The Development of Rumah Adat in Dokan Village Tourism Object

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The Development Of Rumah Adat In Dokan Village Tourism Object

A Paper

BY

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DIPLOMA -III ENGLISH STUDY PROGRAM
FACULTY OF CULTURE STUDY UNIVERSITY OF SUMATERA UTARA
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ABSTRACT

The title of this paper is THE DEVELOPMENT RUMAH ADAT IN DOKAN VILLAGE TOURISM OBJECT. Through this paper, the author wants to explain about one of the tourist attractions in kabanjahe area located in the village of Dokan subdistrict brand, which has become a tourist attraction in the area. Suggests things that attract the public interest including tourists to visit Dokan village. The result of the research is Rumah Adat has a lot of potential to be developed for a famous tourist attraction. For that there are many problems that must be faced, but with the existence of government intervention Local and good locals will make the desired wishes. Data retrieval taken from referrals, the internet, and some books. The notion of the field can be made as a tangible activity and as evidence to discover and develop the content of these scientific papers.
ABSTRAK

Judul kertas karya ini MENGEMBANGKAN RUMAH ADAT DI OBJEK WISATA DESA DOKAN. melalui kertas karya ini, penulis ingin menjelaskan tentang salah satu tempat wisata yang ada di daerah kabupaten yang berada di desa dokan kecamatan merek, yang telah menjadi sebuah objek wisata di daerah tersebut. Penulis mengemukakan hal-hal yang menarik minat banyak masyarakat termasuk para wisatawan untuk mengunjungi desa Dokan. Hasil penelitiannya yaitu Rumah Adat memiliki banyak potensi untuk dikembangkan untuk objek wisata yang terkenal. Untuk itu ada banyak masalah yang harus di hadapi, akan tetapi dengan adanya campur tangan pemerintah setempat dan warga setempat yang baik akan membuat harapan yang diinginkan. Pemgambilan data yang di ambil dari referensi, internet, dan beberapa buku, pengertian lapangan dapat dijadikan sebagai kegiatan yang nyata dan sebagai bukti untuk menemukan dan mengembangkan isi dari kerta karya ilmiah ini.
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Medan, July 2017

The Writter,

Arpin Ekin Suranta Ginting

Reg. No. 142202059
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1. INTRODUCTION

1.1 The background of study

The increase of world population very rapid results in an increases tendency of attraction tourist destination. The attraction is not just entertainment, but it has a specific purpose that affect is persons and environment. To develop the attracting, it needs promotion. Tourist activity is dominated by visiting the areas of destination that over natural to bring about tourist activity natural landscapes. Tourism means people who are going from their place to a new place for pleasure. All can bring positive effect for visitors and visiting. Tourism has been in the grip of economic issue and sociological research. People travel because of pull and push factor. Push and pull factor are influenced by lots of factors such as economic, social, climate, geographical characteristic, and etc. This reflects the fact of tourism in this respect is a phenomenon that is constantly evolving, developing and reformulating itself as a consumer activity and individual business, as marketing is used to develop new ideas, product, and service destinations.

Therefore, the growing international significance of tourism can be explained in many ways. In an introductory text such as this, it is important to stress at outset the following types of factors and processes in order to illustrate the reasons why tourism assumes an important role not only in our live but also globally.

- Tourism is a discretionary activity (people are not required to undertake it as a basic need to survive, unlike consuming food and water).
Tourism is of growing economic significance at a global scale, with growth rate in excess of the rates of economic growth for many countries.

Karo Regency is one of regencies in North Sumatera province, Indonesia. The district capital is located in Kabanjahe. Tanah Karo Simalem, another name for this district. In the highlands of Karo can be found beautiful natural feel of the mountains with a cool air and characteristic of the area of fruit and vegetables. There are 17 districts in Karo regency. One of them is merek district and there is a village there called Dokan village.

In karoo district can be found beautiful natural feel of the mountains with a cool air and characteristic of the area of fruit and vegetables. Karo Regency have a lot of tourism object. One of the famous tourism object is Sipiso piso waterfall followed by Sibayak Mountain, Gundaling, Lake kawar, Sikulikap waterfall.

Today, the interesting about destination to visit should have some uniques which can make the tourist happy and satisfied for pleasure seeker. Some activities in outside can make someone find experiences and unforgettable moments. Dokan village is one of the tourism object that someone can visit for who wants to know about rumah adat especially in karo.

Dokan Cultural Village is located in Karo District Brand District which is about 20 kilometers from Kabanjahe Town Dokan Cultural Village is a village known as a traditional village that became one of the tourist attractions in Karo District. The reason is because this village is one of three villages representing the history and civilization culture karo. The other villages are Lingga Village and Desa Peceran. Another is marked still the establishment of traditional house.
Siwaluh Jabu, traditional house hundreds of years old that implies the richness of local customs.

It is said the house siwaluh jabu because inside this house there are eight jabu inhabited by eight heads of households who live side by side in a state of peace and building this traditional house made of dried logs, boards, bamboo, and roofed without using nails or wire Which is done by the architectural power of the past. Dokan village is a beautiful village, has 8 traditional houses and live 7 houses that are still in use. Of the 300 families living in the village of Dokan, 56 families live in this traditional house, almost 20% of the population. The boundary of one family with another family is marked by a long cloth curtain. The annual party is usually held in July but in the last four years, the annual party was held in April. The reason is because in July is the month of school children. So most likely will cost a lot. All traditional Karo houses have owners, where the owner must be an elderly father in order to understand the traditions of the Karo people. This wooden house does not have a bedroom and living room. All family members sleep in jabu or room without insulation. Especially for bapa (father) and nande (mother) is given a long cloth in the form of cloth that is released every morning. The room had double functioning: a place to cook, a place to eat and get together, as well as a family bed. Since there is no room divider, every cooking hour, all the rooms are filled with smoke of firewood used as fuel. The small size of the door alias window also does not help the exchange of air inside the house so that his expression is very stifling chest. Traditional house is generally equipped with four kitchens. Each kitchen has two stoves for two families that
usually have very close kinship ties. Each kitchen stove uses five stones as a sign that in the Karo tribe there are five merga namely Ginting, Sembiring, Tarigan, Karo-karo and Perangin-angin. At the top of the stove there are the ones, the place to store the herbs and fish or meat in addition to the dish rack and store everything for the needs of everyday families.

At the front and rear of the house there is a ture like a terrace equipped with red or stairs. Both ends of each roof are equipped with two buffalo horns. The horn is believed to be a repellent of reinforcements.

Ture usually becomes a place where young people start their romance. Karo girls used to weave mats or mbayu amak above this place, before finding a mate. The stage-shaped house and the roof of this palm has two doors (doors) and eight windows. Every family room is called jabu. While under the house is used as chicken coops, pigs, buffaloes and a place to store firewood.

1.2 The Problem of Study

Based on the background the problems of this study are:

1. Why the visitors not interest to visit Dokan Village as a tourism object?
2. What the strategies are needed Desa Dokan to improve Dokan Village as a tourism object?

1.3 The Purpose of Study

The purposes of the study are described below, they are:
1. To find out why the visitors not interest to visit Dokan Village as a tourism object

2. To find out the strategies are needed Desa Dokan to improve Dokan Village

1.4 The Scope of Study

The scope of study only focuses on describing why the visitors not interest to visit Dokan village as object tourism and the way to improve it.

1.5 The Method of Study

- Library Research

Library research to get some information by collecting some books from the library to relevant to the topic. Besides that, the writer also search sources in internet to enrich information.

- Field Research

This paper will use field research by direct observe that we need to know. Field research can be an extraordinary exciting and getting experience leading to important discoveries and breakthrough ideas. The writer will take some pictures by photographing to support from interviewing
2. TOURISM

2.1 Definition of Tourism

Tourism has been defined as the sum of relationships arising out of the activities of persons travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purpose.

Tourism can be domestic or international. Tourism is a major source of income for many countries, and effect the economy of both the source and host countries. In some case of vital importance, since the tourism object Dokan Village opened it can been seen that the local government income increased also for people who do business around the object fell happy their bussiness also important.

It is important to locate the tourist geographically in order to analyse the impacts on a country of reference. This applies not only when statistics are established at the national level, but even more they are compiled at the regional level. Tourism can be divided into following categories

- Domestic tourism

The tourism of residents of a country visiting destination in their own country.
Inbound tourism
The tourism of non-resident visitors within the country.

Outbound tourism
Tourism of nationals visiting destinations in other countries, the activities of a resident visitors outside the country of reference, either as a part of a domestic tourism trip.

Internal tourism
The combination of domestic and inbound tourism.

National tourism
The tourism of resident visitors within and outside the economy territory of the country of reference.

International tourism
The combination of inbound tourism and outbound tourism.

During the second half of the last century, tourism became one of the most important and rapidly growing sectors in the world economy. The forecast data for the period 2000-2020 are based on the WTO publication *Tourism: 2020 vision* (*WTO, 1998*).

One of the oldest conceptual definitions of tourism was given by two pioneers of tourism research, Hunziker and Krapf (1942), who defined tourism as ‘being of sum of relations and phenomena resulting from travel and stay of non-residents, in so far a stay does not lead to permanent residence and is not connected with any permanent or temporary earning activity.'
2.1.1 Unit of measurement in surveys of tourism

The unit of measurement are a function of types of surveys used to collect information on travel and tourism.

1. Location surveys obtain counts of visitors or informations from them about their current visitors trip
2. Household surveys collect information on the travel experience of individuals over a given recall period
3. Business surveys, which provide general information on travel tourism.

2.1.2 The geography of tourism

Tourism for pleasure consist of two parts, static and dynamic. the static aspect is a recreation experience that occurs at a desired site and the dynamic aspect is travel to and from a destination. this view of tourism is based on the relationship between population and environment.

2.2 Category tourism based on destination

1. Ecotourism

Ecotourism is ecological tourism, also responsible travel to fragile, pristine, and usually protected areas that strives to be low impact and small scale. it helps educate the traveller provide funds for conservation directly benefits the economic development and political empowerment of local communities and respect for different cultures and for human rights. for example like Bukit Lawang.

2. Agro tourism
Agro tourism is a destination utilizes agricultural as main aim visitor, example Berastagi.

3. Cultural tourism

Cultural about culture, the tradition as a attraction at a destination, for example custom home of karonese is that siwaluh jabu at dokan.

2.3 Tourism products

Tourism products are tangible and abstract in the united series of travelling which can be only felt by who was doing traveling. the tourist will enjoy their touring with new atmosphere, but sometime there are some of them will enjoy their touring with the same atmosphere like their country. For this context, tourism product is important thing for development of destination. the qualities of tourism are:

- It can not be saved
generally the product is easy to destroy and can not be sold back.

- It can not be moved
The tourist can not bring out its product so that they have to come the place for prove it.

- Objective
Generally the product is made and sold for the necessary some of variety tourists, so that its price is determined by some factor such look from season or status buyer.

- The tourist can not taste the product

The tourist should come where the product as they made as they will not know how the condition of real product. They know the product by brochure or advertisement only.

Based on above, the meaning of tourism product can be concluded that are three things to form a tourism product are:

- Atraction by destination
- The facilities by destination
- Accessbility by destination

We will know the destination listed based on:

- Atraction and destination
- Travel agency and tour operator
- Acomodation services
- Souvenir services
- Corporate services

2.4 Tourism industry

Undang-undang No.67 tahun 1996 explain that tourism industry is the ativities get aiming to organize tourism services, provide tourism, destination and other industry related it.
Detail from the meaning of its tourism industry are listed at provision be four kinds.they are:

1. Tourism service industry

Tourism service industry suffuses as planning providing service, tour operator, tourism organizer service.

2. Attraction and destination industry

This industry is utilization natural source and environment governance have been determined as tourism resort be formed as tourist target.

3. Accommodation

Accommodation is one facility to provide lodging service which completed by food and drink service and their service.

4. Infrastructure

Infrastructure is one important thing in tourism. Actually, infrastructure is tourist supply shold be prepared or provided if we will develop tourism industry.

The meaning of infrastructure is all facilities make a way economic process as smooth as well, so that can be easy to supply necessary of human.

Well, the function of infrastructure is to complete the accommodation of tourism so that it give good service. there are seven elements to be requirements as a destination. They are:

1. Safety
Purpose: create the safety situation for tourist for being the activities of tourism in a destination so that they don’t fell worry and can enjoy their tour.

The action:

- No disturb the tourist
- Help and protect the tourist
- Friendly with the tourist
- Keep safety situation
- Help to give for the tourist

2. Discipline

Purpose: create the discipline situation for being the activities of tourism which can give service effectively for the tourist

The action:

- Keep quite culture
- Keep the situation with follow the regulation
- On time

3. Cleanliness

Purpose: create enjoy situation for being activities tourism which able cleaning service for tourist.

The action:

- Don’t littering anyway
• Keep the cleanliness tool and destination together
• Prepare hygiene food and beverage equipment

4. Coolness

Purpose: create the enjoy situation and fell stand for tourist so that push them to spend so long.

The action:

• Go green by plant a tree
• Keep go green
• Keep coolness at every place of destination

5. Beauty

Purpose: create good destination for tourism and keep memorable deeply for the tourist for more and good visiting.

The action:

• Keep nice attraction by setting harmony and natural
• Keep ornamental plants for aesthetic elements

6. The Hospitality

Purpose: create the friendly situation for the tourist so that sustainable the tourist get mood memorable and will visit back.

7. Ideals of the past
Purpose: create unforgettable memories for the tourist will can make them remember through and also can motivate to come back.

The action:

- Show the uniqueness local culture
- Prepare typical food and drink which has clean, healthy and unique

The local tourist who spend their leisure to the object tourism in Dokan village in Karo regency especially to know about Rumah adat in the village.

Dokan Cultural Village is located in Karo District Brand District which is about 20 kilometers from Kabanjahe Town Dokan Cultural Village is a village known as a traditional village that became one of the tourist attractions in Karo District because in the village have oldest Rumah adat in karo district.

Rumah adat is the house siwaluh jabu because inside this house there are eight jabu inhabited by eight heads of households who live side by side in a state of peace and building this traditional house made of dried logs, boards, bamboo, and roofed without using nails or wire Which is done by the architectural power of the past. In Dokan village has 8 traditional houses and live 7 houses that are still in use. Of the 300 families living in the village of Dokan, 56 families live in this traditional house, almost 20% of the population. The boundary of one family with another family is marked by a long cloth curtain. The annual party is usually held in July but in the last four years, the annual party was held in April. The reason is because in July is the month of school children. So most likely will cost a lot. All traditional Karo houses have owners, where the owner must be an
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CHAPTER III

The Development of Rumah Adat In Dokan Village Tourism Object

3.1 Brief Description of Karo Regency

Karo regency is one of tourism destinations which is visited by many tourists. Not only domestic tourists visit Karo regency but there are many foreign tourists do too.

Karo regency is a highland which is located on position 02°C 50 - 03°C 19 north longitude and 97°C 55 – 98° C 38 east longitude and high 140-140 meters above sea level. Karo Regency has four bordering by compass.

Karo Highland has wild mountains with a fresh and cool air also some good destinations and attractions. The excess tourism in Karo Regency beside other tourism of North Sumatera are:

1. It gets many goods destination, especially agro tourism and attraction
2. It feels fresh and cool is caused Karo whose is highland
3. Get enough facilities and infrastructure
4. It is not from the capital city.
Some of destination and attraction in Karo Regency are:

1. The Natural Beauty Viewing (Doulu Viewing and Sipiso-piso Viewing)
2. Hot Spring (Debuk-Debuk)
3. Historical Heritage (Lingga Museum, custom home si waluh jabu at Lingga)
4. Volcano (Sibayak Mount and Sinabung mount)
5. Lake (Lau Kawar)

The Karo District is situated on a plateau with an altitude of 600 to 1,400 meters above sea level. Because of its height, Tanah Karo Simalem has a cool climate with temperatures ranging from 16 to 17 °C. Compared to other provinces in Indonesia, North Sumatra is unique. There are seven tribes settled based on geographical and ethnic, which are Toba, Karo, Simalungun, Pakpak, Mandailing, Malay and Nias.

Karo District is located in Karo Highlands. The city that is famous for this region is Berastagi and Kabanjahe. Many uniqueness that existed in Karo society. They are geographies, natures, and forms of cuisine.

Based on Law No. 5 of 1992, "To preserve the preservation of cultural heritage objects, it is necessary to regulate the control, ownership, discovery, search, protection, maintenance, management, utilization and supervision of cultural heritage objects". Based on Law No.11 of 2010 that "Cultural heritage is a cultural richness for the nation as a manifestation of human life and thought which
is important for understanding and development of history, science and culture in the life of society, nation and state. So it needs to be conserved and managed appropriately through the efforts of protection, development and utilization in order to promote the national culture for the greatest prosperity of the people”.

According to the Cultural Heritage Act No. 11 of 2010 Article 5 states that "Objects, buildings or structures may be proposed as cultural heritage objects, Heritage Buildings, or Cultural Heritage Structure if they meet the criteria; Aged 50 (fifty) years or more, representing the shortest style of age 50 (fifty) years, has special meaning for history, science, education, religion, and or culture, and has a cultural value for the nation's personality enhancer”.

In the Karo community, there are several Traditional Houses inhabited by several families, the placement of jabunya within the house is arranged according to customary provisions and within the house also apply customary provisions, that is called Karo Traditional House. Karo Traditional House is different from other indigenous tribal houses and the peculiarities that characterize the Karo Traditional House. The shape is very majestic given by the horn. The process of establishing life in the Traditional House is governed by Karo custom.

Excess Karo Traditional House against other modern house that is only occupied by one family, so the meaning of brotherhood began to slice, besides with own house is more free to use mystic / magic where as in Traditional House is not, because there have been ornament which become reference inside the Traditional House. Indigenous houses in Tanah Karo that has been survived can still be seen in Lingga, Dokan, Peceren and other villages.
Karo Traditional House is also called Rumah Siwaluh Jabu because it is generally inhabited by Waluh Jabu (eight families), besides the house of the waluh jabu, there is also a larger customary house that is Sepuludua Jabu (twelve families) that once existed in Lingga, Sukanalu and the largest traditional house is Sepuluenem Jabu that once existed in Kampung Juhar and Kabanjahe, but now the Traditional House of Sepuludua Jabu and Sepuluenem Jabu is no longer there. Each Jabu (family) occupies a position in Rumah Adat in accordance with its social structure in the family.

The development of Karo Custom House is inseparable from the soul of Karo people who can not be separated from the nature of kinship and gotong-royong. This gotong-royong activity is mainly driven by Sangkep Sitelu (sukut, kalimbubu and anak beru) assisted by Anak Kuta (local village community).

The construction of an traditional house in ancient times had to follow the customs and traditions of the Karo community that had existed for generations. Before establishing Rumah Adat begins with 'Runggu' (musyawarah) in determining the good day to begin construction, on the day of construction a ceremony is held to lay the foundation of the house and ask for guidance and protection from the ancestors of the Karo people for the implementation of development goes well.

Rumah Adat Karo has a construction that does not require connection. All building components such as poles, backs, columns, floor bearers, consoles, etc. remain as intact as the original without shrinking or processing. Intercomponents
meetings are done with carbon copy then build with pegs or tied crosswise with fibers to keep the snake away. The lower part, which is the foot of the house, rests on a stone platform that is planted with a depth of half a meter, dialed several pieces of betel and a kind of iron. Indigenous house Karo-shaped stage with a sloping wall and roofed fibers. Its location extends 10-20 meters from east to west with doors in both majors of the wind. Karo Traditional House building position usually follows the river flow around the village. On the front porch there is a kind of porch of bamboo arranged called Ture.

3.2 The Value of Trust in Rumah Adat Karo

Before building the house, the Karo people held a deliberation with a friend about sizes, places, and other things. The cleaning and leveling time of the land is determined by the teacher (guru) to get a good day. When going to take the wood
into the forest they again ask a good day to cut the tree to the teacher. Before cutting the wood the teacher will give offerings to the forest rangers so as not to be angry with them because the wood is used to build the house. In the process of development starting from laying the foundation of the house there is always a ritual made for the construction of the house is blessed by the omnipotent and in order not to happen bad things. After the house is completed there is still a ritual held. Teachers and some relatives who build houses will sleep in the new house before the house is occupied. They will dream about whether the house is good for habitation or not. When entering a new house is usually held work mengket rumah mbaru (party entering a new house). This party shows gratitude for the new home to the brothers and to the Almighty. In this feast there is a meal together with relatives, acquaintances, and peoples. Then, the event continued with the event ngerana (give a speech and advices) by the competent parties such as: Kalimbubu, Anak Beru, and Senina. In this party there is also usually a fresh flour show for the new house. The teacher will encircle certain parts of the house. The goal is that all the evil out of the house and the good live in the house to make the residents of the house can be happy to occupy the house. Another event that is sometimes made is drum. This drum aims to repel the evil things that are still living in the house. The drum also shows a sense of joy and gratitude with the villagers.

3.3 The Value of Rumah Adat Karo Building Form

Before building the house, the Karo people held a deliberation with a friend about sizes, places, and other things. The cleaning and leveling time of the land is
determined by the teacher (guru) to get a good day. When going to take the wood into the forest they again ask a good day to cut the tree to the teacher. Before cutting the wood the teacher will give offerings to the forest rangers so as not to be angry with them because the wood is used to build the house. In the process of development starting from laying the foundation of the house there is always a ritual made for the construction of the house is blessed by the omnipotent and in order not to happen bad things. After the house is completed there is still a ritual held. Teachers and some relatives who build houses will sleep in the new house before the house is occupied. They will dream about whether the house is good for habitation or not. When entering a new house is usually held work mengket rumah mbaru (party entering a new house). This party shows gratitude for the new home to the brothers and to the Almighty. In this feast there is a meal together with relatives, acquaintances, and people in the village. Then, the event continued with the event ngerana (give a speech and advices) by the competent parties such as: Kalimbubu, Anak Beru, and Senina. In this party there is also usually a fresh flour show for the new house. The teacher will encircle certain parts of the house. The goal is that all the evil out of the house and the good live in the house to make the residents of the house can be happy to occupy the house. Another event that is sometimes made is drum. This drum aims to repel the evil things that are still living in the house. The drum also shows a sense of joy and gratitude with the villagers.
3.4 The Structure in Rumah Adat Karo Building Form

The structure of Karo's traditional house is divided into three parts, the roof as the upper world, the house as the middle world, and the foot as the underworld, which in Karo language is called Upper, Middle-Brained, and Mutilated (Allah Up, Middle God, and God Down). The division of the anatomy of Karo's traditional house depicts: the world of the sanctified place, the middle world of worldliness, and the underworld of the place of evil which is worthy of the place of domestic animals, which in the belief of the Karo tribe is dominated by Lord Banua Koling. The evil ruler is worshiped and respected so as not to interfere with human life. In the construction of traditional houses, the most important thing is the sacred process compared to the physical aspect. This can be seen from the determination of the site, the selection of timber in the forest, the good day for the construction of the house, the installation of the roof to enter the house. All is done through ritual ceremonies with the buffalo as a victim. These ceremonies show the Karo people's great confidence in power over human strength.

3.5 The Value of Togetherness from Rumah Adat Karo

A traditional house is usually occupied by four or eight even up to sixteen batih families (jabu), who are still tied to patrilineal kinship relationships. The placement of jabu inside the house is arranged according to the customary provisions. This is what is typical of Karo custom house when compared with
other custom house. The number of family members is related to cooking stoves in the house. Each stove is used by two families so the two families usually eat the same food. It is also a uniqueness that shows togetherness in the Rumah Adat Karo. The joy or distress of one family member becomes the joy of all the inhabitants of the traditional house and through life festivals, such as building homes, annual parties, work in the fields, marriage, childbirth, and death it seems to be more alive.

3.6 Ornament of Rumah Adat Karo

Ornaments Rumah Adat Karo relate to the symbol associated with customs. As a cultural product the ancestors created as a result of learning especially through nature believed to contain special meanings. More specifically, the ornament is believed to be a repellent of reinforcements, an antidote to evil spirits, and as a treatment medium also beautify the building. Buildings and ornaments become a unified whole and give the impression of grandeur and beauty (Surbakti, 2008).

All ornaments are made or placed on go-ayo (the front of the house), dapor (the kitchen), and derpih (part of the wall). And on the roof of the house are placed two or four head buffalo complete with horns are believed to be a symbol of strength. The ornaments include: Pangeret-ret, embun Sikawiten, Bindu Matoguh, Tupak Salah Silima-lima, and Tapak Raja Sulaiman.
1. Pengeret-ret.

The basic ingredients of this ornament are the tweed rope twisted and tied to the front wall (derpih) is intended as a substitute for nails. The holes are arranged in advance with the drawing and serve to strengthen each sheet of the board, so that the wall becomes strong. An ornament motif is a picture of a lizard that is believed to have the power to resist the reinforcements and threats of evil spirits that disturb the inhabitants of the house. This ornament represents a force, an antidote to demons, vigilance, and family unity.

2. Embun Sikawiten.

Ornaments with this natural motif is a replica of a series of clouds that go hand-made resembling a flower image creeping triangular shape. Its function is to indicate the relationship between kalimbubu (thick clouds of the top) and anak beru (shadow clouds at the bottom). Kalimbubu is a protector of anak beru in the Karo public relations system. The cloud shadows below will move on to the accompaniment of the thick lumps above it when the clouds at the top move, in accordance with the kalimbubu function.


Ornament motif that line across the diagonal and form a square, symbolize the determination of Karo people's heart to act good, fair, not violate
the norm, and not harm people (encikep the mehuli). The philosophical value of the encephal of the mehuli is as a repellent of reinforcements that will not come when humans do good and honest against anyone.

4. Tapak Silima

   This ornament motif is natural / geometric in the form of a crosswise line that forms the stars in the sky that light up the earth at night, symbolize the unity / kinship of the merga silima (five merga) as a social system of Karo society that is intact, respected, and respected. Unity is interpreted as a force because the strength of the Karo community essentially lies in the built togetherness. These five merga are the parenthouse that is bound by social structure and inseparable from one another. Ornament function is nothing but a repellent of evil intentions of the desire to interfere with the integrity of merga silima.

5. Tapak Raja Sulaiman.

   This ornament is geometrically patterned as a line that knot and form a fabric of flower motif and form a rectangle. The name of the ornament is taken from the name of the king who is considered magic is feared by evil creatures ranging from small to large. With the status as king of high position, King Solomon is a power that is respected and feared. Karo people believe that the ornament of Solomon and he will help them to avoid the threat of evil intentions, either coming real or unreal. The meaning contained in this ornament is the meaning of kinship and the meaning of power.
3.7 The Strategies

To develop Rumah Adat in Dokan Village as famous tourist resort, the writer has seen directly the lack of Rumah Adat. The Strategies to develop Rumah Adat in Dokan Village as famous tourism resort are:

- The people around the village should care about to develop Rumah Adat as tourism resort. If Rumah Adat becomes a famous tourism resort, it can add job vacancies for the population who live there.
- The local government should have relationship with industries which move in Tourism to fulfill the requirement as good destination.
- The local government should help more to develop Rumah Adat like make festival about Rumah Adat to able to be called Tourism Object.
CHAPTER IV

CONCLUSION AND SUGGESTION

4.1 Conclusion

The writer has described about the development of Rumah Adat in Dokan Village Tourism Object, so at the end of this paper, the writer tries to give the conclusion that Rumah Adat can develop to be one of the most famous tourism object in Karo Regency that can attract the visitors, even the tourist with the beauty viewing at Dokan Village. The Dokan Village is a beautiful village, has 8 traditional houses with 300 families living in the Dokan Village, 56% families live in traditional house from almost 20% of the population. The nice view can make the visitor or tourist feel enjoy to visit the destination. beside it, there are some problems should be developed in order to interest the tourist to visit it.

1.2 Suggestion

We can see the beauty and nice view in this destination. Fortunately, if Rumah Adat in Dokan Village is not developed for more. The writer wishes the local government should care more to the development of Rumah Adat as a tourism object, especially for society who live in the environment of Dokan Village should care more about to develop of Rumah Adat.
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APPENDIX