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## AREA STUDIES | RESEARCH ARTICLE

# The impact of the top-down approach of the Huta Siallagan tradition on post-revitalization

Ike Revita<sup>1\*</sup>, Nurlisa Ginting<sup>2</sup>, Eko Budi Santoso<sup>3</sup>, Rizky Amelya Furqan<sup>1</sup> and Farah Anindya Zalfikhe<sup>4</sup>

**Abstract:** Tourism currently affects several sectors, so the tourism sector's development supports New Opportunities and Sustainable Development (SDGs). Samosir, North Sumatra, is a destination targeted by the government, especially Huta Siallagan, which has been revitalized. Previously the revitalization process was carried out using a top-down approach. This raises questions about the integrity of existing traditions in the region. Thus, tracing related traditions before and after revitalization is an important part of knowing. Data collection was carried out using observation and interview methods. The data collected was analyzed by looking at aspects of folklore and grouping traditions. The description of the data will be described narratively. The research results show that the traditions and culture in the Huta Siallagan community are still being applied, which is also what visitors always say. This is evidenced by the performance of the Gale-gale dance, which also invites visitors to join in the dance. However, the starting point of the traditional procession is different, so that part of the story is lost.

**Subjects:** Cultural Theory; Heritage; Language & Linguistics; Literature

**Keywords:** Huta Siallagan; post-revitalization; top-down; tourism; tradition

## 1. Introduction

Revitalization may affect the integrity of the tradition of a tourist destination. It will be exacerbated when the revitalization process is not rooted from below but results from a policy. Some tourism destinations worldwide have lost their identity (Revita, 2020; Revita, Trioclarise, & Anggreiny, 2017; Revita, Trioclarise, & Gunawan, 2017) after revitalization. One is because only a few communities are involved in the revitalization process, and there are also processes of interest from several parties.

Indonesia has become one of many tourist destinations that cannot be ignored now. Almost all places in Indonesia carry out excavations of their tourist objects. Most recently, on Thursday, 24 March 2022, President Jokowi has just inaugurated the arrangement of the Kupang City tourist

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area, East Nusa Tenggara, which was carried out by the Ministry of Public Works and Public Housing (PUPR) (Yul, 2022). There are a lot of blogs and social media platforms that do expose different kinds of tourist attractions. One of the blogs many people read is called The Naked Traveler, and the people behind it have even managed to get their blog turned into a book and a movie. It demonstrates that tourism does not just contribute to the realm of economics and literacy, and film. The same thing can also be searched for on the social media platform Instagram; for instance, when looking for tourist attractions in Jogja, it could search for either @jogja or @jogja24jam.

Additionally, several other accounts from different provinces have been created to advertise the tourist attractions in their areas, such as West Sumatra's @explorepadang or @wisatapadang. Those are just two examples. Then there is also @explorebali and other similar businesses in Bali. Access will be simplified for tourists who wish to visit the region thanks to these forms of media, particularly for those who are doing so for the first time.

In addition to using internet media to brand a tourist spot to the public, the content that will be "sold" at the tourist spot also has an important role. The content used for branding will be adjusted to the type of tourist spot. According to Utama (Utama, 2014a, 2014b), there are several types of tourist attractions, including cultural tourism, maritime or maritime tourism, nature reserve tourism (conservation parks), convention tourism, agricultural tourism (agro-tourism), hunting tours, and pilgrimage tours. Currently, cultural tourism is one part that the government is promoting.

Cultural tourism introduces culture as an object visited by tourists so that visitors can know or learn about the culture in these tourist attractions directly. Thus, this tradition and culture are inseparable from these tourist attractions. It is this tradition and culture that can be used as content to assist in the process of branding a tourist spot. Cultural Tourism will also play a role in preserving cultural diversity, which has begun to be influenced by the times and technology. However, an article on Eticon also explains the side effects of cultural tourism, including cultural heritage that can be damaged because many people consume it. To avoid this, good management of these tourist attractions is needed, especially in terms of culture (Eticon CoId, 2021)

Culture-based tourism requires the concept of sustainable tourism. This will also support new opportunities and Sustainable Development (SDGs). This is also a joint goal of countries in the 2015 UN resolution as development ambitions until 2030. This culture-based pre-tourism includes language, society (traditions), handicrafts (handicrafts), food and habits, music and art, history of a place, religion, architectural forms and characteristics, dress code, educational system, and leisure activities (Eticon. Co.Id., 2021).

Tradition is one of the exciting parts to be used as content in branding a tourist spot. One tradition that is often used in folklore. According to (Danandjaja, 1991). Folklore is a collective culture spread and passed down from generation to generation among any collaborative, traditionally in different versions, both in oral form and in examples accompanied by gestures or reminder aids (Brunvand & Brunvand, 2006). Brunvand classified folklore into some categories. Firstly is a myth. Myths are traditional narratives that explain fundamental aspects of a culture's worldview, such as the world's origin, the gods, and heroes. They often involve supernatural beings and serve as a foundation for religious or cultural beliefs.

Secondly is Legends. Legends are traditional stories that are believed to be based on historical events or real individuals. They often include elements of the supernatural or the extraordinary and are passed down as true accounts, even if their factual accuracy is questionable. Thirdly is folktales. Folktales are fictional narratives passed down through generations. They can include fairy tales, fables, trickster tales, and other forms of storytelling. Folktales often convey moral lessons or cultural values.

Fourthly is ballads. Ballads are narrative songs about heroic deeds, love, tragedy, or historical events. They are typically passed down through oral tradition and have a distinct poetic structure and musical style. Fifthly is a proverb and saying. Proverbs are short, traditional sayings that convey a piece of wisdom or practical advice. They are often concise and memorable, serving as a reflection of a culture's values and beliefs. Sixthly is the riddle. Riddles are short puzzles or enigmas that challenge the listener to solve them through clever wordplay or logic. They are often passed down as a form of entertainment and intellectual stimulation.

These six classifications were then grouped into three, namely a) verbal, b) partly verbal, and c) non-verbal. In the classification of oral folklore, there is a section on folk prose (Bakhtin, 2010; Barthes, 2010; Booth et al., 2003). In the category of partly oral folklore, there is the people's belief (Eliade, 2020; Geertz, 2005). Furthermore, folk dances are classified as non-oral folklore (Karin, 2016; Kealiinohomoku, 2001).

It has been decided that Lake Toba will be one of Indonesia's most important tourist destinations. The administrative area of Lake Toba, which encompasses an area of 1,130 km<sup>2</sup> and serves as the location of the National Tourism Strategic Area (KSPN), is divided among seven regencies. These regencies are responsible for managing Lake Toba at the regional level according to the principle of autonomy. However, the reduction in the sustainable values of tourism on Lake Toba that has resulted from the selection of Lake Toba as the location for the KSPN and the establishment of a particular authority body responsible for carrying out a centralized tourism development mission can be attributed to these two factors. For instance, this approach from the top down has the potential to reduce the involvement of Local stakeholders in the decision-making process regarding tourism industry expansion. A system centered on innovation and leadership should increase community participation in tourist destinations, where destination management needs to include residents (Bichler, 2021). As part of the KSPN, government programs to repair, renew, and promote Lake Toba has been ongoing for at least the last five years. These repairs and updates can increase the confidence of the local community to maintain and manage the destination properly (Ginting et al., 2019).

The revitalization of Huta Siallagan, located in the Samosir Regency, is one method of carrying out this development. The revival has already begun in 2020 and will continue in 2022 until it is finished. The revitalization process is carried out using a top-down approach, which means that the decisions regarding the ideas to be implemented and the work itself are made at the center. As a result, the contribution of local stakeholders is not at its highest possible level. Because of this, the post-revitalization society's pre-existing traditions look questionable in light of their current context.

In Huta Siallagan, there are actually two stone tools. The first stone is a stone that is located near the pier and is not revitalized. Then the second stone is in the Huta Siallagan area, which was revitalized. There has been an imbalance in this process, so the storytelling process naturally experiences differences. Therefore, it is necessary to study more deeply the integrity of the tradition that developed in Huta Siallagan before and after the revitalization so as not to produce a different starting point in telling the tradition.

Moreover, no previous research is related to the Impact of the Top-Down Approach of the Huta Siallagan Tradition on Post-Revitalization. None of the studies associated with Huta Siallagan after and before the revitalization. Therefore, it is necessary to investigate and categorize the customs that have always been practiced in the Huta Siallagan tourist area to compare the times before and after the revitalization project.

## 2. Method

The interviews were conducted in the field and found several sources who play a role in developing Huta Siallagan tourism before and after revitalization. Based on a top-down approach, the

interviewees of this research are government, the older people in the society, and the people who maintain Huta Siallagan inside and outside of the Huta Siallagan. It is the methods used to see how the integrity of tradition plays a role in the post-revitalization process of Huta Siallagan tourism after a top-down approach has been carried out. After that, the integrity of tradition plays a role in the post-revitalization process of Huta Siallagan tourism will be founded. The methodology for analyzing the data consists of categorizing the pre- and post-revitalization versions of the traditions already in place within the Huta Siallagan community according to the concept of folklore, like how the process of punishment takes place in Huta Siallagan. A qualitative approach was taken to translate the description data from interviewees' answers, which will involve describing it in narrative form.

### 3. Result and discussion

The revitalization of the Huta Siallagan area is contained in the Presidential Regulation of the Republic of Indonesia Number 81 of 2014 concerning Spatial Plans for the Lake Toba Area and its surroundings. Spatial planning for the Lake Toba area related

to nature reserves, nature conservation, and cultural heritage does not only focus on Huta Siallagan, but there are several other locations, namely the Aek Natonang Arboretum Nature Park, Samosir Botanical Garden, King Sidabutar Old Tomb, and Bolon Forest (Direktorat Jendral Pengendalian Pemanfaatan Ruang dan Penguasaan Tanah, 2019). As a result, the location of the repairs has been figured out based on the different kinds of repairs factored into the State Revenue and Expenditure Budget of the Republic of Indonesia. In this process of revitalization, the roles of the local government and the Tourism Office are strictly limited to those of facilitators.

Before beginning the process of revitalization, the local government, the Tourism Office, and the Ministry of Public Works and Public Housing held discussions with several traditional elders and the people managing Huta Siallagan because these individuals understood the customs and beliefs of the people who lived in and around Huta Siallagan from the past to the present. The aspirations of the Huta Siallagan people are still being considered by the Regency Governments and the Tourism Office, even though the region around Lake Toba has been designated as a National Tourism Strategic Area. After the revitalization process was complete, this was done to ensure that the people of Huta Siallagan would not forget the traditions they have held for generations.

This research focuses on the condition of Huta Siallagan after the revitalization. The Siallagan family owns the Huta Siallagan compound on Samosir Island in Lake Toba in the North Sumatran province of Sumatra. On the other hand, the Siallagan people live in the lower part close to the wharf and in the upper part close to where the king lives. Huta Siallagan, located at the peak, is surrounded by traditional Batak homes known as Rumah Bolon. This is because this region is considered the area where the king resides. Then, during the discussion, several alterations took place, one of which was connected to the

**Figure 1. Bolon house on the front.**



**Figure 2. Bolon houses and outbuildings with the visitors from another country.**



fact that three of the houses in the area within Huta Siallagan were no longer constructed in the form of Bolon houses. To ensure that all of the buildings in this area adhere to the same architectural style, three homes not designed initially in Bolon houses were completely remodeled into Bolon homes. According to the blueprints, the three Bolon Houses are far more significant than they should be. The image is of three renovated Bolon homes at the front of the neighborhood (See Figure 1).

The following change from the discussion results was seen in the shape of the Bolon House. Rumah Bolon was originally just an open room without a partition, so the extended family lived in one house and was separated by a partition when sleeping. This Batak house is also made of wood (Sihotang et al., 2019). However, there is an additional building at the back of Rumah Bolon, consisting of bedrooms, dining, and bathrooms. This other building also consists of two levels, as shown in the following picture Figure 2:

Not only repairing *Rumah Bolon*, but also repairing the souvenir sales market. This supports the surrounding community's economy, initially only selling in makeshift places. As shown in the following picture Figure 3:

The process of revitalization is not only related to buildings or physical infrastructure but also new creative endeavors surrounding the environment, as well as the promotion and management of additional tourist areas. In the region of Huta Siallagan, there is also a promotion officer who serves as a point of contact with several different parties, the most important of which is the Siallagan family. This was done because the Siallagan family undoubtedly understood the customs

**Figure 3. Souvenir Sales place on the outside with some people taking a picture.**



**Figure 4. The Gale-Gale dance with the visitors and guide from Huta Siallagan.**



practiced in their forest better than people who lived outside. In addition, the Tourism Office is responsible for promoting tourist attractions and conducting outreach to tourism organizations. On the other hand, the Tourism Office has not yet established a particular annual program for Huta Siallagan to run. This situation has persisted up until this point.

The members of the Siallagan family, specifically those descended from *Opung Bintang*, are in charge of the overall management of Huta Siallagan. Beginning with the tidiness of the facility, the tour guides, the ticket guards, and the *Si Gale-Gale* Dance performance presented in Huta Siallagan. The manager is responsible for providing *Ulos* cloth. When the monarch loses a child, a statue is moved to perform the *Si Gale-Gale* dance. The dance is meant to comfort the king. Visitors will also perform this dance while music plays in the background. At the end of the session, there will be a process of giving money sincerely into the rice, and then the visitors will take the rice with their fingertips and throw it into the air as a sign of their sincerity. This is a performance of the *Si Gale-gale* dance (See Figure 4).

This is done to bring attention to the observed customs and pique the guests' curiosity by including them in the dance performance. According to the information gathered about the visitors, it is possible to deduce that the number of visitors during a single month is approximately three thousand. Despite this, there was a slight drop in incidence during this endemic period. After that, in connection with Huta Siallagan's establishment, the decision letter has also been issued and has comprised a notary. In addition to that, several coordinators work together to manage Huta Siallagan. These coordinators include the event coordinator, security, and others. The governance structure was the same both before and after the revitalization.

Cultural tourism in Huta Siallagan can be seen not only in the performance of the *Si Gale-gale* dance but also in the architecture of *Rumah Bolon*, for example, the carvings on the front of the *Rumah Balon*, including the *Ulupaulung* which is located at the end of the roof of *Rumah Bolon* which symbolizes hope for the position or dignity of children and his descendants. Then there is the lizard called *Gorga boras* starch or *bujonggir*, which means monitor lizard with two tails which means Batak people can live anywhere. The lizard also faces the adopt-adopt carving shaped like a breast which illustrates that wherever people go, Batak leaves, and he must never forget his hometown. Then the breasts also describe the number of families that inhabit the Bolon House (Pane & Sihotang, 2022)

Not only are there dances and carvings that highlight these customs, but there are also souvenirs that can be purchased from vendors in the Huta Siallagan district. These vendors sell souvenirs. There are lizard carvings, ornaments made from *Si Gale-Gale*, and *Rumah Bolon* carvings made in the form of key toys or displays included in this category. In addition to this, souvenir vendors frequently make use of *ulos* cloth for creating products. Before the revitalization, these

**Figure 5. Session stone with the researchers' team.**



items were already being sold, but what's different now is that they sell souvenirs more conveniently, making it more likely that tourists will feel at ease shopping in this area. This is because the souvenir center in Samosir is identical to the Tomok Market in terms of its layout and offerings. Nevertheless, the location will appeal more to tourists after addressing Huta Siallagan's damages (See Figure 5).

The trial stone is a big stone shaped like a chair and table that can be found in the middle of Huta Siallagan, in front of Rumah Bolon. Its name comes from the fact that it faces the house. People who commit crimes are taken to trial stone to be punished there. There are nine chairs carved into the trial stone. These chairs represent seats reserved for kings, shamans, and individuals who have committed crimes such as stealing, spying for enemies, and other offenses. People who commit even relatively small crimes will be subject to the punishment known as *pasung*, while

**Figure 6. Shackling Place.**



**Figure 7. Place of execution with a guide from Huta Siallagan and visitors.**



those who commit more serious crimes will be decapitated. The perpetrator's eyes were covered with an *ulos* cloth before they were led to the execution stone to undergo the procedure of being put to death. To eradicate the perpetrator's knowledge before executing them, a unique elixir will be administered on the day regarded as having the least power in their understanding (See Figure 6).

The individuals responsible for the crimes will each be thrashed with a *panaluan* stick, a magic stick made of wood, and features carved heads of humans, animals, and other creatures. After the offender's body had stopped bleeding and the *amulets* had been removed, the executioner would place the offender's head on a round table and bring the offender's body to a square table. Meanwhile, the king will eat his heart and liver for added strength. After that, the perpetrator's body will be thrown into Lake Toba for seven days and seven nights, and his head will be hung at the entrance to the forest (Tentang Huta Siallagan Yang Disebut Kampung Kanibal, 2022). The trial stone, the beheading, and the place of execution can be seen in the following picture Figure 7:

Trial stones were discovered in Huta Siallagan and outside of that region. These stones had the same characteristics as those found in Huta.

**Figure 8. Panghampuran Stone.**



**Figure 9. Si Gale-gale at Batu Panghampuran.**



*Panghampuran* Stone was chosen to be the name of the test stone. The Panghampuran Stone is the first trial stone located in an area where there was once contention between villages and a struggle for territory. Ultimately, they were unsuccessful, and the case was brought before a judge at Batu Panghampuran. Ompu Raja Nyampu, who was his younger brother from Ompu Bolon, was the one who established Batu Panghampuran. Batu Panghampuran is referred to as a “prosecutor.” Therefore, if the issue is unresolved at this stage, it will be sent to the “Judge,” who presides over the highest court. The winner of the judgment would typically be beheaded or given a buffalo as a reward (See Figure 8). When it comes to the administration of tourism, a tour guide can direct it based on historical sequence, specifically from the prosecutor (in the Batu Panghampuran area) to the judge (in the Huta Siallagan area), so that the historical narrative can be finished. Then there is also a Gale-gale in Batu Panghampuran, located outside the forest. It is believed that the gale-gale at Batu Panghampuran can move around independently without being touched and crying. Before the rejuvenation, most guests entered the attraction from the lower level so that the narrative could be explained. They have been directed to the interior of Huta Siallagan by the Tourism Office, which is part of the revitalization efforts. The following is some information about *Batu Panghampuran* (See Figure 9):

The tradition in the Huta Siallagan community, which is used as branding content promoted by the Huta Siallagan community, is not carried out too massively because the community’s understanding is indeed not too broad regarding the use of technology. However, the dissemination of information related to Huta Siallagan on social media is also carried out by institutions, such as BAPPEDA (BAPPEDA stands for *Badan Perencanaan Pembangunan Daerah* in Indonesian, which translates to “Regional Development Planning Agency” in English). BAPPEDA is a government institution at the regional level in Indonesia responsible for planning and coordinating development activities within a specific area or region and the Tourism Office. Besides that, there are also promotions carried out by particular communities in explaining or promoting Huta Siallagan, as can be accessed at the following link [https://www.instagram.com/reel/Cg\\_bul3MIl4/?utm\\_source=ig\\_web\\_copy\\_link](https://www.instagram.com/reel/Cg_bul3MIl4/?utm_source=ig_web_copy_link).

Instagram also promotes various tourist attractions in Samosir and can be accessed at the following link, <https://www.instagram.com/disbudparsamosir/>. Apart from that, it is also on the official account of the Samosir Regency Government, which can be accessed at the following link, <https://www.instagram.com/pemkabsamosir/>. Huta Siallagan’s promotion can also be accessed on various YouTube links as conveyed by BAPPEDA when visited by the research team, one of which is on the following link <https://www.youtube.com/channel/UCLdZcb3sVCWfv7pzM1u5DPA>. Thus, the promotions carried out by the Huta community have not been maximized, but the surrounding environment has carried out quite good upgrades using internet media.

Tourists will look for places or things they have never encountered before. Thus, uniqueness and differences from other tourist attractions will be very necessary so that these tourist attractions are still visited. Indonesia is a country that is rich with h traditions that exist in its society. Therefore, cultural tourism is currently one of the tourist destinations. UNWTO (United Nations World Tourism Organization), the agency of the United Nations responsible for promoting sustainable and responsible tourism on a global scale, recently confirmed that cultural tourism is the main element of international tourism consumption, accounting for more than 39% of destination tourists visiting (Richards, 2018)

Several tourists from other countries also attended the observation period at Huta Siallagan; hence, to investigate the customs practiced at Huta Siallagan, it is necessary to have access to human resources fluent in English. This has been observed in Huta Siallagan; hence, exploring the customs that SDM carries out with foreign tourists would not be too challenging and should not be too challenging. According to the findings of interviews that were carried out with visitors, he knew Huta Siallagan in the company of friends who had visited him. As a result, the research of traditions that the manager at Huta Siallagan imparts has been successful with tourists, as many have recommended the establishment to their friends. A good impact on the desire to return might be expected from cultural engagement if it is effectively communicated. This is also mentioned in Elfiondori et al.'s research which discusses Tradition, cultural contact, and English for tourism: the case of Mentawai, Indonesia (Elfiondori & Rina, 2021)

Some of the shifts mentioned above in the environment caused certain aspects of tradition to shift. Even while this is still being recounted, the story will develop differently the longer it is repeated. When there is only one free space made in a room in *Rumah Bolon*, of course, this gives the room some meaning. Each family will be in the open room and arranged by kinship rules. Additionally, the light coming into the house from the small windows on the right and left sides will contribute to the house's lack of illumination. The previously exposed area is then covered with a gable roof; in most cases, offerings to the ancestors are also hung there. In addition to its other functions, this space is utilized for storing equipment and firewood. It is estimated that four to five individuals live in the house, and all will sleep on the floor with some makeshift insulation. In addition, the inside of *Rumah Bolon* features a fully functional kitchen. However, currently, only one family lives in *Rumah Bolon*, with the addition of a modern building partition at the back of the house and stylish furniture (Hanan, 2012)

Changes in the shape of Bolon's house did not just happen, but there were done because of current needs, such as a bathroom and other household furniture. Then, when visitors come, they will still explain the traditions that existed before. However, in-person visitors cannot see the original shape of the Bolon House because there are no photos before the revitalization on display

**Figure 10. Foreign tourist visits with ticket clerk and leader of this research.**



there. In line with this, Herbert Marcuse (Hanan, 2012) explained that the ideology of consumerism generates false needs while working as a form of social control. Thus, it can be seen that the community's needs will also influence the existence and continuation of tradition. However, branding using traditional content in Huta Siallagan still attracts interest from tourism visits. Foreign tourist visits, as seen in the following figure (See Figure 10):

This is not only connected to the form or composition of *Rumah Bolon*, but there has also been a change at the beginning of the story about *Batu Panghampuran*, a property owned by the Siallagan clan. Specifically, the beginning of the story focuses on *Batu Panghampuran*. Due to the top-down strategy taken during the revitalization process, some areas could not be revitalized even though they should have been. As a result, the stone that was brought up during trial is the stone that was brought up during the trial, as well as the location of the execution and the shackles in Huta Siallagan. After the revitalization, this content branding is continuing in its current form. *Batu Panghampuran* is located close to the port; nevertheless, neither the management nor the persons staying at Huta Siallagan disclosed this information to guests.

Changes in content in a tradition are also influenced by the power or leaders that existed at that time. When the revitalization is done, this power will play its role and influence which tradition should be exposed first. In essence, a tradition is also used to legitimize an identity or power. For example, the folklore about a president comes of royal descent (MA Kurniawan Universitas Ahmad Dahlan, 2015) Boscom in (Danandjaja, 1991) also said that one of the functions of tradition in society is the validation of cultural institutions and institutions. Then (Hasanuddin, 2003) also explained that a tradition that continues to survive is adapted to the current context, which can develop community integrity in forming new traditions or folklore. As can be seen from the description provided above, there will still be a change in the rules or cultures that are practiced. Despite this, there was no revitalization because the shift was also influenced by developments in life and the power structure that existed during that time.

The fact that the trial stones, places of shackling, and executions took place in a royal environment makes them more visible to the public. *Batu Panghampuran*, on the other hand, is located outside the royal area, giving the impression that it is unrelated to the story being told. In addition, this area is not being revitalized because the regional government has already decided how the revitalization process should work. Therefore, there is no reason why the beginning of the story, which takes place in Huta Siallagan and involves *Batu Pangahampuran*, cannot be altered. Similarly, the branding that Huta Siallagan appointed was only related to *Batu Panghampuran* while being discussed and carried out within Huta Siallagan itself. This was the case throughout the entire process. However, there must, of course, be an effort on the part of the local government to bring attention to *Batu Panghampuran* to ensure that it does not get lost in the narrative regarding Huta Siallagan.

The change in tradition will not, in and of itself, affect the branding of a tourist destination. If you search the internet, you can still locate Huta Siallagan as a location showcasing a traditional Batak house. The front of the home features carvings of lizards and breasts. Then, there will also be the performance of the *Si Gale-gale* dance, which is also connected to the Panghampuran Stone. If one were to investigate further, one would also discover that some people call it the Cannibal Village. However, after the revitalization process has been carried out using a top-down approach, there will be aspects of the tradition that are incomplete or nonexistent. This is especially the case. Another reason is that people who are constantly moving and forced to change their living situations cannot keep some of their traditions alive. This is especially true when traditional elders have passed away, and their descendants do not fully understand their culture.

#### 4. Conclusion

Tourism that focuses on cultural experiences is one of the most popular types of tourism among travelers. The prominent cultures and customs impact this in a given location. Huta Siallagan is one of the cultural tourism sites that has undergone recent efforts to be revived. On Samosir

Island, in the province of North Sumatra, there are several places of interest, including Huta Siallagan. In 2020 and 2021, Huta Siallagan had an extensive revitalization project. A few areas in the Huta Siallagan region have undergone several transformations recently. One of these is the construction of a new structure behind the main house that Bolon owns. Then, upon entering Huta Siallagan for the first time, there were also three Bolon Houses built on the right front of the compound. This alteration was made due to requests from community members who believed it essential to increase the available space to accommodate additional amenities such as bathrooms or kitchens.

The branding that Huta Siallagan uses based on traditional material was not eradicated due to the alterations. In essence, if there are tourists in attendance, they will still be informed of the significance of the architecture of Rumah Bolon. The Panghampuran Stone is also mentioned at this point in the narrative. Although tourists are the primary visitors, there is a shift in where the story of Batu Panghampuran begins, which should start with Batu Panghampuran on the wharf. This is because the story begins with tourists visiting Batu Panghampuran. The Panghampuran Stone that is located outside of Huta Siallagan is referred to as a “defendant,” while the Panghampuran Stone that is located inside of Huta Siallagan is referred to as a “judge” because the actual execution took place inside of Huta Siallagan.

Alterations to the telling of this story are also considered to be expected in some theories. This is because traditions will shift by the developments in life at that time. Then, in addition to that, tradition plays a part in ratifying particular institutions or institutions in general. However, this does not preclude the utilization of traditions as part of the content for branding a tourist destination. However, the Saerha government expects to double-check a tourist destination to ensure that such an ingrained custom does not undergo any significant change. As a result, recreating a tradition can be reduced to a minimum.

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