

Cultural Value and Commodification of the Sibandang Island Cultural Site in Muara District

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ABSTRACT

Sibandang Island is the second largest island around Lake Toba after Samsoir Island. Sibandang Island has tourism potential in the form of natural beauty, cultural heritage and regional crafts which are well managed to strengthen the tourism sector. The results of this research aim to describe cultural sites, cultural values and the use or influence of cultural sites on Sibandang Island on tourism. The method used is descriptive analysis method. The theory used in this article is the cultural theory put forward by JJ Hoenigman, then the commodification theory. The research results obtained are that there are cultural sites on Sibandang Island, namely: (1) Jabu Partungkoan Ompung Sorta Uluan; (2) Chair Stone; and (3) Royal Fort and the cultural values contained in each existing site, as well as the use of cultural sites as cultural tourism objects which results in commodification in the form of tour packages, souvenirs and annual festivals.

Keywords: cultural sites, Sibandang Island, commodification, tourism culture

1. INTRODUCTION

Culture is a way of life that is developed and owned by a group of people which is passed down from their ancestors to future generations. According to Koentjaraningrat (2004: 9), humans in social life are made to belong to humans by learning." Culture was first introduced by ancestors and passed on to future generations. Cultural tourism is an activity carried out by individuals or groups using culture as an object to seek happiness or balance.

Culture and tourism are two things that are mutually beneficial. Tourism without the culture of the community will only be an ordinary traveling activity or just for fun, so that in its development tourism is less developed because it is too monotonous. As with tourism, culture cannot be known by the wider community without tourism activities. Culture in an area can become a tourism icon that adds to tourist attraction. Culture-based tourism is one of the potentials that every region has because basically every region has a unique cultural history so that it has different characteristics compared to other regions (Sugiyarto & Amaruli, 2018:46).

Tourism is an activity related to recreational travel. So in general tourism is a journey around from place to place which is a tourist attraction with careful planning (Wardaningsih, 2020:64). Tourism is a tourist trip carried out repeatedly, both planned and unplanned, which can produce a total experience for the perpetrator (Hidayah, 2019: 246). Apart from that, tourism is a type of travel that is planned and carried out from one place to another individually or in groups, with the aim of obtaining some form of satisfaction and pleasure (Delamartha et al., 2021:79).

Sibandang Island is in North Tapanuli Regency, District Muara Pulau Sibandang consists of three villages, namely: Sibandang Village, Papande Village, and Sampuran Village. Access to Sibandang Island can only be accessed by boat or ship. Sibandang Island has tourism potential in

the form of natural beauty, cultural heritage and regional crafts and is famous as a mango producing island. If the tourism sector is managed well, it will give birth to a new industry that can accelerate economic growth, absorb labor, increase income and living standards and stimulate other productive sectors.

A site is a location that is suspected to contain cultural heritage objects, material cultural heritage buildings as a result of human activities or evidence of events in the past (Budiman et al., 2022: 118). The cultural site aims to introduce the rich culture of Sibandang Island. The sites on Sibandang Island, namely Batu Kursi is located in Sibandang Village, Raja Sultan Baginda Oloan Royal Fort is in Sosor Sibandang Village, and Partungkoan Ompung Raja Sorta Uluan is located in Sibandang Village. This site must be based on community policy because they are the ones who know the existence and truth of the site's origins. That is why people are invited to repeat the history of their respective regions. Likewise, the pattern of preserving cultural sites must include an agreement to preserve, maintain and cooperate with each other so that it meets expectations.

This research uses the cultural theory put forward by Hoenigman said that culture is a collection of ideas, ideas, values, norms, regulations and so on which are abstract in nature and cannot be touched or touched, with the form of culture being divided into three: ideas, activities and artifacts. In addition, this research uses the commodification theory put forward by Mosco which states that commodification is the process of changing goods and services, including communication, which have utility value, into commodities that are valued because of what they will provide in the market (Simamora & Sinulingga, 2023: 149).

2. RESEARCH METHODS

The research method is a scientific method for collecting data for certain purposes and

applications (Sugiyono, 2017:3). The method used in this article is a descriptive analysis method to study the cultural values and commodification of cultural sites on Sibandang Island. The descriptive analysis method is a method for examining the status of a human group, an object, a condition, a thought, or a class of events in the present (Nazir, 2003:27).

Researchers used several data collection methods using the triangulation method, namely observation, interviews, documentation (Dahliah, 2022:23). Data analysis methods are used to process raw data into accurate and scientific information. This stage involves descriptive data processing and qualitative analysis. The results are interpreted to reach conclusions that can support objective truth related to the research topic.

3. RESULTS AND DISCUSSION

A. Cultural Sites on Sibandang Island

Sibandang Island has a lot of local wisdom that is worth protecting and preserving. The cultural sites on Sibandang Island are part of the list of sites planned to be developed and promoted as sustainable tourist destinations. There are several cultural sites on Sibandang Island, namely as follows:

1. Jabu Partungkoan Ompung Raja Sorta Uluan



Figure 1. Jabu Partungkoan front view

Jabu Partungkoan owned by Ompung Raja Sorta Uluan, the parents of Ompung Rasa Hunsu Rajagukguk, which was first built in Sibandang Village, Muara District, North Tapanuli Regency, which is one of the historical evidence of the existence of a traditional Batak house in Sibandang

Village with a building size of 6.60 meters, length 9, 5 meters and \pm 10 meters high.

Jabu Partungkoanis a type of traditional house, usually built of wood and consisting of several floors, built by the king and the community who worked together to build it. The first floor is used as a place to store agricultural tools and livestock, while the floor above is used as a residence and a place to receive guests. Usually it has several distinctive characteristics, such as an odd number of stairs, a high and steep roof, and ornaments that decorate the walls and roof of the house.

These ornaments are generally carved with beautiful and complicated flora and fauna motifs, and have deep meaning and philosophy for the Batak tribe. Traditional houses are generally not only a place to live, but also a place to worship, gather and learn about the traditions of the Batak tribe. Currently, Jabu Partungkoan still exists and is guarded and preserved by the community.

Jabu Partungkoan Ompung Raja Sorta Uluan is the oldest traditional house of the Batak community in Sibandang Village. Jabu Partungkoan was built in 1718, the construction process lasted 3 years. These traditional houses are all made of very large and strong wood, where the construction process at that time did not use nails, but were knotted and separated by rattan ropes so that they came together and finally took the form of a traditional house.

Jabu Partungkoan This is also used as a place for kings and people to pray before holding an event to ask for safety in carrying out each event so that it runs well.

Jabu Partungkoan It has 4 rooms in it, namely: Jabu Suhat, Jabu Tappiring, Jabu Soding, Jabu Bona.

1. Jabu Suhat, is the left corner room at the front close to the entrance. This room was occupied by the oldest child who was already married, because in ancient times there were no houses for rent, so the oldest child who didn't have a house occupied Jabu Suhat.

2. Jabu Tappiring, is a right corner room at the front close to the entrance. This room

can be prepared for guests, and this area is also often called Jabu Tampar Piring or Jabu Soding Jolo-Jolo.

3. Jabu Bona, is the right corner room at the back of the house entrance, this room is usually occupied by the host family.

4. Jabu Soding, is the room in the left corner behind the door of this part of the house where girls live.

There is something very mysterious or magical about painting this house. It is said that the red color of the house did not come from ordinary paint but from human blood, which at that time was taken from slaves who were no longer strong enough to work. Jabu Partungkoan, which is estimated to be \pm 300 years old, is still in good condition and cared for by the descendants of the Hunsa King Rajagukguk. On the outside of Jabu Partugkoan there is a black, white and red gorga relief which symbolizes the colors of the Batak tribe, to the right and left of Ruma Parsaktian there are 2 (two) lions which depict men and women in the Toba Batak culture. the lions were put in the form of a gorga.



Figure 2. Jabu Partungkoan side view

2. Batu Kursi



Figure 3. Batu Kursi

Batu Kursi is located in Sibandang Village, Muara District, North Tapanuli Regency with a location measuring 9.5 meters long and 5 meters wide and the stone measuring 1 meter long and 70 centimeters wide. Batu Kursi is white in good condition and is still cared for by the descendants of Ompung Raja Hunsa Rajagukguk.

The number of Stone Chairs was initially 5 (five), adjusted to the number of descendants of Ompung Raja Hunsa Rajagukguk. Batu Kursi, which is estimated to be \pm 300 years old, comes from a large stone that was carved directly. This Stone Chair was made by the king as a place for the kings to discuss something. There are 7 stone chairs which symbolize the 7 brothers of Ompung Hunsa's father, namely:

1. Ompung Raja Pardopur
2. Ompung Niujung Tahi
3. Ompung Guru Manissir
4. Ompung Inganan
5. Ompung Raja Iang
6. Ompung Sobolokna
7. Ompung Galoping

When holding deliberations at Batu Kursi, there is a ritual called pangurason which must be carried out first before starting a deliberation. This pangurason ritual aims to ensure that all evil intentions and thoughts do not exist so that deliberations can run well with a clean mind. To carry out the Pangurason ritual, there are several materials that must be prepared, namely:

1. Ulos 'special cloth' used by the king during the pangurason event.
2. Pangir 'lime' which functions as an ingredient used during the pangurason event.
3. Bane-bane 'fragrant plant' which is a type of plant with fragrant leaves, and functions as a water sprinkler for pangir during the pangurason event.
4. Demban 'betel' must be an odd number that is eaten by the king and the people, 5 (five) pieces of demban are placed in a bowl.
5. Boras 'rice' is a sign that symbolizes the power to bless spirits (parbue pir). This

boras will be sprinkled on the king's head, and placed in a bowl.

6. Pinggan na hot 'bowl' which functions as a place for water from pangir, boras, bane-bane, and demban.

After all the ingredients were prepared, the king continued with the pangurason event by sprinkling water from the pangir onto Batu Kursi. After that, the king will take a plate of na hot containing pangir, demban, bane-bane, boras and place it in the middle of Batu Kursi while at the same time asking for prayers to be given light and smoothness during deliberations and to keep away from things that are not desired.

This Stone Chair was made by the community together or working together in making the Stone Chair, which was ordered by the king and then carved directly from real stone into the shape of a chair so it is called Stone Chair.

From year to year there are no changes to Batu Kursi, only the color is changed to white, so that it is protected from moss and maintained. In front of Batu Kursi there is the tomb of Ompung Raja Hunsa Rajagukguk and his wife and children. The size of this tomb is estimated to be 20-50 meters long and 15-50 meters wide.



Figure 4. Tomb of Ompung Raja Hunsa

This tomb was built in 1850, during which time Ompung Raja Hunsa Rajagukguk ordered his workers to build a tomb so that when he died it would be his resting place. This tomb is made of stone carved into the shape of a tomb or stone grave.

This Batu Kursi was used by kings in ancient times as a place for discussion to decide on certain matters, such as traditional

events, as a place for consensus deliberation, for making decisions related to customs, discussions, socialization (panorangion) for village development decisions.

3. Benteng Kerajaan



Figure 5. Entrance to Benteng Kerajaan

The Benteng Kerajan is located in Sosor Silintong Village, Muara District, North Tapanuli Regency with a square-shaped area of 3 hectares.

This fort is made of very neatly arranged stones which were worked on by the king and the previous community using mutual cooperation. This fort has an entrance route on one side which is right in the middle, while the exit route is on the other side.

This Royal Fort was built by Ompung Pakkiom who would replace the first King, namely King Ompung Hunsa. Ompung Pakkiom is the 5th child of the Ompung Hunsa lineage. This fort was built with the help of the kings around Lake Toba who sent their troops to help build the Royal Fort.



Figure 6. Side view of the Royal Fort

This fort was the hiding place of King Sisingamangaraja from the pursuit of the Dutch government because its location was very closed and out of reach. King Sisingamangaraja XII always felt safe and comfortable when hiding in this Royal Fortress. Apart from being the center of government, this fort functions as a place of refuge from enemy attacks.

The fort is one of the historical places or sites in Sibandang Village, where at this location there is also a Traditional House and a King's House which were built in the 1800s. This house was also built by Ompung Raja Hunsa who then handed it over to his youngest son, Ompung Olopan Pakkiom Sutan Baginda Oloan, to his descendants today. One of the unique things about the Sosor House is the stone fort that surrounds the yard of the house. The stone fort was also a defensive fortress to withstand enemy attacks, including against attacks by the Dutch army at that time.



Figure 7. King's House in the Royal Fort

Apart from the stone fort, there are also bamboo plants that grow on the stone fence and mangoes that grow around the yard outside the house so that it becomes a natural fort that supports the defense of the existing stone fort.

Then in the area There is also a Losung Stone, which is estimated to weigh approximately 1.5 tons, which is placed in front of the traditional house. At the top there is a hole that is only 15 cm deep with a round hole in the middle. It was in this round hole that kings and people used to pound rice to separate the rice from the stalks, sometimes it was also used for other purposes.



Figure 8. Losung batu

The Royal Fort is one of the historical sites on Sibandang Island. This Royal Fort which was built by Ompung King Hunsa had 5 children, namely:

1. Ompung Dopa
2. Ompung Solindungan
3. Ompung Maknur
4. Ompung Harangan
5. Ompung Olopan Pakkiom Sutan Baginda Oloan

Because Ompung Raja Hunsa is old, so that he can have a successor and take care of the Royal Fort, it will then be handed over to his youngest son, namely, Ompung Olopan Pakkiom Sutan Baginda Oloan because he was given the mandate to be the successor to the kingdom, but because of the illness

suffered by Ompung Olopan Pakkiom Sutan Baginda Oloan, So the successor to the kingdom fell to his son, namely Ompung Harangan. Towards the Independence of the Republic of Indonesia and after the Proclamation, Ompung Harangan was appointed as Head of Nagari. Since then, the official government system of the Unitary State of the Republic of Indonesia has been in effect, up to the village government system to date.

To enter this Royal Fort you cannot be careless, to enter this fort you must have approval from the king and when entering the door you must bring an odd number of betel leaves. The local community always maintains cleanliness and maintains the fort so that its integrity is maintained.

B. Cultural Values at the Sibandang Island Site

On the Sibandang Island cultural site there are also cultural values that guide the community in their daily lives, as for the cultural values on the Sibandang Island site, namely:

| No. | Site | Culture value |
|-----|--|--|
| 1. | Jabu Partungkoan Ompung Raja Sorta Uluan | <p>- Value of Deliberation</p> <p>The value of deliberation can be seen in the Sibandang community discussing with each other in implementing decision making, where this partungkoan is the king's house on Sibandang Island. If people have a problem, they will be brought to the partungkoan house to gather and discuss holding an event, either a king's event or an annual event.</p> <p>- Religious Values</p> <p>This religious value is one of the guidelines implemented by the Sibandang community because before carrying out a traditional event, the people of Sibandang Island will gather and pray together in the partungkoan asking for prayers and safety so that the traditional event will run well.</p> <p>- Observance and Obedience Values</p> <p>The value of obedience and compliance at the partungkoan site can be seen in the rules and regulations determined by the kings before entering the partungkoan house. Everyone who comes to visit and wants to enter the partungkoan house must first ask permission from the kings and must follow all the rules that have been implemented such as having to dress politely, have a clean and sincere heart, have no evil intentions, must bring betel leaves in a count. odd, and must use ulos.</p> <p>- Value of Togetherness</p> <p>This value of togetherness can be seen when the community works together to help in the construction of a partungkoan house, starting from looking for the building materials needed, to the final stage of building the house.</p> <p>- Educational Value</p> <p>This value can be seen when the community holds gatherings at the partungkoan, and also invites young people to attend every gathering held at the partungkoan so that young people can learn and can follow and learn the existing series or rules.</p> <p>- Social Values</p> <p>This value can be seen when the community also works together and works together in making partungkoan from the start of construction to completion, the community will always work together, even the kings outside Sibandang Island will also help in the construction, both in terms of building materials and labor. .</p> <p>- Creativity Value</p> <p>On the Partungkoan Ompung Raja Sorta Uluan site there is also the value of creativity. This creative value can be seen from the shape of the house or partungkoan building which has artistic value on every side.</p> |
| 2. | Batu Kursi | <p>- Value of Deliberation</p> <p>Batu Kursi is the value of deliberation. This can be seen when kings in the past would gather with the</p> |

| | | |
|----|------------------|--|
| | | <p>people, but only the king sat on Batu Kursi, adjusted to the number of kings being seven, namely: (1) Ompung Raja Pardopur; (2) Ompung Niujung Tahi; (3) Ompung Guru Manissir; (4) Ompung Raja Inanan; (5) Ompung Raja Iang; (6) Ompung Sobolokna; and (7) Ompung Galoping.</p> <p>- Religious Values This religious value is one of the guidelines implemented by the Sibandang community because before holding a deliberation or discussion, the kings and the community will gather and perform the pangurason ritual of praying together at Batu Kursi asking for prayers so that bad intentions and dirty thoughts will not exist so that during the deliberation or the discussion can go well. So that what is discussed goes well.</p> <p>- Observance and Obedience Values The observance and obedience of the Sibandang people are to the rules made by the king where every person is not allowed to sit on Batu Kursi except the king, and it can also be seen from the people that when they come to Batu Kursi they are not allowed to make noise or talk dirty, and must bring an odd number of betel leaves. .</p> <p>- Value of Togetherness This value of togetherness can be seen when the community works together to maintain the cleanliness of the environment around Batu Kursi and maintain and maintain its integrity.</p> <p>- Educational Value The value of education includes the determination to learn, develop oneself, and continue to improve knowledge and skills. Through education, you can learn new things, broaden your horizons, and open up wider opportunities in life. It can be seen that parents still tell the story of Batu Kursi to their children and visitors who come on pilgrimage to Batu Kursi.</p> <p>- Social Values Social values are values related to social interactions between individuals, a group or society, which can be seen in every person who comes on tour and pilgrimage, the local community will serve and guide them well.</p> <p>- Creativity Value The value of this creativity can be seen in the ability to make Stone Chairs, in making Stone Chairs from original stone buildings that are carved directly into the shape of a chair.</p> |
| 3. | Benteng Kerajaan | <p>- Value of Deliberation The value of this deliberation can be seen in the people who come to discuss with the king to discuss those who live in the Royal Fortress in implementing decision making, where if people have a problem they will be brought to the Royal Fortress to gather and discuss to solve a problem.</p> <p>- Religious Values This religious value is one of the guidelines implemented by the Sibandang community because before holding an event the community will gather and pray together at the Royal Fort to ask for smoothness and safety so that the event runs well.</p> <p>- Obedience and Obedience Values The community's obedience and compliance is reflected in the rules made by the king, where people cannot carelessly enter the Royal Fort without permission from the king, and it can also be seen from the community that if they enter the Royal Fort, they must bring an odd number of betel leaves.</p> <p>- Value of Togetherness This value of togetherness was seen when the community came together to help in the construction of the Royal Fort and the king's house, starting from looking for the building materials needed, to the final stages of building the Royal Fort, the community always worked together.</p> <p>- Creativity Value This creative value can be seen in the entrance made of stone, where the Royal Fort is surrounded by walls made of stone which are arranged neatly without using adhesive materials which adds to the uniqueness of the fort, namely the presence of bamboo plants growing on it.</p> |

Table 1. Cultural Values at Cultural Sites on Sibandang Island

C. Commodification of the Sibandang Island Cultural Site towards Tourism Culture

In The use of the Sibandang Island cultural site can be used with commodification. Several commodifications of the Sibandang Island cultural site are as follows:

1. Tour Packages

A tour package is a combination or combination of tourism components consisting of transportation, accommodation, tourist attractions, food and drinks and tour leader services which are sold to tourists at one price. Muara District, precisely on Sibandang Island, has many cultural heritage sites that can be used as

cultural tourism objects. So that the sites on Sibandang Island can be visited by tourists, a tour package is required, namely in the form of transportation such as a motorbike to tour each site, each site will also be equipped with there are food and drinks sold by the community if visitors want to rest, there are also cultural attractions that can be carried out such as dances welcoming tourists who visit one of the cultural sites, this will attract more visitors. Apart from that, entrance tickets to each cultural site can also be sold. Thus, this will increase government and community income.



Figure 9. Tour Packages

2. Souvenirs

Souvenirs are items that tourists take home when they return to their home which are used as mementos related to a place or object they visited. One of the results of the commodification of cultural sites in increasing tourism is making them into souvenirs such as: souvenirs, clothes and others. In the tourism sector, souvenirs are one of the important things. Souvenirs will be a reminder or proof that tourists have visited an area. Souvenirs can be a characteristic or characteristic of a tourist destination. There are several souvenirs that can be a form of commodification, namely: clothes, key chains, and miniature houses.



Figure 10. Clothes



Figure 11. Miniature house



Figure 12. Key chain

3. Annual Festival

The annual festival is an opportunity for people overseas to return to their hometowns to celebrate special celebrations for a certain period of time. The results of the commodification of cultural sites in increasing tourism include holding an annual festival at the Sibandang Island cultural site which includes a marturi-turian event held at the Batu Kursi site, a martumba event held at the Royal Fort and a Batak fashion show held at Jabu Partungkoan. It is also combined with various traditional culinary delights from the local community so that people can increase their income. Apart from holding this annual festival, existing culture is introduced so it is an opportunity to increase tourism. Holding an annual festival is a step to address the tourism industry's demands for cultural sites by involving local government, academics, youth, children, the community and tourism industry players. Annual festival activities provide creative space for local governments and communities to meet quality standards that are in line with the tourism industry so that this annual festival can become a source of

income for local governments or local communities.

4. CONCLUSION

From the results of the research above, it can be concluded that the cultural sites found on Sibandang Island are: (1) Jabu Partungkoan Ompung Sorta Uluan; (2) Batu Kursi and (3) Royal Fort and the cultural values contained in each existing site, namely:

Jabu Partungkoan Ompung Sorta Uluan with values: deliberation, religious, obedience and submission, togetherness, education, social and creativity.

Batu Kursi with values: deliberation, religious, obedience and compliance, togetherness, education, social and value of creativity.

Royal Citadel with values: discussion, religious, obedience and submission, togetherness and creativity.

Apart from that, the use of cultural sites as cultural tourism objects has resulted in commodification in the form of tour packages, souvenirs and annual festivals.

Declaration by Authors

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