

# MANGONGKAL HOLI AS THE HIGHEST LEVEL OF TRADITION IN BATAK TOBA SOCIETY

Charles David Marudut Silalahi<sup>1</sup>, Robert Sibarani<sup>2</sup>

<sup>1</sup>University of Sumatera Utara, Doctoral Program, Linguistics Student, The Methodist University of Indonesia, English Department Permanent Lecturer, <sup>2</sup>Professor of Faculty of Cultural Sciences, University of Sumatera Utara  
e-mail: lie.chuck.dave@gmail.com

## ABSTRAK

Danau Toba sebagai ‘Monaco of Asia’ adalah salah satu isu terhangat yang dideklarasikan oleh beberapa kementerian di Republik Indonesia dan pemerintah Provinsi Sumatera Utara beberapa waktu yang lalu. Sementara itu, *Mangongkal Holi* sebagai tradisi tingkat tertinggi pada masyarakat Batak Toba, seharusnya dapat difungsikan sebagai momen untuk menghormati orang tua/ leluhur (roh) dan menghargai para orang tua ‘Hula-Hula’/ Tulang yang memberkati mereka selama ini; suatu aset yang sangat potensial untuk diperkenalkan baik kepada wisatawan nasional dan mancanegara. Penulis mengangkat topik ini sebagai bagian dari rangkaian penelitian disertasinya seperti yang telah dilakukannya beberapa bulan yang lalu; ketika mencari sumber-sumber literatur tertulis, hasil wawancara dengan para praktisi budaya Batak Toba serta tentunya berdasarkan hasil mengikuti prosesi tradisi *Mangongkal Holi* secara langsung.

*Kata Kunci: Mangongkal Holi, tradition, Batak Toba Society*

## 1. INTRODUCTION

Those society whose able to protect and run their tradition equally to their other roles of lives could be classified as welfare and wise society; because mostly modern people tend to ignore their own tradition, and even they do it, they usually apply it improperly. Of course there are many reasons for why they do not do the tradition properly, such as: economic reason, religious reason, social reason, etc..

Tradition is “a belief, principle, or way of acting that people in a particular society or group have continued to follow

*for a long time, or all of these, etc. In a particular society or group” (Cambridge Dictionary Online: tradition)<sup>1</sup>*

According to the quotation above, it is wise to encourage all of the family to respect their ancestors whose conceptualized the tradition to keep their descendents’ lives better. Respecting the ancestors could be actualized through realizing the action of tradition properly, or at least as the mode of our society.

---

<sup>1</sup> Dictionary.cambridge.org/dictionary/ english/tradition  
February 2016

Nowadays, people of Batak Toba, as one of *the biggest communities in Sumatera*<sup>2</sup> should give a significant contribution in developing their own tradition, especially while the government of Republic of Indonesia plan to upgrade one of North Sumatera potential tourism resorts, named Toba Lake as ‘Monaco of Asia’<sup>3</sup>. It means the people of Batak Toba as the major population<sup>4</sup> of the region must change their mind positively to face the program. At least the society should consider and immitate what ‘Bali, as the no.1 most visited tourism destination in Indonesia’. How the government/ authority manage, organize the traditions as the assets in attracting the worldwide interest to visit Toba Lake.

Eventhough Toba Lake has been recognized worldwidely since hundred years ago, but the fact shown that, the rate of tourism visitors to the destination still low<sup>5</sup>. Of course, there were many reasons/ aspects which comes to support the condition, but the writer belief that

the idea to create Toba Lake area as ‘the Monaco of Asia’ positively can upgrade the view and the society economic condition, especially how the society in respecting the tradition as the biggest and potential shares in the program.

### **Problem Statements**

Since the fact found in the society shown that tradition has not respected properly, it is become a curious challenging matter which could be solved and turned to be a serious effect and issues in the society especially in the modern era. The problem statements could be stated as follows:

1. How should people respect and react on tradition as part of their life styles; proud as the tradition’s doer/ activist in the society?
2. Why does “*Mangongkal Holi*” categorize as the highest level tradition on Batak Toba society?

### **Objectives and Significances**

Through writing this article, the writer hopefully would be able to re-highlight and focus the oral-tradition research renewable and become a new trend. On the other hand, the writer also would like to help the community of Batak Toba society realizing that doing the tradition properly could help them respecting their ancestors and all the hidden treasurer consisted in.

### **2. METHODOLOGY of RESEARCH**

Since this article is the part of the writer’s Dissertation writing, so the writer will consider the method used on the research framework. The writer will

---

<sup>2</sup> www.bps.go.id/website/pdf\_publikasi/ Statistik- Politik- 2015.pdf. Table 6.17 page 180/193; says, the total amount of Batak people is 8.466.969, if we assume that the amount of Batak Toba and the others Batak (Simalungun, Mandailing, Karo, and Angkola) are equal, so Batak Toba population is about, 1.693.393 people.

<sup>3</sup> www.cnnindonesia.com/ekonomi,20150902081445-92-76060/ rizal-ramli-siapkan-danau-toba-jadi-monaco-dari-asia

<sup>4</sup> Toba lake is laid in the region of Samosir District, Toba Samosir District, and Tapanuli Utara District, where those districts are wellknown as Batak Toba’s Bona Pasogit (Home land)

<sup>5</sup> www.bps.go.id/website/pdf\_publikasi/Statistik- Kunjungan-Wisatawan-Mancanegara-2014.pdf table 12 page 58/83 indicated, that the amount of tourism arrival in Kuala Namu International Airport just 234.724 people in 2014. Even if we assume that all of the tourism will visit Toba Lake, the number is still low if it is compared to the other area such as Bali (3.731.735).

do a collaboration approach, namely both library research and field research. The writer would elaborate the concept of tradition especially *Mangongkal Holi* in Batak Toba society and do some interview toward the Batak Toba Adat's practitioners and describing the visited *Mangongkal Holi* activities done by the researcher held in *Huta Sarimatondang*, Simalungun District<sup>6</sup> (Sidabukke's big family) and *Huta Salaon Dolok*<sup>7</sup>, Samosir District (Simbolon's big family). And both of the ceremonies discussed here were followed by the Samosir Version<sup>8</sup>.

### 3. DISCUSSION

Batak Toba society has many traditions which could be classified into three cycles, they are: cycle of life (pre-birth, birth, marriage, died, and post-died); cycle of life's support (pre-planting, planting, maintaining, harvest, post-harvest); and cycle of life's maintenance (*gotong-royong*, entering a new house, thanksgiving on a certain

occasion: promotion on a new position on carrier, released from a death/accident, etc.).

For sure, the concept of the cycles will be modified based on the context of society's livelihood, for instance; on the cycle of life's support, it is usually happened for farmer who lived on farmland, but for those who lived in the area of Toba Lake, cultivating the lake as fisherman or boat's operator, or may be for those who works in town as civil servants, private company's employees, etc. of course they could modify the concept of the cycle. And so does with the cycle of life's maintenance, it could be modified based on the contexts of the society.

#### **Mangongkal Holi in Batak Toba Society**

As the writer has mention previously, the tradition of *Mangongkal Holi* in Batak Toba society is the main topic of his dissertation, so in this occasion he will focus on delivering his field research data, based on his interview sessions with many Batak Toba Adat's practitioner as well as elaborating his direct observation on two complete *Mangongkal Holi* ceremony/ party which was held in two different places (*Huta Sarimatondang* and *Huta Salaon Dolok*).

*Mangongkal Holi* is the last cycle of the life, or mostly people recognize it as a *post-died tradition*. Batak Toba society done this tradition in respecting their ancestors (great... grand parents) which is usually buried underground while they died years ago. Some of the fact showed that the ancestors have died

---

<sup>6</sup> Huta Sarimatondang is laid in Sidamanik Sub-District, Simalungun District, about 180 Kms from Medan. Eventhough Sari Matondang is laid in the area of Simalungun, but, there are some Batak Toba society residence groups/ complex, where they have stayed there since 1950's.

<sup>7</sup> Huta Salaon Dolok is laid at the top hill of Samosir island, it is about 15 Kms from Pangururan in the line to Simanindo-Tomok, so from Medan, the writer has to ride about 200 Kms to Ajibata, Ferry's Port and continue with the Ferry to Tomok Port, from Tomok, he rode about 45 Kms to the location with a complete off-road condition (13 Kms climb up).

<sup>8</sup> Mostly there are 4 variation of Adat that usually happen in Batak Toba society, the variation raised based on their region such as: Adat Samosir, Adat Toba Holbung, Adat Silindung/ (almost closed to Humbang), and Adat Silalahi Nabolak. But this research will focused on Adat Samosir, even though the place/ district of the party will not always indicate the variation of the Adat.

since more than 20 or 40 years ago or more, and potentially placed in different places. Eventhough, recently the society shorten the duration of the death-bones underground into 8-10 years, and some of them have been placed in ‘*Tambak*’ the lowest place of permanent bones’ new houses. This condition could be found easily in many area of Samosir Island, they did it to simplify the process of burrying and excavating the bones while doing the ‘*Mangongkal Holi*’.

*Mangongkal Holi* tradition could be defined as a process while a certain big family of clan (*marga*) propose/ request a permit from their *Hula-Hula/ Tulang* to excavate their parents/ ancestors’ bones which placed underground previously to the surface and after the bones have been cleaned with a certain way, placed in a new medium then uplift to the higher places on their Big Family’s *Tugu/ Tambak* accompanied with full of rituals and Adat’s law.

### **Realization of Mangongkal Holi in the Society**

The practice is not simple, because the family called ‘*Hasuhuton Bolon*’ should plan every step of the tradition properly and steadily. Starting from the family internal meeting, meeting the *Hula-Hula/ Tulang*, inviting all of the great Extended family for at least 6-7 generations (4 generations before the ancestor(s) and 2-3 generations after the ancestor(s)), held the bones’ excavation, cleaning the bones, uplifting the bones to *Batu na Pir*, holding *Sulang Bao*, and *Pesta Adat*.

In other words, realizing this tradition needs time-sufficient, funding-sufficient, manpower-sufficient, and social interaction-sufficient. Usually the tradition needs 3-8 months planning, and some others needs more. Based on *Hasuhuton Bolon Simbolon*<sup>9</sup>, in the concept of ‘*Partangiangan Hundul*’<sup>10</sup>, they spent more than 50 million rupiahs; and *Hasuhuton Bolon Sidauruk*<sup>11</sup>, in the concept of ‘almost-proper tradition’<sup>12</sup>, they spent more than 100 million rupiahs. Considering about holding an extra ordinary party should be supported by proficient social interaction, the whole family should build/ create good communication surround them, respecting/ attending others’ adat parties. Because people will reconsider someone’s attendance in his/ her party before s/he decided to attend someone else, it is really a vice-versa roles happened in Batak Toba society.

Comparing to the others cycle of life, *Mangongkal Holi* could be stated as the most complicated tradition. Futhermore,

---

<sup>9</sup> held the main tradition on 30 June-1 July 2015 in Huta Salaon Dolok, Samosir District.

<sup>10</sup> The Tradition of Mangongkal Holi, where there were Bones’ excavation, they have the Dining (Party), they uplifted the Bones to the higher place, adat’s routines through delivering blessing and Ulos, Dekke simudur-udur by the Hula-hula/ Tulang, but without Musical instrument (no Tor-Tor), without water buffalo or Horse as the juhut, without Borotan in the middle of the ceremony area.

<sup>11</sup> Held the main tradition on 2-3 July 2015 in Huta Sarimatondang, Simalungun District.

<sup>12</sup> The tradition of mangongkal Holi, where there are bones excavation, clearance of the bones, Dining, uplifted the bones to the higher places, formal/ standard adat law, complete with Batak Toba’s musical instrument called ‘Gondang Sabangunan’, the juhut and borotan is water-buffalo, but unfortunately the borotan = juhut. While the complete tradition for mangongkal Holi especially for Samosir version, the juhut should be different with the Borotan. And the highest status Borotan should be a horse. The Borotan will be presented mostly to Raja Huta.

most the Batak Toba Adat practitioners believe that this tradition could be classified as the highest level of tradition. This could be proven in many sectors, such as: the size of the party, the length/ duration of the main tradition, the complexity of the process, the complexity of funding, and participants' collaboration participated in.

1. Commonly, dealing with the size of the party, wedding tradition (400-900 people) and death tradition (400-1000 people) are bigger than the pre-birth (50-100 people) and birth tradition (50-200 people), this could be happened because usually the tradition was held solely/ personally: one marriage tradition, one death tradition, etc.; but for *Mangongkal Holi*, the party usually followed by more than 1000 people because commonly the tradition applied for minimum 1 couple or more<sup>13</sup> or even different generation.
2. For pre-birth, birth, wedding and death traditions, the main tradition usually held in a day, eventhough in long-long time ago, wedding and death tradition could be held in 2-3 days. But for *Mangongkal Holi* tradition, the main tradition usually held in 2-3 days, and it could be in 7 days, it depends on the family funding ability.

3. Dealing with the complexity of the process, of course planning and holding the pre-birth, birth and death tradition will be the simplest because it needs not more than 1 week to configure it. A wedding tradition commonly needs 1-2 months process to configure it (*marhori-hori dingding, marhusip, martumpol/ pullun saut, martonggo raja, pamasu-masuon, tikkir tangga*. But for *Mangongkal Holi* tradition, the complexity will be started through asking permit from *Hula-Hula/ Tulang* for each individual who will be excavated, followed by excavating the bones, accompanied by any rituals (including the churches' ritual), followed by clearance the bones, posted the bones into a new medium (box), uplift the bones to the higher place called *Batu na Pir*, followed by delivering *Sulang Bao*, followed by Dining the guests/ all participants join in the tradition, followed by delivering the *Juhut/ Borotan* to *Boru*, followed by starting the *Gondang Sabangunan/ Family Tor-tor*, and holding the giving-receiving adat between *Hasuhuton* family and *Hula-hula/ Tulang* as well as all of the guests/ participant join in the tradition.
4. Based on the above explanation, it can indicate how expensive is the tradition would be. Funding would be costed for; setting the location<sup>14</sup>,

---

<sup>13</sup> For the Mangongkal Holi tradition held in Huta Sarimatondang, there was a couple (husband-wife); Op. Lindung Sidabukke Doli/ Op. Lindung boru Nainggolan. But for the Mangongkal Holi held in Huta Salaon Dolok, there are 10 people (2 generations; 3 couples, and 4 singles).

---

<sup>14</sup> Preparing the big tents, equipments for welcoming, equipments for cook, etc.

the foods<sup>15</sup>, the attributes, the transportation<sup>16</sup>, accomodation<sup>17</sup>, entertaining (gondang sabangunan), as well as the cash money to be given to *Hula-hula/ Tulang* as *Olop-olop* and *Piso-piso* while *Hula-Hula/ Tulang* come to give them *Ulos* (both *ulos tohonan* and *ulos holong*). And of course for some families, building the *Tugu/ Tambak* costed more.

5. Dealing with the complexity of participants who collaborated in the tradition, Mangongkal holi would unite at least 6-7 generations in a ceremonial tradition. Starting from *Bona ni Ari, Bona ni Tulang, Tulang Robobot, Tulang, Hula-Hula, Hula-Hula na Marhaha-anggi, Hula-hula na Poso, Dongan Tubu, Anak/ Boru/ Bere/ Ibebere, pahompu* (Grand Children), and *nini-nono/ondok-ondok* (Great Grand Children). This visualization would be functioned to every person (to whom the tradition made), so the reader could imagine what happened if the tradition done to many people<sup>18</sup>.

---

<sup>15</sup> Foods including the Dining for the guests, and jambar, borotan, etc.

<sup>16</sup> Some of the Hasuhuton/ extended family came from different places (even different provinces); in the contexts of Mangongkal Holi held in Huta Sarimatondang, all of the Hasuhuton bolon lives in Jambi; while the event held in Huta Salaon Dolok, some of the Hasuhuton Bolon families lives in South Sumatera, Lampung, and Jakarta.

<sup>17</sup> Since some of the families lives not in the homeland anymore, of course they should prepare extra funding for their accomodation.

<sup>18</sup> If a Mangongkal Holi tradition held for one collaborated at least 6-10 clans, so in 'Salaon Dolok context', there were at least 16 clans collaborated in (factually, there are the same clan function) in different family.

## **Mangongkal Holi and Batak Toba Ideology**

Actually the practice of *Mangongkal Holi* tradition not really popular even in the Batak Toba society, but for sure they should properly realize the reason why do they have to face the reality and the importance issues contained in the tradition. The community should undertand the reason why did their ancestors give them the Adat law as the roles of the life.

Reconsidering the function and the existence of Adat law should lead the society about the Ideology taught by the spirit of the tradition which was delivered by their ancestors. Ideology and belief are closely correlated one another, this could be clearly realized when their parents/ ancestor conserved good teaching to their descendents for a generation to generation.

Through practicing *Mangongkal Holi* tradition, the Batak Toba society should derive/ realize some local wisdoms, such as: respecting their parents, grand parents, and great grand parents; a belief that parents can give them blessing especially from *Hula-hula/ and Tulang* through receiving *boras si pir ni tondi, Ulos, and Umpama/Umpasa* delivered by them; through uplifting the bones of their parents then put the bones into *batu na pir*, their descendents belief that the spirit of their parents (ancestors) would bless them with anything they wish.

Batak People society should realize that through holding *Mangongkal Holi*, the family would like to proclaim that they have reached the dreams/ goals of

every Batak Toba lives, namely: *Hamoraon* (wealth), *Hagabeon* (blessed on descendents), and *Hasangapon* (respected in the society).

The family could show to the society that they are able to hold a big and succes party, sacrificing *Horbo* (water buffalo) or *Hoda* (horse) as the *Borotan* as well as the '*Juhut*', then give their respected *Hula-hula/ Tulang* a big amount of money as *olop-olop* when they dance altogether. The ability to build a huge and luxurious *Tugu/ Tambak* also will proof that the family are truly blessed with the wealth. And of course they believe that the blessing comes from God as well as their ancestors.

While holding the tradition, the family will gather all of their parents/ ancestors' descendents, and it is the proof that their parents have been blessed with a great descendents, and every guests in the party will become the witness of it. Furthermore, while the family able/ succed to hold the tradition, respected their parents/ ancestors and their parents/ ancestors' *Hula-hula/ Tulang* the family indirectly will reach their 'respected status'.

### **Simplicity on Tradition Pactice**

The big challege for the society will deal with the appropriateness of funding, if the family should apply the proper tradition. The question comes to the researcher, is the proper tradition fixed and cannot be modified depending on a family capability on funding? The field research done by the writer showed that the Batak Toba tradition

are really dinamic not static. The family are really feel free to organize/ manage the steps of the tradition dinamicaly as long as the essence of the tradition can be reached.

At the context of Mangongkal Holi tradition could be manifested in four options, such as:

1. Properly tradition, could be costed more than 150 million rupiahs, 3-7 days party, use 2-4 water-buffalo as the *juhut*, and a horse as the *Borotan*, applying *Gondang sabangunan/ Tor-Tor*, and giving *olop-olop* and *piso-piso* tu their *Hula-Hula/ Tulang*<sup>19</sup>, *dongan sahuta*, local government, doing the excavation bones, clearence the bones and uplift the bones to *Batu na Pir (Tugu/Tambak)*, having the *Tonggo Raja*.
2. Almost-properly tradition, could be costed more than 90 - 150 million rupiahs, 2-3 days party, use a water buffalo, as the *juhut* as well as the *Borotan*, applying *Gondang sabangunan/ Tor-Tor*, and giving *olop-olop* and *piso-piso* tu their *Hula-Hula/ Tulang*, *dongan sahuta*, local government, doing the excavation bones, clearence the bones and uplift the bones to *Batu na Pir*, having the *Tonggo Raja*.
3. Partangiangan Hundul, could be costed 50-80 million rupiahs, 2-3 days party, use 8-10 pigs as the *juhut*, not using *Borotan*, not applying *Gondang sabangunan/ Tor-*

---

<sup>19</sup> While the writer write *Hula-Hula/ Tulang*, actually he means *Bona ni Ari, Bona Tulang, Tulang Robobot, Tulang, Hula-Hula, Hula-Hula na marhaha-anggi, Hula-Hula na poso*.

*Tor*, and not giving *olop-olop*, but giving *piso-piso* to their *Hula-Hula/Tulang*, who give ulos to *hasuhuton*, doing the excavation bones, clearance the bones and uplift the bones to *Batu na Pir*, having the *Tonggo Raja*.

4. Ulaon di jabu, could be costed 5-15 million rupiahs, 1 day party, use 1-2 pig(s) as the *juhut*, there is no *Borotan*, not applying *Gondang sabangunan/Tor-Tor*, and not giving *olop-olop*, but give *piso-piso* for their *Hula-Hula/Tulang* who gave ulos to the *hasuhuton*, giving *pasituak na tonggi* to: *dongan sahuta*, churches' ministers, local government, doing the excavation bones, clearance the bones and uplift the bones to *Batu na Pir*, having the *Tonggo Raja*.
5. Churches' liturgical, could be costed 5 million rupiahs – (*unlimited*) nominal, 1 day party, this option is done in one of Catholics church located in Pematangsiantar, addressed on Jalan Medan-Siantar Km 7. The congregation and the Pastor has organized a new system of cemetery which allow the member of congregation who wants to do *Mangongkal Holi*, will be facilitated liturgically, about the adat plan, the church give a freedom in organizing the concept as they wish. This option could be potentially as the simplest version.

#### 4. CONCLUSION

*Mangongkal Holi* is classified as the highest level tradition in Batak Toba society for how complex is the process

of realizing the tradition if it is compared to the other cycles of life (pre-birth, birth, wedding, and death tradition). There are at least 5 main categories that could be use as the parameter of the category, namely; the size of the party (how many people usually attend the tradition), the length of the main tradition is held, the complexity of the process, the complexity of funding the party, the complexity of participants collaborate on the tradition.

Holding *Mangongkal Holi* tradition usually function as proclaiming to the public, Batak Toba society that the ancestors' family (*hasuhuton bolon*) has reached the common goals of every batak Toba people; *hamoraon* (wealth), *hagabeon* (blessed on many descendents) and *hasangapon* (respected). Ideologically, the people of Batak Toba ignore all of the complexities in order to respect their parents/ ancestors spirit, while they believe that uplifted their ancestors' bones from underground to *Batu na Pir* will upgrade their (descendents') lucky, status of life, economy, etc.. some how people believe that such unfortune, bad condition appear on their lives, health and works affected by the 'unrespected descendent to their ancestors.

Furthermore, North Sumatera government as well as the Tourism ministry should be able to organize this ceremonial as a Tourism agenda/ schedule and promote it to worldwide, and made it as a destination spot, just like what Bali does recently on their traditional ceremony (*galungan*,

*ngaben*, etc.). Therefore, government should prepare all of the infrastructure (road, accomodation, tourism board, etc.) to support the program of Toba Lake as the 'Monaco of Asia'.

## **BIBLIOGRAPHY**

Erikson, Erik. 2001. *Jati Diri, Kebudayaan dan Sejarah (Pemahaman dan Tanggungjawab)*. Flores. Lembaga Pembentukan Berlanjut Arnold Janssen (LPBAJ).

Gultom, H. 1991. *Penggalian Tulang-Belulang Leluhur (Mangongkal Holi) di daerah Tapanuli dan Sekitarnya. Tinjauan dari segi Iman Kristen dan Ekonomi*. Jakarta. BPK Gunung Mulia.

Jenks, Christ. 2008. *Kebudayaan*. Medan. Bina Media Perintis.

Pudentia, MPSS (ed.). 2015. *Metode Kajian Tradisi Lisan, Edisi Revisi*. Jakarta. Yayasan Pustaka Obor Indonesia.

Sibarani, Robert. 2012. *Kearifan Lokal: Hakikat, Peran, dan Metode Tradisi Lisan*. Jakarta. Asosiasi Tradisi Lisan.

Silalahi, Ulber. 2014. *Pemerintahan (Harajaon) dan Birokrasi Tradisional Masyarakat Toba*. Medan. Bina Media Perintis.

Subagya, Rahmat. 1976. *Kepercayaan: Kebatinan-Kerohanian-Kejiwaan dan Agama*. Yogyakarta. Kanisius.

Tambunan, Saut Poltak. 2012. *Torsatorsa Hata Batak Mangongkal Holi*. Jakarta. Selasar Pena Talenta.

[www.bps.go.id/website/pdf\\_publicasi/S\\_tatistik-Kunjungan-Wisatawan-](http://www.bps.go.id/website/pdf_publicasi/S_tatistik-Kunjungan-Wisatawan-)

[Mancanegara-2014.pdf](#). table 12 page 53/83

[www.bps.go.id/website/pdf\\_publicasi/S\\_tatistik-Politik-2015.pdf](http://www.bps.go.id/website/pdf_publicasi/S_tatistik-Politik-2015.pdf). Table 6.17 page 180/193

[www.cnnindonesia.com/ekonomi,20150902081445-92-76060/rizal-ramli-siapkan -danau-toba-jadi-monaco-dari-asia](http://www.cnnindonesia.com/ekonomi,20150902081445-92-76060/rizal-ramli-siapkan-danau-toba-jadi-monaco-dari-asia)