

Strengthening Awards To The Potential Of The Community And The Environment At Tao Silaban, Indonesia

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Abstract:

The existence of the Tao Silaban community and environment close to the Toba Caldera Geopark has an effect on the increase in the tourism sector. This study aims to obtain information about the potential of the community and environment of Tao Silaban and to strengthen appreciation for that potential in order to improve the quality of life. Data collection was carried out through ethnographic strategies with interview, observation, document analysis and Focus Group Discussion (FGD) methods. The characteristics of the Tao Silaban community are the Toba Batak ethnicity, with the dominance of the Silaban clan and being Christian. Adhering to the traditional principles of Batak culture, the people of Tao Silaban are classified as productive with their traditional livelihoods. The Tao Silaban community has a fairly positive perception in welcoming the discourse of developing Tao Silaban into a tourist destination. However, people want the tourism actors to be Tao Silaban's own people. The Tao Silaban community has close interactions within the community. The community prioritizes deliberation to make a decision. The community needs intense and sustainable tourism awareness education. Strengthening appreciation for environmental potential emphasizes the preservation of Tao Silaban and good cooperation by stakeholders in accordance with community expectations.

Keywords: Community Potential, Environment, Strengthening Awards, Tao Silaban

Introduction

Tao Silaban (Lake Silaban) as one of the few geosites around Lake Toba can be said to be a hidden destination. Visitors who come deliberately or unintentionally can feel in awe of the beauty of this lake. Tao Silaban is rich in potential as a tourist destination. Likewise, the existence of the population, which is dominated by the Batak ethnic group of the Silaban clan, keeps a myriad of traditions both oral and artistic which also enrich the potential of Tao Silaban.

Although it is considered rich in potential, Tao Silaban has not been managed and has not received touch and arrangement, either by the government or the community. Some residents use lake water as a source of drinking water. Meanwhile, there are other people who wash clothes and vehicles by the lake and some people let their buffalo bathe in lake water. This situation is an unfortunate portrait considering that tourist visits around Lake Toba are increasing. Meanwhile, the Toba Caldera has been designated by UNESCO as a global geopark (The Jakarta Post, July 8, 2020).

Realizing the potential of the community and the environment of Tao Silaban through strengthening appreciation is a necessity in order to change the quality of life of the community to increase.

Research Location Overview

Tao Silaban is administratively included in the Siponjot Village area, Lintongnihuta District, Humbang Hasundutan Regency, North Sumatra Province. Geographically it is located between 2° 16'10.7 "North Latitude and between 98° 49'30.0" East Longitude (Google Earth Pro app), and is on the south side of Lake Toba. Topography of Tao Silaban is a lake surrounded by hills with a lake water level of 1,375 meters above sea level (Google Earth Pro application). Tao Silaban is unique in that this lake is surrounded by land that is overgrown by endemic plants of the mountains of Lake Toba. Even though it is in the mountains, there is no visible flow of water filling or exhausting Tao Silaban.

Research Object and Time

The objects in this study are several members of the community who live around Tao Silaban, who are community leaders, village government officials, and visitors. The tools used for this research include voice recorders, cameras, writing instruments, notes, and so on. The research was carried out in 2020. Based on information obtained from site observations, Tao Silaban has another name, namely Tao Silosung. The mention of Tao Silosung has legends from their ancestors. It is said that long ago this lake was created because of a fight between two brothers by throwing a losung (mortar) and a pinggan (plate) at each other. As a result, a lake was formed like the form of a mortar (Tao Silosung), namely Tao Silaban and a plate form (Tao Sipinggan) which is located about three kilometers away.

Method of Collecting Data

This research to strengthen appreciation for the potential of society and the environment in Tao Silaban uses qualitative research methods with ethnographic strategies. Creswell (2012: 462) describes that, Ethnographic design are qualitative research procedures for describing, analyzing and interpreting a culture-sharing group's patterns of behavior, beliefs, and language that develop over time. Ethnographic strategy was chosen because it is a type of qualitative research that focuses on describing, analyzing and interpreting group culture. As a process, ethnography involves lengthy observation of a particular group, usually through "participant observation," in which the researcher immerses himself in the daily life of the people in the group or through individual interviews of group members.

This ethnographic research was carried out following the stages and process of qualitative research that was inductive in nature, starting with an exploration or field orientation (grand tour), determining informants, interviewing informants, making ethnographic notes and analyzing interviews. Ethnographic research uses data collection techniques as usually used in qualitative research, namely:

(i) Interview

The interview conducted is ethnographic interview with explicit goals, in which the researcher and the informant realize that the conversation should have a direction. This interview poses descriptive, structural and contrasting questions so as to obtain ethnographic explanations (Spradlay, 2006: 86-87).

(ii) Observation

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Observations can be made with regular or spaced observations, limited engaged or participatory observation, and fully engaged or participatory observation. Researchers determine what activities, events or activities should be observed. Researchers also determine the right time to make participatory savings.

(iii) Document Analysis

The researcher can collect a number of documents such as the profile of Siponjot Village, the results of the Musrebang Desa Siponjot related to the development of Tao Silaban, Humbang Hasundutan BPS data, and various other related documents.

(iv) Focus Groups Discussion (FGD)

It is necessary to discuss various topics related to strengthening appreciation for the potential of society and the environment in order to obtain a more comprehensive view. Discussions are held in groups with specific topics that can help deepen and examine the data. FGD is conducted in small groups involving community members living around Tao Silaban, village government officials, and even visitors.

Findings

Most of the people around Tao Silaban make their living as farmers. The agriculture that is carried out is rice fields for the people's food needs and vegetables for commodities that are sold to Doloksanggul Market or Lintongnihuta Market. The location of the farm is outside the village and not around the lake. Kim (2002) explains that quality of life is a subjective aspect that is determined by four aspects, namely material, community, emotional, and health and safety. Agricultural activities are still traditional in nature by relying on knowledge from generation to generation. However, the marketing of agricultural products is already classified as advanced because access to markets is better thanks to transportation facilities. In Siponjot Village, there are three public schools, namely SD Negeri 173315, SMP Negeri 4 Lintongnihuta, and SMA Negeri 2 Lintongnihuta. Most of the productive people have received basic education. Meanwhile, those who have advanced education have migrated to more advanced regions.

A. Strengthening Awards to Community Potentials

In Desa Siponjot there are \pm 540 heads of households, in Dusun II \pm 130 heads of families, while the population living right around Tao Silaban \pm 50 family heads (data from hamlet head II). It is confirmed that all the communities around Tao Silaban are Toba Batak ethnic groups with the dominance of the Silaban clan and are Christian. The people of Tao Silaban are productive with their livelihoods being farmers. The produce of rice fields and vegetables can meet the needs of the family and pay for children's education. One of the hamlets in Siponjot Village, Sitangkubang Hamlet, is now known as Huta Seni, a village that holds Batak music culture. The Silaban Declaration as an Arts Festival was held in May 2019 (idntimes.com, May, 20, 2019).

1. The people of Tao Silaban adhere to their Bataknesse customs. At least for every rite of birth, marriage and death, joy and sorrow, everything is carried out according to the corridor of Batak customs. Likewise, land ownership is traditionally owned by the Silaban clan. In Batak custom, both

boys and girls have customary rules to inherit land from their parents (Simanjuntak, 2015). So it is difficult for outsiders to buy and control the land in Tao Silaban.

2. Tourism that brings benefits to the surrounding community is reasonable. However, it will be able to run and be approved by the community if the tourism actors are the people of Tao Silaban themselves. The people of Tao Silaban do not want outsiders to become tourism actors in their area. Even if it is the investor or the government who takes over the land it becomes the right to cultivate. This self-confidence is a great potential to be greeted and responded enthusiastically by local governments.

3. The Tao Silaban community has close interactions within the community. Talks about the aims of tourism development in Tao Silaban quickly spread to everyone. The enthusiasm to discuss it is also quite high. This can be seen on every afternoon and Sunday where the gentlemen gather, relax and drink at a shop on the edge of Tao Silaban. For every conversation that leads to decision-making, no one dares to stand up for it as a decision. Everyone always suggested that the hamlet head or the village government should conduct a deliberation.

4. The community has hopes for intense and sustainable education. In order to increase tourism human resources in Tao Silaban, the socialization that can be done is tourism awareness education by adhering to the *Sapta Pesona* principle which consists of the elements of security, order, cleanliness, coolness, beauty, hospitality, and memories. It is necessary to develop tourism awareness materials to ward off the stereotypes of the Batak people who are considered misguided, that as "children and boru kings" then their character is not suitable for providing services in the tourism sector.

B. Strengthening Respect for Environmental Potential

Departing from people's perceptions with a sign that they are sovereign in Tao Silaban, the concepts of strengthening respect for environmental potential emphasize more on the escape of Tao Silaban. A form of appreciation for environmental potential can be done by managing it into a tourism destination. Tourism is a sector that the government relies on to earn foreign exchange from non-oil and gas income. The role of tourism in national development, apart from being a source of foreign exchange earnings, also contributes to many other fields, including creating and expanding business fields, increasing community and government income, encouraging the preservation of the environment and national culture, strengthening national unity and integrity others (Karyono, et al, 1997).

The Tao Silaban environment has an instagenic appeal. For young visitors, many deliberately come to take photos of themselves against the backdrop of the scenery of Tao Silaban. Almost all the lakeside can be used as photo spot. The photos are then uploaded to social media such as Instagram and Facebook, while the video content is mostly uploaded to social media such as Youtube, Tik Tok, and Whatsapp. The uploads of photos and video content can influence people to be interested in visiting Tao Silaban. Fitri et al. (2015) argued that in theory, the development of tourism destinations should be interpreted as the development of the number of tourists which can have an impact on increasing the attributes of other destinations and improving the quality of life of the community as a whole.

Jurowski (1994) states that the quality of life of local communities will be affected as a consequence of developing tourism destinations. Studies on the relationship between the development of tourism destinations and the quality of life of the community show that there is a positive relationship. The

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necessary arrangements that can be done at Tao Silaban are not in the form of building concrete infrastructure, but more natural, such as adding the endemic plants that can decorate the scenery around the lake. Then condition the place for the use of lake water by the community and the place for buffalo by ensuring that it does not pollute the water or spoil the scenery. The efforts to preserve the Tao Silaban will be more stable by making village regulations and even hamlet regulations. These regulations can become rules and manners that must be heeded by anyone, both local people and visitors.

C. Stakeholders Expected to Manage Tao Silaban

People have the belief that Tao Silaban's water can automatically become clean by itself. On the basis of this belief, many argue that it doesn't matter what Tao Silaban will continue to do. This is more convincing than if it is managed with development purposes. Even so, it is still necessary to change some of the people's destructive habits towards Tao Silaban. Among them, the habit of washing clothes and vehicles, especially using detergent on the banks of Tao Silaban, and also the habit of allowing buffalo to bathe and wallow on the banks of Tao Silaban. However, the preservation of Tao Silaban is in line with the respect and loving treatment of every community and visitor.

Conclusion and discussion

(i) Community

The Tao Silaban community has a fairly positive perception in welcoming the discourse of developing Tao Silaban into a tourist destination. So far there have been no serious and consistent efforts in the context of tourism management in Tao Silaban. There has been counseling by the government, but there has been no follow up. Communities are also reluctant to initiate tourism management in ways that are not yet understood. The opinion of the informants emphasized that the management of Tao Silaban should be done by the local community. In another sense, tourism actors in Tao Silaban are local people.

(ii) Government

The government (either district through tourism-related offices, or Siponjot Village) can adjust programs that support tourism-related communities. Strengthening appreciation for environmental potential emphasizes the preservation of Tao Silaban and good cooperation by stakeholders in accordance with community expectations. Support can also be in the form of financial assistance. To be sure, the role of the government does not dominate in tourism management of Tao Silaban.

(iii) Investor

Investors referred to are "halak hita", namely people who are considered to still have kinship with the Tao Silaban community, can be overseas children. Even though they have such closeness, it is hoped that they do not intend to buy land and take over it unilaterally. However, people want the investor actors to be Tao Silaban's own people.

(iv) Academics

The campus with the role of the Tridharma Perguruan Tinggi can assist the community who do tourism. Assistance programs can be carried out by educating tourism awareness material, conducting sustainable research, and carrying out community service that technically involves lecturers and students.

Suggestions

- (1) It is better if the local government (district and village) collaborates well with stakeholders as expected by the people of Tao Silaban to empower the community in managing Tao Silaban to become a tourist destination.
- (2) The Tao Silaban community can conduct deliberations for strategic plans to increase tourism human resources and develop their territory into a destination
- (3) The IAKN Tarutung Campus coordinates with the local government and the community to implement the Tridharma Perguruan Tinggi in Tao Silaban.

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