



Social Culture And Economic Development In The Batak Angkola Community In Padang Lawas Utara

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ABSTRACT

Economic development is an effort to reduce poverty in order to achieve prosperity through increased income. Economic development can be influenced by economic, social and environmental factors. This study aims to identify the socio-cultural relationship with economic development through a literature study with the object of the Batak Angkola community in North Padang Lawas district. The results of the study indicate that in theory the socio-cultural environment has a relationship with economic development. The socio-cultural environment includes traditional ceremonies such as birth customs, marriage customs and death customs. In addition, poverty, human resources and capital formation are also related to the success of economic development. This local wisdom is still ongoing today because the Batak Angkola people adhere to the philosophy of Hamoraon, Hasangapon, Hagabeon

Keywords: *Economic Development, Socio-Cultural Environment, Traditional Ceremonies*

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INTRODUCTION

Economic development is one of the most important factors to be considered by a country, where the goal to be achieved is to improve people's welfare or reduce poverty. The success of economic development is reflected in the level of economic growth, where these two variables will influence each other (Herman 2021). Economic development can encourage economic growth as well as an increase in economic growth will help in the process of economic development. A country continues to strive to change the lives of its people for the better, through increasing national income and also per capita income continuously, creating jobs and reducing poverty to realize prosperity for the whole community. Many factors can affect economic development and also involve issues of economic growth, including social, economic and environmental factors (Klapper, El-Zoghbi, and Hess 2016). Economic factors clearly greatly influence economic development. An area experiencing stagnation in economic development is caused by economic factors that do not work properly, such as investment originating from community capital formation. The lack of capital that can be used to develop businesses in the productive sector will cause the process to reach this ideal state to be delayed. Furthermore, this is also related to the problem of poverty, human resources. The low productive sector that moves will have an impact on the amount of income that tends to decrease so

that public access to further improve the quality of human resources through the mastery of science and technology will also be narrower (Iskamto 2021; Shuaib and Ndidi 2015)

In addition, socio-cultural environmental factors are also very influential, where the place is a space in carrying out economic activities to determine changes in a person's behavior. (Johnson et al. 2014) Social interactions that occur in the environment will indirectly result in actions that are in accordance with the results of these interactions. In social life there will be beliefs or values that are adhered to and carried out continuously and become a habit that is often termed as customs. This habit will obviously greatly affect the behavior pattern of the community both from an economic and non-economic perspective.

All regions in Indonesia have their own customs, including the North Padang Lawas district on the island of Sumatra. North Padang Lawas is one of the regencies in North Sumatra province which was a division of South Tapanuli district in 2007 with the capital of Gunung Tua district. The people of North Padang Lawas come from various ethnicities, but the majority of the population comes from the Batak Angkola tribe. Almost 90% of the people embrace Islam and the rest embrace Christianity and others. Similar to other regions in Indonesia, which have diversity in terms of behavior patterns, habits or customs, the people of North Padang Lawas also have a pattern of life or customs that have been carried out since the time of their ancestors until now, although some have shifted. -shifts due to the development of science and technology. One of the habits that have been carried out from generation to generation by the Batak Angkola people is to appreciate a big moment by holding a traditional ceremony. Batak traditional ceremonies consist of events *siriaon* (joy) and *siluluton* (grief) (Nasution 2005). Usually people will hold traditional ceremonies when there are big moments such as birth, marriage and death so that a traditional ceremony of birth, marriage and death is made. The implementation of this traditional ceremony is usually carried out in a complex by inviting *hatobangon* (traditional elders), *dalihan natolu*, *koum sisolkot* (relatives or extended family). The implementation of traditional events is not merely a procession of the traditional ceremony itself, but starting from the preparation stage, namely by inviting the *koum sisolkot* (relatives) to do *martahi* (deliberations) so that the traditional ceremony can be carried out properly. Of course this will cost a lot of money. Therefore, the Batak Angkola people make early preparations to face this activity. The majority of the Batak Angkola tribal communities in North Padang Lawas have agricultural and plantation livelihoods, where for agricultural commodities such as lowland rice while for plantation commodities such as rubber, cassava, oil palm and secondary crops. The majority of the Batak Angkola people save their income not for the productive sector but as preparation for the future when the time comes to carry out the traditional ceremony. So people prefer to save in the form of goods such as gold, not in the form of productive investments that should be able to provide more profits or even increase their income. Of course this has an impact on economic development in North Padang Lawas district so that efforts to accelerate development experience a slowdown. The following is the economic development data described in the Gross Domestic Regional Product (GDRP) data for North Padang Lawas Regency for the 2015-2020 period.

Table 1. Development of Gross Domestic Regional Product (GDRP) of North Padang Lawas Regency in 2015 – 2020

Year	GDRP (Milyar Rp)	Development (%)
2015	6.598,60	-
2016	6.991,66	5,62
2017	7.378,98	5,25
2018	7.791,05	5,29
2019	8.228,45	5,31
2020	8.322,51	1,13

Source: Central Bureau of Statistics

Table 1 shows data on Gross Domestic Regional Product (GDRP) which continues to fluctuate. Gross Domestic Product is the total goods and services produced by a country in a period, usually measured in one year. GDP is a very important factor that must be considered, where its achievement is defined as economic performance. In 2016 the Gross Domestic Regional Product

(GDRP) increased by 5.62% while in 2017 it decreased by 5.25%. This also happened in 2019 where the Gross Domestic Regional Product (GDRP) increased by 5.31% while in 2020 it decreased by 1.13%. In addition, the Gross Domestic Regional Product (GDRP) also experienced a decline in development where in 2017 the Gross Domestic Regional Product (GDRP) decreased by -7.05%. The same thing also happened in 2019 the decline in the development of Gross Domestic Regional Product (GDRP) by 0.38% while in 2020 the decline in the development of Gross Domestic Regional Product (GDRP) by - 369.91%. Based on these data, the Gross Domestic Regional Product (GDRP) of North Padang Lawas Regency should be a serious concern for the local government, where this can be an illustration for the local government to continue to increase income so that community welfare will also be achieved.

LITERATURE REVIEW

1. Economic Development

Economic development is a process carried out by a country to increase per capita income which is also reflected in increasing economic growth so that the main goal of community welfare is achieved. Economic development is a very important variable for a country and is also closely related to economic growth which is currently still an indicator of community welfare as indicated by per capita income. Furthermore (Klapper et al. 2016) said that social, economic and environmental factors can affect economic growth. The main goal of economic development is poverty alleviation. High economic growth is one of the main objectives of macroeconomic policy. The key aspect of growth lies in its contribution to the welfare of society. Economic growth is necessary because it allows people to consume more goods and services and helps ensure greater quantities of goods and services (health, education, etc.) The same thing was also stated by (Azam 2019) where economic growth is considered a powerful tool to create jobs, reduce poverty and improve living standards. The increase in economic growth is based on the increase in the number of goods and services produced and this will have an impact on the creation of new jobs. Furthermore, this will also have an automatic impact on reducing the number of unemployed and with the increase in the number of people's income, the poverty rate will decrease and the standard of living will also be even better. Based on this explanation, it is very clear that the importance of a country forming a system as a process towards increasing economic development so that the ideal situation will last for a long time so that the goals of public welfare in general will be achieved, marked by changes in the economic structure, and an increase in living standards.

a. Poverty

The problem of poverty is a crucial problem today. The condition of the inability of an individual or group to meet the most basic needs for themselves which include the need for food, clothing, shelter, education and other needs in order to achieve a dignified life. This problem can trigger the emergence of other problems such as low levels of education which causes low quality of human resources, environmental damage and social problems such as crime. To explore the potential causes of poverty, a basic framework for the characteristics of a condition that can be said to be poor or attributes of poverty is established. Poverty is usually categorized into two main factors, namely individualistic and social. Individualistic factors are factors that come from internal or from within humans themselves. This factor assumes that the root cause of poverty is derived from individual traits such as laziness and lack of capacity of individuals at work. While social factors assume that poverty is the result of social injustice and invalid government policies and systems. In addition, attitudes towards poverty-related issues differ according to individual demographics, socioeconomic status, development status of a country, and welfare policies. For example, compared to developed countries, developing countries have a higher tendency to perceive poverty as a community-level problem, associated with economic factors beyond the control of the. Furthermore (Alkire and Santos 2014) explains that the multidimensional poverty index reflects poverty from three dimensions, namely health, education, and living standards.

Economic growth plays a large role in achieving poverty reduction and income inequality plays a small role in aggravating absolute poverty, but plays a moderate role in increasing relative poverty. A poverty alleviation strategy where the economic growth played by the market economy is no longer effective in reducing poverty, but what is really needed is the role of government policies

such as providing employment, education, training and other opportunities to disadvantaged groups, in addition to the usual social assistance. (Wan, Hu, and Liu 2021). The impact of poverty and income distribution from trade disputes in developing countries is that the trade war increases household real incomes and reduces poverty in Indonesia. The impact of the trade war is channeled into the Indonesian economy through *trade diversion*, increasing the *terms of trade* country's and ultimately increasing returns on the main factors owned by households. However, Indonesia's income inequality may increase because the increase in the real income of high-income households exceeds the increase in the real income of low-income households (Nugroho et al. 2021). In line with that (Jiao 2021) said people who work and generate income from non-agriculture can lift households out of poverty and provide means to improve health and quality of life. Educated household heads have more access to job information. Larger families have the potential to have a larger household workforce and the opportunity to increase household income. So poverty is a condition of limitations possessed by individuals and groups in fulfilling their basic rights such as fulfilling primary, secondary and tertiary needs for the realization of a dignified life. Poverty can come from within the individual itself, where the traits possessed by individuals such as the lazy nature and lack of persistence of the individual in working to earn a greater income. In addition, social problems are also a contributing factor such as the injustice of government policies and inappropriate government systems. Poverty alleviation efforts can be done by increasing economic growth, as well as shifting the economic structure from agriculture to non-agriculture because this situation will increase the output produced by the community and will directly increase per capita income.

b. Human Resources

Countries that have a high level of welfare usually always have high quality human resources as well. Human resources are one of the important factors that cannot be separated from an organization or even a country. The success of an organization in achieving its goals must be accompanied by reliable resources so that for now human resources are valued as assets or capital for an organization that must be developed continuously through education and training to be more competent. In addition to investment in capital goods, investing in human resources is a priority for countries that will increase economic growth and development. Human resource development can stimulate economic growth. Economic growth is postulated to be driven by a country's capital stock and labor supply. According to the existing theory of human capital, expanding human capacity generates economic value which translates into higher labor productivity and therefore a guaranteed increase in economic growth (Rahim et al. 2021).

Human resource development is very important. Humans are the operators of all efforts made to achieve the goals of economic development. The inability of humans as operators will be able to cause various other problems that will cause not optimal achievement of goals and can even be detrimental. This is in line with (Su et al. 2020) which says that the role of human resource development in the phenomenon of the resource curse, it can be expected that skills development can assist in the effective extraction and utilization of natural resources which in turn, can reduce the impact of growth detrimental effects that accompany the consumption of natural resources. Furthermore (Aljarallah 2020) said human capital is considered an important component for the development of rapid economic growth throughout the world, to improve living standards by increasing labor productivity, wages that encourage democracy, creating good governance, and increasing equality. Many factors hinder the need to invest in human capital causing individuals to be trapped in low-skilled jobs and ultimately lower growth. Individuals who have high quality human resources can be seen from a higher level of education so that at work they can allocate efficient use of resources through the use of technology.

c. Capital Formation

Capital formation is also known as investment or investment. According to Suherman (2009: 185) investment must mean the addition of new capital goods (new capital formation). Meanwhile, Mankiw (2001:476) says that spending on investment goods aims to improve living standards for the

coming years and investment is a component of GDP that links the present and the future. Furthermore, Kamaruddin in Salim (2008:32) said that investment is placing money or funds in the hope of obtaining additional or certain benefits for the money or funds. Capital accumulation occurs when part of the income is saved and reinvested with the aim of increasing output and income in the future. Procurement of new factories, machinery, equipment, and raw materials increases *capital stock* country's physical (i.e. the total "net" real value of all physically productive capital goods) and it clearly allows for an increase in output over time. future (Todaro, 2003: 92) So investment is an expenditure made to increase or maintain the stock of capital goods and production equipment with the aim of increasing production capacity. Investment aims as a link between the present and the future, because investment is long-term. Investments can be in the form of fixed assets such as buildings, vehicles, machinery, equipment, and so on, and investments can also be in the form of securities such as stocks, bonds, and other securities. Investment is one of the main components in achieving economic growth. In other words, the rate of economic growth achieved is also determined by the amount of investment made.

2. Socio-Cultural Environment

In the social environment can influence each other between individuals who are in it. The interactions that occur can produce individual characters or traits according to where they interact. Therefore, the habits that exist in the environment which are believed to be true and contain values will be used as a rule in living social life. Education, for example, if the majority in the group received higher education, the minority group will also try to catch up. Likewise, customs that have been carried out for generations. Hofstede in (Franke and Nadler 2008) explains that culture is a collective programming of the mind in one group that is different from other groups that include values. Furthermore, culture can be seen from various levels, namely micro-culture in a narrow sense which includes family and organization. Then culture in a broad sense or supraculture which includes countries with economic systems, ethnicities, religions, and so on. (Piuchan, Wa Chan, and Kaale 2018) explained that the impact of culture can vary based on the social relations of residents in the area, education level, communication between local residents and immigrants. The integration of local people creates a better understanding of the culture and can also help raise awareness of the preservation of adat and traditional festivals, but it can also lead to the erosion of traditional culture. Interactions that occur, for example, immigrants can affect the spoken language of the local population which can be replaced by the language of immigrants. In addition, behavior and norms of manners are also classified as culture. The success of a region in developing and improving regional economic development depends on the behavior patterns of the individuals in it. Humans who are the operators of all activities that occur in space are a very important factor. Individuals needed are those who have the agility to overcome various fairly complex problems both from internal and external parties. Furthermore, the view of the importance of achieving goals for the sake of mutual prosperity must also exist within the individual, so that the goal of increasing economic development can be achieved. In line with that, Jenkis (2003) in (Bogomaz, Kozlova, and Atamanova 2015) says that the emerging knowledge economy is one that requires individuals who have creativity and the ability to develop, discover and synthesize new knowledge. While a person's behavior pattern is strongly influenced by the socio-cultural environment. The socio-cultural environment has a very large role in shaping a person's behavior pattern which if carried out continuously will become a habit. The environment in which an individual interacts, for example, the family environment. Individuals tend to follow or carry out what they usually see that they think are good, for example, habits in the family they will also carry out when they have a family later. Furthermore (Hossain et al. 2019) states that the socio-cultural environment has a significant influence on people's lifestyles, for example physical activities carried out and community behavior and in the end people who live in a certain group have almost the same habit characteristics and even shows almost the same pattern of behavior that follows the majority group in the environment.

a. Birth Customs

Batak Angkola tribal community is a society that is known to still uphold customs as a norm in behavior. In welcoming the big moment, the community continues to carry out traditional ceremonies, where traditional ceremonies consist of two categories, namely the traditional ceremony

of *siriaon* (joy) and *siluluton* (grief). One of the traditional ceremonies *Siriaon* is the birth of a child. The birth of a child in a family is a very big gift for the family, so the family carries out a traditional birth ceremony as a form of gratitude to Allah swt. (Pulungan 2018) explained that the birth of children in the family has an important meaning in the lives of the South Tapanuli people. The birth of a child will make the status of both parents more respectable in community life and more perfect as members of indigenous peoples.

The traditional birth ceremony can be carried out in the form of a small or large ceremony with the event *Mangupa Daganak Tubu*. (Hasibuan 2014) said the birth of a child in the Batak Angkola family is considered a big thing so it must be welcomed with a traditional ceremony. The traditional ceremony of *mangupa daganak tubu* is usually accompanied by the slaughter of livestock and is adjusted to the size of the traditional ceremony. For the big birth traditional ceremony, the family will slaughter the buffalo, because the buffalo is considered to have the highest value from other animals so that the buffalo becomes a symbol of high social position. In line with that (Marlina, Harahap, and Tanjung 2021) said *mangupa anak tubu* is a traditional ceremony for the birth of a child which is then *inverted (mangalo-alo tonidi)* which is carried out by slaughtering livestock according to the size of the event, for small events with chickens or eggs, the medium way by slaughtering the goat and the big event by slaughtering the buffalo. The implementation of this traditional ceremony will require an expensive cost, because to arrive at the main event the owner of the intention must carry out a series of activities that invite many people and of course at a cost that is not small.

In addition to the traditional ceremony *mangupa daganak tubu* to welcome the birth of a child, ceremony is also held *mangalap parompa (mangalap= Batak language which means picking up, parompa = Batak language which means carrying cloth)*. The traditional ceremony *mangalap parompa* is an event carried out when a child is born in the family, to pick up a sling or *paroppa sadun (ulos)* given by his grandfather to his grandson. The traditional ceremony is *mangalap parompa* usually held when the first child is born and the owner of the intention will also carry out *mangayun* (swinging the child). (Amaliah 2015) said the traditional ceremony was *mangalap parompa* held to celebrate the birth of a baby whose function was to express love and happiness for the birth of a child, then pay off the grandfather's traditional debt to his grandson and also introduce the child to the family.

b. Marriage Customs

Marriage is a bond formed between a man and a woman with the aim of forming a family. According to (Law Number 1 of 1974 concerning Marriage, 1974) marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the One Godhead. In line with that, Abidin in (Pohan 2017) said that marriage is an honorable way for humans who are blessed by Allah swt as creatures in pairs. Based on the explanation above, it can be concluded that marriage is an inner and outer bond formed between a man and a woman with the aim of forming a household based on belief in God Almighty. In addition to Islamic law, the implementation of marriage is also regulated in customary law.

The people of the Batak Angkola tribe also have marriage customs which have their own characteristics, namely the stages of special rituals and this has been carried out for generations. The traditional marriage ceremony is a culture that is believed and carried out by the community. The size of the series of traditional marriage ceremonies depends on the finances of the owner of the intention. The traditional wedding ceremony will usually be carried out by the event *margondang*, which is a performing art which is the core of the traditional ceremony. (Daulay, WS, and Manaf 2013) said that at a traditional wedding ceremony the event *margondang* accompanied by singing *onang-onang isnecessary* absolutely and this is also part of the traditional ceremony. The traditional *margondang* ceremony is a large event that is held for one day and one night or there are also those that are up to two days and three nights so that the implementation of this ceremony requires a large amount of money. The costs are used starting from the procurement of traditional equipment (*pago-pago*) such as traditional flags, traditional umbrellas, swords, "*rompayan*", ceilings and aisles. This ceremony is synonymous with establishment and those who hold it are usually wealthy people (Harahap and Hadi 2019). Furthermore (Hamzah, Efyanti, and Rasidin 2020) explained that the traditional wedding

ceremony of the Batak Angkolatribe *margondang* requires a fairly expensive cost and a long time because in this tradition buffalo is also slaughtered as a banquet for invited guests and the implementation time varies from one day to another. seven days. This tradition is carried out by groups of people who are economically capable. In current conditions, more and more people are carrying out this tradition because socially it can raise the dignity of the family in the community. To anticipate the cost which is quite expensive, the community begins to make preparations as early as possible, even when their children are still small.

The size of the traditional marriage ceremony of the Batak Angkola people can be seen from what animals are slaughtered and some of the attributes used during the traditional ceremony. This is in line with (Dora 2020) explained that the traditional marriage ceremony is divided into two ways, namely the small custom (*horja menek*) and the large custom (*horja godang*) where the difference is the animal being slaughtered. Minor customs are carried out by slaughtering goats while large customs are carried out by slaughtering buffalo and during the implementation of minor customs are not allowed to wear traditional clothes. (Iskamto et al. 2021; Pulungan et al. 2018) explained that the implementation of this tradition is identical to the slaughter of livestock where the type of animal slaughtered indicates the level of the traditional ceremony being carried out. The small level served is chicken or egg, the medium level served is mutton and the large level served is buffalo meat. This traditional ceremony will continue to be carried out because those who do not carry it out will be subject to customary sanctions such as not being allowed to participate in traditional events carried out by other people. But this activity continues until now because the community still adheres to the philosophy or way of life of the Batak tribe, namely "*Hamoraon, Hasangapon, Hagabeon*" which means Wealth, Descendants, Honor. As explained by (Dalimunthe and Lubis 2019) that in carrying out life the Batak people have the view of *Hamoraon* which means wealth. This is the goal to gain wealth, so the Batak people are encouraged to work diligently to improve their standard of living and so that their children can get the highest possible education. In addition, in daily life the Batak people are often faced with traditional events and of course they require money, therefore with the wealth they have, everything is not an obstacle. Next up is *Hagabeon* which means descendant. In the Batak community, the existence of descendants becomes very important and becomes a priceless treasure, especially having a son because it is a son who will continue his lineage and clan. In addition, if you have descendants, you can increase your social status in the context of adat. *Hasangapon* means honor, this implies that the Batak people are respected and respected in the midst of society and basically this is also achieved if the two previous philosophies have been fulfilled. *Hasangapon* can also be interpreted as the quality of social welfare and gain respect and respect from the community in its social environment and also more broadly.

c. Death Customs

The Batak Angkola tribe also considers death to be a big event and contains religious meaning, so it must be respected so that traditional ceremonies are carried out involving close family members and the wider community. The traditional ceremony of death is often termed the traditional ceremony of *Siluluton* which means mourning. In the tradition of the Batak Angkola people, traditional ceremonies of death are carried out in full at the death of parents, while for the death of children there are not so many traditional ceremonies. Similar to the traditional ceremony of *siriao* (joy) including traditional ceremonies of birth and marriage whose forms of implementation indicate social status, in traditional ceremonies of death the form of traditional ceremonies carried out also shows social status. (Pulungan 2018) said that the form of traditional ceremonies at death shows the level of social status of the deceased. The implementation of traditional ceremonies is carried out without ignoring *fardhu kifayah* in Islamic teachings. The implementation of the traditional death ceremony will be different and depending on the social status, for example the deceased comes from a family of a traditional group, the traditional ceremony is carried out at the time of bathing, carrying the body and funeral.

In addition, the use of tools that are customary attributes are also different. And after being buried, the last traditional ceremony is the ceremony *pasidung ari* whose purpose is to settle all traditional debts of the deceased. This is carried out by the child or the bereaved family, and as long as this customary debt has not been paid, the family concerned may not carry out the



traditional ceremony *siriaon* (joy). (Dalimunthe 2010) explains that the procedures for carrying out traditional ceremonies of death vary according to the position of the deceased according to custom. Setting up a yellow umbrella in front of the funeral home serves as an announcement that the person who died is the person who has been visited. In addition, buffalo slaughter is also carried out which shows that those who died when they were married have been celebrated by custom and after death they must also be sent by custom. In line with that (Pulungan 2018) also explains that at the ceremony *pasidung ari*, the slaughter of traditional animals in the form of buffaloes must be carried out as a symbol that the traditional death ceremony has been completed and there is no longer the burden of the traditional debt of the deceased family. This buffalo slaughter is carried out when the deceased is an elderly parent, and if it is not done then it will be a *disgrace* to the family left behind.

Furthermore, this traditional death ceremony is a ceremony of final respect for the deceased, if the deceased is an elderly parent while the heirs do not carry out the slaughter of traditional animals, this can be a 'disgrace to the family left behind. The implementation of the traditional death ceremony also requires a large amount of money, however, the Batak Angkola people continue to carry out these customs to preserve local wisdom.

METHOD

This study uses a qualitative approach with a literature study method in the form of a description of the words. Sources of data come from books, journals and published data and then analyzed descriptively.

DISCUSSION

Welfare of the people is the goal of the Indonesian government in particular and even the whole country in general. Currently, welfare indicators are seen from per capita income figures. One of the efforts to increase per capita income in a country can be done through increasing income figures or gross domestic product. Of course this is a fairly complex process of several economic indicators such as community productivity in producing goods and services. Community welfare is the goal of economic development, which will be marked by reducing poverty, creating new jobs and increasing people's living standards. There are several factors that can affect economic development including poverty, human resources, capital formation and socio-cultural environment. The poverty rate is still a problem for the government to this day. The high poverty rate shows that there are still many people who are still unable to meet their needs. One of the causes of the poor is the low income earned in work and there are even those who do not work due to the low demand for available work. This is also related to the state of the economy. Poverty can affect economic development and vice versa. If the poverty rate can be minimized it will affect the increase in economic development.

In addition to poverty, human resources are also one of the factors that can affect the economic development of a country. Human resources are an asset for every country, where human resources are the operators in operating all policies made for the achievement of public welfare. Quality human resources are not obtained just like that, but through processes such as education, both formal and non-formal. In addition, professional training can also be carried out to form professional human resources who have the skills needed by the world of work or the business world so that the production process can be carried out effectively and efficiently. Increased production of goods and services must be supported by strong capital. Capital formation can also be interpreted as investment, namely expenditures allocated to obtain capital goods in the hope of obtaining profits in the future. Investment is part of the income where the investment has a positive relationship with the level of income. In addition, public savings will also affect the amount of investment. Public savings managed by the banking sector can be used by business actors as business capital so that the managing company can carry out its operational activities to produce goods and services which in turn will

increase income. Furthermore, investment will also affect economic development. In order to realize an increase in economic development, a large enough capital is needed to carry out development in all sectors such as human resource development, infrastructure development to support the smooth running of economic activities, and various policies whose purpose is to improve the welfare of the community.

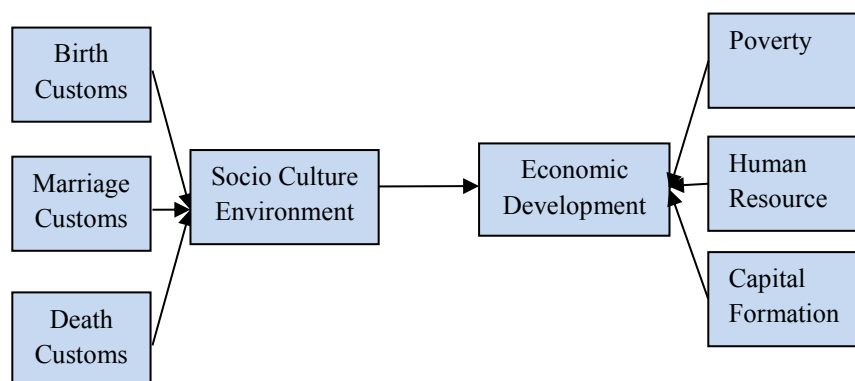


Figure 1: Research Design

Besides social and cultural environment to be one important factor in improving economic development. The socio-cultural environment includes several elements such as behavior, values, habits, attitudes, beliefs and cultural conditions in society. Every community group has habits that have been carried out continuously so that it becomes a tradition or culture. The norms that are believed by the community as a way of life will continue to be preserved by the community as the cultural heritage of their ancestors. The pattern of community behavior in this socio-cultural environment will be able to influence the economic activities of the community itself. Batak Angkola tribal community in the North Padang Lawas Regency, for example, with a life that is conditional with customs, makes people have to adjust their patterns of economic activity. The celebration of big moments in life will usually be responded to by carrying out traditional ceremonial activities. There are two traditional ceremonies that are carried out, namely the traditional ceremony of love (*siriaon*) which consists of the custom of birth and the custom of marriage. While the traditional mourning ceremony (*siluluton*) is at the time of death. This activity is still being carried out to this day because the Batak Angkola people consider that it is their identity, so that every community will continue to prepare themselves both in terms of material and non-material. Traditional ceremonies of *siriaon* (joy) for example on the birth of a child or in the Batak language called *birth daganak* are also often carried out in traditional ceremonies. This ceremony is performed both before the birth and after the birth of the child. Before birth, a seven-month event is held or often called *mangalehen mangan* (feeding) or in various regions has a different designation with the hope that the mother and prospective child are in good health until the time of delivery. This event *mangalehen mangan* is carried out by women's families by bringing families who are happy to get happiness with the birth of a new family member will carry out several events such as the event *mangaligi namenek* (visiting a newborn child). This event is carried out by the family of the woman where the extended family comes in groups.

Apart from the birth, the traditional ceremony, *siriaon* (joy) the other is *pabagas boru/child* (marriage). The traditional ceremony *pabagas boru/child* marriage (marriage of girls and boys) in the customs of the Batak Angkola tribal community is the largest traditional ceremony. To measure the size of the event being carried out, it can be seen from what was slaughtered at the time the activity was carried out. Every time you will do a traditional event, a series of activities carried out before the event is carried out must still be prepared, starting with the event *martahi* (deliberation). The *martahi* activity is also divided into two, namely *martahi ulu ni tot* (meaning small deliberation) which is



carried out by the closest relatives by the family who will carry out the celebration. Furthermore, there is *martahi godang* (big deliberation) followed by *dalihan na tolubasis* as the for the implementation of adat, *hatobangon* (the elder), *parhutaon* (people in the village where the event is held), *koum sisolkot* (close relatives) whose purpose is to discuss traditional ceremonies can be carried out as expected. Some people interpret this activity with the event *pasahat karejo* (handing over the activity) meaning that the family who will carry out the intent to hand over the activities of carrying out the traditional ceremony to all those in the activity *martahi* that it can be assisted and carried out as expected. Furthermore, when the traditional ceremony takes place, there are many series of activities that must be carried out with various traditional symbol knick-knacks which are very expensive. Therefore, families who carry out the celebration must prepare a large enough cost so that the traditional ceremony can be carried out.

The next traditional ceremony is *siluluton* (grief) like death. The traditional death ceremony has also become a tradition for the Batak Angkola people, where there are several activities carried out at the time of carrying out the death ceremony, including slaughtering buffalo. Initially, the activity of slaughtering buffalo meant that at the time of marriage, the person who died had been celebrated by custom, so when he died, he must also be dispatched by custom. However, this is slightly contrary to Islamic teachings, so for the current conditions it is interpreted as an activity to appreciate guests who come to mourn and must be fed and at the same time the buffalo can also be used for traditional purposes. then set up a yellow umbrella, its function as a notification that the person who died was a person who had been attended to.

The series of traditional ceremonial activities carried out by the Batak Angkola people from generation to generation is a traditional ceremony that requires a large amount of money. And this local wisdom is still running today. The implementation of this traditional ceremony is a *prestige* (honor) and also shows social status in the community, so that no matter how the community continues to carry it out by collecting fees as early as possible.

CONCLUSION

Based on the results of the discussion, it can be concluded that the socio-cultural environment has a relationship with economic development. The socio-cultural environment will affect the attitude of the Batak Angkola people in carrying out economic activities so that these habits can affect economic development. Appreciation of major events is carried out with traditional ceremonies. Traditional ceremonies include birth customs, marriage customs and death customs. The amount of customary costs that must be borne when carrying out traditional ceremonies causes the Batak Angkola people to prepare costs as early as possible. This local wisdom is still ongoing because the Angkola Batak people in North Padang Lawas district still adhere to the philosophy of *Hamoraon*, *Hasangapon*, *Hagabeon*. Furthermore, poverty, human resources and capital formation also influence the success of economic development

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