

CONSERVATION OF TRADITIONAL BATAK MUSIC AND DANCE AS TOURIST ATTRACTION AT DOLOK SIPIAK ART HOUSE, SIMALUNGUN DISTRICT, NORTH SUMATRA

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Abstract

The purpose of this study is to examine the extent to which the preservation of traditional Batak music and dances at the Dolok Sipiak Art House. Culture/Tourism Culture is the element of tourism that most attracts tourists to come to a destination. Cultural tourism includes a variety of activities, such as watching art performances, cultural festivals, traditional settlements with their traditional houses, museums, and visiting historical heritage sites or commonly referred to as heritage tourism. The Dolok Sipiak Art House is a place for young people to express their artistic soul and become an object for tourists to watch art performances while enjoying the beautiful natural beauty of Lake Toba.

The research method conducted by the author is a qualitative research method. Methods that use approaches such as direct observation, literature review relating to relevant theories in analyzing problems, documentation and in-depth interviews. The research subject is the manager of the Dolok Sipiak Art House. The results of this study indicate that the Dolok Sipiak Art House is still maintaining, developing, and utilizing Batak culture, besides that the Dolok Sipiak Art House has the potential as cultural tourism and can play an important role in tourism in the Lake Toba area.

Keywords: *Preservation, Cultural Tourism, Music and Dance.*

Introduction

Preservation of culture in local communities must be protected, developed and utilized. Preservation of culture is a responsibility as citizen. Getting to know culture, doing all kinds of related cultural activities, participating in cultural communities and passing on culture that is owned are efforts that must be made so that the culture in every region of Indonesia is well preserved.

Indonesia is an archipelagic country that has various tribes, religions, customs and cultures. Each region has different characteristics, so that the diversity of lifestyles, styles, culinary traditions, and culture are all reflected. Cultural diversity makes differences into a unified whole so that it is reflected in culture, namely *Bhinneka Tunggal Ika*.

North Sumatra is one of 34 provinces in Indonesia which is located in the northern part of the island of Sumatra. North Sumatra has a very unique and diverse tourism potential. With landscapes located at 10 – 40 north latitude and 980 – 1000 east longitude. North Sumatra has several areas that have potential for natural tourism, man-made tourism and cultural tourism.

Parapat is a sub-district located in Girsang Sipangan Bolon District and it is in Simalungun Regency, North Sumatra province. Parapat is located on the shores of Lake Toba which makes this place provide beautiful and stunning views. The people in this district adopt the customs and culture of the Batak tribe.

The Batak tribe is a tribe that has strong beliefs, culture, customs and traditions, located in North Sumatra Province. The Batak tribe is divided into six categories or clans, namely Batak Toba, Batak Karo, Batak Pakpak, Batak Simalungun, Batak Angkola, and Batak Mandailing. Each clan has a distinctive clan name, which serves as a sign of kinship. The Batak tribe has several elements such as traditional dance and music.

Tor tor dance is a typical dance of the Batak tribe which is important for Batak customs and culture. The tor-tor dance is used to express hope, prayer, and protection.

The Dolok Sipiak Art House is a cultural tourism attraction located in Parapat, Tiga Raja Village, Girsang Sipangan Bolon District, Simalungun Regency. The presence of the Dolok Sipiak Art House which is managed by Mrs. Corry Paroma Panjaitan as a forum and means for young people to express their artistic soul. This Art House looks very exotic when watching performances while monitoring the beauty of Lake Toba and impresses tourists to visit again.

The Dolok Sipiak Art House makes art facilities and locations as tourist destination that can feast the eyes of every visitor with the charm of Lake Toba from the Parapat Window, Tigaraja Village, Girsang Sipangan Bolon District, Simalungun Regency. This object is used to maintain and preserve traditional culture in modern times. The Dolok Sipiak Art House with all its charm really deserves to be introduced to the wider community because it has the characteristics of many cultural arts attractions and one of the attractions supporting the super priority destination of Lake Toba.

Based on the description above, the author raised the title: "Preservation of Traditional Batak Music and Dance as a Tourist Attraction at the Dolok Sipiak Art House, Simalungun Regency, North Sumatra"

A. Problem Formulation

1. What types of Batak music and dance are attractive to tourists at the Dolok Sipiak Art House?
2. What are the efforts to preserve music and dance carried out by the management of the Dolok Sipiak Art House?

B. Research Objectives

1. To examine the types of traditional Batak music and dance at the Dolok Sipiak Art House.
2. To examine the preservation efforts by the Dolok Sipiak Art House Manager.

Literature Review

a. Cultural Preservation

Preservation in the Big Indonesian Dictionary (Kamus Besar Bahasa Indonesia, KBBI, Kemendikbud.go.id) comes from the word sustainable, which means remaining as it was before, unchanged, enduring, and eternal. The word sustainable, if added to the prefix pe- and the ending -an in Indonesian, becomes a verb. The word will become the word preservation, what is meant by preservation according to the Big Indonesian Dictionary is the process, method, act of preserving, protection from destruction or damage, preservation, conservation. Preservation is a dynamic effort to protect, develop and utilize (Joint Regulation of the Minister of Home Affairs and the Minister of Culture and Tourism regarding guidelines for cultural preservation in 2009). Ranjabar (2006: 114) argues that preserving old norms (local culture) is maintaining the value of art and culture by developing embodiments that are dynamic and adapt to changing and developing circumstances and conditions.

Based on the research above, the author can draw the conclusion that cultural preservation is a method/process by exploiting the potential to exploit, protect and develop so that it does not become extinct and continues to survive.

b. Management

Management comes from the word management, in the Big Contemporary Indonesian Dictionary by Peter Salim and Yenny Salim (2002, p. 695), which means directing, controlling, managing, and trying to be better, foremost, advanced and responsible for several jobs. Nanang Fattah, (2004: 1) suggests that the management process involves the main functions displayed by a manager or leader, namely planning (plan), organizing (organizing), leader (leadership) and control (control). So, management is defined as the process of planning, organizing, directing and controlling the efforts of the organization with all its aspects so that organizational goals are achieved effectively and efficiently. (Poerwadar Minta, 2006) A process that helps shape organizational policies and goals or a process that provides oversight of all matters related to implementing policies and achieving goals). (Syamsi, 2008) Management is a process, method, management action that assists in formulate policies and goals, monitor issues related to the implementation of policies and achievement of these policies, energy use goals of others.

From several opinions according to these experts, management is a process of organizational policy by providing oversight of all things to achieve organizational goals.

c. Tourist Attraction

According to the Law of the Republic of Indonesia No. 10 of 2009, tourist attraction is anything that is unique, practical and valuable in the form of a variety of natural, cultural and man-made resources that have a target or visit. According to I Gusti Bagus Rai Utama (2016, p.142), tourist attraction is everything that exists in a place that has uniqueness, beauty, comfort, and value in the form of a diversity of natural and man-made resources that are attractive and of value to tourists. visit and see.

According to these experts, tourist attraction is anything that has uniqueness in the form of natural resource wealth, cultural diversity and man-made attractions that are interesting to visit.

d. Cultural Toursim

According to the World Tourism Organization or UNWTO (2008), cultural tourism is one of the sectors with the fastest growth in the tourism industry, especially in the last few decades. Debate to define and conceptualize it. There are many definitions of cultural tourism. Cultural tourism does not only mean visiting, participating in or spending time in museums and galleries, art events and festivals, attractions and heritage and other cultural experiences.

The essence of cultural tourism is more than that, how young people in the era of globalization have to deal with the history and heritage of destinations, their stories, people, landscapes and their visions. About cultural changes that have been contaminated with time, so to understand it is to find out what makes a destination different, authentic, and memorable.

According to Pendi in Sari (2010: 38), cultural tourism is a trip that aims to study objects in the form of people's habits, customs, ways of life, arts and culture or activities that have a historical background. Damardjati from Pambudi (2010: 38): 121), cultural tourism is a tourism movement or activity that is stimulated by the existence of tourist objects in the form of local cultural arts, such as customs, rituals, religion, local community life, historical sites, art products, folk crafts , and others.

Based on the above understanding, Cultural Tourism is a trip that aims to satisfy curiosity about customs and traditions, regional uniqueness, culture and history of a place.

e. Traditional music

Music can be defined as a flash of expression or thought that is often emitted in the form of sound. The origin of the word music comes from the Greek word mousike, which is taken from the name of a god in ancient Greek mythology, namely Mousa, the leader of the arts and sciences (Indonesian National Encyclopedia, 1990: 413). Tradition comes from the Latin word *Traditio* which means a hereditary custom. The word tradition itself is a characteristic which means attached to a custom that is inherited (Salim and Salim, 1991: 1636).

According to Sedyawati (1992:23), traditional music is music that is used as an embodiment of cultural values according to tradition. Traditional music according to Tumbijo (1977:13) is a cultural art passed down from generation to generation in a certain area. Therefore, it can be explained that traditional music is community music that is passed down from generation to generation and lasts a long time in society. Traditional art in general cannot be known with certainty when and who created it.

Based on the above review, it can be concluded that traditional music is an art that originates from the expression of feelings through the tones of musical instruments so that it contains songs that can be passed down from one generation to the next.

f. Traditional Dance

According to Kusudiarjo (Hidayat, 2004: 28) the art of dance is the beauty of movement, rhythm and movement of the human body or it can also be likened to art which means the beauty of the rhythmic form of the human body and has a synchronous soul. Hadi (2007:12) dance as an aesthetic human expression, its presence does not stand alone. From a structural point of view, choreography can be understood from the forms and techniques related to its composition (analysis of the form or composition of the choreography) or dancer techniques (analysis of secrets, decisions or ways of performing).

(Wirayanti, 2013) Types of dance according to their choreography can be divided into folk dance, classical dance, and new creation dance. Dance can also be classified as traditional and modern dance. Traditional dance is a dance that develops in a particular area, based on broad guidelines and based on adaptations of hereditary traditions adopted by the local community. (Pak Mono, 2014) Traditional dances generally have high historical value, broad guidelines, and are based on adaptation to the use of the environment in which they develop. After seeing the above understanding, traditional dance is a dance that has characteristics of philosophy, history, and local wisdom that continues to develop and is preserved from generation to generation.

Research Methodology

a. Data Analysis Techniques

Bogdan & Biklen, s (1992: 21) put forward the view that qualitative research is a stage of research that produces descriptive data in written or oral form, as well as the behavior of the people being observed. Understanding of social reality from the participant's point of view. Moloeng, (2007: 6) explains that qualitative research is research that aims to understand what phenomena are experienced by research subjects in general through descriptions in words and language, in the context of experience specifically and using different scientific methods. Describe qualitative research, namely observing people in the environment, interacting with them, and explaining their opinions about the world around them.

1. Observation

Observation is an activity carried out to find out in-depth information about an object directly, usually having made a planning plan to be studied before leaving for a place to be studied. This method aims to take a close look at existing problems by collecting data, by carrying out direct observations at the research target location. The observation was tackled in the area of Dolok Sipiak Art House and the activities traditional Batak music and dance within.

2. Literature Review

Literature Review is an activity to collect information that is relevant to the topic or problem that is the object of research. Related information can be obtained from books, scientific papers, theses, dissertations, encyclopedias, the internet, and other sources. This method collects data by conducting training studies on books related to the problems that are the object of research.

3. Interview

Interviews are activities carried out verbally between two or more people in order to obtain information. This information method is used through writing, audio recordings, visuals, and audio visual.

b. Sample and Research Population

1. Population

According to Nazir (2005), the population is a group of individuals with qualities and characteristics that have been determined by researchers. These traits, characteristics, and qualities are called variables. This research can identify the nature of the population you want to study. The manager and some of the traditional Batak music and dance performers. The populations are the whole local people of Dolok Sipiak Simalungun District.

2. Samples

Moleong (2006), The definition of a research informant is an individual whose function is to provide information related to the reality and conditions that form the background in the research problem formulation. Sugiyono (2010), The definition of a research informant is a resource person who refers to someone who understands the object of research and is able to provide an explanation of the research topic being raised. The samples involved in this research are the managers and some of the traditional Batak music and dance performers.

c. **Data Analysis Techniques**

Data analysis techniques in this study used qualitative data analysis techniques according to Huberman and Ibrahim (2015), namely data reduction, data presentation, and drawing conclusions. Data reduction, namely the process of selecting, summarizing, and choosing the main things Data that has gone through the reduction process is arranged more systematically so that it can provide a clearer picture and make it easier to find further data.

Display or presentation of data, which is a collection of information presented in an organized manner and collected according to similar things into one category in the form of a short description so that it is easy to understand. Withdrawal and conclusion are the final steps in data analysis techniques. Drawing this conclusion means looking for meaning from the data that has been collected and arranged systematically and producing information that is easy to understand and can answer the formulation of the problems that have been formulated.

Results and Discussion

A. Overview

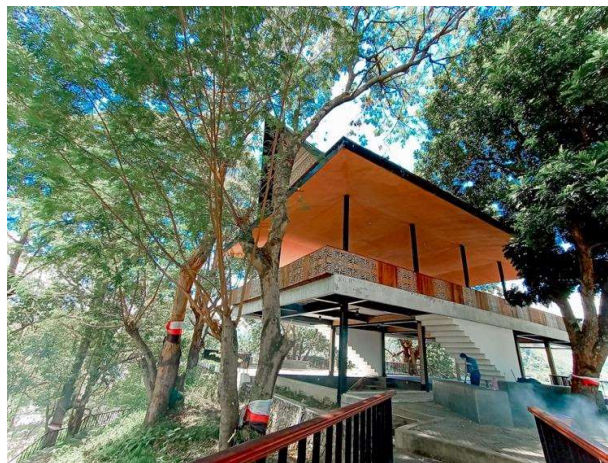


Figure 1. The building of the Dolok Sipiak Art House
Source : Personal document, 2023

The location of this research is located on a hill called Dolok Sipiak, Tigaraja Village, Girsang Sipangan Bolon District, Simalungun Regency, North Sumatra. The boundaries of the area according to development are:

1. Geographical Location

To the North: Bordering the District of Deli Serdang

To the South: Bordering with Kab. Batubara

West : Bordered with Tobasa Regency

To the East: Bordering Karo Regency

From downtown Parapat to the Dolok Sipiak tourist attraction is 800 meters or about 3 minutes of travel. And can be reached by bus or private vehicles such as cars or motorbikes. This research was conducted for approximately 3 days according to a predetermined schedule.

2. History of the Dolok Sipiak Art House

Dolok Sipiak Art House is a place to express the soul of art, especially in the field of traditional music and dance. Formed because of the movement of TRISULA which consists of three names, namely, Tumpak Sagunawan Sidabutar, Mangapul Silalahi, and Corry Paroma Panjaitan.) is a collection of young people (Napos) who have similar talents and talents in the field of modern or traditional art (Toba, Simalungun, Karo, Nias, Dairi, Pakpak, Mandailing) who live in Parapat Ajibata Surroundings, SENAPAS Community is a forum for exploring, developing and channeling the skills, talents and talents of young people in working in the arts as a coaching effort for the younger generation. To carry out activities, SENAPAS Community experiences difficulties because they do not have a place to gather.

SENAPAS Community submitted a permit and conducted negotiations with the Head of Girsang Sipangan Bolon Sub-District, who then immediately took cooperative action and checked the ownership of the land to the Simalungun Regency service assets. in writing from the government, but the Head of Sub-

District at that time gave permission for the place for SENAPAS Community to use, at that time SENAPAS Community was competing with the big company Telkomsel who wanted to rent land for their towers there.

Even though there were tough negotiations with the Regency Government, finally SENAPAS Community officially vacated the land for artistic activities, TRISULA also made donations to SENAPAS Community for operational costs at that time, at that time SENAPAS Community built their own small huts to shelter from the heat and rain during practice. Day after day spent in that small hut makes SENAPAS Community create art with all their heart.

SENAPAS Community remains active in carrying out its routine activities, although many of its members choose to carry out their own personal activities. he had a new idea to create a reading center which was assisted by a volunteer, namely Kent Sihombing. Kent Sihombing helped teach English and music to children. At that time the reading garden was very busy with 60 people joining. The SENAPAS Community faced many obstacles, starting from the delayed Horas Persada plan and TRISULA being hampered and the minimal operational costs of the reading center.

The Dolok Sipiak Art House was launched on December 7 2014 as a cultural arts center specializing in culture, creative economy, education, environment and tourism. The Dolok Sipiak Art House has received a lot of support from many parties, especially the government, on the recommendation of Corry, the manager and cultural observer. With the designation of Lake Toba as a super priority for tourism development, the Dolok Sipiak Art House was chosen to be developed by the government, especially PUPR to build the Dolok Sipiak Art House with an open concept, make photo spots, meeting places, souvenir stalls, culinary shops with a view towards Lake Toba, and is still operating today.

The author analyzes the situation and conditions at the Dolok Sipiak Art House tourist attraction using interviews, literature review, and observation as a reference source of information to the manager. Several interview questions were given to the management of the Dolok Sipiak Art House regarding the formulation of the problems that have been raised in this Final Project. In conducting this research, the authors collect data using collection techniques, namely:

1. Literature Review

The author uses this data collection technique as a reference for gathering relevant information about the Dolok Sipiak Art House before coming to visit. The author seeks out information through previous scientific works and internet networks.

2. Observation

The author uses this data collection technique by coming directly to the research location. observing tourist objects, meeting directly with the manager, and seeing directly the types of Batak music and dance to fulfill the final assignment.

3. Interview

The author uses this data collection technique to interview the management of the Dolok Sipiak Art House. The author asks several questions related to the author's Research to the manager.

Table 1. The early formation of the Dolok Sipiak Art House

N = 1

No	Question	Answer
1	How did the Dolok Sipiak Art House start?	It was established because of the movement of TRISULA which consists of three names, namely, Tumpak Sagunawan Sidabutar, Mangapul Silalahi, and Corry Paroma Panjaitan. which consists of three names, namely, Tumpak Sagunawan Sidabutar, Mangapul Silalahi, and Corry Paroma Panjaitan along with the SENAPAS Community (Naposo Parapat Ajibata Art Community) is a group of young people (Naposo) who have the same talents and talents in the fields of modern or traditional art (Toba, Simalungun, Karo, Nias, Dairi, Pakpak, Mandailing) who are domiciled in Parapat Ajibata Surroundings, SENAPAS Community is a forum for exploring, developing and channeling the skills, talents and talents of young people in working in the arts as an effort to foster young generation.

Source: Processed results of interviews

Author Analysis:

Based on the results of the interview above, the writer can draw the conclusion that TRISULA and SENAPAS Community have similarities in terms of talent and talent in the arts. On the basis of this similarity in talent, the Dolok Sipiak Art House was formed, which now focuses on the arts, especially performing arts using traditional dance and music.

Table 2. Tourist attractions at the Dolok Sipiak Art House

N = 1

No	Question	Answer
2.	What tourist attractions are displayed by the Dolok Sipiak Art House?	The most important tourist attractions at the Dolok Sipiak Art House are traditional dance and music performances, cultural festivals, story telling contests and fashion shows as well as equipped with photo spots, souvenirs and culinary facilities.

Source: Processed results of interviews, 2023

Author Analysis:

Based on the results of the following interviews, the author can draw the conclusion that the main tourist attractions at the Dolok Sipiak Art House in the field of culture are witnessing art performances, cultural festivals and competitions which continue to preserve Batak culture.

Table 3. Dance and Music

N = 1

No	Question	Answer
3.	What dances and music are performed by the Dolok Sipiak Art House ?	Shows at the Dolok Sipiak Art House are mainly in the arts, namely dance and music (modern or traditional) such as (Toba, Simalungun, Karo, Nias, Dairi, Pakpak, Mandailing, Band, Dance).

Source: Processed results of interviews, 2023

Author Analysis:

Based on the results of the following interviews, the author can conclude that preservation efforts through modern and traditional performances are displayed at the Dolok Sipiak Art House.

Table 4. Role of Government in development projects

N = 1

No	Question	Answer
4.	Does the government take part in the Dolok Sipiak Art House development project ?	The government has contributed a lot, starting from the Regent of Simalungun Regency who assisted with land permits, PUPR which had built buildings for cultural performances, to the BPODT which helped contribute and all those involved in the development of the Dolok Sipiak Art House.

Source: Processed results of interviews

Author Analysis:

Based on the results of the following interviews, the author can draw the conclusion that the government has contributed a lot to developments starting from buildings, supporting facilities, including dance and music equipment. The Regional Government to the Central Government has greatly assisted the development of the Sipiak Seni Dolok House starting from recommending, exploiting potential, and channeling material support.

Table 5. Local children and youth's interest in Batak culture

N = 1

No	Question	Answer
5.	How are local children and youth interested in Batak culture?	Initially, children and teenagers were interested because they heard stories about the origins of traditional Batak dance and music. Indirectly they realized to preserve Batak culture. Our way as managers is to make them

No	Question	Answer
		comfortable like doing exercises not too serious but not too joking. Making the environment comfortable by treating children and youth as siblings and listening to their complaints so that the Dolok Sipiak Art House can remain sustainable into the future.

Source: Processed results of interviews, 2023

Author Analysis:

Based on the results of the following interviews, the author can draw the conclusion that the approach taken by the Dolok Sipiak Art House Manager is by telling things related to Batak culture. Providing a comfortable environment for Children and Youth makes them enthusiastic about doing exercises and can perform well at shows.

Table 6. Portions of practice and demonstrations

N = 1

No	Question	Answer
6.	What is the portion of practice and where have you shown it before?	Team practice portion 1 week 1x, on Sundays we do a show at Dolok Sipiak and a show at the Parapat Pagoda. The Dolok Sipiak Art House team has done many shows at Parapat hotels such as Niagara Hotel, Khas Parapat Hotel, Parapat View Hotel, Atsari Hotel, Ajibata Harbor and the most remote in Malaysia through the support of Airasia aircraft. The Dolok Sipiak Art House team was also visited by the Minister of Tourism Mr. Sandiaga Uno and Minister of Investment Mr. Luhut Binsar Panjaitan.

Source: Processed results of interviews, 2023

Author Analysis:

Based on the results of the following interviews, the author can draw the conclusion that the exercises carried out by the Dolok Sipiak Art House team are carried out once a week. With maximum training and doing it once a week, the Dolok Sipiak Art House Team managed to attract Ministers like Mr. Luhut Binsar Panjaitan and Mr. Sandiaga Uno to come visit the Dolok Sipiak Art House.

Table 7. Management of the Dolok Sipiak Art House

N = 1

No	Question	Answer
7.	How is the management of the Dolok Sipiak Art House run?	For management, there are quite a lot of obstacles, especially now that children have started to go offline and the youth on the team have started to focus on college. So, it's still difficult to regenerate, but slowly it will start to improve, especially since Covid has started to disappear. The Dolok Sipiak Art House will improve and maximize the team's performance.

Processed results of interviews, 2023

Author Analysis:

Based on the results of the following interviews, the author can draw the conclusion that the Dolok Sipiak Art House team is experiencing regeneration difficulties. Therefore, the Dolok Sipiak Art House team wants to quickly improve so that they quickly adapt to the environment and can perform well.

Discussion

The following is a discussion that the author will present regarding the results of the research in the previous chapter based on the formulation of the problems that have been raised by analyzing and using the viewpoints of various theories contained in Chapter II, namely Literature Review.

From the results of the research conducted by the author to collect and obtain data through interviews with the management and direct observation to the research location.

Ranjabar (2006: 114), argues that preserving old norms (local culture) is maintaining the value of art and culture by developing embodiments that are dynamic and adapt to changing and developing circumstances and conditions.

According to the World Tourism Organization or UNWTO (2008), cultural tourism is one of the sectors with the fastest growth in the tourism industry, especially in the last few decades. The debate to define and conceptualize it. There are many definitions of cultural tourism. Cultural tourism does not only mean visiting, participating in or spending time in museums and galleries, art events and festivals, attractions and heritage and other cultural experiences.

Conclusion

A. Conclusion

Dolok Sipiak Art House is a cultural tourism attraction that accommodates young people to express their artistic soul. The Dolok Sipiak Art House conducts art performances which mainly feature Batak dances accompanied by traditional Batak music. The dance performances are treated to a charming view of Lake Toba and are equipped with supporting facilities that attract many tourists to visit the Dolok

Sipiak Art House. The performance presented by the Dolok Sipiak Art House is an effort to preserve culture.

Efforts to preserve Batak culture which are packaged through performances at the Dolok Sipiak Art House have earned the management a lot of support, especially from the Government. The positive role that develops every year allows the Dolok Sipiak Art House to grow the economy of the surrounding community and become a business in the form of education, creative economy and tourism. On that basis, culture must be preserved so that it is not extinct by the times because culture is a heritage that is priceless and has a uniqueness that cannot be found in other countries.

B. Suggestion

1. It is hoped that managers will continue to take advantage of the potential types of Batak music and dance they have and be able to develop music and dance while still adapting to changing situations and conditions.
2. It is expected to maintain preservation by continuing to be consistent in carrying out art exercises and performances.

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