

EFFORTS TO PRESERVE BATAK CULTURE THROUGH LOCAL WISDOM CORNER SERVICES AT THE UNIVERSITY OF NORTH SUMATRA LIBRARY

Rustika Nababan

Universitas Bengkulu, Indonesia
E-mail: rustikanababan@gmail.com*

Fransiska Timoria Samosir

Universitas Bengkulu, Indonesia

Rahmat Alifin Valentino

Universitas Bengkulu, Indonesia

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Abstract

This study aims to analyze the role of local wisdom corner services in preserving Batak culture at the University of North Sumatra (USU) Library. The research method used is qualitative with a case study approach through interviews, observations, documentation and literature review. The results of the study indicate that cultural preservation is carried out through collection management, distribution, physical preservation of library materials of Batak cultural collections and even efforts to digitize the collection. The process of preserving Batak cultural knowledge is carried out through six stages, namely identification, validation, documentation, storage, transfer, and dissemination. The preserved cultural collections reflect the cultural dimensions according to Hofstede, which include symbols, figures, rituals, and values. However, there are several obstacles that cause this service to be less than optimal, such as limited collections, lack of collaboration, the absence of SOPs and the lack of cultural programs or promotions. This study confirms that local wisdom corner services can be a model for university library-based cultural preservation that not only functions as a collection provider, but also as a manager and disseminator of indigenous knowledge. Therefore, policy support, collaboration with cultural institutions, and sustainable service development are needed so that cultural preservation can run more optimally.

Keywords: Cultural preservation, Batak culture, Local Wisdom Corner, College Library

INTRODUCTION

Batak culture is one of the most prominent cultural heritages in North Sumatra Province. The diversity of sub-ethnic groups, including the Toba Batak, Karo, Simalungun, Mandailing, Pakpak, and Angkola, contributes to Batak culture's richness, encompassing values, language, and unique social systems. This cultural heritage is evident through symbols such as ulos cloth, the "Dalihan Na Tolu" kinship system, traditional music, and various traditional ceremonies, which possess philosophical meaning and constitute cultural identity (Febrianti 2024). However, amidst the rapid flow of modernization and globalization, the existence of this culture can face challenges, especially among the younger generation, who tend to lack an understanding of ancestral Batak traditions. To address this, the USU Library initiated a local

wisdom corner service to support local wisdom in North Sumatra, particularly Batak and Malay culture.

This service was inaugurated on October 19, 2023, to support the University of North Sumatra's rectorate's work program, which promotes local wisdom within the university environment. This service also supports study programs related to local wisdom at USU, namely Batak and Malay literature. This service is expected to be an innovation to bring local wisdom closer to students, lecturers, and library visitors. The service offers a collection of 217 titles with 248 copies. This collection consists of 137 titles on Batak culture with 153 copies and 80 titles on Malay culture with 95 copies. However, service utilization has not been as optimal as expected, as acknowledged directly by the Head of User Services at the USU Library. Based on 2024 data, the collection utilization rate reached 1,055 copies, making it the lowest compared to other services. Librarians also noted the lack of activities and promotions capable of attracting students or library users to actively utilize this service. This phenomenon indicates a gap between the purpose of the service and its level of utilization by users.

Several researchers have examined the role of libraries in preserving local culture. Research by Manik and Siregar (2024) shows that libraries play a crucial role in documenting and promoting local culture through the acquisition of cultural collections, exhibitions, education, and community outreach. However, constraints such as limited funding and human resources are major obstacles to the implementation of cultural preservation programs. Furthermore, research by Hidayah (2018) shows that school libraries also play an active role in preserving local culture through various creative, culture-based programs, such as the creation of an Agrarian Culture Literacy House featuring traditional agricultural tools, wayang and batik displays as learning media, a Wayang and Javanese Script Literacy Ladder, culture-based library learning, and the addition of cultural collections such as traditional games, Javanese script, and Javanese pepak basa. Obstacles faced in these programs include the lack of clear standard policies or SOPs and limited human resources to optimize cultural preservation services.

Based on these studies, there are similarities with this study, namely positioning libraries as strategic institutions in local cultural preservation, both at the school and regional levels. However, there is a difference in that this study will specifically examine local wisdom corner services as a model for cultural preservation based on the management of indigenous knowledge in university libraries. This study emphasizes a structured preservation process, from identification to dissemination of cultural knowledge, and how preservation strategies are implemented to physically preserve cultural collections. Furthermore, this research specifically focuses on the preservation of Batak culture within the context of academic libraries, a practice still understudied. This research contributes to the development of library and information science studies related to the integration of local wisdom services and cultural preservation.

The existence of libraries has always been closely linked to human culture and civilization, and the progress or decline of a nation can be reflected in the condition of its libraries (Hartati, 2020). Therefore, libraries, as continuously evolving organizations, play a crucial role in efforts to preserve the nation's culture.

Cultural heritage is divided into two categories: tangible cultural heritage and intangible cultural heritage. Tangible cultural heritage includes artifacts, ancient architecture, temples, keris (sacred daggers), and inscriptions, while intangible cultural heritage encompasses oral traditions and expressions, performing arts, customs, knowledge, and behavioral habits in social life (Nurfatah, 2020). UNESCO, in its 2003 Convention for the Safeguarding of Intangible Cultural Heritage, outlines protection measures aimed at ensuring the sustainability of intangible

cultural heritage, including identification, documentation, research, preservation, protection, promotion, development, and inheritance (Jagielska-burduk & Pszczy, 2021).

According to Sulisty-Basuki (1991), libraries serve a cultural function. In this regard, libraries can undertake maintenance or preservation activities. Preservation of library materials is one of the primary functions of libraries in fulfilling their role as institutions preserving knowledge and culture. According to Rachman (2017), library preservation is a library managerial task that encompasses policies and strategies for preserving library materials, maintaining the storage environment, conservation and restoration, collection digitization, and library security.

The local wisdom corner service is a service unit within a library specifically designed to collect, manage, conserve, and disseminate materials containing the local wisdom of a region. The establishment of this service ensures the accessibility of local knowledge as a source of learning, research, and cultural preservation efforts (Library.usu.ac.id, 2023). The corner serves as a primary resource center that enriches local learning and research materials (Kurniati 2023). Indicators of the success of the local wisdom corner can be measured through several aspects such as the number of inventoried and digitized collections, the level of collection utilization, the number and quality of activities, and the sustainability of cross-institutional partnerships (Pertwi and Prasetyawan 2018).

RESEARCH METHOD

This research employed a qualitative method with a case study approach to gain a deeper understanding of Batak cultural preservation efforts through the local wisdom corner service. Case studies were selected and used to focus the study on a phenomenon or event occurring within a single unit or system and at a specific location (Yin 1997).

This research was conducted at the University of North Sumatra Library from September to December 2025. Subjects were selected using a purposive sampling technique, selecting informants based on criteria aligned with the research objectives (Fiantika et al., 2022). Criteria for informants included direct experience in local wisdom corner service management, active involvement in efforts to preserve local cultural library materials, and a willingness to provide information openly and comprehensively, meeting research needs. Four informants were selected: the Head of User Services, the Head of Technical Support, the Head of Preservation Sub-Division, and the librarian responsible for digitizing the local wisdom corner collection.

This research combined two types of data sources: primary and secondary data. Primary data was obtained through in-depth interviews and participant observation of local wisdom corner service activities. Interviews were conducted semi-structured using an interview guide covering aspects of collection management, cultural preservation processes, preservation strategies, and challenges encountered. Meanwhile, observations were conducted by directly observing service conditions, collection governance, and user interactions with the service. Secondary data were obtained from institutional documents, service reports, and relevant scientific literature. Data analysis was conducted qualitatively following the framework proposed by Miles and Huberman (1992), which encompasses data reduction, data presentation, and conclusion drawing. The analysis process also involved coding, which grouped data into thematic categories such as preservation processes, collection maintenance strategies, and service challenges. Coding was performed manually by identifying patterns and relationships among data to produce systematic findings. Data validity was strengthened

through source triangulation, time triangulation, and technical triangulation to compare information from interviews, observations, and documentation (Sa'adah et al., 2020). Source triangulation was conducted by comparing information from various informants who had different roles in the service. Technical triangulation was conducted by comparing the results of observations, interviews, and literature studies. Temporal triangulation involves collecting data at different points in time to ensure consistency of information. This procedure ensures that research findings have a reliable level of accuracy.

RESULT AND DISCUSSION

This section outlines research findings regarding the preservation of Batak culture through the local wisdom corner service at the USU Library. These findings were obtained from interviews and observations, which were then analyzed qualitatively to examine the forms of preservation efforts, library material preservation strategies, and the various obstacles encountered. The following discussion links field findings to the preservation framework of preservation theory to provide a more comprehensive understanding of the research findings.

Efforts to Preserve Batak Culture through the Local Wisdom Corner Service

Libraries not only function as information providers but also play a role in cultural preservation. The level of culture and civilization of a nation can be seen from the condition of its libraries (Hartati, 2020). In this regard, the USU Library carries out this preservation function through the local wisdom corner service.

Based on research findings, the USU Library has made efforts to preserve culture, including Batak culture, by providing a collection of books. The collection covers the six Batak sub-ethnic groups: Toba, Simalungun, Karo, Angkola, Mandailing, and Pak-Pak. Procurement of collections through the local wisdom corner service is not limited to simply providing books, but also involves a series of structured processes. The library selects collections by reviewing titles, tables of contents, and author backgrounds or biographies to assess the cultural value contained within the collection before it is presented as part of the local wisdom corner. This identification process is the first step in preserving cultural heritage (Jagielska-burduk & Pszczy, 2021). In line with this framework, the USU Library has implemented some safeguarding efforts for Batak culture. The following is a distribution of collections by sub-ethnicity to provide a more systematic overview of the distribution of Batak cultural collections in the local wisdom corner service.

Table 1. Distribution of Batak cultural collections in the local wisdom corner service

Batak Sub-ethnicity	Number of Collections
Batak Toba	76
Batak Mandailing	18
Batak Simalungun	20
Batak Karo	27
Batak Pak-pak	9
Batak Angkola	3
Total	153

Source : Library of Universitas Sumatera Utara

Based on the table, it can be seen that the collections are dominated by the Toba Batak sub-ethnic group, while the Angkola Batak collection is still very limited. This situation indicates

that cultural preservation through collections is not yet fully distributed across all Batak cultural sub-ethnic groups, potentially influencing the cultural representation presented to users.

Hofstede (2010) proposed that culture be understood as a layered system, known as the cultural onion model. This model depicts culture as an onion consisting of four main dimensions: the symbol dimension, which includes meaningful words, signs, or visual objects, such as script, ulos, and traditional houses, as the identity of Batak culture. The hero dimension refers to exemplary figures or characters, both historical and symbolic, who represent Batak cultural identity and exemplars. The ritual dimension relates to repeated collective social practices, such as traditional ceremonies and religious practices. The values dimension, which reflects the community's basic beliefs, norms, and outlook on life, is passed down through discussions of life philosophies, kinship systems, and folklore. These four dimensions represent cultural manifestations of varying depths (Hofstede, Hofstede, & Minkov, 2010).

Based on the analysis of the local wisdom corner collection, these four dimensions are contained and preserved. The outermost layer, the symbols dimension, encompasses 23 preserved collections. This collection is important because it encompasses a fundamental understanding of Batak culture. Fitriyani and Rachmawati (2024) stated that the cognitive capabilities of the younger Batak generation in understanding cultural elements such as ulos as a cultural heritage are still low, even though ulos is an important symbol of Batak culture. This means that efforts to further improve knowledge and understanding are needed. In this context, libraries contribute to preserving books on ulos and traditional Batak wedding attire as a source of traditional knowledge for today's younger generation. One such collection is entitled "Symbols, Functions, and Meanings: Wedding Attire in Instilling Simalungun Cultural Values." This collection provides an understanding of the symbols and meaning of ulos in Batak wedding attire and serves as a source of knowledge that the younger generation can utilize to further their understanding of the significance of important symbols in Batak culture.

The Heroes dimension encompasses eight preserved collections. These collections are also crucial for introducing prominent figures in Batak culture so they can be read and used as role models by today's younger generation. Examples of these collections include "Tanah Karo dan Sosok- tokohnya" (The Land of Karo and Its Figures), "Turi-turi ni Datuk Tuongku Aji Malim Lemen dohot si tapi mombang suro dilangit" (The Heavenly Tribulation), and other titles that provide information and knowledge about the Heroes dimension.

The Rituals dimension encompasses 25 preserved collections, depicting traditional practices and socio-religious activities carried out collectively. According to Saputra et al. (2016), modernization presents a challenge because it significantly impacts Batak marriage customs. This finding underscores the dynamic nature of cultural rituals, making the availability of information sources on customary knowledge crucial to ensure the value of rituals and traditions is not lost over time. In this context, the library preserves collections on customary marriage customs, specifically seven collections that provide knowledge about Batak cultural customs, such as the collection entitled "Customs and Marriage Procedures of the Pakpak Community." With this collection, customary knowledge can be studied and the philosophical meaning of each stage of custom can be understood, the values in Batak cultural traditions are not lost.

The values dimension, as the deepest layer, encompasses 97 preserved collections that teach the Batak people's philosophies of life, norms, and perspectives, such as Dalihan Na Tolu and Tarombo. However, research indicates that the younger generation of Batak people in Pekanbaru lacks understanding of the Martarombo tradition, even though it is a crucial part of

their cultural system (Octaviani et al., 2025). Resdati (2022) further emphasized the importance of Dalihan Na Tolu in fostering mutual respect within the Batak people. However, this understanding among the younger generation is declining due to the influence of technology and social media. This situation indicates a cultural knowledge gap. In this regard, the USU library provides collections such as "The Function and Meaning of Dalihan Na Tolu in the Toba Batak People," which provide traditional knowledge, specifically kinship structures and their social significance. It can be concluded that the Batak cultural collections in the local wisdom corner service are dominated by the values layer. This indicates that preservation has touched on deeper cultural aspects. However, collections at more visible layers, such as symbols, heroes, and rituals, are still limited, making it difficult for users to obtain traditional knowledge related to these dimensions. The process of preserving indigenous knowledge involves several stages: recognition and identification, validation, recording and documentation, storage, transfer, and dissemination (Sharma, 2014). The following describes the process of preserving Batak cultural knowledge through the local wisdom corner service:

Recognition and identification are the initial processes used to determine which knowledge is important and needs to be preserved. This activity involves reading and understanding the cultural values contained within the collection. In the local wisdom corner service, identification is carried out through internet searches related to the collection to ensure its suitability for preservation.

"Identification begins by reviewing the contents of the book and checking Google so we know which Batak language it belongs to." (EE)

This stage includes identifying knowledge sources, assessing relevance, and considering the benefits of the knowledge for the sustainability of the organization or community. Through the identification process, institutions can set preservation priorities, allowing for more targeted and effective preservation efforts (Putra & Salim, 2021).

Validation is the process of verifying the truth and accuracy of a collection through confirmation with cultural practitioners, traditional leaders, or authoritative sources, ensuring that the preserved knowledge remains authentic (Putri & Desriyeni, 2023). However, at this stage, the local wisdom corner service does not validate the collection by directly contacting traditional leaders to confirm its accuracy. Validation is carried out by assessing the credibility of the publisher and author. Collections published by academic institutions, official bodies, or cultural researchers are assumed to have undergone a selection process and scientific review, making the information they contain credible. This information was explained by an informant.

"We don't directly question the collection's accuracy; we look at the publisher and author. For example, if the National Library is the publisher, we assume it is accurate." (EE)

Recording and Documentation is the process of transforming knowledge into a documented form, such as writing, recordings, or digital media. Documentation aims to preserve knowledge so that it is not lost and can be accessed again (Putri & Desriyeni, 2023). Recording and preserving cultural heritage are crucial for future generations to benefit from (Kapil, 2023). The library strives to document Batak cultural knowledge through lecturers' research appeals and support, such as providing access to a repository that stores various research, accessed through <https://repositori.usu.ac.id/> which can be used by lecturers as a secondary source and support for research on Batak culture.

The storage process is a crucial step in preserving indigenous knowledge, ensuring that documented knowledge is systematically stored for future access (Kaenuwihanulah et al., 2021). The USU Library has implemented a storage process based on its function as a collection

repository (Usholicchah et al., 2024). The Batak cultural collection is physically housed on the fourth floor of the USU Library's collection room, while the digital library is still undergoing digitization as a long-term preservation effort. Therefore, digital access is not yet fully available, but scientific works on Batak culture are stored digitally through the USU repository.

Transfer is the process of sharing knowledge from someone who is more knowledgeable to someone who does not yet have that knowledge (Putri & Desriyeni, 2023). Knowledge transfer can be achieved through various approaches, such as formal training, individual discussions, collaborative learning, and the use of information technology for effective knowledge sharing (Zalmi & Zalmi, 2021). However, this process has not been implemented due to the limited collection, which makes it impossible to conduct knowledge transfer through activities such as discussions or other formal activities. Knowledge dissemination is the transfer of knowledge within and between communication environments (Igiriza et al., 2024). The process of disseminating knowledge to a wider audience can be done through publications or information media so that knowledge is not only stored but also utilized (Putri & Desriyeni, 2023). In this case, the USU library carries out the process of disseminating knowledge through the local wisdom corner service. This service serves as a medium for disseminating Batak cultural knowledge that is open to the public and can be utilized by all library visitors. Dissemination is also through information technology, such as promotions using Instagram media to introduce services regarding Batak culture.



Figure 1. Digital distribution of service information

Overall, the USU Library has preserved Batak cultural knowledge through the identification, validation, documentation, storage, and dissemination of collections through the local wisdom corner service. However, the collection validation process, which has not yet involved traditional leaders or cultural institutions, demonstrates weak external collaboration, which should play a crucial role in ensuring the accuracy and legitimacy of indigenous knowledge. Furthermore, the lack of a promotional strategy and the absence of programs supporting knowledge transfer have resulted in this service being less well-known and less appealing to users. This indicates a mismatch between the service's purpose as a means of engaging users with local culture and the reality of its implementation, which is limited collection availability.

Efforts to Maintain Batak Cultural Library Materials

Library material maintenance is an effort to protect collections from damage so that they can be used for a long time (Ratnasari et al., 2019). Efforts to maintain library materials include preservation, conservation, and restoration. Preservation focuses on preventing damage

through environmental control, conservation involves minor physical repairs to maintain the condition of collections, and restoration involves repairing collections that have suffered severe damage.

The preservation of library materials in the local wisdom corner service involves various stages, including regulating temperature and humidity, preventing direct sunlight exposure to collections, and routinely cleaning the collection area. According to Rachman (2017), preservation of library materials is a preventative measure through environmental control, proper storage, library security, and digitization. The following are the preservation measures for the local wisdom corner collection.

Environmental control is a crucial aspect of library material preservation. Prameswari & Khoerunnisa (2023) emphasize that environmental management and routine maintenance are a key component of collection protection management. Temperature control utilizes a thermohygrometer, which automatically regulates the temperature, typically at 20-24°C, while room humidity is maintained at 45-55% RH to maintain stable and safe environmental conditions for library collections. However, this device can automatically adjust the temperature according to changes in the surrounding temperature. These temperature and humidity settings comply with National Library Standards. The following information was provided by an informant:

"The library uses a thermohygrometer to maintain temperature and humidity, which we regulate according to national library guidelines." (MH)

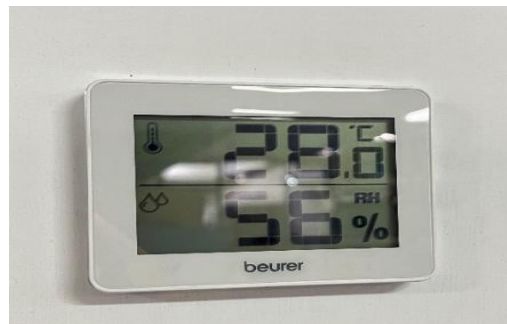


Figure 2. Thermohygrometer to control room temperature and humidity

According to the library materials conservation manual, the ideal temperature for library materials is 20-24°C with air humidity of 45-60% RH (Ayu et al., 2022). It can be concluded that the temperature and humidity used are ideal for maintaining the durability of library collections.

Libraries store books using metal shelves to prevent termites and other small animals from damaging the collections. Ayu et al. (2022) emphasize that library shelves or cabinets must be made of insect-resistant and rust-resistant materials. Collections should be stored on metal shelves to prevent termites. Wooden shelves are susceptible to termite infestation, which can damage the collections (Hidayat, 2023). Based on this explanation, using metal shelves is an appropriate step to protect collections. This was explained directly by an informant.

"We store books using metal shelves so they don't rot easily like wood, which can attract termites." (MH)

The library also strives to ensure collection security by installing CCTV cameras in every corner to monitor user activity and prohibiting users from bringing bags and food into the collection area. Furthermore, a sensor-based security system (security gate) detects items being

removed from the library without going through the loan procedure, which is indicated by an alarm sound when a user passes through the library exit. Nuansa & Rohmiyati (2019) also stated that physical security can be implemented by prohibiting users from bringing their belongings into the library and providing staff at the exit to check users upon exit. System security can be implemented by installing security devices on each collection.

The library has also begun digitizing its cultural collections as part of its cultural information preservation strategy. The digitization is carried out using a special scanner for local wisdom collections, with the aim of transferring the information content from print to digital format without losing the physical collection. The plan is for the scanned results to be submitted to the web publication management department to support online access.

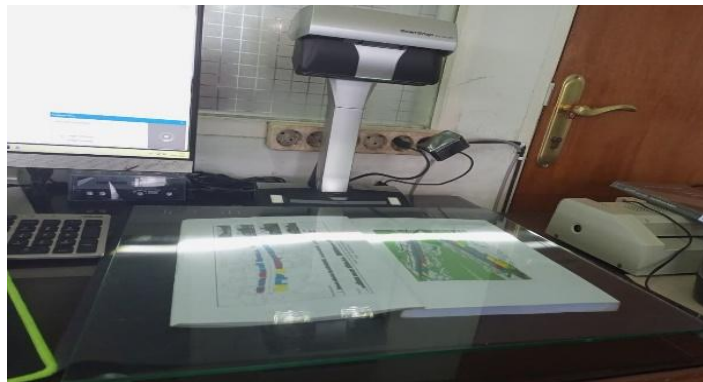


Figure 3. Local wisdom corner collection media transfer process

Observations indicate that the collection digitization is still in the scanning stage. Publication will be carried out after all collections have been scanned and the decision from the head of the library is awaited. The total number of Batak cultural collections scanned has reached 56. These include 21 collections from the Toba Batak, 10 from the Simalungun Batak, 11 from the Karo Batak, 9 from the Mandailing Batak, 4 from the Pak-Pak Batak, and 1 from the Angkola Batak. The digitization process is still gradual due to limited facilities and human resources. Scanning is carried out by only one scanner and is carried out by one person, thus requiring a relatively long time. This was stated by an informant.

"This stage will take a long time because we only have one scanner and only one person is working on it." (IR)

Digitizing collections is not only a media transfer process but also a strategic step to preserve the nation's collective memory. The process of digitizing printed materials is considered effective in preserving the historical value of collections, as digital versions can serve as backup copies if physical collections are damaged or lost (Herawati, 2025).

Conservation is also carried out to repair collections that have suffered minor damage. Conservation involves patching books using paper glue and reinforcing the paper by applying a layer to the back. Fatmawati (2018) explains that conservation is a technical measure to slow damage through minor repairs such as bleaching the paper, patching, reinforcing the paper by layering two sheets of Japanese tissue paper, and reinforcing the paper by applying a layer of reinforcement to the back. Based on this explanation, the USU library carries out conservation efforts through patching using paper glue and reinforcing the paper by applying a layer of reinforcement to one side of the back, typically using cardboard. However, several steps have

not yet been completed, such as bleaching the book and reinforcing the paper using two sheets of Japanese tissue paper.

During the restoration stage, if the collection pages are severely damaged and cannot be repaired, reproduction is carried out by reprinting the damaged or missing sections and then reattaching them to the book structure to maintain the continuity of the information content. Furthermore, if the binding structure has become loose or is no longer able to support the book block, rebinding is performed to restore the collection's physical strength and stability. This aligns with the findings of Asaniyah (2019), who explained that library material restoration activities can include replacing torn pages if they cannot be repaired, tightening damaged book bindings, and repairing book spines or hinges to restore structural strength and maintain the collection's continued function.

Interviews also revealed that the local wisdom corner service has received recognition from international accreditation assessors in the field of cultural studies and the Faculty of Social and Political Sciences (FISIP). This recognition indicates that the library serves not only as an academic supporter but also as an institution concerned with the preservation and transmission of local culture. The following information was provided by an informant:

"Not many university libraries have local wisdom services, which is why assessors are interested in this service." (MS)

Academic libraries that provide local wisdom-based services have great potential to strengthen cultural identity and increase cultural awareness among users (Prasad M S, 2021). Therefore, various maintenance and preservation strategies for these cultural collections are essential. Therefore, the library also continues to strive to optimize this service by collaborating with cultural institutions as an initial step in developing the collection, but so far this has not been realized.

Obstacles Facing Batak Cultural Preservation Through Local Wisdom Corner Services

Although local wisdom corner services have strategic potential in supporting the preservation and heritage of Batak culture, research shows that there are obstacles that hinder the optimal role of these services.

The first obstacle relates to the lack of collaboration with cultural institutions such as museums, literacy centers, or cultural institutions. Collaboration between institutions is a crucial factor in cultural preservation because it enables the exchange of resources, knowledge, and technology, enabling more effective and comprehensive efforts to protect and sustain cultural heritage (Hirszenberger et al., 2018). Interviews revealed that libraries have faced resistance to collaboration with other libraries with Batak collections. Initially, this collaboration was intended to preserve information on rare Batak cultural collections and prevent them from becoming extinct. This resistance stemmed not from differing preservation goals, but rather from concerns from collection owners about the risk of loss, despite the USU Library's commitment to maintaining the security of the collections, returning them after the digitization process was complete, and delivering the collections directly. The following information was provided by informants.

"We promised to immediately return the collection directly. But they remained skeptical about the loss or damage and refused to cooperate." (MH)

This aligns with Kumbhar's (2018) opinion, which states that the success of collaboration between libraries is largely determined by trust, mutual understanding of roles, and assurance of safe collection management. The absence of this collaboration results in

collections not growing or developing due to the lack of information or collection exchange with other institutions, thus suboptimal preservation efforts. From an academic perspective, weak collaboration also reduces opportunities for developing research based on local culture and limits the library's role as a center for the production and dissemination of cultural knowledge.

Another obstacle is the limited availability of Batak cultural collections. Informants stated that collections discussing Batak culture are very difficult to obtain because there are not many researchers documenting knowledge about Batak culture. Therefore, the process of adding new collections is difficult because they are highly dependent on the availability of external sources. The following information from an informant:

"Batak collections are very difficult to obtain or are rare because there is rarely anyone writing about Batak culture. That's why expanding our collection is difficult." (MS)

The lack of written documentation is a major challenge in preserving cultural heritage, as much cultural knowledge remains oral and has not been systematically documented (Jagielska-burduk & Pszczy, 2021). Pertiwi & Prasetyawan (2018) also stated that the development of local content collections in libraries often faces the challenge of limited production of written works on local culture, forcing libraries to rely heavily on the initiatives of local writers and academics. As a result, the limited collection not only impacts the completeness of information but also limits the scope of use of the local wisdom corner service by users. This is also the reason why the USU Library encourages lecturers to conduct research on Batak culture.

This situation also impacts another obstacle, namely the suboptimal promotion and cultural outreach activities in the library. Research results show that to date, no special activities such as exhibitions, discussions, or cultural outreach have been held specifically to introduce the local wisdom corner collection to users. The following information is from informants.

"The collection is small, so I feel like there's nothing to really hype about." (MS)

So, promotions are conducted solely through the library's Instagram social media platform and integrated into general library activities, without any dedicated cultural programs. This is because the library feels its collection is still very limited and not strong enough to be showcased in large-scale events. Manik & Siregar (2024) state that limited collections and access to information are the main inhibiting factors in implementing cultural promotion in libraries. Kamboya (2018) also emphasizes that cultural promotion and outreach activities in libraries require adequate collection support so that local wisdom services can function as a means of education and cultural heritage. This has implications for the low utilization and visibility of the local wisdom corner collection, thus underperforming the library's function as a means of education and cultural dissemination.

These obstacles are contributing to the less than optimal efforts to preserve Batak culture by the USU Library. This situation also contributes to the library's lack of formulating specific standard operating procedures (SOPs) for these services. The absence of SOPs results in unstandardized collection procurement, selection, and management processes, impacting the quality and consistency of services. Rachman (2017) also emphasized that the success of cultural preservation in libraries is determined not only by the existence of collections, but also by the support of institutional policies capable of regulating the direction and sustainability of the preservation program.

CONCLUSION

This study demonstrates that the local wisdom corner service at the University of North Sumatra Library is a model for university-based cultural preservation that focuses not only on providing collections but also on the structured management and dissemination of indigenous knowledge. Theoretically, cultural preservation needs to be understood as a multidimensional concept encompassing symbols, heroes, rituals, and values. Practically, the research findings demonstrate that cultural preservation is not sufficient through the mere provision of collections, but requires institutional policy support, cultural value-based collection curation, cross-institutional collaboration, and sustainable preservation strategies to improve access, utilization, and relevance of services for users. Thus, the main contribution of this study lies in strengthening the concept of university libraries as active and collaborative agents of cultural preservation. For future development, strategic steps are needed in the form of developing specific SOPs, strengthening partnership networks with cultural institutions, increasing collection production and acquisition, and innovating cultural literacy programs so that the local wisdom corner service can function optimally and sustainably in preserving local cultural heritage in the academic environment.

SUGGESTION

Based on the research findings, the USU Library is advised to strengthen efforts to preserve Batak culture through the local wisdom corner service by developing policies and standard operating procedures (SOPs) specifically for cultural preservation as a reference for service management. This is crucial to ensure the sustainability of the preservation program. Furthermore, this service needs to build partnerships with other institutions that have Batak cultural collections to enable the exchange of information and collections. Cultural promotion and outreach efforts also need to be designed in stages so that this service can be more widely recognized and utilized. Thus, it is hoped that the role of the local wisdom corner as a means of preserving and inheriting Batak culture in the university environment can be more optimal and sustainable.

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