

Exploration and Existence of Local Wisdom as An Effort to Build Sustainable Tourism in Samosir Regency

Komunitas: International Journal of
Indonesian Society and Culture
16 (1) (2024): 92-110
DOI: 10.15294/komunitas.v16i1.4000
© 2024 Universitas Negeri Semarang, Indonesia
p-ISSN 2086-5465 | e-ISSN 2460-7320
Web: <https://journal.unnes.ac.id/journals/komunitas>

Jhonson Pardosi¹, Ilham Mirzaya Putra^{2*}, Binur Pretty³

¹Universitas Sumatera Utara, Indonesia

²Universitas Islam Negeri Sumatera Utara, Indonesia

³Universitas Darma Agung, Indonesia

Abstract

The development of tourist villages aims to engage the community in the management of tourist destinations and improve their standard of living. The participation of the community, the authentic character of natural attractions, socio-cultural life, and the environment, referred to as local wisdom, provide opportunities for sustainable tourism development. Therefore, it is necessary to increase the interest of the local community in developing attractions, amenities, and tourist accessibility that are complex, flexible, and based on local wisdom, which is a key aspect of tourism development. One of the tourist villages that has diverse local wisdom is Samosir. This study aims to explore and understand the existence of local wisdom found in attractions as strategies for sustainable tourism development. This research is a descriptive-evaluative study with a qualitative approach. Data collection methods in the study were conducted through in-depth interviews, participatory observation, and documentation. Interviews were conducted with informants sequentially and using snowball sampling. Data analysis was carried out step by step, starting from data reduction, data display, and conclusion drawing. Group discussions, triangulation of techniques, and sources were conducted to ensure data credibility. The results of the study indicate a number of local wisdom in the form of attractions that are very rare or even never done. Some cultural heritage is even in an unmaintained condition. The research emphasizes the necessity of increasing local community interest in developing attractions that are multifaceted and rooted in local wisdom. This approach is deemed essential for sustainable tourism development.

Keywords

local wisdom; tourism attraction; community based tourism; sustainable tourism; samosir regency

Corresponding author
Kabupaten Deli Serdang, Sumatera Utara 20371
Email
ilhammirzaya@uinsu.ac.id

INTRODUCTION

Since independence, the Indonesian government has aimed to develop from the regions and villages. This idea has been pursued by President Joko Widodo during his second term by encouraging investments in various vital sectors, including the tourism sector at the village level (Kementerian Pariwisata, 2019). Additionally, the mandate of Law No. 6/2014 concerning Villages provides guidance for the sustainability of rural communities through the development of tourist villages (Huda, 2015). The tourism sector is designated as a leading sector because it can increase regional income and reduce poverty by creating jobs, increasing foreign exchange earnings, and reducing urbanization. The government views tourism as an important part of both national and regional development (Direktorat Jenderal Pariwisata, 1988).

Tourism has become an increasingly popular field due to its various impacts on the quality of life of local communities (Brankov, Penjiševi', 'Cur'ci'c, & Živanovi', 2019). Tourism significantly affects the lives and environment of communities by creating jobs and exposing the area to the world. It is undeniable that tourism creates economic growth and improves the standard of living of communities (Yoeti, 2008). Moreover, tourism also has the potential to create sustainable development for rural communities from economic, social, and environmental perspectives. Generally, tourism development is very complex and multi-dimensional, especially concerning current issues and approaches that are social, environmental, cultural, and economic (Muresan, Harun, Arion, & Fatah, 2021). Therefore, tourism must be carried out by prioritizing local wisdom, culture, and, more importantly, preserving the natural beauty of the area/village. One concept of tourism that adheres to such an approach is the village tourism.

According to (I. N. D. Putra & Pitana, 2010), the development of village tourism aims to involve communities in the management of tourist destinations to improve their standard of living. It is also intended

to prevent communities and their cultures from being merely objects of tourism. This allows members of the village community to have a voice in the management of their tourism assets such as culture, traditional clothing and cuisine, handicrafts, agricultural and social systems, well-preserved original sites, and more (Ardilafiza, Warman, Illahi, & Tegnan, 2021). Community participation, the original character of natural tourism, and social and cultural life provide opportunities for sustainable tourism development, thereby increasing tourist interest in visiting these tourist villages.

Local communities make significant contributions to optimizing local tourism. The use of social capital can be used as one of the drivers in developing tourism areas based on local community capacity (Astuti, Kurniawan, Prasetyo, Wijaya, & Syifauddin, 2023). Therefore, increasing the interest of local communities in developing complex, flexible, and locally wisdom-based tourist attractions, amenities, and accessibility is a key aspect of tourism development (Frînculeasa, 2018). One weakness of the tourism sector is that the tourist products provided by local communities in each area tend to be similar, artificially created scenic spots are relatively non-unique, and the aspect of local wisdom is overlooked. This also occurs in the National Super Priority Destination Area of Lake Toba (Purwoko, Patana, & Putra, 2021). Lake Toba offers many opportunities for sustainable tourism development with its diverse resources.

To address the above shortcomings, a model of sustainable tourism development needs to be developed that synergizes with local culture and the environment. One potential source that is worth collaborating within tourism development is the potential of local wisdom. According to (Pesurnay, 2018), the potential of local wisdom is the ability to adapt by managing and utilizing nature and culture as a force driving sustainable tourism. Similarly, in the outskirts of Lake Toba, Samosir, a tourist region with local wisdom.

Samosir is a famous region for its rich Batak culture, such as the Sigale-gale Dan-

ce, Gondang Sabangunan, Tortor, and so on. In Samosir, there are many villages which has museum displaying various collections of Batak cultural artifacts. Furthermore, this region has remarkable cultural values and natural beauty, such as planting time and white sandy beaches. According to (Manulang & Sitanggang, 2020), Samosir Region has great potential to be developed as a tourism destination based on local wisdom.

According to (Kusumawati, Wijayanti, & Setiawan, 2019), the local wisdom of the village community in Samosir is reflected in the sustainable management of natural resources and the environment. Local residents preserve the forests and the surrounding environment of the village through traditional methods, such as proper tree pruning and replanting. Additionally, the management of water resources is also an important aspect of the local wisdom of the village community in Samosir. Local residents utilize water from Lake Toba for daily needs while maintaining the preservation and cleanliness of the lake.

Previous research, (Purwoko et al., 2021), shows that existing local wisdom is tangible (textual, buildings, and cultural heritage objects) and intangible (oral proverbs passed down through generations and traditional teachings). These wisdom values are found in various sources such as the Karo Tribe's traditional house in Dokan Cultural Village, the Penusur Sira Ritual, and the Joroh Joroh tourist attraction. Furthermore, (Lemy & Pramono, 2022) shows that tourist villages have local wisdom that has become part of their community life. This local wisdom likely motivates tourist village communities to behave environmentally friendly. Local wisdom becomes the main focus and attraction of a tourist village that can be disseminated to both residents and tourists.

Local wisdom plays a crucial role in building sustainable tourism by integrating traditional knowledge and practices with modern sustainability principles. In coastal tourism, for instance, local wisdom helps communities manage resources effectively, as seen in Pangandaran, where fish farmers and fishers exhibit varying levels of wisdom

in ecosystem management and socio-economic development (Rizal et al., 2022). Similarly, the Chuncheon Puppet Festival in Korea exemplifies how community-driven initiatives, rooted in local culture and wisdom, can sustain cultural festivals and enhance local competitiveness and development (Li, Kim, & Lee, 2021). In rural areas like East Sumba, Indonesia, local wisdom fosters social entrepreneurship, which in turn strengthens microfinance groups and ensures their sustainability, highlighting the importance of local knowledge in economic growth and community solidarity (Huruta, 2022). Moreover, the concept of degrowth in tourism, which emphasizes community well-being over economic growth, aligns with the values of tourism lifestyle entrepreneurs who often unconsciously adopt sustainable practices based on their local knowledge and ethical considerations (Falter, 2024). These entrepreneurs, deeply connected to their locales, contribute significantly to sustainable tourism by leveraging their intimate understanding of local environments and cultures (Dias, Silva, Patuleia, & González-Rodríguez, 2020). Integrating local wisdom into tourism development not only preserves cultural heritage and promotes economic stability but also ensures that tourism practices remain sustainable and beneficial to local communities. Therefore, it is essential to explore and uncover the existence of local wisdom in Samosir Regency. Utilizing local wisdom as a strategy for sustainable tourism development is crucial in maintaining the balance between economic growth, cultural preservation, and environmental protection. All these aspects contribute to fostering inclusive and sustainable tourism development.

The exploration and existence of local wisdom as a tourist attraction are pivotal in enhancing the cultural and economic value of tourism destinations. Local wisdom, deeply rooted in cultural heritage, offers unique experiences that attract tourists and foster sustainable tourism development. For instance, in Madura, the integration of local wisdom into tourism manifests through cultural festivals, natural attractions, religious

sites, and culinary experiences, which not only provide economic benefits but also preserve socio-cultural and environmental values (Suryandari, Rahmawati, & Ad, 2024). Similarly, the Dieng Culture Festival exemplifies how local wisdom can be leveraged to develop tourism areas, emphasizing the importance of community participation and collaboration among stakeholders to achieve sustainable tourism growth (Nugroho, Subeni, & Suswanto, 2023). In Wonosalam, the incorporation of traditional batik-making processes into the tourism experience highlights the potential of local crafts as a value co-creation element, enhancing the competitiveness of tourist villages (Nuning, Mayasari, Sumarsono, & Mufliah, 2023). The Orang Kayo Hitam site in Jambi further illustrates the significance of local wisdom in tourism, where historical and cultural rituals attract visitors, although there is a need for better branding and promotion to fully realize its potential (Muhaimin, 2023). Berbak District, East Tanjung Jabung Regency, Jambi. His name is well known in Jambi, but his legacy is not yet known by the wider population. The local government designated this cultural heritage as a Regional Tourism Strategic Area (KSPD). Additionally, the unique natural features and local practices in Suryakencana Square, such as the rare Edelweiss flowers and accessible springs, demonstrate how environmental local wisdom can draw tourists and support regional development (Randi, Yulasteriyani, Ismail, & Arianti, 2022). Collectively, these examples underscore the multifaceted role of local wisdom in tourism, necessitating continuous support, strategic development, and effective promotion to ensure its sustainability and appeal to a broader audience.

Several previous studies show that local wisdom has positive impacts on the environment, economy, and socio-cultural aspects. Unlike previous studies, this study focuses on Exploring and knowing the existence of local wisdom as an effort to build sustainable tourism in Samosir regency. Then, developing it based on local wisdom found in attractions.

METHOD

This research is a descriptive-evaluative study with qualitative approach. Descriptive research, because this study attempts to explain the condition of local wisdom found in attractions, amenities, and accessibility in Samosir. Evaluative research, because this study seeks to assess local wisdom in existing conditions as well as explore attractions, amenities, and accessibility in Samosir. Data collection methods in qualitative research were conducted through in-depth interviews, participatory observation, and documentation.

In collecting data through interviews, the researcher determined the selection of informants sequentially and through snowball sampling, meaning the selection of informants was not predetermined in number. The number of informants continued to increase until the researcher assessed that the data collected from a number of informants had reached saturation point or no new information could be developed. The sequential and snowball informant selection technique was chosen because there is uncertainty about the number of attractions, amenities, and accessibility being studied. For example, in Simanindo district, there are not only natural attractions such as lakes but also biodiversity such as Andaliman spices. Moreover, cultural attractions implied in community activities such as farming and house building are also of interest to the researcher. Finally, after the research was conducted, the number of informants in this study was 12 people, consisting of government officials who handle tourism, community leaders, cultural actors, tourism industry players, and local residents. The research was conducted over a six-month period, from June to December 2023.

Data analysis techniques were conducted step by step, starting from data reduction, data display, and conclusion drawing. To ensure the validity of the data obtained, triangulation of techniques and sources was conducted. In addition, member checks and FGDs with experts were also conducted. Participatory observation was conducted by directly attending cultural

activities of the local community, such as traditional ceremonies, festivals, and daily activities related to local wisdom. In addition, artifact observation was also carried out by observing cultural objects, historical relics, and items used in daily life by the local community.

Some of the obstacles faced during this research include the difficulty of accessing some attraction locations due to challenging weather conditions and the limited time of informants who are willing to be interviewed. However, these obstacles can be overcome by adjusting the schedule and using a more flexible approach in participatory observation.

RESULT AND DISCUSSION

Exploring the local wisdom of the Toba Batak community is a journey that takes us into the rich and unique cultural heart around Lake Toba, North Sumatra, Indonesia. One of the most striking elements of this local wisdom is the Toba Batak language, which is used by the Toba Batak tribe and is their characteristic feature. This language not only serves as a tool for daily communication but also as a cultural identity that shapes the worldview and social system of the Toba community (Hutagaol, 2020).

Customs and traditions also play a significant role in the life of the Toba community. Marriage ceremonies, for example, are a tangible example of how traditions are diligently preserved (Hutagaol, 2020). These ceremonies follow very specific steps, with diverse customs ranging from engagement rituals to wedding ceremonies. Additionally, the traditional house or “rumah bolon” is a building that reflects the traditional architecture of the Toba community. With its distinctive buffalo horn-shaped roof, this house serves not only as a residence but also as a center for social and cultural activities rooted in local wisdom (Rambe, 2019).

Art and crafts are also an integral part of Toba Batak culture. They are known for fine wood carvings and textile art, such as “ulos,” which hold deep meanings in daily life and ceremonial practices. Traditional

Toba Batak music and dance also present artistic beauty involving captivating rhythms and movements (Sitanggang, 2020). Equally important is religion in the life of the Toba community, with the majority adhering to Protestant Christianity. However, elements of customs and traditional beliefs still remain embedded in their religious practices. They celebrate various festivals and traditional ceremonies related to agriculture, harvest seasons, and ancestral spirit protection (Sihombing & Rosmaini, 2012).

Thus, exploring the local wisdom of the Toba Batak community is to delve into a rich and diverse universe of language (manuscripts/oral traditions), customs, rituals, knowledge, technology, sports/games, and beliefs that shape their identity and daily lives. Based on the data analysis, 11 local wisdoms of the Batak Toba community in Samosir Regency were found to function as tourist attractions, namely:

Manuscript

Pustaka. The texts written in pustaha usually consist of magical knowledge, predictions, and medicinal remedies, although occasionally pustaha containing historical events, legends, and acknowledgments of Europe are also found in these texts. Pustaka is made by a shaman called datu with the aim of creating a reference material that serves as a supplementary guide to the oral instructions that have been preserved for a long time. Pustaka is written on folded wooden bark using a concertina mode (similar to an accordion) and sometimes equipped with boards. Unfortunately, the tradition of writing pustaha by teachers and shamans ceased in the 19th century. Nevertheless, Pustaka Laklak with a different function is still produced. However, it is no longer written by teachers and shamans but by craftsmen in Samosir. Its function has also changed to become a souvenir. Currently, the ancient pustahas, numbering between 1000-2000, are stored in various places, both in private libraries and public libraries such as The British Library, England, where the oldest pustaha from 1764 with the code AD.4726 is stored (E. T. Putra, 2021).

Batak script is a type of script used by the Batak ethnic group since ancient times, used to write stories, legends, and other knowledge. Batak script belongs to the family of Indian scripts. Batak Toba script is a branch of Brahmi script (India), particularly belonging to the South Indian group. Batak Toba script is classified as an abugida (a type of script where each sound of the language can be accurately represented). Batak Toba script has two letters, namely *ina ni surat* and *anak ni surat*. Currently, it is estimated that there are approximately 2,000,000 speakers of the Batak Toba language, living in the western and southern parts of Lake Toba. The writing of this language historically used Batak script, but currently its speakers almost always use the Latin script to write it. Efforts made by the Local Government to preserve it include making Batak script a local content for elementary and junior high school students (Dinas Kebudayaan, Kepemudaan dan Olahraga Kabupaten Samosir, 2018).

Oral Tradition

Turi-turian is a story about the lives of women in Batak Land. According to Batak customs, the family heir is male. *Si boru tumbaga* and her sister, *siboru buntulan*, are females and do not have any brothers. When their parents passed away, all of their inheritance was taken by their paternal uncle. When they asked for their inheritance, the two daughters were exiled and tied up in the middle of the forest. Fortunately, a shepherd came to their rescue and saved *Si Boru Tumbaga* and *Si Boru Buntulan*.

Si Piso Somalim is a story about someone named Sipiso Somalim. *Si Piso So Malim* is very curious about where his uncle's house is, but his mother refuses to tell him. Due to *Si Piso So Malim's* insistence, his mother gives him a sign about his uncle's house. Finally, Sipiso Somalim meets and works with his friend, *Si Takkal Tabu*. Then *Si Piso Somalim* bathes, and eventually *Si Takkal Tabu* wears all of *Si Piso So Malim's* clothes. With all his efforts, *Si Takkal Tabu* declares that from now on, *Si Takkal Tabu* becomes Sipiso Somalim, and Sipiso Soma-

lim becomes *Si Takkal Tabu*. Finally, the two meet with Uncle Sipiso Somalim. His uncle knows who Sipiso Somalim really is.

Si Galegale is a story about a king who lost his only son, so one day the father asked a sculptor to make a wooden statue in the shape of a human, and with magical powers/spells/mantras, the wooden statue could be moved and danced to the rhythm of music. The father's goal was to entertain himself over the loss.

Si Borsuk Mangalandong is a story about a child born with an ugly face due to a large mole on his face. The mother intended to indirectly kill her child by placing her baby at the door of the buffalo pen hoping that her baby would die trampled by the buffalo. But miraculously, the child survived because whenever the buffalo entered the pen, it always stepped over him. Finally, the mother took him back and when he grew up, he became a king and a powerful person.

Leang leang Nagurasta is a story of Seven Angels (sisters) who descended from the heavens, one day bathing in Mual at Pusuk Buhit, then a young man took the youngest sister's shawl which, incidentally, was used as wings to fly back to heaven. As the day grew late, the angels had to return to heaven, they tried to find the youngest sister's shawl but could not find it, with no choice, their other sister had to return and leave the youngest sister crying. In her sorrow, the young man who took her shawl came to the angel and pretended to help her, took her home, and married her.

Si Boru Deak Parujar. *Siboru Deak Parujar* is considered the Mother of the Earth, the daughter of Batara Guru (the first god) who descended to earth because she did not want to be married to a very ugly man. To avoid marriage, she dropped her thread roll into the sky. She was also a beautiful daughter and the first weaver on earth.

Umpasa. Rhyming phrases containing prayers, advice, and hopes, usually spoken during rituals and other traditional ceremonies. In the past, during the recitation of umpasa, the speaker was obliged to give cultural items such as ulos and other objects.

Huling-huling Ansa. Question and answer games/riddle games. In the past, it was done by young men and women when looking for a spouse, parents with children, and among children themselves.

Umpama. Sentences arranged in such a way, symbolizing parables and usually containing warnings in everyday life.

Tabas. Mantras used during treatment, warding off disasters, and during rituals.

Andung-andung. Andung-andung is a lamentation song usually sung using very delicate Batak language, in accordance with the mood and spontaneous containing prayers and hopes. usually the verses of andung-andung cannot be repeated.

Martonggo. Tonggo-tonggo is the intimate conveyance of prayers using beautiful language style, rhymes, and many metaphors conveyed to the Creator and accompanied by offerings or media such as betel leaves, incense, kaffir lime, etc.

Nyanyian Rakyat. Songs sung when gathering together with young men and women when approaching their crush and when children play at night especially during full moon, usually the song lyrics are sung in chorus.

Dideng-dideng. Songs to lull children to sleep containing prayers and hopes.

Customs

Tortor. Tortor is also seen as a tradition passed down through generations, where in the execution of certain rituals, tortor is the most important part. Tortor also has rules that must be followed, where the panortor (dancers) must adhere to the rules inherited from the past, starting from positions and standing places, groups, and so on.

Inheritance Division System. In terms of inheritance in the Batak Toba tribe, the eligible recipients of inheritance are only males; females do not have the right to inherit, unless there is a mutual agreement within the family. Sons are considered as the bearers of lineage/successors of their parents, while daughters will be married off, and the offspring they bear will follow their husband's clan, so daughters are not given

inheritance.

Position of Wives According to Batak Customary Inheritance Law. The wife of the heir in the Batak customary law system does not have the right to control the inheritance from the heir. However, the wife only has the right to maintain and enjoy the inherited property as long as she remains in the same marriage bond or until she remarries. If she remarries later on, the control of the house will belong to the heir's siblings (with the note that only the male siblings of the heir can have ownership of the house).

Marriage. Batak tribe marriages are a long series that must adhere to their sequence; there are 14 stages that must be passed so that the marriage customs are considered complete/perfect.

Kinship System. For the Batak Toba people, one of the highly valued characteristics of dalihan na tolu is the kinship system in the context of extended family (umbilical). In this context, dalihan na tolu plays a role in regulating social relations among three relatives functionally, namely relatives of the same clan (dongan tubu), recipient relatives of wives or known as boru, and giver relatives of wives or known as hula-hula. It is necessary to understand that clans in the Batak Toba kinship system, based on bloodline descent (genealogical), are different from the concept of family in other regions. Therefore, inter-clan marriages for the Batak people are strictly prohibited even though their places of origin are different. If a marriage occurs between a Batak person and a person from another tribe, they will perform a customary ceremony for that person to be given a specific clan from one of their parent's clans.

Resolution of Land Disputes & Criminal Acts. The customary institution/kinship system of Dalihan Natolu plays a significant role in resolving disputes or criminal acts that occur, as mandated by Regional Regulation No. 10 of 1990, especially regarding complaint offenses such as adultery, domestic violence, verbal insults, defamation, or slander, as well as other criminal acts such as theft, disturbance of public welfare. Likewise, the sanctions imposed as punish-

ment to the perpetrator include being expelled from their customary community, paying fines imposed on the victim, apologizing to the victim or even their family in front of the customary elders, as well as the obligation to bear all the meal expenses incurred when the criminal act is resolved.

Rites

Wedding Ceremony. A wedding celebration attended by both sides of the bride and groom's families with a communal meal, bride's dowry distribution, giving of ulos (traditional Batak cloth), distribution of jambar (meat), and blessings through advice and collective manortor (traditional Batak dance).

Funeral Ceremony. Various customary rituals for burying parents: Simaratua Custom Party: burying parents who passed away at old age, already have grandchildren but still have unmarried descendants. Saurmatua Custom Party: burying parents who passed away at old age, all of their married descendants. Matua Bulung Custom Party: burying parents who passed away at old age, all of their married descendants, and have grandchildren but have lost a child before. Mauli Bulung Custom Party: burying parents who passed away at old age, all of their married descendants, have grandchildren from all of their children, and have great-grandchildren.

Mangongkal Holi. A customary practice to exhume the bones of long-deceased parents and transfer them to a monument or monument (tu tambak na timbo, tu batu na pir). The implementation of this customary event is done as an effort to honor ancestors and must be carried out with margondang (ritual dance) and alaman manombuk with mamorothon horbo sitikko tanduk.

Gondang Naposo Party. A type of party to find a partner (mangalului rokap) for young men and women in a village (huta). This activity is rarely held, usually only once a year.

Marhori-hori Dinding. The initial meeting between the parents of the prospective groom at the home of the parents of the prospective bride to discuss plans for en-

gagement, marriage/customary ceremony, and negotiation of the dowry amount.

Sungkunon Utang. A follow-up meeting between representatives of the groom's family at the home of the parents of the prospective bride to discuss the amount of dowry and announce the dowry amount to the public.

Belief Ritual. This type of ritual is performed to ask God Almighty for something and to hold annual meetings of customary leaders regarding future plans.

Sulang-sulang Hariapan Ceremony. This ceremony is generally carried out by successful families where their children are successful, by conducting complete customary ceremonies while the parents are still alive, so that the parents can still enjoy the customary ceremonies they should receive when they pass away.

Seed Sowing Ceremony. A type of ritual ceremony to sow rice seeds in the ground in the hope of a bountiful harvest, usually accompanied by offerings such as white rice cakes, etc.

Mangelek Habonaran. A ritual ceremony performed to ward off calamities or after calamities have occurred, by offering special dishes/foods.

Mangase Tao. This ritual ceremony is performed to ward off calamities from occurring or after calamities have occurred, by offering special dishes/foods.

Mangallang Babi Ambat. This ritual is performed to ward off calamities such as diseases, pests, and disasters.

Mambosuri. The Batak customary ceremony of Mambosuri (seven-month ceremony) or Mangirdak ceremony is a ceremony dedicated to a pregnant mother whose baby's gestational age has reached seven months.

Manulangi. The Batak customary ceremony of Manulangi is a ceremony dedicated to elderly parents. The feeding activity is carried out by the children and grandchildren of the elderly parents, and the food given is the favorite food of the elderly parent or the best food that can be given by the children and grandchildren.

Tonggo Raja. All preparations for

customary ceremonies/rituals are always initiated with a Tonggo Raja meeting, task distribution, setting the date of the ceremony/ritual attended by the customary elders.

Traditional Knowledge

Tampi and Basket Crafts. Tampi and baskets are made from bamboo and rattan. In the past, every mother carried a rattan basket as a container for carrying her merchandise to the market and as a container for shopping items from the market. Tampi is not only used to clean newly pounded or machine-ground rice but also used as a container for serving food at customary events such as weddings, mangokkal holi parties, and other rituals.

Dampol Siburuk. Leaves collected by a certain type of bird are used as an herbal remedy for treating broken bones or sprains.

Dampol Tongosan. Remote healing without physical contact with the sick person, using other media (human, wood) instead.

Parhalaan. This tradition is still often performed by parents, especially when determining the date of marriage, customary ceremonies, laying the first stone to build a house, determining the day to move into a new house, and setting the departure date for visits and long journeys, as well as weather forecasting.

Naniura. A method of cooking fish without using fire, simply by using utte jungga (a type of lemon or lime) along with other spices left to marinate for 4 to 5 hours and ready to be eaten.

Si Sarang Udan. A person believed to be able to stop or delay rain at a specific location during certain events using various methods.

Sibaso. A woman with spiritual abilities capable of performing healing, assisting in childbirth, and acting as an intermediary with spirits from another world.

Ulos. Ulos weaving is the process of making traditional Batak cloth using traditional weaving tools, relying on the artistic skills of the weaver without using motifs to give patterns and motifs to the ulos. Each woven work has meaning for both the wea-

ver and the buyer.

Tortor. Tortor is seen as a reflection of a particular worldview of the Batak community, passed down through generations, as each tortor movement has specific values and meanings.

Traditional Technology

Batak Traditional House Architecture. The Batak community also has remarkable building architecture, namely the Batak traditional house. Batak houses are usually built on many wooden stilts, with sloping walls and thatched roofs. They are elongated, approximately 10 to 20 meters from east to west. The doors are on the west and east sides or at one end of the floor in Toba houses (entering from below). At the top, which rises upwards on the west and east sides, buffalo horns or human face sculptures are placed, and the curved peak forms a half-circle. There are geometric ornaments with colors such as red, white, yellow, and black. On the left and right sides of the two faces of the Batak house, paintings (statues) of human heads or lions (Kalamakara) are used. The walls are tied with rattan strings arranged in such a way as to resemble a lizard image, and each ornament has meaning/philosophy related to the well-being, safety, and protection of its inhabitants. Additionally, motifs commonly found in Batak Toba traditional houses include gorga, lions, and elephant motifs.

Farming Tools (Ninggala). The Batak community has known and used simple tools for farming in their lives. Such as hoes (cangkul), plows (ninggala), single sticks, sickles (sabi-sabi), or ani-ani. The Batak community also has traditional weapons, namely, piso surit (a kind of dagger), piso gajah dompak (a long dagger), hujur (a type of spear), podang (a type of long sword).

Wooden Canoe (Solu). This canoe is made of special water-resistant wood, and using paddles, it can carry 2 or 3 passengers along with goods or daily necessities. In the past, almost all residents living on the Sumatran mainland, such as in Harian District, Sianjur Mulamula, Sitiotio, went shopping and sold their harvests in Pangururan using

solu as a means of transportation. Solu is also used as a tool for fishing (mardoton) by throwing nets from the canoe into the lake.

Cart (Pedati). This cart uses a wooden wagon with 2 wheels made of wood or used car tires and is pulled by a cow or male buffalo. In the past, approximately up to 30 years ago, it was still used by farmers to transport their harvests home or to the market for sale.

Clay Pot (Hudon Tano). Hudon Tano is used for cooking dishes/fish, making them last for up to a week without spoilage, and the dishes cooked in hudon tano taste delicious and tender.

Natural Yarn Dyeing. Dyeing yarn using materials available around the village, fields, or fields such as mud, indigo, hisik-hisik, turmeric, wood ash, etc., without the addition of chemical substances. The equipment usually used is hudon tano (clay pots).

Spinning Cotton. Spinning cotton into yarn using *sorha* (traditional spinning tools) made of wood and rattan. Spinning with this tool requires special skills and dexterity in finger movements.

Traditional Musical Instrument Making. Making taganing, garantung, hasapi, sordam, and other musical instruments manually with simple tools and using materials available around the house/village.

Carving, Mangalotik, Manuhil. Carving is a technique for creating house ornaments with existing gorga types, namely 22 types of gorga, each of which has philosophical meanings for its patrons. Typically, these gorga are given three colors: red, white, black, and sometimes supplemented with yellow.

Menggorga. The technique of carving wood or stone using simple tools such as small stones or iron. It used to be frequently done for carving statues and stone tombs (sarcophagi).

Martonun. Traditional weaving technology element with a gedokan, namely ulos cloth which is a woven fabric that has many functions in Batak traditional life, starting from the process of spinning cotton into yarn, dyeing, to weaving into ulos.

Art

Dideng-dideng. Songs sung by parents to lull their children to sleep in the olden days.

Batak Opera. A performing art that showcases sendratasik (dance, drama, music) simultaneously, depicting the life of all layers of society, using a stage and a curtain made of cloth.

Wood Carving (Manggorga, Mangalontik). The art of carving using specific types of wood, where each type of gorga carries a prayer and significance.

Stone Carving. In the past, kings used to commission statues for graves. The presence of statues among the Batak people is believed to have existed since ancient times. According to history, statues were initially made from piles of stones representing ancestors based on belief. These stone piles were made sacred, closely related to the beliefs of the community. Then, the stone piles continued to evolve and transformed into statues. Following its development, from a sacred form it shifted to a symbolic form resembling human faces or animals. In Tomok, Samosir Island, there is a small footpath only passable by pedestrians. One of the descendants of the king who now guards the grave explains that according to local beliefs at that time, corpses could not be buried in the ground but had to be within stones.

Folk Songs. Children's songs from traditional communities sung by mothers or fathers to children before bed or while playing, including Dideng Dideng, Kacang Koring, Sada Dua Tolu, Sampele Sampele, and Jambatan Tapanuli.

Martumba. Martumba is a type of dance performed by at least five children. In the tradition of the Batak Toba community, the Martumba tradition has been known for hundreds of years. Martumba is a work of art and folklore of the Batak community. In Martumba, singing and dancing proceed simultaneously accompanied by musical instruments.

Gondang Sabangunan. This gondang sabangunan is performed at ritual events such as mangokkal holi (excavating bones),

gondang naposo, religious ceremonies, and so on. The gondang sabangunan equipment consists of tagading, sarune bolon, ogung, and hesek.

Uning-uningan Music. Music consisting of tagading, kecap, seruling, sarune, etek, and garantung, which is often played by children and frequently competed between schools or art saungs.

Ulos. Ulos weaving is the process of making traditional Batak cloth using traditional weaving tools, relying on the artistic skills of the weaver without using motifs to give patterns and motifs to the ulos. Each woven work has meaning for the weaver and the customer.

Tortor. Tortor is seen as a reflection of a specific worldview of the Batak community passed down through generations, as each tortor movement has specific values and meanings.

Language

Batak Toba Language. The Batak Toba language is still used in daily communication, especially in traditional events and rural communities. The Batak Toba language is one of the regional languages primarily spoken in the areas around Lake Toba and its surroundings, including Samosir, Humbang Hasundutan, North Tapanuli, and Toba Samosir, North Sumatra, Indonesia. The Batak Toba language belongs to the Austronesian language family and is part of the Batak language group.

Batak Script. The Batak script has a very different form from the Latin alphabet, so the younger generation may find it somewhat challenging to learn. The Batak script is only taught from the 3rd grade of elementary school to junior high school. In the past, it was used to write down recipes, medicines, incantations, and so on..

Traditional Games

Marsibahe. Marsibahe game is played in pairs and involves carrying and throwing wooden objects to hit each other until the finish line. This game is best played outdoors as it requires ample space, although it can also be played in sufficiently large indoor

spaces.

Marsukkil. Marsukkil is a traditional folk game that is rarely played by children nowadays. It tests agility in catching and hitting small pieces of wood with a wooden stick as the striker.

Marsitekka. Marsitekka is a popular children's game often played in schools and in front of Batak community houses. It is usually played individually or in groups, involving creating several square boxes outlined on the ground using sticks or white chalk on a cement floor.

Marhutessa. A game played by both children and adults when gathered or playing together, involving asking riddles or puzzles to each other, usually about objects in the surrounding environment.

Margala. Played by two teams using lines and squares, where players must guard to prevent the opposing team from escaping the designated area. This traditional game reflects the spirit of cooperation and communal teamwork long known in Batak society.

Marsiada Batu. Marsiada is a game of throwing and catching small stones without touching other stones. Typically played by both boys and girls, with one of them having a selected small stone as the stake in the game.

Marultop-Bambu. Made from bamboo with pellets made from seeds or fruits of trees or from rolled paper. The bamboo gun is made without any cost, using bamboo branches obtained from yards or bamboo groves for free. The pellet holder is made from bamboo, about 30 cm long, and is divided into two parts: one for the plunger and the other is rounded according to the barrel circle, with the base made into a handle about 10 cm long. Pellets are made from moistened paper or from young guava flowers.

Markatapel. This game is usually made from wooden pieces or branches of trees tied with rubber bands and with small stones as pellets. It is not meant for warfare but is often used for bird hunting while guarding crops in the fields.

Marampera. Marampera is a tradi-

tional game often played by children. It involves using arranged grass or linked rubber bands to form a long string. The game starts with two guards holding the ends of the rubber band and spinning and elongating it together.

Traditional Sport

Marjalengkat/Enggrang. Enggrang is popular in society because it is considered a simple and enjoyable sport. It only requires a pair of small, strong bamboo poles to support body weight and a pair of small wooden pieces to be attached to the bamboo and serve as footholds. Enggrang is popular among children, at least in the past, because it is a sport that does not require much expense and is relatively easy to do. Enggrang is also often competed in during Independence Day celebrations and usually contested between villages and schools.

Solu Bolon (Dragon Boat). Migration is an inseparable part of the Batak people. This can be seen from traditional Batak houses, where there are carvings or pictures of lizards. This symbolizes that Batak people can be found anywhere. Unlike nowadays, in the past, every child who wanted to migrate, whether for educational purposes or to gain experience outside of Samosir Island, would be escorted across Lake Toba using Solu Bolon accompanied by the beat of the Gondang drum, in the hope that the child would later strive and be blessed by Debata Mula Jadi Nabolon.

Solu Parsada-sadaan. Solu Parsada-sadaan is a water sport played by racing solu (small wooden boats) on a lake over a certain distance.

Mossak. Mossak is a traditional martial art, relying on inner strength, concentration, and adorned with movements containing artistry. In the past, mossak was used to defeat the king's enemies. Mossak is believed to incorporate mystical elements, and the existence of this martial art is intended to protect the Toba Batak people. Over time, mossak martial arts began to be combined with other martial arts activities. Those who possess mossak martial arts are believed to be special individuals chosen by

their ancestors to continue this martial art.

Marakkat Tunjang. Marakkat Tunjang is a traditional sport relying on the strength of the entire body, namely the legs and arms. However, it has almost the same rules as other martial arts, namely not allowed to strike the vital organs, eyes, and head. Currently, groups of children in villages occasionally still play this sport either in school yards, home yards, or when herding buffalo. Marakkat Tunjang comes from the Batak word, where "marakkat" means lifted and "tunjang" means kicked or kicked. Marakkat tunjang is played by two pairs of boys who will compete in kicking each other.

Cultural Heritage

Tano Ponggol Canal. Around 1905, the Dutch East Indies government ordered the Dutch Army in North Sumatra to carry out forced labor digging a 1.5 km long canal from the edge of Tajur to Sitanggang Bau. Forced labor or "rodi" (local term) was extremely distressing. Working without pay, under strict supervision, and with the threat of firearms directed at the workers.

After approximately 3 years of forced labor, the northern and southern parts of Lake Toba were finally disconnected, and there was no longer any land connecting Samosir to Sumatra. Thus, two new terms emerged: (1) the result of forced labor was called Tano Ponggol, and (2) Samosir became Samosir Island surrounded by Lake Toba, with a bridge connecting it to Sumatra named the Tano Ponggol Bridge. Until now, the Tano Ponggol Bridge remains the only land access to and from Samosir.

Nagari Kenegerian Limbong House. This house was originally built by the Dutch for an elder or traditional figure in the Limbong District as the Head of the Region in that Nagari.

Pesanggarahan. This building is a colonial legacy of the Dutch used as the administrative center of the Dutch government in Pangururan during the colonial period. Since 2004, following the 2003 division of Samosir Regency, this building has been utilized as the Official Residence of the Regent until now.

Pangururan Nagari Office. In 1947, after Indonesia's independence and the return of the Dutch, this building was used as the Pangururan Nagari Office. However, it is currently used as a residential house by a family, though there are concerns that the house is being renovated and rebuilt, altering its original architecture.

Batak Houses. Batak houses in Samosir are generally over 100 years old, so many are in a state of disrepair such as leaking roofs, rotten walls, and floors, resulting in some Batak houses being uninhabited or even demolished. According to recent data collected over the past 2 years, there are approximately 640 traditional houses spread across 5 districts and 36 villages. It is estimated that among the 128 villages and 6 sub-districts, there are around 1200 Batak Traditional Houses.

Sidabutar Ancient Tomb. One of the famous megalithic relics on Samosir Island, located in Tomok Village, Simanindo District. This tomb is made of whole stones, without joints, and serves as the resting place/grave of King Sidabutar, the ruler of the Tomok area at that time. The tomb of the Ancient King Sidabutar is located in the middle of the village.

Parsidangan Stone Chair. The Persidangan Stone Chair is a historical legal attraction in the Batak village (Huta) of Siallagan. It is located in Siallagan Pindaraya Village, Simanindo District, Samosir Regency. The Persidangan Stone Chair of Huta Siallagan is estimated to be 200 years old and surrounded by stones stacked up to 1.5 meters high. In the past, the trial stone was used to judge criminals or violators of customary law.

Huta Bolon Museum. The Huta Bolon Simanindo Museum is a heritage traditional house of King Sidauruk. Since 1969, this building has been used as an open-air museum. The museum consists of several traditional houses with Huta Bolon Simanindo as its masterpiece. During the era of inter-royal wars on the island, the gate was guarded by guards holding poisoned spears. When we enter the Huta Bolon Simanindo Museum, we are taken back to the past. The

collection of historic and culturally valuable artifacts of the Toba Batak ethnic group is quite comprehensive and well-preserved in this museum. We can witness heirlooms, traditional fabrics, rare cultural equipment for ceremonies, traditional musical instruments, and various traditional toys neatly arranged and preserved.

Sustainable Tourism Development Approach covers three main aspects: economic, socio-cultural, and environmental. The following is an analysis of each aspect based on the table 1.1:

Economic Aspect

Frequent and very frequent local wisdom such as Tortor, Ulos, Parhalaan, and Gondang Sabangunan have great potential to attract tourists and generate economic income. Activities such as Martonggo and other traditional feasts can be packaged into tourist attractions. Rare traditions such as Martumba, Stone Carving, and Tampi and Basket Crafts can be further promoted to create diversified tourism products. Very Rare Traditions such as Dideng-dideng and Huling-huling Ansa can be elevated into niche tourism attractions for tourists interested in unique local culture.

The potential of local wisdom and traditional practices in Samosir to attract tourists and generate economic income is immense, as evidenced by various studies. Frequent and very frequent traditions such as Tortor, Ulos, Parhalaan, and Gondang Sabangunan can indeed serve as significant tourist attractions. For instance, the development of tourism villages like Lumban Suhi Suhi Toruan, known for producing Ulos Batak, highlights the importance of managing homestays and promoting local crafts to enhance tourism experiences and economic benefits (Hajar, Faustyna, & Santoso, 2022). Similarly, the preservation and promotion of cultural rituals such as the "Jaranan Turonggo Setyo Budoyo" dance in Sukowilangun Village emphasize the role of intergenerational collaboration and technology in safeguarding cultural heritage and increasing community engagement (Widayati et al., 2023). Activities like Martonggo

Table 1. Local Wisdom Based on Existence

Local Wisdom	Very rare	Rare	Frequent	Very Frequent
Oral Tradition	Dideng-dideng Huling-huling Ansa Andung-andung	Folk Song Tabas Martonggo Turi-turian	-	Umpama Umpasa
Customs	-	Resolution of Land Disputes	-	Tortor Inheritance Division System Position of Wives According to Batak Customary Inheritance Law Marriage Kinship System
Rites	-	Pesta Gondang Naposo Horja Bius Sulang-sulang Hari-apan Seed Sowing Ceremony Mangelek Habonaran Mangase Tao Manggalang Babi Ambat	Mangongkal Holi Sungkunon Utang Manulangi	Wedding ceremony Funeral ceremony Marhori-hori Dinding Mambosuri Tonggo Raja
Traditional Knowledge	-	Tampi and Basket Crafts Dampol Siburuk Dampol Tongosan Naniura Si Sarang Udan	Ulos Parhalaan Tortor	-
Art	Dideng-dideng Batak Opera Stone Carving Martumba Folk Song	-	Manggorga Uning-uningan Music Gondang Sabangunan	Ulos Tortor
Traditional Games	-	Marsibahe Marsukkil Marhutessa Marultop Markatapel Marsiada batu	Marsitekka Margala Marampera	-
Traditional Sport	sak Marangkat Tunjang	Marjalengkat Solu Bolon Solu Parsada-sadaan	-	-

and other traditional feasts can be packaged into tourist attractions, much like the Ngalaksa traditional ceremony in Rancakalong, which, if managed well, can become a cultural tourist attraction that fosters community

welfare and preserves local wisdom (Kartika et al., 2024).

Rare traditions such as Martumba, Stone Carving, and Tampi and Basket Crafts can be further promoted to create diversi-

fied tourism products, similar to how the unique batik motifs in Wonosalam are being developed to support the competitiveness of tourist villages (Nuning et al., 2023). The integration of local wisdom in maritime tourism, as seen in the Mentawai Islands, also underscores the potential of utilizing social and cultural assets to advance tourism and economic development (Munandar, Noer, Erwin, & Syahni, 2023). Very rare traditions like Dideng-dideng and Huling-huling Ansa can be elevated into niche tourism attractions, catering to tourists interested in unique local cultures, akin to the thematic special interest tour packages proposed for Wewengkon Adat Kasepuhan Citorek to create a multiplier effect on the economy and maintain local wisdom (Prabowo, Nurbaeti, & Mariati, 2023). The Tedhak Siten tradition in Gununggeni Village, despite the challenges posed by globalization, remains a strong cultural practice that can attract tourists and widely generate income while preserving local values (Hakim, Bahrudin, & Suwandi, 2023). Overall, the strategic promotion and management of these traditions can significantly boost tourism and economic growth while preserving Samosir's rich cultural heritage.

Socio-Cultural Aspects

Frequently performed traditions such as Tortor, Umpama, Umpasa, and traditional ceremonies such as weddings and funerals reflect a strong cultural identity. This preservation is important to maintain cultural sustainability and as an authentic tourist attraction. Rarely practiced traditions need to be documented and taught to younger generations to ensure that this knowledge is not lost. Education programs and cooperation with local communities are essential.

The preservation and frequent performance of traditions such as Tortor, Umpama, Umpasa, and traditional ceremonies like weddings and funerals are crucial for maintaining a strong cultural identity and ensuring cultural sustainability. These traditions not only reflect the rich cultural heritage of a community but also serve as authentic tourist attractions that can boost

local economies. For instance, the Tortor dance of the Batak Toba tribe, with its intricate hand movements and symbolic meanings, plays a significant role in wedding ceremonies, yet many community members are unaware of its deeper significance, highlighting the need for better education and documentation (Diana & Tantoro, 2017). Similarly, traditional wedding ceremonies, which encompass customs, attire, dances, and local cuisine, are vital for preserving cultural identity and fostering social bonds, while also contributing significantly to local economic growth through the consumption of goods and services (Sudrajat, 2023). The integration of indigenous knowledge systems, such as those seen in tribal festivals like Sarhul and Baha, into global frameworks can enhance climate resilience and promote ecological sustainability, demonstrating the broader environmental benefits of preserving cultural traditions (Mondal & Pandey, 2024). In regions like Sukowilangun Village, cross-generational collaboration in cultural rituals has been shown to foster unity and continuity, with initiatives like the documentation of the Jaranan dance providing valuable insights into the community's heritage and emphasizing the importance of intergenerational knowledge transfer (Widayati et al., 2023).

Furthermore, cultural festivals in Africa, such as the Tombiana Egbelegbe festival, have historically played roles in social cohesion and environmental preservation, and their revival could help alleviate economic challenges and promote cultural tourism (Ikiroma-Owiye, 2020). The role of cultural traditions in urban design and conservation, as seen in Gianyar City, Bali, underscores the importance of maintaining cultural essence to create a sense of place and identity in the face of globalization (Mahira, Soemardiono, & Santoso, 2023). Additionally, the Lithuanian Tatars' use of religious rituals and ceremonies to preserve their identity and maintain ties with their roots exemplifies how cultural practices can be sustained through community efforts and celebrations (Aça, 2023). The Kaustinen Folk Music Festival in Finland further illustrates how cultural

heritage tourism can co-create memorable experiences while promoting and preserving regional cultural heritage (Jaskari, 2023). Lastly, the study of folklore forms like Teyyam and Tolu Bommalata in India highlights the inextricable link between indigenous knowledge systems and their natural and cultural landscapes, demonstrating a sustainable model for cultural preservation (Anjali & Reddy, 2023). Therefore, documenting rarely practiced traditions and teaching them to younger generations through education programs and cooperation with local communities is essential to ensure that this invaluable knowledge is not lost, thereby fostering cultural sustainability and enhancing the authenticity of tourist attractions

Environmental Aspects

Many rites such as the Seed Sowing Ceremony, Mangelek Habonaran, and Manggalang Babi Ambat reflect local wisdom in environmental management. These traditions can be integrated with environmental programs to support sustainability. Furthermore, Traditions such as Solu Bolon and Solu Parsada-sadaan reflect human interaction with the natural environment. Nature-based tourism promotions that utilize these activities can increase environmental awareness.

Integrating local wisdom and traditional rites into environmental management programs can significantly enhance sustainability efforts. Traditions such as the Seed Sowing Ceremony, Mangelek Habonaran, and Manggalang Babi Ambat embody deep-rooted cultural practices that emphasize the symbiotic relationship between humans and nature. These ceremonies, much like the Sundanese ritual of Ruwatan Leuweung Babakti Mandala Manglayang, not only hold religious significance but also foster environmental consciousness and conservation by symbolizing the connection between humans and the natural world (Prasetyo, 2023). Similarly, the Lubuk larangan tradition in Kampar Kiri Hulu District exemplifies how local wisdom can be effectively utilized to manage river and forest environments through community-based conservation

practices and environmentally friendly harvesting methods (Mangunjaya & Aadrean, 2024; Yasir, Firdaus, & Awza, 2023). The indigenous community of Selalejo's "Tanda" system further illustrates the role of symbolic codes in protecting the environment from harm and theft, reinforcing the idea that humans and nature are inseparable entities (Kosmas & Tupen, 2023).

Furthermore, promoting nature-based tourism that leverages traditional activities such as Solu Bolon and Solu Parsada-sadaan can enhance environmental awareness and appreciation among tourists. Sustainable festivals, as discussed in the context of Indonesian cultural events, can serve as powerful tools to support ecological and cultural sustainability by integrating sustainability concepts, reducing waste, and collaborating with local communities (Aulia, Suharto, Isnaini, & Agustina, 2024). The internalization of local cultural values, as seen in the Ngerong Cave area, can build public awareness and contribute to ecological sustainability by preserving aquatic biota and plant diversity (Aina & Cintamulya, 2022). Overall, the integration of local wisdom and traditional rites into environmental programs not only supports sustainability but also enriches cultural heritage, fostering a holistic approach to environmental conservation that benefits both nature and communities.

CONCLUSION

Tourism attractions based on local wisdom become a magnet for tourists because of their uniqueness. In Samosir Regency, the diversity of local wisdom of the Toba Batak community offers great potential for sustainable tourism development. However, much of this wisdom has not been fully explored or preserved. For example, traditional technologies such as Pedati, Hudon Tano, as well as the natural dyeing process of yarn and cotton spinning, are still not widely practised and widely known. Other forms of local wisdom, such as Dideng-Dideng, Batak Opera, stone carvings, Martumba, folk songs, and distinctive traditions such as

Andung-andung, Huling-huling Ansa, Mosak, and Marangkat Tunjang, are only practised on a small scale and very rarely. In fact, a number of cultural heritage such as Batak traditional houses, Nagari Pangururan houses, and Nagari Kenegerian Limbong tend to be neglected and poorly maintained.

To harness the full potential of these cultural treasures, a comprehensive approach to preservation and promotion is essential. By integrating local wisdom-based tourism into sustainable tourism development strategies, Samosir Regency can create a unique and compelling tourist destination that appeals to those seeking authentic cultural experiences. Preservation efforts should focus on revitalizing traditional technologies and practices, ensuring that they are documented, taught to younger generations, and incorporated into tourism activities. This can be achieved through workshops, cultural festivals, and collaborations with local artisans and cultural experts. Moreover, enhancing the visibility and accessibility of rare traditions such as Dideng-Dideng, Batak Opera, and stone carvings can create diversified tourism products that attract niche markets interested in heritage and cultural tourism. For example, establishing cultural centers or museums dedicated to these traditions can provide educational and experiential opportunities for tourists while preserving these practices for future generations.

The restoration and maintenance of cultural heritage sites, such as Batak traditional houses and Nagari houses, are also crucial. These sites can be transformed into living museums or homestays, offering tourists an immersive experience of the Toba Batak way of life. This not only preserves the physical structures but also keeps the associated traditions and stories alive. Involving local communities in these preservation efforts is vital for the success of sustainable tourism development. Empowering community members through training and capacity-building programs can help them become active participants in tourism activities, ensuring that the economic benefits are equitably distributed. This can include

roles as tour guides, cultural performers, or hosts in traditional homestays. Furthermore, promoting environmental sustainability alongside cultural preservation can enhance the overall appeal of Samosir as a tourist destination. Initiatives such as eco-tourism programs that highlight the region's natural beauty and biodiversity, combined with cultural tours, can offer a holistic and sustainable tourism experience.

By strengthening the understanding and appreciation of these cultural treasures and involving local communities in preservation efforts, tourism development in Samosir Regency can become more sustainable. This approach not only provides significant economic and social benefits to the local population but also ensures the longevity and vitality of the Toba Batak culture, making it a vibrant part of the region's identity and a key attraction for tourists worldwide..

REFERENCES

- Ača, M. (2023). Ritualų ir ceremonijų vaidmuo gimtają kalbą praradusios visuomenės kovoje už tapatybę: Lietuvos totorių pavyzdys. *Lietuvos Istorijos Studijos*. <https://doi.org/10.15388/totoriai-lietuvos-istorijoje.2023.8>
- Aina, A. N., & Cintamulya, I. (2022). Local wisdom of the people of Rengel village in maintaining environmental sustainability in the Ngerong Cave ecotourism area. *Edubiotik*, 7(02), 177–188. <https://doi.org/10.33503/ebio.v7i02.2064>
- Anjali, C., & Reddy, L. S. D. (2023). Indigenous knowledge for sustainable practices: reflections on the folkloric forms of teyyam and tolu bommalata. *ShodhKosh Journal of Visual and Performing Arts*. <https://doi.org/10.29121/shodh-kosh.v4.i2cdsdad.2023.570>
- Ardilafiza, Warman, K., Illahi, B., & Tegnan. (2021). Ancient Sites , History and Local Wisdom : Tourism Boosting Reforms to Improve the Economy and Living Standard in the Province of Bengkulu , Indonesia. *Ancient Asia*, 12(15), 1–11. <https://doi.org/10.5334/aa.235>.
- Astuti, T.M.P., Kurniawan, E., Prasetyo, K.B., Wijaya, A. & Syifauddin, M. (2023). How Does Social Capital Work in Developing Karimunjawa Maritime Tourism? *Komunitas : International Journal of Indonesia Society and Culture*. Vol 15 No.1 hal 1-13. <https://doi.org/10.15294/komunitas.v15i1.39796>.
- Aulia, B., Suharto, B., Isnaini, S., & Agustina, T. S. (2024). Ekologi dan budaya: mengintegrasikan keberlanjutan pariwisata berbentuk festival.

- In *Kepariwisata: Jurnal Ilmiah* (Vol. 18, Issue 2, p. 90). <https://doi.org/10.47256/kji.v18i2.387>
- Brankov, J., Penjišević, I., 'Cur'čić, N. B., & Živanović, B. (2019). Tourism as a Factor of Regional Development : Community Perceptions and Potential Bank Support in the Kopaonik National Park (Serbia). *Sustainability*, 11, 1–22.
- Diana, T., & Tantoro, S. (2017). *Makna Tari Tortor Dalam Upacara Adat Perkawinan Suku Batak Toba Desa Tangga Batu Kecamatan Tampahan Kabupaten Toba Samosir Provinsi Sumatera Utara*. 4(1), 1–14.
- Dias, Á., Silva, G. M., Patuleia, M., & González-Rodríguez, M. R. (2020). Developing sustainable business models: local knowledge acquisition and tourism lifestyle entrepreneurship. *Journal of Sustainable Tourism*, 1–21. <https://doi.org/10.1080/09669582.2020.1835931>
- Dinas Kebudayaan Kepemudaan dan Olahraga Kabupaten Samosir. (2018). *Pokok Pikiran Kebudayaan Daerah Kabupaten Samosir*. Kabupaten Samosir.
- Direktorat Jenderal Pariwisata. (1988). *Pariwisata Nusantara Indonesia*. Kementerian Pariwisata.
- Falter, M. (2024). The role of rural tourism lifestyle entrepreneurs in rethinking current tourism development. *Journal of Tourism Futures*. <https://doi.org/10.1108/jtf-09-2023-0205>
- Frinculeasa, M. N. (2018). The perception and attitude of the resident and tourists regarding the local public administration and the tourism phenomenon. *Journal of Business and Public Administration*, 9(2), 137–152. <https://doi.org/10.2478/hjbpa-2018-0017>
- Hajar, S. A. B., Faustyna, F., & Santoso, P. A. (2022). Strengthening Homestay Management Based On Local Wisdom In The Village Lumban Suhi Suhi Toruan. *Kaibon Abhinaya*, 4(2), 115–120. <https://doi.org/10.30656/ka.v4i2.3658>
- Hakim, F., Bahrudin, B., & Suwandi, M. A. (2023). *Local Wisdom Values in the Tradition of Tedhak Siten in the Era of Globalization*. <https://doi.org/10.59944/amorti.v2i4.239>
- Huda, N. (2015). *Hukum Pemerintahan Desa, Dalam Konstitusi Indonesia Sejak Kemerdekaan Hingga Era Reformasi*. Setara Press.
- Huruta, A. D. (2022). Developing social entrepreneurship in rural areas: A path mediation framework. *International Sociology*, 37(4), 475–495. <https://doi.org/10.1177/02685809221095912>
- Hutagaol, F. W. (2020). Etnografi Komunikasi Tradisi Pariban Dalam Pernikahan Adat Suku Batak Toba. *Verbavita*, 55283, 141–156.
- Ikiroma-Owiye, S. J. (2020). Traditional Theatrical Practices in a Receding Economy: A Focus on Tombiana Egbelegbe Festival of Rivers State. *AFRREV IJAH: An International Journal of Arts and Humanities*, 9(1), 108–117. <https://doi.org/10.4314/IJAH.V9i1.11>
- Jaskari, M.-M. (2023). Rhythms of Living Cultural Heritage. In *Advances in hospitality, tourism and the services industry (AHTSI) book series* (pp. 180–195). <https://doi.org/10.4018/978-1-6684-9957-3.ch014>
- Kartika, N., Dienaputra, R. D., Machdalena, S., Nugraha, A., Suryadimulya, A. S., Yuliawati, S., & Hidayat, R. (2024). Ngalaksa Traditional Ceremony as a Local Wisdom to Maintain Community Social Interaction. In *Studies in Media and Communication* (Vol. 12, Issue 3, p. 63). <https://doi.org/10.11114/smc.v12i3.6950>
- Kementerian Pariwisata. (2019). *Rencana Strategis Kementerian Pariwisata 2019–2024*. Kementerian Pariwisata RI.
- Kosmas, E., & Tupen, R. R. (2023). Local wisdom as an environmental conservation endeavor in sela-lejo village and east sela-lejo village, mauponggo district, nagekeo regency. In *International journal of research - granthaalayah* (Vol. 11, Issue 9). <https://doi.org/10.29121/granthaalayah.v11i9.2023.5327>
- Kusumawati, E., Wijayanti, P., & Setiawan, F. (2019). Kearifan lokal dalam pengelolaan sumber daya alam dan lingkungan: Studi kasus di Desa Simanindo, Samosir, Sumatera Utara. *Jurnal Sains Dan Seni Pomits*, 8(1), C1–C5.
- Lemy, D. M., & Pramono, R. (2022). Acceleration of Environmental Sustainability in Tourism Village. *International Journal of Sustainable Development and Planning*, 17(4), 1273–1283.
- Li, X., Kim, J. S., & Lee, T. J. (2021). Contribution of Supportive Local Communities to Sustainable Event Tourism. *Sustainability*, 13(14), 7853. <https://doi.org/10.3390/SU13147853>
- Mahira, E. D., Soemardiono, B., & Santoso, E. B. (2023). Cultural Tradition as a Local Context for Sustainable of Urban Identity in Gianyar City Case Study. *Pertanika Journal of Social Science and Humanities*, 31(1), 283–301. <https://doi.org/10.47836/pjssh.31.1.15>
- Mangunjaya, F. M., & Aadrean, A. (2024). *Ecological aspects and conservation practices based on local wisdom of lubuk larangan in Jambi*. <https://doi.org/10.26555/symbion.v17i10>
- Manullang, M., & Sitanggang, L. M. (2020). The potential of cultural tourism development in Simanindo Village, Samosir Regency, North Sumatra Province. *Journal of Environmental Management and Tourism*, 11(8), 1852–1860.
- Mondal, A., & Pandey, M. S. (2024). Indigenous Festivals and Climate Sustainability in India: A Case Study of Cultural Practices and Performances. *Rupkatha Journal on Interdisciplinary Studies in Humanities*. <https://doi.org/10.21659/rupkatha.v16n1.03>
- Muhaimin, M. (2023). Local Wisdom Based Tourism Branding Efforts on the Site of Orang Kayo Hitam Jambi. *Jurnal Komunikasi*, 17(1), 25–37. <https://doi.org/10.21107/ilkom.v17i1.15574>
- Munandar, A., Noer, M., Erwin, E., & Syahni, R. (2023). Local Wisdom of The Mentawai Tribe Community on Siberut Island in The Vicinity of Maritime Tourism Area. In *Mudra* (Vol. 39, Issue 1, pp. 22–33). <https://doi.org/10.31091/>

- mudra.v39i1.2507
- Muresan, I. C., Harun, R., Arion, F. H., & Fatah, A. O. (2021). Exploring Residents' Perceptions of the Socio-Cultural Benefits of Tourism Development in the Mountain Area. *Societies*, 11, 1–11. <https://doi.org/https://doi.org/10.3390/soc11030083>
- Nugroho, D. Y., Subeni, F., & Suswanto, S. (2023). Strategi Pengembangan Kawasan Wisata Di-eng Berbasis Local Wisdom (Studi Event Di-eng Culture Festival). *Pringgitan*. <https://doi.org/10.47256/prg.v4i2.253>
- Nuning, F. A., Mayasari, A., Sumarsono, & Muflihah, N. (2023). Pelatihan batik tulis arimbi sebagai value co-creation kampoeng djawi wono-salam. *ABIDUMASY*. <https://doi.org/10.33752/abidumasy.v3i1.2383>
- Pesurnay, A. J. (2018). Local Wisdom in a New Paradigm : Applying System Theory to the Study of Local Culture in Indonesia Local Wisdom in a New Paradigm : Applying System Theory to the Study of Local Culture in Indonesia. *Earth and Environmental Science*, 1–9.
- Prabowo, Y. D., Nurbaeti, & Mariati, S. (2023). Analysis of Utilization of Local Wisdom as a Base for Tourism Village Development in Wewengkon Kasepuhan Customary Citorek, Lebak, Banten. *Journal of Tourism, Hospitality and Sports*, 64, 2312–5179. <https://doi.org/10.7176/jths/64-05>
- Prasetyo, S. F. (2023). *Harmony of Nature and Culture: Symbolism and Environmental Education in Ritual*. <https://doi.org/10.15575/jcrt.361>
- Purwoko, A., Patana, P., & Putra, R. I. (2021). Local wisdom of communities around the forest and its implementation in the development of nature tourism on outer ring road of Lake Toba Local wisdom of communities around the forest and its implementation in the development of nature tourism on outer ri. *Earth and Environmental Science*, 1–11. <https://doi.org/10.1088/1755-1315/912/1/012051>
- Putra, E. T. (2021). *Pustaka Laklak*. KebudayaanIndonesia.Net.
- Putra, I. N. D., & Pitana, I. G. (2010). *Pariwisata Pro-Rakyat Meretas Jalan Mengentaskan Kemiskinan di Indonesia*. Kementerian Kebudayaan dan Pariwisata.
- Rambe, Y. S. (2019). Analisis Arsitektur pada Rumah Tradisional Batak Toba di Kabupaten Toba Samosir, Balige. *Journal of Architecture and Urbanism Research*, 3(1). <https://doi.org/10.31289/jaur.v3i1.2912>
- Randi, R. P., Yulasteriyani, Y., Ismail, R. G., & Arianti, Y. (2022). *Strategies for increasing tourist visits to air betung berseri in sumber rahayu village, rambang sub-district, muara enim district, south sumatra during the pandemic*. 1(2), 397–405. <https://doi.org/10.55606/iceb.vii2.191>
- Rizal, A., Riyadi, A., Haryanti, Aliah, R. S., Prayogo, T., Prayitno, J. D., Purwanta, W., Susanto, J. P., Sofiah, N., Djayadihardja, Y. S., Ikhwanuddin, M., Wahyono, S. C., Yudo, S., & Sachoemar, S. I. (2022). Development of Sustainable Coastal Benchmarks for Local Wisdom in Pangandaran Village Communities. *Sustainability*, 14(21), 14648. <https://doi.org/10.3390/su142114648>
- Sihombing, S. M., & Rosmaini, R. (2012). Nilai-Nilai Budaya Dalam Folklor “Pesta Gotilon” di Siborongborong. *Jurnal Sastra Indonesia*, 1(x).
- Sitanggang, N. (2020). Etnomatematika : Eksplorasi Alat Musik Tradisional Khas Batak Toba. *Jurnal Pendidikan Matematika*, 4(1), 57–62.
- Sudrajat, B. (2023). *Hajatan pernikahan: dari nilai-nilai tradisi dan dampak ekonominya*. <https://doi.org/10.57210/trq.v3i02.255>
- Suryandari, N. N. A., Rahmawati, F. N., & Ad, F. (2024). Exploring The Values of Local Wisdom as An Effort to Development of Madurese Gastronomic Tourism. *Proceedings Of International Conference On Communication Science*. <https://doi.org/10.29303/iccsproceeding.v3i1.828>
- Widayati, S., Setiyaningsih, L. A., Affandi, A. S., Saputra, A. D., Sufoyanto, S., & Cahyaningsih, D. S. (2023). Preserving the Local Wisdom of Sukowilangun Village through Cultural Rituals Towards a Cultural Heritage Tourism Village. *Bulletin of Community Engagement*. <https://doi.org/10.51278/bce.v3i2.907>
- Yasir, Y., Firdaus, M., & Awza, R. (2023). Environmental communication patterns based on local wisdom in management of lubuk larangan in subayang river. *Sosiohumaniora: Jurnal Ilmu Sosial Dan Humaniora*, 25(1), 60. <https://doi.org/10.24198/sosiohumaniora.v25i1.41044>
- Yoeti, O. A. (2008). *Perencanaan dan Pengembangan Pariwisata*. Pradnya Paramita.