

## Local Community Participation in the Development of Historical Tourist Attractions Batu Kursi of the Huta Siallagan Trial (Case Study: Siallagan Pinda Raya Village, Simanindo District, Samosir Regency)

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**ABSTRACT:** This research was motivated by the emergence of historical tourism of the Siallagan court seat stone located in Pindaraya Siallagan Village. This study aims to see how the participation of local communities in the development of Siallagan tourism in Siallagan Pindaraya Village. The methods used are observation and interviews with tourists and the surrounding community and using literature studies. From the results of the study, it was concluded that the participation of local people in this tourist attraction is very high. This is evidenced by the large number of community participation in developing tourist attractions by selling various souvenirs and providing supporting facilities for tourism activities such as: restaurants, accommodation (hotels / inns), and souvenir shops. And other participation, the community always applies seven charms Tourism in welcoming every tourist who comes to historical attractions in Pindaraya Siallagan Village.

**Keywords** – *Community Participation, Tourism Development*

### I. INTRODUCTION

Community participation is community participation in the process of identifying cases and expertise available in the community, selecting and making decisions about alternative solutions to overcome problems. [1]

Participation is a manifestation of the desire to develop democracy through a process of decentralization in which efforts are made, among others, the need for planning from below by involving the community in the process of planning and community development [2]. In this community participation, development is expected. According to KBBI, development means a process of making something advanced, both perfect and useful. In the development of historical tourism objects, community participation is needed to support the interest of both local and foreign tourists.

One of the *huta* (villages) in Samosir Regency is Siallagan Pindaraya Village located in Simanindo District. The name Siallagan is the name of the king. Siallagan Village is now a traditional Batak village built in the area of the former kingdom. In the village of Siallagan there are several tourist attractions such as rows of Bolon houses, Sigale-gale and stone chairs of the court [3]

Of the several tourism objects in Siallagan Village is Batu Parsidangan. It is called the Stone Seat of Trial because of its function to try criminals (cases of murder, theft, rape, etc.) or also for political enemies of the king. A saga says this Stone Seat of Trial as the starting point of law enforcement civilization. In the Stone area the trial has special stone chairs for the king, the king's family, shamans, executioners, victims' advisors, defendants' advisors and defendants.

In general, historical attractions such as conference stones in Simanindo District are less attractive to the public. Generally, people are still reluctant to choose historical tourism because it takes a broad sense to understand the story behind the observed historical objects. Therefore, the people of Siallagan Village are needed in the development of historical tourism Batu Kursi Trial, can be as a local tour guide to tourists who come, or as a promotional agent to the wider community through internet media. According to Raharjana, the community plays an important role in supporting tourism development, especially in controlling the direction of tourism development so as to minimize the negative impact of tourism activities. Based on this, this study was conducted to see how the participation of local communities in the development of historical tourism objects of Batu Kursi Trial as community-based historical tourism development.

## II. LITERATURE REVIEW

### 2.1 Community Participation

The importance of community participation in implementing development programs or projects, requires community participation or participation, so that the development project or program is right on target that achieves the target as previously planned. The participation of local communities is needed in tourism development because local communities as owners of tourism resources offered to tourists [4]. Local communities play an important role in the development of tourism villages because the resources and uniqueness of traditions and culture inherent in these communities are the main driving elements of tourism activities. On the other hand, local communities that grow and coexist with a tourist attraction become part of an intertwined ecological system. The success of tourism village development depends on the level of acceptance and support of local communities. According to Erikson 1994, the form of participation given to the community in the stages of development has several forms that are divided into 3 stages, namely:

- a) Participate in the creative *planning stage*. Participation in the objectives stage is the preparation of committees and budgets for a person to participate in an activity/project during the strategic planning and preparation stages. The community can participate in conferences by providing suggestions, suggestions, and critiques.
- b) Participate in the implementation phase. Participation at this stage refers to the participation of a person in the implementation stage of the project. The community here can provide energy, money or materials / commodities, as well as ideas as a form of participation in work
- c) Participate in utilization. Participation at this stage means that one participates in the utilization phase of the project after the project is completed. At this stage, the community participates in operations in the form of labor and money, as well as maintaining completed projects.

The stages of community participation suggest that community participation can be divided into four levels, namely participation in decision making, participation in implementation, participation in utilization, and participation in evaluation. [5]

- a) Participation in the decision-making process. Every organizational process, especially the process of coexisting with society, must go through the stage of determining policy. Community participation at this stage is fundamental, especially the actions taken with regard to their fate and concern the common interest. Forms of participation in decision making, such as attending meetings, discussing and proposing ideas
- b) Participation in implementation. The implementation of the community participation plan is a continuation of the previously agreed plan. In this regard, Uphoff emphasized that in this development it is possible to participate through community participation, and contribute to the implementation of development in the form of energy, money, commodities, materials and information useful for development and implementation.
- c) Participation in receiving benefits. This kind of participation is inseparable from the quality and quantity of the results of the implementation of the plan that can be achieved. From a qualitative point of view, a sign of project success is an increase in output. From a quantitative point of view, what is the percentage of successful implementation of the project and whether it meets the objectives set. Material interests, social interests and personal interests
- d) Participation in evaluation. Participation in this evaluation is concerned with issues involving the implementation of the program as a whole. The purpose of this participation is to find out whether the implementation of the plan is in accordance with the predetermined or there are deviations. [6] 127).

The form of community participation is as follows [9] : According to Keith Davis (Intan and Mussadun, 2013: 34), that

- a) Thought is participation through individual or group ideas or ideas that aim to achieve a desired goal.
- b) Power is the participation of the use of energy owned by groups and individuals to achieve what is desired.
- c) Mind and Energy are participation that is done together in a group to achieve the same goal.
- d) Skills and proficiency are types of engagement, where expertise is the most desirable factor in determining aspirations.
- e) Goods are a type of participation in which participation is done through goods to help achieve a desired result.
- f) Money is a type of participation by using money as a tool to achieve what is desired. Often the level of participation is carried out by those of the upper class.

According to Arnstein, the level of participation above is divided into 3 major groups, namely Non-participan which includes manipulation and therapy, community participation in the form of staying to receive several provisions or degrees of tokenism including informing, consultation, and placation, while community participation that has power, namely degrees of citizen power includes partnership, delegated power and citizen power

## 2.2 Tourism Development

The definition of development in the General Dictionary Indonesian, provides a definition of development is the thing, way or result of developing work [7]. While developing means opening, advancing, making progress and improving. Tourism is a mega business. Millions of people spend trillions of dollars, leaving home and work to satisfy or delight themselves and to spend leisure. Tourism as one of the development sectors cannot be separated from the sustainable development that has been launched by the government in accordance with national development goals. Multisectoral tourism is a very complex phenomenon and difficult to define by default to be universally accepted. Thus giving rise to various perceptions of understanding of tourism, either as an industry, as an activity, or as a system [8]

## III. METHOD

This research was conducted in Siallagan Pindaraya Village, Simanindo District, Samosir Regency. The scope of this research is the participation of local communities in the development of the Siallagan trial stone historical tourism object and the benefits of developing the Siallagan trial seat stone historical tourism object for the local community. This study uses qualitative descriptive analysis techniques where researchers analyze, describe, and summarize various conditions, and situations from various data collected obtained from interviews or observations about the problems studied that occur in the field [9]

Data sources used in this study include: primary data obtained directly from respondents, namely village heads and communities. Then secondary data is data obtained from the library. The data collection techniques used in this study include four techniques, namely: (1) observation is a technique carried out by researchers to prove or find out what is really happening in the field so that researchers get strong and true information and facts, because researchers see directly what is happening in the field; (2) Interviews, researchers get information by asking directly in depth to respondents who can provide information about the problems studied. The interview used by the researcher is semi-structured, which is to find problems more openly and the researcher listens and records what is stated by the informant. The informant determination technique uses the purpose sampling technique, where the researcher determines a number of informants to be interviewed who can provide information about the problem under study; (3) Literature is a technique used by researchers to obtain information from various references such as: books, articles, and research reports used in this study; (4) Documentation, at this stage researchers look for evidence that can be stored such as videos and photos that are used as data sources to complete the data in the study [10]. To analyze the data in this study, qualitative descriptive data analysis was carried out which included three stages, namely data reduction, data presentation, and conclusion drawing / verification [11]. After all the data in the field is collected, then the results of observations, interviews, literature studies, documentation are poured in the form of notes. The part that is the scope of discussion is included in the material, but for discussions that are out of scope, it does not need to be included in the discussion.

## IV. RESULTS AND DISCUSSION

### Profile of historical attractions stone seat of trial Siallagan

Batu Kursi Sidang Siallagan is located in Siallagan Pindaraya Village, Simanindo District, Samosir Regency, North Sumatra Province. Batu Kursi Sidang Siallagan is one of the historical attractions in Samosir. The Stone Seat of the Trial is surrounded by stones arranged with a height of 1.5 m. Before being used as a historical tourist attraction, the trial stone was used to try perpetrators of crimes or violators of customary law [12].

The trial stone is estimated to be 200 years old and is a relic of the remains of the Batak kingdom with statues, execution grounds, and traditional Batak houses. The Siallagan trial stone is not only the place of trial but, what will be carried out in the Siallagan huta must be closed first in the trial stone for example closing traditional parties, closing the burial of corpses, closing wedding parties and others [12].

Batu Kursi Sidang Siallagan is one of the historical heritage evidence that proves the existence of Batak law in Siallagan Village (Huta). Stone chairs in Siallagan village are placed in two locations according to different rules and functions. The first group of stone chairs is placed in the middle of Huta Siallagan which is used as a meeting place and meeting of kings and traditional leaders to discuss various events of people's lives and a place of trial or a place to try a crime case. The second group of stone chairs is located in the eastern part of the first stone chair here there are also chairs for the king, the king's advisors and traditional shops, including people who want to witness the execution of the death penalty [13].

Huta Siallagan has been around for a long time, but the process of sustainable development as a tourist attraction has not been fully carried out. In 2019 this tourist attraction was revitalized to a new building. The arrangement includes the construction of a new Bolon House, the construction of a souvenir center, the repair of trial stones, the repair of sopo earrings, and the addition of other supporting infrastructure facilities [14].

Huta Siallagan or in Indonesian which means Siallagan Village. Siallagan Village is bordered by an entrance equipped with guardian statues and several traditional houses in the form of stilts. In addition, there is also a megalithic culture, namely a stone chair where meetings or deliberations are located in the front yard of

the house, and a place of execution of capital punishment with its stone chair. The chairs and stone tables on which the convened were at the front of the King's house[15].

Batu Kursi Sidang Siallagan is one of the megalithic traditions found in the Toba Batak community in Huta Siallagan. In general, in addition to practical functions, it also describes the philosophy of the community in daily life in a village. The variety of buildings functions as a place of activity related to traditional interests and community life, and is a symbol of democracy in the life of the Toba Batak community [16].

### **Local Community Participation in the Development of the Siallagan Trial Stone Object**

According to Sumarto, community participation is a process in which the community as individuals or social groups and organizations take part in the process of planning, implementing, and monitoring policies that directly affect people's lives [17].

Participation is participation, participation or involvement related to his external state (Sastropetro, 1995: 205). Participation is defined as involvement in the decision-making process of implementing programs, obtaining utilization, and evaluating programs. Astuti (2013) Participation is a special form of interaction and communication related to sharing: authority, responsibility, and benefits. Mardikanto (2003: 25), While according to that in everyday terms, participation is the participation or involvement of someone (individual or community) in a certain activity. Theodorson in Mardikanto (2010).

The community in Siallagan Pindaraya Village also participated in the development of the historical tourist attraction of the Siallagan court seat stone. Every organizational process, especially the process of coexisting with society, must go through the stage of policy determination. Community participation at this stage is fundamental, especially the actions taken with regard to their fate and concern the common interest. Forms of participation in decision making, such as attending meetings, discussing and proposing ideas.

Community participation in decision making, one of which is in terms of cleanliness, the community is responsible for maintaining and caring for all facilities and infrastructure of this historical tourist attraction [18]. In terms of cleanliness, the community is required to work together every month to clean the area of the stone historical tourist attraction of the Siallagan court chair. Thus, tourism development planning must accommodate the wishes and goals of local communities to obtain maximum benefits from tourism development [19]. The forms of participation carried out by the community around the Siallagan court seat stone tourist attraction are participation in the form of energy, skill participation, and property participation [20].

In an interview conducted with Mr. B Simarmata, who is the Village Secretary said that the community has participated well in advancing tourism as evidenced by the community applying the charm of tourism in welcoming tourists visiting the historical attractions of Batu Siallagan court seat. In addition, the community is also given training to produce regional products in the form of ulos, local cultural accessories and carvings to be sold to tourists who visit as typical souvenirs from Siallagan Pindaraya Village. Mr. M Siallagan and M Turnip also said that community participation has been good, as evidenced by the involvement of the community to clean up the facilities and infrastructure available in Siallagan Pindaraya Village. Facilities and infrastructure in Siallagan Pindaraya Village are not only provided by the government but the community also participates in developing tourism in this village such as trash cans that have been provided in various places. The participation and participation of the community is to build supporting facilities for tourism activities around tourist attractions which include: restaurants, accommodation (hotels / inns), and souvenir shops. Usually, only some people who have land and property participate in building tourism support facilities in Siallagan Pindaraya Village, and some become tour guides and craftsmen.

Community participation in taking benefits, the existence of historical attractions of the Siallagan trial seat stone provides opportunities for the community to open businesses such as: kiosks, restaurants, and inns. This is in line with government regulation No. 18 of 1994 concerning tourism which always involves the surrounding community in tourism activities both in the form of souvenirs typical of the local community and promoting their culture 17 (Siallagan, 2011). The government and the community cooperate with each other to develop the historical attractions of the Siallagan trial seat stone in a better direction. People here are given training to produce souvenirs such as: souvenirs, bags, and clothes from ulos. With the contribution of community labor, it certainly provides benefits to produce crafts offered to tourists, both carving and ulos crafts. Community participation in activities, to attract tourists to visit tourist attractions, of course, must be supported by various activities. The activities are in the form of Batak tor-tor dance to welcome and invite tourists to experience Batak dance directly. This activity aims to introduce one of the Batak cultural dances. The community also participates well in the development of this historical tourist attraction as evidenced by the efforts made by tourism owners with villagers living in Siallagan Pindaraya village related to promotional activities, the formation of craft groups as a creative economy, welcoming tourists with traditional Batak dances, *tour guide* training and English, accommodation service providers and restaurants

From these observations, cooperation between government and the community has been going well. It is proven that many programs have been developed by the government for the community, including the Tourism Awareness Group (Pokdarwis) to support a conducive climate for tourism growth in Siallagan

Pindaraya Village. Another program is related to the training provided to the community to produce souvenirs that tourists will bring from this tourist spot in the form of ulos crafts and wood carving.

### Benefits of Developed Historical Attractions of Batu Siallagan Conference for the Community

The benefits obtained by the community with the development of the Siallagan trial seat stone tourist attraction include economic, social, and cultural fields. In the economic sector, by developing tourist attractions in Siallagan Pindaraya village provides enormous benefits for the community in Siallagan Pindaraya Village, one of which is the creation of jobs in the field of tourism. The development of the Siallagan trial seat stone tourist attraction will have implications for the local community economically. Many people build tourism support facilities around the historical attractions of Batu Kursi Sidang Siallagan. In an interview conducted with Ibu m Sinaga, who is the owner of a souvenir shop, she said that her souvenirs sell a lot if tourists visit a lot. In addition, some communities are opening restaurants and inns and *Homestay* provided by the government and local communities provided for tourist needs, indirectly the income of the community increases depending on the number of visitors who come to the historical attractions of the stone seat of the Siallagan trial.

In the social field, before being used as a historical tourist attraction, the social life of the community depends on the agricultural sector. The benefits obtained by the community in Siallagan Pindaraya Village in the social sector are encouraging people to learn foreign languages and new skills (Surwiyanta, 2003). As tourism stakeholders, the government and the community work together to create various training programs to develop this historical tourist attraction in a better direction. People are trained to be tour guides (*Tour Guide*) in order to interact with every visitor who comes both local and foreign.

In the field of culture, since the opening of the Siallagan court seat stone tourist attraction, along with that Batak culture was also introduced to every tourist. This historical tourist attraction, provides an overview of the life of the Batak people who still maintain megalithic culture, which can now be seen by tourists along with buildings that have existed 200 years ago that served as a place to prosecute criminals in the past. The life of the Batak people can be revived through the development of this tourist attraction. however, for now the community as one of the tourism actors to tell the life of the Batak people in Siallagan Pindaraya Village. This historical tourist attraction is also not only visited by local tourists, but many foreign tourists are interested in coming to know the Batak culture in the past in Siallagan Pindaraya Village

## V. CONCLUSION

Based on the results of the analysis, as for community participation in Siallagan Pindaraya Village, it can be concluded that the facilities and infrastructure available around the tourist attraction are good, especially with the participation of the community to build supporting facilities for tourism activities such as: restaurants, accommodation (hotels / inns), and souvenir shops. With the active involvement of the community with the government in developing this historical tourist attraction, almost every year the number of tourists who come increases in Siallagan Pindaraya Village. Even many foreign tourists are attracted to this historical tourist attraction because it is the only historical tourist attraction which is a relic of the megalithic culture of the Toba Batak people on the island of Samosir.

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