitative methods were used in this study in order to understand the phenomena experienced by research subjects broadly, by describing words and language and utilizing various natural methods. Methods of observation, interviews, document studies and focus group discussions were used to collect data. Key informants are figures in the community, such as traditional leaders who are also administrators of social organizations. Actor informants were determined simultaneously with the development of the review and analysis of research results during the research, namely the younger generation and the general public. The research was conducted in three sub-districts in Samosir Regency, namely; Sianjur Mulamula District, Pangururan District and Harian District. The three sub-districts are the hometowns of the Toba Batak people, so that people in the three sub-districts know how Batak cultural values can become the foundation for advancing tourism in the worldwide Samosir Regency.

Results and Discussion

Toba Batak Cultural Values

Values are ideas about what is good, right, and just. Values as one of the basic elements of forming cultural orientation, values involve cultural concepts that regard something as good or bad, right or wrong, fair or unfair, beautiful or ugly, clean or dirty, suitable or not suitable (Liliweri, 2015: 54) -55). Cultural values are the first level of ideal or customary culture. Cultural values are the most abstract layer and broad in scope. So, cultural values are something that is considered very influential and is used as a guideline for a society in determining whether a person is humane or not (Firmando, 2022: 28).

Every society has cultural values, one of which is the Toba Batak community. Toba Batak Cultural Values are the foundation for advancing tourism in Samosir Regency worldwide. The cultural values which cover all aspects of the life of the Toba Batak people are grouped into nine values, hereinafter referred to as the main cultural values. The nine main cultural values are: Kinship, Religion, Hagabeon, Hasangapon, Hamoraon, Hamajuon, Law, Respect and Conflict (Harahap & Siahaan, 1987: 133-134).

The Toba Batak people know a kinship system called *dalihan na tolu*. *Dalihan* means a stone stove, *na* means which, *tolu* means three. *Dalihan Na Tolu* means three stove pillars made of stone arranged in such a way that their shape becomes elliptical. The three planted *dalihan* function as a stove where cooking utensils are placed. The size of the *dalihan* must be made the same size and planted in such a way that they are symmetrical to each other, and the height is the same and harmonious. *Dalihan na tolu* is not just a tool for cooking, but concerns all life that comes from the kitchen.

If one of the three stoves is damaged, the food on it will spill over. The three *dalihan* must be maintained so that nothing is damaged, all must be intact so that it can support the stove firmly. The three pots of *dalihan* are symbols of *hula-hula*, *dongan sabutuha* and *boru*, pots placed on the pretext of being symbols of society. The *dalihan na tolu* kinship elements are *hula-hula* (the party giving the wife), *dongan tubu* (relatives in the same clan) and *boru* (the party receiving the wife). The way of behaving in the Toba Batak society which is regulated in the pretext of *na tolu*, namely; *somba marhula-hula*, *manat mardongan tubu*, and *elek marboru*, which means to worship/respect *hula-hula* (wife giver), be careful (wise) towards *dongan tubu* (relatives), and affection for *boru* (wife recipient) (Firmando, 2021: 20).

In addition to the three elements described above, *dalihan na tolu* also has one "helper" element. The basis for thinking is that sometimes the *dalihan* is not perfect, it does not match the size of the cooking utensil, that is why a small stone is needed to support the *dalihan*, which is called *shihal-sihal* (Gultom, 1992: 52). *Sihal-sihal* groups are friends, acquaintances, classmates, other clans, and even other ethnic groups who are not included in the three functional groups of *dalihan na tolu*. This is in line with the Batak proverb which says: "*jonok partubu, jonokan parhudul*", meaning that closer kinship is closer neighborly relations. Apart from neighbors, friends are also very important in the life of the Toba people. This can be seen in the following proverb: "*Sirang marale-ale lobian matean ina*", meaning parting with a close friend/friend (*ale-ale*), feels more than the death of a mother (Sinaga, 2006: 15-20).

Religion includes religious life, both traditional religion and religion that came later which regulates its relationship with the Supreme Creator and its relationship with humans and their environment. The position of religion in the cultural values of the Toba Batak is very high. Religion that pervades all aspects of the life of the Toba people is maintained, even though many influences enter the lives of the Toba people such as Christianity and modernization. All of these influences have never succeeded in erasing the identity of the Toba people who maintain their ancestral identity (Harahap & Siahaan, 1987: 151).

Hagabeon means many offspring and long life. Human resources for the Toba Batak people are very important, because formidable strength can only be built with a large number of people. Longevity in the *hagabeon* concept is called *saur matua bulung* (like leaves that fall after old age). Religion and *hagabeon* are very closely related, because honor and glory were achieved only with the blessing of *Debata Mulajadi Na Bolon* (God Almighty) which in reality was delegated to *hula-hula*. Regarding the position of *hula-hula*, the traditional saying says that *hula-hula* is the visible God (*hula-hula i do Debata na niida*). The *hula-hula*'s request for *hagabeon* was conveyed to God so that *boru* could be *gabe maranak sampulu pitu, marboru sampulu onom* (so they have seventeen boys and sixteen girls). The size of the *hagabeon* is a large and elderly family as well as being a role model in society (Harahap & Siahaan, 1987: 151).

Hamoraon means rich, is one of the cultural values that underlies and encourages the Toba Batak people to seek a lot of property. In everyday life *hamoraon* is a prominent cultural mission. Its economic behavior has attracted the attention of anthropologists and sociologists. Seeing the great enthusiasm of the Toba people to fight and work hard to achieve *hamoraon* through their involvement in the field of commerce, people associate the economic behavior of the Toba people with Max Weber's theory about the relationship between Christian ethics and the economic behavior of its adherents (Firmando, 2020: 58).

Hasangapon means nobility, authority, charisma, a main value that gives a strong impetus to achieve success. This value gives a strong impetus to the Toba Batak people in modern times to achieve positions and ranks that give glory, authority, charisma and power. If a Toba human has values of kinship, religion, *hagabeon*, legal awareness, progress, has wisdom, wisdom in resolving various conflicts and succeeds in becoming a rich person, then his dignity has reached the level of respectability and dignity, this is *hasangapon*. *Hasangapon* is in the last place of the cultural mission of *hamoraon*, *hagabeon*, *hasangapon*. *Hasangapon* is the culmination of the cultural mission of *hamoraon* and *hagabeon* (Harahap & Siahaan, 1987: 183).

Hamajuon means progress, achieved through traveling and seeking knowledge. The Christian mission movement that entered the Toba cultural area and the presence of colonialists in the Tapanuli region have brought about fundamental changes to improve the standard of living of the Toba people. The idea of renewal brought by missionaries has opened broad horizons in the insights of the Toba people. The concept of *hamajuon* has proven to be well received among the Toba Batak people. Modernization introduced by white people to the Toba people encouraged the migration of the Tapanuli population to centers of progress in big cities (Firmando, 2020: 60).

Traditional legal awareness contains a religious meaning while formal legal awareness implies human relations. Traditional law is a rule that comes from the Mulajadi Na Bolon Debata through the ancestors, which regulates human life with humans and the natural surroundings, as well as regulates the relationship between humans and ancestral spirits and the Mulajadi Na Bolon Debata. Meanwhile, formal law only regulates human-human relations (Harahap & Siahaan 1987: 165). Law, patik dohot uhum (rules and laws) is a culture of upholding the truth. Being involved in the world of law is the world of the Batak people, the value of law may be born from the high frequency of violations of human rights in the life of the Batak people since ancient times, so that they are proficient in speaking and fighting for human rights. The Toba Batak people very much give *poda* (advice) which shows a solution to a problem. *Poda* includes matters relating to manners, ethics according to the example taught by the ancestors (Firmando, 2020: 61).

The source of conflict for the Toba people is broader because it involves the struggle to achieve other cultural values. Conflict in the life of the Toba people refers to independence and dynamics while training the Toba people. The root of the conflict mainly lies in the struggle for *hamoraon*, *hagabeon*, *hasangapon* which is a struggle of all time. The persistence in the struggle for life of the Toba people is strengthened by the presence of new hard challenges. New challenges are faced persistently and plan without giving up. Under such circumstances the frequency of conflicts tends to increase. Aggressiveness and conflict contain positive values, because they contain elements that drive progress (Harahap & Siahaan, 1987: 165).

Protection in the socio-cultural life of the Batak people is less strong than the values mentioned earlier. This may be due to a high degree of independence. The presence of a caretaker, protector, provider of welfare, is only needed in very urgent circumstances. The protector is the giver of wisdom, the giver of welfare, the protector who is obeyed, the creator of inner peace which in the *Dalihan na tolu* kinship system is played by *hula-hula*. Independence which has been ingrained in the Toba people, places the position of protector in a very honorable position (Harahap & Siahaan, 1987: 185).

Toba Batak Community Work Ethics

The cultural values of the Toba Batak people are actualized in various philosophical expressions. These various philosophical expressions serve as guidelines for behavior, which includes how to interact socially, such as speaking to others. This philosophical expression is a motivation for the Batak Toba community so that it becomes the work ethic of a person or community to be able to achieve and achieve goals. Work ethic is a characteristic or character of the work spirit of a person who aims to develop himself, a group or organization.

Pantun hangoluan, *tois hamagoan*. This philosophical expression means politeness brings life, while arrogance brings disaster. The golden way to live, to have modesty in life, for impoliteness leads to ruin. The moral message from the words above teaches us to be polite. The phrase *pantun hangoluan tois hamagoan* is always said by parents when they send their children away when they go abroad. The key to living politely to everyone so they can live and be accepted anywhere. Do not underestimate the manners that apply in one area. Always care as an attitude of the heart, know yourself. Respect everyone, because if you don't, it will destroy friendships, make things difficult for yourself (Marluga, 2016: 1).

Dirgak do eme na lapungon, *unduk do eme naporngis*. The meaning of this philosophical expression is that empty rice stands upright, but filled rice will bend down. Rice that is filled is ready to be harvested, if it is still young, rice that is not filled will stand straight (*dirgak*), this means that a wise man must show a wise attitude. People who do not have capabilities will be seen by often showing off themselves. Toba Batak philosophy teaches not to stand out, if you want to be known by people, then build your own quality first. Show the work, the reputation will automatically be built, by itself it will be accepted anywhere. People who understand this expression will certainly become more humble and generous. If someone is proud and arrogant they will be like rice with empty fruit, always standing straight, but if it is hit by a strong wind, the rice is not strong, the rice will break. Like a proud and arrogant human being, he will be destroyed if he is exposed to trials in his life (Marluga, 2016: 3-4).

Jolo nidilat bibir asa nidok hata. The meaning of this philosophical expression is to lick your lips first before delivering words. Better to think before speaking. Every word that comes out must be thought through beforehand, analyzed before being spoken, you cannot speak at random. It is necessary to think because from thinking thoughts arise. Think beforehand what to say. The impact of the words that we want to arrange, if what is said hurts other people's hearts, or the words that we compose can become scorn. Why before saying the words first think, because the spoken words will not come back. This is where the need to think so as not to experience regrets in the future. Don't curse easily with bad words, because angry words often change the meaning and often hurt the heart (Marluga, 2016: 5).

Di toru do tangan namangido. The meaning of this philosophical expression is the position of the hand of the person asking for the position below. The position of the person asking, begging, means that one must be able to place oneself. The meaning of the hand below is so that a person does not appear arrogant or arrogant, especially in a position that requires it. In social interactions, people who ask for help are in a position of asking hands. When someone asks for help from others, it must be polite to ask. When viewed from social science, the hands above and the hands below are in the concept of giving and receiving. Giving and receiving is a system whose essence is in the inseparable attitude of human life. Such an attitude is said to be a social being (Marluga, 2016: 23-24).

Girgir managi-nagi bangkol manghatahon. The meaning of this philosophical expression is quick to hear, slow to speak. Likes to listen, not apathetic but understands deeper, so that he becomes a good listener. Don't dominate the conversation, while those who hear are tired of listening. The more we hear, the more we know. Everyone should be quick to hear, but slow to speak. In this case, you are not slow to speak, but you want to think more deeply before speaking. It should not be too easy to string together made-up words. Through the love of hearing, there is wisdom in finding meaning in speaking. Even though we talk less, we listen more, we gain knowledge (Marluga, 2016: 29-30).

Manat unang tartuktuk, *nanget unang tarrohung*. The meaning of this expression is to be careful not to stumble, slow down so you don't fall. In every action, one should act carefully. In social life it is better to be careful how you talk to everyone. The benefits of having ears are acceptable for hearing, especially hearing the right words, contemplating and

keeping in the heart, don't listen to everything. In speaking do not speak carelessly and the right thing should be said. Be careful with your hands so that you can always get to the truth, as well as when you step on your feet, be careful when you step, if you stumble you will definitely suffer. The truth should be practiced in order to find safety, don't stop doing good, such as farming, the rules of conduct, if you are diligent in planting, it is impossible not to be successful. If anyone keeps trying, over time it will definitely produce results. One should understand one's own potential to be explored, honed and developed to sustain the future (Marluga, 2016: 59-60).

Actualization of Cultural Values to Promote Global Samosir Regency Tourism

With the designation of the Lake Toba Region as a National Tourism Strategic Area (KSPN) and a Super Priority Tourism Destination (DPSP), the community needs to improve themselves so they can promote tourism in the worldwide Samosir Regency. The community is expected to be able to contribute to the development of Samosir Regency so that Tourism in Samosir Regency is global, thereby increasing the welfare of the community. The phenomenon that is happening at this time is that the community still lacks the feeling of an increase in the economy after the establishment of the Lake Toba Area as KSPN and DPSP. This condition is due to the low quality of human resources and concern for the environment. Cultural values are the main foundation in solving the low quality of human resources and environmental concern. The use of cultural values as a solution because cultural values originate and are rooted in the community so that they are in accordance with the character of the people in Samosir Regency.

In order for Cultural Values to be actualized to promote tourism in Samosir Regency which is worldwide, it is necessary to organize by the social system in society. The role of the regional leadership, in this case the raja huta (village), natua-tua ni huta (parents/village elders) and modern village institutions led by the hampung (village head) is indispensable for educating various local wisdom values to the community and organizing various activities. which can foster solidarity in society. The concrete form of solidarity in advancing Samosir Regency Tourism which is global is through cooperation that has long existed in the community.

The cooperation that is carried out is generally in the form of mutual cooperation and mutual assistance, which is called marsiadapari. Marsiadapari is a mutual cooperation system carried out by a group of people in an activity, generally carried out in the weapons field, starting from land preparation to harvesting. Marsiadapari in agriculture is carried out alternately on the land of group members, this system provides effectiveness and efficiency of funds and manpower. Marsiadapari is also carried out when building a house and in activities of joy and sorrow (Firmando, 2021: 98).

The ongoing form of mutual cooperation and cooperation in the Toba Batak community is motivated by various philosophical expressions that grow in society, such as holong mangalap holong. The meaning of the expression holong mangalap holong is love picks up love, where love is reciprocal. That love will also produce love, various kinds of love that are sown to others in the future will bring happiness. Toba Batak philosophy teaches that life is not only meant for oneself. Egoism cannot be nurtured, it must be eradicated. The ancestors of the Toba Batak people understood the meaning of love, namely sacrifice. One can be primordial if one does not understand this expression deeply. It could be that the practice is just sacrificing for the family, loving only to the extent of the same clan or village. However, if a Toba Batak is enlightened by universal values, that person will not act primordial. It is no longer just limited to loving the environment itself, but universally (humanity) loving others without being limited by class, ethnic, religion, skin color and country barriers (Marluga, 2016: 33-34).

Manimbun tu toru rap, mangangkat rap tu ginjang. The meaning of this expression is to jump down together, go up and jump together. Togetherness and cohesiveness are not only in happy situations, but also in difficult, difficult and happy situations to be faced together. Like a broom stick, a stick means nothing, a stick is strong if it has unity, a stick can be able to clean up trash if put together. This expression expects the power of togetherness. When someone has come to the awareness of needing others, it means that person already has a sense of humanity. Selfishness will increasingly disappear from him, no longer selfish or accentuating differences, but prioritizing togetherness (Marluga, 2016: 37-38).

Masiamin-aminan songon lampak ni gaol, masitungkol-tungkolan songon suhat di robean. The meaning of this expression is layered like banana peels, supporting each other like taro in a steep valley. The moral message of this expression teaches the attitude of mutual cooperation shown by the Toba Batak community. Mutual support has existed since ancient times until now, which is a real form of solidarity. In navigating life you need the support of others. At all levels of life, the principle of mutual support is always needed (Marluga, 2016: 45-47).

In order for collaboration in the community to be sustainable, assistance is needed by various parties, both the government, the private sector, and the Toba Batak community from Samosir Regency. The assistance provided can be in the form of tourism and entrepreneurship training, education on production strategies and marketing of products based on local wisdom. Local products produced can be in the form of traditional drinks and food as well as quality handicraft products. Assistance carried out by the government will demonstrate the government's commitment to advancing global Samosir Regency tourism, starting with an adequate special budget for the tourism sector to marketing destinations and tourism products. Likewise the private sector is committed to providing Corporate Social Responsibility (CSR) to Samosir Regency, through empowering local communities in tourist destinations. The existence of ongoing assistance will improve the welfare of the community and create solidarity among fellow Toba Batak people in various regions. Communities in overseas will communicate more intensely with people in their hometown when providing assistance so that a sense of kinship will be more closely intertwined.

Conclusions

Every society has cultural values, one of which is the Toba Batak community. The Toba Batak Cultural Values are the foundation for advancing global Samosir Regency tourism. The cultural values which cover all aspects of the life of the Toba Batak people are grouped into nine values, hereinafter referred to as the main cultural values. The nine main cultural values are: Kinship, Religion, Hagabeon, Hasangapon, Hamoraon, Hamajuon, Law, Respect and Conflict (Harahap &

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