



Local wisdom for mutual Cooperation in Indonesia: An ethnographic investigation on value of Marsiadapari tradition, Sianjur Mula-Mula Sub-District, Samosir Regency, North Sumatera Province

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Abstract

Mutual cooperation is understood as a culture that conveys ethical values and crucially needs to be preserved as it promotes a sense of togetherness and volunteerism. These virtuous values have been instilled in the *Marsiadapari* tradition. The people in Sianjur Mula-Mula District have always tried to preserve and maintain this tradition for generations. This traditional practice has been perceived not merely as the obligation to lend hands to others but to show the virtue of togetherness and sincerity they would gain when they try to wield this traditional practice. This research was conducted using a case study model on local culture called traditions which signify a philosophical meaning of mutual cooperation. The subject of this research was the people of Sianjur Mula-Mula District. This study aimed to describe the pattern of social life in Sianjur Mula-Mula District, especially in the *Marsiadapari* tradition. Thus, data collection was obtained by employing an ethnographic study. The concept of mutual cooperation could also be interpreted as community empowerment because it has shown social capital. *Marsiadapari* culture could be viewed from several aspects of the life of the *Batak Toba* ethnicity, for instance, birth ceremonies, marriages, transition to adolescence, and death, livelihood systems such as farming, and social services such as building houses, village cleaning, and school/educational institution needs. Traditions that develop in the community must be conserved as a source of local wisdom that fosters a sense of togetherness in Indonesian society.

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Introduction

Indonesia is known as a nation full of diversity. Indonesia's diversity stands not exclusively by combining how many islands this country has united under one state but is also shown in the people's skin color, language, culture, ethnicity, and religious beliefs (Boldt Ed., 2020). Multiculturalism that Indonesia owns is the product of socio-cultural and geographical conditions that are miscellaneous and diverse. Based on the geographical conditions, Indonesia occupies numerous islands in Asia each one inhabited by a group of people which forms a society, and from these, cultures are born and exist. Consequently, this circumstance has created an influential impact on the existence of multiple diverse cultures (Mubit, 2016). Central Statistics Agency in 2010 stated that there were 1,128 ethnic groups spread across various regions. One of the provinces in Indonesia that retains a variety of cultures is North Sumatra. In this province, various ethnic groups with diverse cultural backgrounds such as the *Batak Karo*, *Batak Toba*, *Minang*, *Acehnese*, *Chinese*, *Banjar*, *Nias*, and *Javanese*, have lived together in communities (Denis, 2021). The culture practiced today is the culture of helping each other in the community. The culture of mutual cooperation helps to reflect on a shared responsibility within the community, and this culture of assisting has been passed down from ancestors and holds a philosophy of activity between social beings that leads to mutual cooperation. The culture of helping is still being preserved in the *Marsiadapari* tradition in Sianjur Mula-Mula District, Samosir Regency, North Sumatra Province.

Mutual cooperation is defined as a culture that shares ethical values and is considered to be essentially preserved as it promotes a sense of togetherness and volunteerism so that all activities can be accomplished well (Kurniawan & Tinus, 2019). The culture of mutual cooperation in Indonesia can be proven in various forms and terms as implied in their respective regions (Irfan, 2017). The term mutual cooperation is widely knowledgeable in the vocabulary of indigenous peoples and the entire Indonesian nation. Almost every indigenous community has an equivalent to the word association of "mutual cooperation." For example, in Javanese society, it is known as the spirit and word association of *holo pis until baris*; in Maluku people, it is known as *pela gandhong*; In the Tapanuli community, the term *dalihan-nan-tolu* is known (Pranadji, 2017).

Every local culture has cultural values that characterize it and its strengths. One of them is the local culture of the

Batak tribe which has five sub-tribes, namely the *Batak Toba*, *Batak Mandailing*, *Batak Karo*, *Batak Simalungun*, *Batak*, *Angkola/Pakpak* (Purba et al., 2019). The communities in Sianjur District have initially preserved until now and practiced the *marsiadapari* tradition. They perceive that the *marsiadapari* is not merely an act of the obligation to help people but also interpret the act as the virtue of togetherness. The essence of the uniqueness will be obtained while performing the tradition. By seeing that current technology and social media are growing, the problem arises as people view the value of help among others as declining. For people with high intensity of social media use, their social interaction becomes indirect, their sociability tends to be defective, and they become socially impaired, which is called apathy (Efendi et al., 2017). The *Marsidapari* tradition is defined as a philosophy in social life in the Batak Toba community in Samosir Regency. Samosir Regency is a division of Toba Samosir Regency.

Samosir Regency is located geographically between 2021°38" and 2049°48" North Latitude. It is between 98024°00" and 99001°48" East Longitude, with an altitude between 904 meters and 2,157 meters above sea level. Samosir Regency is an island area as the entire Samosir Island is surrounded by Lake Toba. It is also part of the mainland of Sumatra Island. Its area is 2,069.05 km², consisting of 1,444.25 km² of land area with varied topography and land contours, namely flat, sloping, sloping, and steep, and a lake area of 624.80 km². Administratively, Samosir Regency has nine sub-districts which consist of 128 villages and six sub-districts. Samosir Regency is flanked by 7 Regencies as regional boundaries as follows. To the north, it is bordered by Karo and Simalungun regencies; to the east, it is bordered by Toba Samosir Regency; to the south, it is bordered by North Tapanuli and Humbang Hasundutan; to the west: it is bordered by Dairi and Pakpak Bharat regencies (Samosir Regency Statistics Center, 2019)

One of the goals of *Marsiadapari* activities is to strengthen togetherness, nourish kinship, and help one another. Several activities are performed in the *Marsiadapari* tradition. The tradition is usually practiced during farming activities, weddings, misfortunes, and relatives who are celebrating or experiencing a tragedy. The gifts given by the Batak Toba community are not simply moral support but also provide material, energy, and thoughts depending on the situation of needs in the community and purposely to teach a sense of help to the next generation or the children in Sianjur Mula-Mula Regency. Therefore, *Marsiadapari* can be implemented as local wisdom to commit to mutual cooperation for the

Batak Toba people in North Sumatra. (Nasution et al., 2021) divide two types of mutual cooperation based on Indonesian people's beliefs: mutual assistance and community services. Mutual assistance activities usually occur in agricultural activities, events around the neighborhood, party activities, celebrations, and in the event of misery or death.

Meanwhile, community service activities are usually carried out to do things based on the public interest, which is distinguished between mutual cooperation in the community initiatives and forced mutual cooperation (Mariyatul Kiptiyah, 2020). Mutual cooperation in Marsiadapari activities is interpreted as mutual assistance in daily activities, both in the community and the family. This tradition is the epitome of caring attitudes among human beings as social beings. Marsiadapri tradition can also be utilized to practice communication skills. These skills are recognized as one of the most fundamental soft skills to support the success of academic and work activities (Trisasanti et al., 2021). Therefore, this article aimed to explain the local wisdom value of marsiadapari tradition from an ethnographic perspective as an embodiment of mutual cooperation in the Nias community in the village of Sianjur Mula - Mula District, North Sumatra Province.

Literature Review

Previous research has regarded the mutual cooperation tradition, namely, the Jimpit Tradition as an Effort to Build Social Values and Mutual Cooperation for the Javanese Society. The Jimpit tradition is a tradition of collecting about 1–2 tablespoons of rice, then placing it in a small container (a cup of water) or cigarette tin, which is usually placed at a front door or fence. The patrol officer will take the rice and collect it together. The rice will later be sold to Jimpit rice collectors at a more affordable price than the usual price. Holding this Jimpit tradition benefits the residents who are less able to afford the commodity. There are also improvements in public facilities such as patrolling posts, streetlights, and many more. Moreover, residents become experienced in managing finances from Jimpit, and the main thing is the re-emergence of the mutual cooperation attitude. Residents become concerned with the condition of their community and taking care of public facilities in their surroundings. Consequently, this tradition can foster social values in society and build a strong relationship between residents. (Sari et al., 2020) undertook further research related to the culture of mutual cooperation,

namely, the Bararak Bako Tradition in the Minangkabau tribe. Bararak Bako is a tradition of the Solok people that is practiced during marriage, called bararak. This bararak is a parade or procession around the village. The bako itself is the family of the father or father's sister. Barara bako is the hallmark of Solok City. Every time there is a wedding, this event is most awaited by the people of Solok.

In the Bako Bararak Tradition, people work together to make the wedding ceremony a success to showcase the value of cooperation and teamwork in the Bararak Bako tradition (Ferry, 2021). The current and relevant research to this article is related to the Marsialapari. According to the term, Marsialapari is an activity of helping and mutual cooperation performed by the Mandailing community voluntarily with joy and hope. When we sincerely help/support a community in need, the support is reciprocated and we also get specific help when we need it. It is usually done in the fields or gardens. Therefore, Marsialapari is an activity to help others together with joy in the hope that other people will help us at other times when we are in need (Pulungan, 2018).

The declining awareness of social cohesion, the decreasing attitude toward helping others, and the strengthening of the individualist attitude in this country, which is visible in various aspects of people's lives, make the study of the culture of a society become crucial. The fading of the value of mutual cooperation occurs when the sense of togetherness begins to fall behind, and every job is no longer voluntary, even, only assessed by material or money (Subiyakto et al., 2017).

Methodology

This research was conducted using an ethnographic study model as a research methodology on local culture called traditions that possessed a philosophical meaning of mutual cooperation. Qualitative methods tried to understand and interpret the meaning of interactions between human behavior in certain situations (Hartati & Rudyansjah, 2021). Qualitative research provides an understanding of the phenomena that are developing in the community (Wasino et al., 2019). Qualitative research is considered to be able to provide understanding in solving social problems in the surrounding environment (Wasino, 2020)

There are several research options that can be taken in qualitative research (Jermsittiparsert et al., 2019). The subject of the study was the people of Sianjur Mula-Mula District. The study aimed to describe the pattern of social

life in Sianjur Mula-Mula District, especially in the Marsiadapari tradition. Thus, data collection was obtained using an ethnographic study. This study was directed at the behavior of helping around the Nias community, such as forms of assistance in work activities, wedding ceremonies, and death ceremonies, and in these activities, mutual assistance activities took place among the community.

Data Collection

This research was conducted over several periods of time. This research was accomplished within one month in the field. Data collection was carried out by participant observation. The Marsiadapari tradition can be seen during daily activity practices and annual events in the community; to add information to the results obtained from the research (Arunwarakorn et al., 2017). Therefore, this article also presented a data triangulation technique by interviewing three people in Sianjur Mula-Mula District. The whole process of collecting data was critically analytical, and the meaning of data was carried out in the field in stages; identifying data, initial coding, theoretical sampling, intermediate sampling, advanced coding, and theoretical sensitivity to produce natural data interpretation (Gunawan, 2014).

Data Analysis

The sources of information that the author acquired were divided into two types, namely, primary data and secondary data. The primary data were obtained directly from research informants (Muneenam et al., 2017) and consisted of the history of the Marsiadapari tradition, philosophy contained in the Marsiadapari, and reciprocal relationships in community with Marsadapari. Data collection was completed through several questions and interviews to comprehend the opinion of the informants on all matters regarding the Marsiadapari tradition of the Toba Batak community in Sianjur Mula-Mula District. The Secondary data were obtained from other sources, both processed and not, supporting research such as profiles of research sites and theories from various libraries used as a basis of the literature and research. Ethnographic analysis was used to receive an overview of social situations that were described in more detail. The focus of ethnography was the study of culture in a holistic sense.

The context of culture has been described as the attitude possessed by today's society. These studies could focus on a small group of people, even characterizing an

individual with a curriculum vitae. This study considered the existence of a sense of reality research, in-depth thinking processes, and interpretation of facts based on concepts to be used in developing them with the understanding given, and considered values for research (Ismawati, 2020) explaining the stages in analyzing ethnography, including in the first stage, starting with problem selection. Second, cultural data were collected through ethnographic research. The data obtained by the author could be used to make some structured questions to informants in the field. Third, cultural data were analyzed. The analysis incorporated some re-examination of field notes to discover the cultural symbols and the relationship or relationship among the symbols. Fourth, was to formulate ethnographic hypotheses based on the initial data.

Next was proposing a relationship, that was tested by examining things known to the informants, and also the findings in the field, and the last stage was writing ethnography (James & Amri, 2007). Interviews (in-depth interviews) and documentation of the data collection techniques that the author used, namely, by observing, interviewing subjects, and documenting all activities related to mutual assistance activities as a form of mutual cooperation in realizing the Marsiadapari tradition in the Nias community, were carried out. Observational Surveys were defined as direct observations of the research locations to know better about the research location regarding behavior and activities, as well as the environment (Aricindy & Siregar, 2018) This observation was crucial because it was accomplished by going directly to the field so that the researcher could obtain the real field conditions (Fajri, 2018). An in-depth interview was a method of collecting data to gain information through direct interviews with respondents. The interviews were recorded by audio and eventually would be transcribed. The transcripts and interview notes were then analyzed (Aricindy, 2020).

First, they were identified manually as research questions and themes in transcripts and interview notes. Each researcher made notes or key points that were selected based on the theme (Aricindy, 2022). After that, each researcher's results were combined and re-analyzed based on which research themes and questions were relevant and irrelevant. As for the interview transcripts, the data were directed by the content of the data, reflecting the explicit content of the data, and concrete evidence which increasingly provided strong evidence and considerations related to the research question. Then, all the outcome data were combined to answer the research questions. This method could be carried out in a structured

or unstructured manner, face to face directly, or indirectly by telephone or online (Aricindy, 2020).

Results

Marsiadapari in the Philosophy of Mutual Cooperation in the Batak Toba Community

Mutual cooperation is a culture that has evolved and developed in the social life of the Indonesian people as a cultural heritage that has been passed down for generations (Kartodirdjo, 1990). Such arises from the encouragement of awareness and enthusiasm to work on and bear the consequences of an activity, especially one that is completed correctly, together, simultaneously, and in a group, without thinking about and prioritizing profit for oneself, but always for mutual happiness, as contained in the term 'Gotong' in Indonesia, which can be translated as reciprocal or mutual (Winardi, 2020). This term is used for all types of mutual cooperation in Toba society, namely Marsirimpa or Marsirumpa, "work cooperatively, synchronously, and together" (Sibarani, 2018).

In addition, the activity of Marsiadapari is also known as Marsirimpa-rimpa, which can be interpreted as mutual cooperation. Marsirimpa (mutual cooperation) can also be classified into three types of mutual cooperation, namely, mutual assistance (Marsirimpah Masiurupan), and mutual cooperation for taking turns to do the activities (Marsirimpah Marsoring-Soring Masiurupan), and mutual cooperation working together to do community service (Marsirimpah Rampak Mangula). The Marsirimpa (mutually working together) is conducted under the concept of helping or supporting each other. (Sibarani, 2014).

Agricultural commodities are one of the livelihoods that are mostly unified by the people of Sianjur Mula-Mula District, Toba Samosir Regency. The use of rice fields is a daily activity for farming in the Sianjur Mula-Mula community. The planting rice to harvesting rice process requires numerous people to accomplish it. Therefore, the Batak Toba people often practice the Marsiadapari tradition called mutual cooperation. This culture itself comes from Batak Toba and is derived from the word Mar-sialap-ari meaning providing energy and assistance to others, and then the circumstance is reciprocated if the other people ask for help. So, this action can be meant as 'you reap what you sow.' Iadapari, Marsialapari, Marsirimpa, or Marsirumpa are the principle of mutual cooperation. Marsiadapari is mutual cooperation carried out by several people simultaneously

(rimpa or rumpa) in their respective fields by taking a turn so that heavy work is shared to lighten the burden (Sibarani, 2014).

Marsiadapari tradition provides each other energy assistance without asking for any rewards from other people. Such is practiced voluntarily to help/support the community, who need assistance, around their rice fields. The types of work usually done with *Marsiadapari* include *makkali aek* (repairing waterways), *mangarambas* (weeding), *mangombak* (hoeing), *marsuan* (planting rice), *marbabo* (grazing), and the *gotilan stage* (harvesting rice). With *Marsiadapari*, working on rice fields can be completed faster (BERUTU, 2016). The owner of the rice field (the host) usually provides food, drinks, and snacks (cakes) for the people who take part in *Marsiadapari*. This service is a common thing to do to people who take part in *Marsiadapari*, but this is not an obligation. People often bring their lunch from their homes. In addition, preparing the agricultural equipment to be used is usually the responsibility of the one who organizes the *Marsiadapari* activity. *Marsiadapari* activities generally last from the morning until the late afternoon (at sunset).

Mutual cooperation has been instilled in a person and environmental behavior in society. This sense of togetherness arises because of the selfless social attitude of each individual to lighten the burden (Rochmadi, 2012). Mutual cooperation would be related to solidarity, which certainly influences society, both individually and as a group. Mutual cooperation provides the actions in preventing problems related to hunger, homelessness, unemployment, and disease, but can also be associated with laziness, weak character, lack of motivation, employment and access, remote areas, and limited government support, so mutual cooperation behavior can begin by forming community self-awareness (Yolanda & Hasbullah, 2022).

How the role of solidarity works is indeed supported by how the community responds to every value in mutual cooperation embedded in their environment; even though they live together, responding to it will be different because it is adjusted to the existing sense of solidarity (Rolitia et al., 2016). In Nias society, there is also the term mutual cooperation. The philosophy behind the term is described in the phrase Alawa luo afeto duo' aleu dawuo, also nidano mbanio, which means do not procrastinate in doing the work. The more you procrastinate, the more the work is undone. This philosophy can be interpreted as the longer you delay the work, the longer it will take to finish. Therefore, mutual cooperation is the solution to complete the workload quickly. This mutual cooperation, known as the tolo-tolo culture, has become a hereditary culture.

Several philosophies of the Nias people are also associated with mutual cooperation activities, such as the following philosophy contained in the Nias pantun Aoha noro nilului wahea, aoha noro nilului waoso. Alis tafadaya-daya, hulu towafaewolo-wolo, which means a job will be light if it is done together. The concept of mutual cooperation can also be interpreted as community empowerment because it can become social capital to build institutional strength at the community, state, and national levels of society in realizing prosperity. This concept is also because mutual cooperation comprises the meaning of collective action to struggle, self-governing, common goal, and sovereignty (Pranadji, 2017).

From a socio-cultural perspective, the value of mutual cooperation is a manifested spirit in the form of individual behavior or actions that are performed selflessly (not expecting something in return) to do something together for the common good or a particular individual (Rochmadi, 2012). *Marsiadapari* activities are carried out traditionally and in groups. Such *Marsiadapari* activities do not look at the poor or the rich (na mora manang na pogos), the strong or the weak (na gumugo manang na gale) as all give each other their heart to be able to lighten the burden of the group members. Sisolisoli do uhum, siadapari do gogo is the basic law *Marsiadapari*, which means you reap what you sow (Salli Sipahutar, 2017). *Marsiadapari* is not merely conducted in agricultural activities but is also performed when there is misfortune and joy. The Batak Toba people help each other with activities in every event so that the culture of mutual cooperation in the Sianjur sub-district is still maintained to this day. People are willing to put aside their personal needs to meet essential needs.

In this *Marsiadapari* system, there is no reward system because each one of the participants acts voluntarily. During the *Marsiadapari* mutual cooperation activity, each member brings their food supplies from their respective homes. This is continued until all the work on the land of each member is finished (Rosyani et al., 2019). In the current era, it is rare to find *Marsiadapari* activities because some activities are replaced by machines, for example when harvesting rice or plowing fields. In the past, the Batak Toba people harvested rice traditionally, and now they have changed their tools to be more current. Besides that, when plowing the fields, people used to use hoes, doing it in turns, and volunteered to complete all the work together.

However, due to modernization, people have switched to using the tractor, but in Sianjur Mula-Mula sub-district, this *Marsiadapari* activity is still ongoing and has become a preserved tradition in the area. Thus,

Marsiadapari is one of the processes in cooperation, helping, and supporting one community with another. *Marsiadapari* is meant to lighten the work with a joint system. The method is also unique and intriguing to observe, for example, during the harvest event (rice). So, the work system is to work together on the fields of one resident simultaneously and continuously with a schedule until everyone gets a turn. Until the work is complete (Daniel Parluhutan Si, 2020).

The Value of Local Wisdom from the Marsiadapari Tradition of the Toba Batak People

Batak people have clans in their kinship system. Those who belong to the same lineages from one descendant origin, one ancestor, are called *Dongan Sabuhuta (Toba)*, meaning "*teman satu perut*" in Bahasa. It implies that a clan is a unified group that has the same lineage based on a common ancestor. Batak people adhere to the understanding of the father's lineage (patrilineal), which means the clan is also arranged based on the father's line. The Batak Toba community has many clans. The Batak Toba clan system is regulated based on what is called *Dalihan Na Tolu*, where the system consists of three elements, namely: *Dongan Sauntunga*, *Hula-Hula*, and *Boru*. These three elements are an integral unit for the Batak community, which are always together in every day-to-day activity (Sinambela & Achmad Hidir, 2020). In the past, the *Marsiadapari* tradition was usually only implemented in agriculture-related activities by assisting in planting rice, harvesting, and many more. However, over time the *Marsiadapari* culture has encapsulated the daily activities into a tradition of mutual cooperation. Mutual cooperation has an understanding as a form of active participation of each individual to get involved in giving or adding positive value to every object, problem, or the needs of the people around the community. This active participation can be in the form of material, financial, physical energy, mental spirituality, skills assistance, contributions of thoughts or constructive advice, to only praying to God (Rochmadi, 2012).

It is widely known that (Dewantara, 2018) referred to the word mutual cooperation as an expression of the fundamental state Pancasila, whose values were extracted from the history and traditions of Indonesia. Soekarno mentioned that the spirit and institution of mutual cooperation become part of the daily life of almost all ethnic groups or indigenous peoples in Indonesia. Mutual cooperation can also be called the core cultural strength of indigenous peoples in Indonesia and can be used as the basis for collective spirit and action to revitalize the

nation's customs. With this spirit and action of mutual cooperation, the Indonesian people have the confidence to free themselves from oppression by other countries. (Pranadji, 2017).

The value of togetherness existing in the *Marsiadapari* culture can create social solidarity among the community and create a harmonious life because it emphasizes the nobility of mutual cooperation and high solidarity. Therefore, the value of Marsiadapari activities is in voluntarily assisting the people in Batak Toba region. When performing Marsiadapari, people do not think about the outcomes that will be given because they believe that 'when I help people, they will help me in the future' concept. *Marsiadapari* in the Batak Toba culture is one aspect of the local cultural heritage that has been passed down from generation to generation until now. The process of returning Marsiadapari tradition is usually practiced alternately when the owners' rice fields are in the harvest season, and they take turns helping those whose fields have not been harvested. This process is the returning process of the Marsidapari tradition to the Batak Toba community. The virtue of compassion can be noticed in the sacrifice of time and energy that has been given when carrying out the Marsiadapari tradition. The value of cooperation and harmony is also created when people carry out the Marsiadapari tradition as the community will communicate and socialize with each other and form unity and purpose. This tradition is a noble cultural value that must be respected and preserved.

The Value of Marsiadapari as the Embodiment of Pancasila

In Indonesia, after Indonesia's Independence in 1945, the notion of social interaction as collective, consensual, and cooperative has become the ideological ground for debates about nature and society (Bowen, 1988). Several key terms are featured in this discussion: cooperative (cooperative, constitutional basis of the economy), deliberation (consensus, technically the basis for legislative decision making), and cooperation. Each of these terms refers to the individual's obligations to the community, the decency of power, and the relationship of state authority to traditional social and political structures (Bowen, 1995). Koentjaraningrat (1974) explained that, in the pre-colonial period, cooperation was a system of cooperation in farming (harvesting and sowing), organizing social gatherings, post-disaster assistance, and village-level development.

(Bowen, 1988) defined at least three meanings in the multiplicity of interpretations of mutual cooperation in Indonesian society. First, mutual cooperation refers to the ethos of helping each other. York et al. (2016) called this attitude as community spirit and such has become part of national and cultural traditions recognized throughout the country. Bowen (1995) stated that Indonesian people living almost everywhere understand what newspapers write about radio broadcasts praising the value of mutual cooperation in exemplary villages. Second, Bowen argues that *gotong royong* can be interpreted as a local term with identical meanings; such as having the same representation in the national language so that mutual assistance can be easily reached by people abroad and people at home, namely as a form of labor assistance for people in need. The local translation of the term mutual cooperation is the acknowledgment of diverse cultures based on the virtue of reciprocity and selflessness (Koopman, 2021). It represents an attempt to restate the social fabric of particular interests into a general tendency toward indifference in particular cultural terms. The Marsiadapari system is defined as the system of helping each other to work in shifts or a system of exchange for labor.



Figure 1 Marsiadapari Activity, Personal Documentation

Third, mutual cooperation is frequently used by local leaders in their speeches and conversations with community members to instill the spirit of being cooperative within the community when they want to mobilize labor services (Effendi, 2016). Mutual cooperation views as the indicators, such as mutual help, support, cooperation, agreement, deliberation, and responsibility. It is contained in point 1 of the 5th precept: Developing virtuous actions, which reflect the attitude and atmosphere of kinship and mutual cooperation.



Figure 2 Marsiadapari Activity, Personal Documentation

The value of politeness is also in the indicators which are manners, polite speech and contained in point 10 of the 5th precept: Being appreciative of the work of people, courteous in another, and respect for each other for the future betterment, blessing, and well-being. The value of honesty displayed in trust acts is contained in point 4 of the 2nd precept: Develop an attitude of mutual tolerance and respect. Social values conveyed the sense of kinship within the community, and sharing is contained in point 6 of the 2nd precept: Upholding human values. The value of sincerity, sincere intention, and showing sincerity towards each other is included in point 6 of the 2nd precept: Upholding human values. Religious Values are performed in Mmarsidapari according to the rules of God's word, and the implementation of Marsidapari begins with prayer. It is incorporated in point 7 of the 1st precept: Develop an attitude of mutual respect for the freedom to practice worship according to their respective religions and beliefs. The economic value of giving and returning assistance is regulated by custom. It is managed in point 5 of the 5th precept: likes to help others so that they can stand on their own.

Conclusion and Recommendation

The *Marsiadapari* tradition is a tradition that originated from the Batak Toba community in Samosir Regency. The *Marsiadapari* tradition is defined as one of the traditions of mutual assistance as the embodiment of mutual cooperation. The Batak Toba community still preserves this tradition to this day. This tradition has a philosophy of fostering the virtue of mutual cooperation, kinship, and friendship among the community. The *Marsiadapari* tradition is frequently discovered in momentous events such as the process of harvesting and planting in the fields, wedding ceremonies, and

death ceremonies. Thus, it can be recommended; First, the traditions that develop in the community must be maintained as a source of local wisdom that can foster a sense of togetherness in the community. Therefore, there should be further research on mutual cooperation in *Marsiadapari* activities.

Conflict of Interest

The authors declare that there is no conflict and interest.

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