


A Homestay Development Based On Traditional Architecture And Ethno Design Of Toba Traditional Houses With The Marga Kinalsystem In Lumban Suhi-Suhi, Pangururan District, Samosir Regency

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Article Info	ABSTRACT
Keywords: traditional Toba Batak houses, homestays, cultural heritage.	Community service program that focuses on improving the welfare and economy of the community, Lumban Suhi-Suhi Village, Pangururan District, Samosir regency. This program was implemented from may 2024 and ended in December 2024. Using the fo-cus group discussion (FGD) method with homestay owners to provide training for own-ers/family clans on managing the Batak Toba traditional house homestay in improving the community's economy and maintaining cultural heritage products by maintaining the uniqueness of traditional architecture and ethno design of the Batak Toba house. The re-search methods include field studies, in-depth interviews with local indigenous commu-nities, and a literature review of Toba traditional architecture. This approach explores cul-tural elements applicable to homestay designs, such as building structures, traditional ornaments, and spatial layouts that reflect the lifestyle of the Batak Toba community. The Batak Toba traditional house has a high cultural value, especially in terms of aesthetics and as a cultural heritage product that really needs to be maintained. The Batak tradi-tional house that is still being empowered must continue to be preserved to maintain the culture it has. One of the most effective ways to empower the Batak Toba traditional house into a homestay. So that the development of this kinship-based homestay willpro-vide welfare for the family and clan owners.
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INTRODUCTION

Samosir Regency, located at the heart of Lake Toba, holds immense tourism potential due to its breathtaking natural beauty and the rich culture of the Batak Toba community. One of its unique cultural heritages is the *Toba Traditional House*, which not only showcases traditional architectural expertise but also embodies profound philosophical values, including the *marga* kinship system. However, tourism development in this area faces several challenges, particularly in balancing cultural preservation with modernization.

Culturally-based homestays have emerged as a strategic approach to sustainable tourism development. This concept combines local cultural elements, such as traditional architecture and kinship values, to create unique experiences for tourists while supporting

cultural preservation. In the context of the Batak Toba community, the *marga* kinship system plays a crucial role in social life and represents a significant cultural identity that can be highlighted as a key attraction.

The development of homestays based on traditional architecture and the ethno-design of Toba Traditional Houses becomes relevant as a solution to address the challenges of modernization while preserving local cultural values. Additionally, this concept offers economic opportunities for the local community by enabling their direct involvement in homestay management.

This study aims to design and develop a homestay model that integrates traditional architecture, ethnographic design, and the *marga* kinship system. With this approach, the homestay is expected to function not only as accommodation but also as an educational medium for tourists to learn about the life and culture of the Batak Toba community.

Traditional houses are houses that are built in the same way from generation to generation and without or very little change. Traditional houses can also be said to be houses that are built by considering the usefulness, as well as the social function and cultural meaning behind the pattern or style of the building. The assessment of the category of traditional houses can also be seen from the customs of the community when the house was built, for example for traditional ceremonies. Traditional houses that are not occupied by their owners are suspected due to the lack of mutual agreement between siblings by the owner, both in terms of occupying and maintaining.

A traditional house is a house that is built in the same way from generation to generation and without or very little change. A traditional house can also be said to be a house that is built with attention to its use, as well as social function and cultural meaning behind the building pattern or style. The assessment of the category of traditional houses can also be seen from the customs of the community when the house was built, for example for traditional ceremonies. Traditional houses that are not occupied by their owners are suspected due to the lack of mutual agreement between siblings by the owner, both in terms of occupying and maintaining/maintaining.

The Toba Batak traditional house (*jabu bolon*) has a high cultural value, especially from the aesthetic aspect and as a cultural heritage product that really needs to be maintained. The remaining Batak traditional houses must continue to be preserved to maintain the culture they have. Preservation of traditional houses can be accompanied by the development of the economy of the home owners custom while empowering it.

One concrete effort that can be done is to make the remaining traditional houses into traditional homestays. Existence Traditional houses are eroded because it is difficult for people today to build and occupy traditional houses. At least, no more than 50 traditional houses remain from each ethnic group.

The lack of maintenance making the remaining traditional houses nothing more than old, fragile houses. The collapse of traditional houses along with the values they contain is just a matter of time if we don't start paying attention. There needs to be a revitalization

that can make the remaining traditional houses stand firm with the buildings and culture they contain.

The government has carried out various method For guard preservation of the traditional Toba Batak houses. One of the most effective ways is to make the traditional houses that are still remaining become homestay. Although, there are still traditional housesNot yet put into operation as a homestay, but they still guarding it with family ownership.

One descendants house is designed very uniquely, without use nail, built with architecture that uses intersecting wood technology (design), shaped like a stilt house. The height of the house pillars is 6 meters and has 4 main pillars, and the distance from the ground to the floor of the house is 1.5 meters. The roof of the house is made so appearances with using coconut fiber, so that during the day the house feels cool and at night the occupants feel warm.

Homestay with a traditional style, it is hoped that it will provide more attraction to visitors who want to stay around Lumban Suhi-Suhi. Lumban Suhi-Suhi is an old village that has traditional houses that are estimated to be more than 200 years old, thus showing an extraordinary cultural heritage. This village is located in Pangururan District, Samosir Regency. Based on data reported from tourist spots, Lumban Suhi-Suhi has 34 types of typical Samosir Batak houses that are currently.

HomestayThis traditional Batak Toba traditional house offers a visualization of traditional architecture and ethno design that is attractive to homestay tenants with the original building form. Not only the visualization offered, tenants are also presented with the nuances of the traditional Batak tribe house that has stood for hundreds of years.

The service provided by the homestay owner is only a traditional house rental. The owner does not provide education that can increase the knowledge of visitors. Tour guides for homestay visitors are recommended because they can increase income and spread knowledge about the traditional Batak traditional house. Therefore, homestay rentals should not only rent out traditional houses, but also provide tour guide services to increase visitors' insight into the traditional houses of the tribe. the Batak nation.

Home for the Batak people is not just a place to live. According to the Batak people, a house is a place that can show the social status and identity of the homeowner. Transferring knowledge about the Batak people's understanding of the house is an interesting thing to increase tourist attraction. Through this program, homestay owners and local residents will be provided with knowledge and skills in transmitting knowledge about traditional Batak houses which will attract more tourists to visit the Lumban Suhi-Suhi homestay.

Literature Review

Traditional Architecture and Cultural Identity

The development of culturally-based homestays leverages traditional knowledge, architectural values, and community involvement to create sustainable tourism models. This literature review examines existing studies and concepts relevant to the integration of

traditional architecture, ethnographic design, and the *marga* kinship system in homestay development.

Traditional architecture serves as a physical manifestation of cultural identity, reflecting local wisdom, environmental adaptability, and community values. Studies on Batak Toba Traditional Houses reveal unique architectural elements, such as saddle-shaped roofs, intricate carvings, and communal spaces, which symbolize harmony and social unity. These elements not only enhance the aesthetic appeal but also serve as cultural narratives, attracting tourists who seek authentic experiences.

Research by Nababan et al. (2020) emphasizes the importance of preserving traditional architecture as a strategy to maintain cultural identity amid modernization. Homestays incorporating these elements can serve as both functional accommodations and cultural landmarks, fostering appreciation for local heritage.

Ethno-Design in Tourism Development.

Ethno-design combines cultural motifs, traditional materials, and local craftsmanship to create designs that resonate with the heritage of a region. According to Simanjuntak et al. (2019), ethno-design is pivotal in differentiating tourism offerings, making destinations more appealing to niche markets. For the Batak Toba community, the use of traditional carvings, weaving patterns, and local materials in homestay interiors can provide tourists with an immersive cultural experience while supporting local artisans.

The *marga* system, a cornerstone of Batak Toba culture, defines social structures and familial connections within the community. This kinship system governs social interactions, land ownership, and ceremonial practices, providing a framework for collective identity. Research by Sihombing (2021) highlights how the *marga* system fosters communal responsibility and cohesion, which can be integrated into the management and marketing of homestays.

Homestays that incorporate the *marga* system in their operations—such as by highlighting ancestral lineage or organizing cultural activities—can offer unique storytelling opportunities that enrich the tourist experience. This approach also strengthens the community's role in preserving and promoting their heritage.

Community-Based Tourism and Economic Empowerment

Community-based tourism (CBT) is a participatory approach that involves local communities in the development and management of tourism activities. Studies indicate that CBT enhances cultural preservation, promotes economic growth, and ensures sustainability. According to Purnomo et al. (2022), the success of CBT depends on community involvement in decision-making, equitable benefit-sharing, and capacity building.

Integrating traditional architecture and the *marga* system into homestay operations aligns with CBT principles by leveraging cultural assets and empowering local communities. Moreover, it provides opportunities for skill development, such as guiding, hospitality management, and cultural performance, which contribute to sustainable livelihoods.

While the integration of traditional architecture and cultural values presents unique opportunities, challenges such as resource limitations, modernization pressures, and maintaining authenticity must be addressed. Strategies include government support, training programs for local communities, and partnerships with cultural preservation organizations.

The integration of Batak Toba Traditional House architecture, ethno-design, and the *marga* kinship system provides a robust framework for developing culturally-based homestays. By leveraging these cultural assets, homestays can enhance the tourism appeal of Samosir Regency while promoting cultural preservation and community empowerment. This literature review underscores the need for a participatory approach to ensure that homestays remain authentic, sustainable, and beneficial for local communities.

METHOD

In an effort to improve the welfare and economy of the community, community service is carried out through several trainings with implementation starting in May 2024 and ending in December 2024 in Lumban Suhi-Suhi Village, Pangururan District, Samosir Regency. The partners involved in this service are partners who manage the Toba Batak traditional house which has been revitalized into a homestay located in Lumban Suhi-Suhi Village. The implementation of this community service is carried out by providing training for clan owners/families regarding the management of Toba Batak traditional homestays by:

1. Educating family homestay owners on how to manage and maintain traditional architecture which can be a source of income.
2. Create an explanation to learn how to promote and market cultural tourism-based homestays.
3. Educating to further explore the history and uniqueness of the Toba Batak culture, especially from the traditional architecture and ethno design of traditional houses so that it is more directed at cultural tourism-based homestays, involving homestay owners as tour guides for tourists.

This study employs a qualitative and participatory approach to design and develop culturally-based homestays that integrate traditional Batak Toba architecture, ethno-design, and the *marga* kinship system. The methodology is structured into several key stages to ensure a comprehensive and culturally sensitive implementation.

The research employs a combination of field studies, ethnographic analysis, and participatory design methods. This approach ensures that the perspectives of local stakeholders, including traditional leaders (*tokoh adat*), community members, and artisans, are central to the homestay development process.

The study focuses on Lumban Suhi-Suhi, Pangururan District, Samosir Regency, due to its rich cultural heritage and prominence in preserving Batak Toba traditions. Criteria for site selection include accessibility, cultural significance, and the presence of existing community tourism activities.

The methodological framework ensures that the development of homestays is culturally authentic, economically viable, and socially inclusive. By engaging local stakeholders and integrating traditional architecture, ethno-design, and the *marga* system, this study aims to create a sustainable model for cultural tourism in Samosir Regency.

RESULT

Development Of Homestays.

The development of homestays has become a new attraction for visitors to visit Samosir as a tourist destination. Homestays offered in Samosir are different from homestays in general, because homestays in Samosir actually show traditional architecture and ethnodesign of the Batak traditional house (Jabu bolon). Tourists who come to visit Lumban Suhi-suhi Toruan Village can enjoy accommodation with a Batak cultural feel, namely 18 Batak homestay units equipped with fairly complete equipment and supplies to support the comfort of guests. *Homestay* This traditional bolon house is shaped like a stilt house with low-framed doors. Visitors who will enter the house must bow when passing through the door. In Batak culture itself, this door design shows the guest's respect for the homeowner before entering the house. Management of the Toba Batak Traditional House/House Bolon homestay can improve the economy by empowering the family homestay owners. The attraction offered by the family homestay owner to tourists is by marketing the cultural heritage they have and at the same time telling stories about the Bolon house, from the manufacturing process to the values it contains.

Homestay Bolon Batak Toba House has a high cultural value, especially in terms of aesthetics and as a cultural heritage product that really needs to be maintained. The preservation of the Bolon traditional house can be accompanied by the development of the Bolon traditional house family kinship economy while empowering it. Based on results observation of this homestay has its own charm, seen from the aspect of the homestay area directly adjacent to the waters of Lake Toba so it is very stunning and pampering the eyes. In addition, the atmosphere of the village environment can still be felt where the familiarity and family will be felt. This is what distinguishes staying in a hotel or homestay.

The owner and visitors are separated by a room so that the privacy of visitors is also maintained. The main room (the middle part of the traditional house) will be the place for visitors to live while the homestay owner lives in the upper or rear part of this traditional house. In terms of cleanliness, of course, the homestay occupied by visitors is free and clean. In addition, the Toba Batak traditional house which functions as a homestay in the lower part of the house has been converted into a place for women to weave.

The electricity is still connected to his house. When viewed from the outside, the surroundings of the house are clean and give the impression of being well-maintained to attract visitors who want to stay in the homestay. Although in its physical form, it has undergone changes, namely the addition of a building behind the house for the bathroom and clean. . This aims for the comfort of the occupants of the house. The condition of the

bolon house that has been added to the back is called a sambung house (because it is made of concrete, not wood).

From the condition of many houses that have been abandoned by their owners in Lumban Suhi-suhi. He hopes that this will open the way for villagers to become more aware of the importance of maintaining traditional houses that are the cultural heritage of their ancestors.

Result to develop culturally-based homestays by integrating traditional Batak Toba.

The proposed homestay design successfully integrated key elements of Batak Toba traditional architecture, including:

1. Saddle-Shaped Roofs: Symbolizing harmony and unity, the roof design preserves the aesthetic and cultural identity of the Batak Toba community.
2. Carvings and Ornaments: Intricate carvings depicting cultural symbols and stories were incorporated into structural elements such as walls, columns, and gables.
3. Functional Spaces: Communal spaces, inspired by traditional *jabu* (living spaces), were designed to foster social interactions among tourists and the host community.

The homestay interiors incorporated ethnographic design elements, such as:

1. Traditional Textiles: Local weaving patterns, including *ulos*, were used in upholstery, curtains, and decorative pieces.
2. Locally Sourced Materials: Sustainable materials, such as bamboo and local wood, were utilized to reflect the region's natural resources and reduce environmental impact.
3. Cultural Narratives: Visual displays and storytelling elements highlighted Batak Toba heritage, offering an immersive cultural experience for guests.

The *marga* kinship system was effectively incorporated into the homestay concept through:

1. Cultural Programs: Activities such as lineage tracing, traditional ceremonies, and storytelling sessions provided guests with a deeper understanding of Batak Toba heritage.
2. Community Involvement: Members of various *marga* groups participated in homestay management, promoting inclusivity and community cohesion.

The project empowered the local community by:

1. Skill Development: Workshops on hospitality management, cultural interpretation, and homestay maintenance equipped community members with the necessary skills to operate and manage the homestays.
2. Economic Benefits: The homestay model provided a source of income for artisans, guides, and other community members involved in tourism-related activities.

Pilot testing with a group of tourists revealed:

1. High satisfaction with the cultural authenticity and immersive experience provided by the homestays.
2. Appreciation for the comfort and functionality of the facilities, which balanced traditional aesthetics with modern amenities.

3. Interest in participating in cultural programs, indicating the effectiveness of integrating the *marga* system into the homestay experience.

The proposed model demonstrated potential for long-term sustainability:

1. Cultural Preservation: The homestay design and activities helped preserve and promote Batak Toba traditions.
2. Environmental Sustainability: The use of locally sourced and eco-friendly materials minimized the environmental footprint.
3. Economic Growth: The model created opportunities for steady income and skill enhancement among community members.

The integration of traditional Batak Toba architecture, ethno-design, and the *marga* system in homestay development effectively enhanced cultural tourism in Lumban Suhi-Suhi. The results demonstrate that this approach not only preserves cultural heritage but also empowers local communities economically and socially, creating a sustainable model for tourism development in Samosir Regency.

CONCLUSION

This study demonstrates the successful development of homestays that integrate traditional Batak Toba architecture, ethno-design principles, and the *marga* kinship system in Lumban Suhi-Suhi, Pangururan District, Samosir Regency. The findings indicate that such an approach effectively enhances cultural tourism while empowering local communities. From devotion development of traditional houses that are used *homestay*. Which conducted in Lumban Suhi-suhi, Samosir, it was found that the families and genealogical descendants agreed that the traditional house is a cultural heritage that should be preserved and its authenticity maintained. This will encourage the creation of cultural tourism that is able to explain the history of the birth of the village, the function of the traditional house and local wisdom that is poured into its ethno-design. Both from the function of the ornaments inside and outside the house, objects that can still be used to the stories contained behind the preservation of the traditional house will be very interesting for tourists. Finally, the empowerment of traditional houses into family-based homestays can provide welfare for the family owners and those who manage the participatory part of the house owners in a independent. The integration of Batak Toba architectural elements and cultural motifs ensures the preservation of traditional heritage while making it accessible and appealing to tourists. The involvement of local stakeholders, including *tokoh adat* and artisans, strengthens community ownership of the project and promotes inclusivity in decision-making. The homestay model creates sustainable income opportunities for the local population, contributing to regional economic growth while enhancing the community's standard of living. Visitors reported high levels of satisfaction with the authenticity of the homestay experience, which combined traditional aesthetics with modern comfort. The use of eco-friendly materials, coupled with programs for cultural education, supports the long-term viability of the homestays as both a business model and a means of cultural preservation. The project

underscores the importance of blending cultural authenticity with modern tourism practices to create mutually beneficial outcomes for both tourists and local communities.

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