

North Sumatra Tourism Anthropology, The Sultancy of Deli: A Historiographic Review

Jimly Qardhawi Gultom¹

1. Social Anthropology Postgraduate Student, Postgraduate Program, Medan State University Jl. William Iskandar Pasar V Medan Estate, Medan, 20221 Indonesia. Email : jimly.sheilaon7@yahoo.com

Abstract

This article discusses tourism development with an anthropological approach to tourism in the Deli Sultanate, North Sumatra. This article discusses: (1) the history of the Deli Sultanate, its social, cultural and political structure. The remains of the Deli Sultanate that still exist today. (2) Efforts from several parties in developing tourism around the Deli Sultanate and trying to improve human resources by conducting socialization and trying to complement the existing facilities to support tourism in the Deli Sultanate. (3) In this case, for the development of tourism in the Deli Sultanate, a team called the "Tim Deli Bertuah" was formed whose task was to carry out reconstruction and revitalization in the Deli Sultanate in order to make the Deli Sultanate an icon of tourism in the city of Medan. Therefore, it is hoped that the impact that can be felt by the community in tourism development in the Deli Sultanate, there are two impacts that can be felt, namely, First: in the economic field, for example, it can increase people's income, open new jobs and open up business opportunities for the community, especially in Medan city. Second: in the socio-cultural field, namely the positive impact, an example of the positive impact is increasing public awareness about cultural tourism in the Deli Sultanate. This research is a qualitative research. Data collection techniques used are observation and document study. The data obtained were then processed using data analysis techniques, data presentation, and drawing conclusions. From the results of the research that has been found, it seems that every tourism development needs to involve all parties, be it from academia, the community, and the government. Because the essence of the success of tourism development is if all people can benefit from tourism.

Keyword: Tourism Anthropology, Deli Sultanate, Tim Deli Bertuah

1. Introduction

Indonesia is a country that is rich in natural and cultural resources that are very numerous and diverse. Our country is a multi-faceted country, both multicultural, multilingual and multireligious. If everything is managed properly it will advance the country and prosper the people. One of the things that can be done to advance the country and prosper the people is to develop tourism potential by involving the community and the government. In this case, the government has long designed a tourism format based on economic development. The output of this format was then issued TAP MPR No. IV/MPR/1978 which reads that tourism needs to be increased

and expanded to increase foreign exchange, increase employment and introduce culture. Its application can be seen from the guidance and development of tourism which is carried out while still paying attention to so that the culture remains sustainable and has a national personality (Sismudjito, Pohan, & Kariono, 2018:203). Therefore, it is necessary to take more directed steps and arrangements based on an integrated policy, including in the fields of promotion, provision of facilities and quality, and smooth service.

If tourism development can be carried out in a more focused and sustainable manner in all regions in Indonesia, it will open up new job opportunities that will generate regional income and foreign exchange income, all of which are important contributions made by the tourism sector for a better Indonesian civilization in the future. Tourism development in a tourist destination must be based on planning, development, and clear management directions so that all the potential of a tourist destination can be developed optimally to improve the welfare of the community. To get optimal results, development in the field of tourism is not only supported by one party, but is a collaboration from various parties, both from businessmen, traditional leaders, communities, and the government itself. One of the tourism potentials that can currently be developed is in the Deli Sultanate, North Sumatra Province.

Tourism objects that can continue to be developed are cultural tourism. Where cultural tourism is tourism that is associated with the historical and cultural values of an area. And one of them that continues to be developed is tourism in the Deli Sultanate which is in the city of Medan. There are several tourist attractions, namely: Maimun Palace, Al-Mashun Grand Mosque, Al-Osmani Mosque, and others. In essence, there are two main areas that are influenced by tourism development efforts, namely economic and socio-cultural. Tourism development in the Deli Sultanate must involve the community, community involvement is the keyword in every tourism development program, as if it is a new label that must be attached to every policy formulation and tourism development project. The community is one of the main elements in the tourism object development system, nowadays its participation is increasingly demanded. Community involvement is the first step to build cooperation between policy makers and the community so that the tourism sector can be better in the future.

So far, tourism development in Indonesia is predominantly based on natural resources, and invites investors to conduct and build a tourism business. However, this tourism business often only benefits certain parties and marginalizes the local community. Worse still, local communities are seen as obstacles to development. In the development of tourism so far has had a bad impact on local communities, namely marginalizing them in socio-cultural and economic life. Local communities are often not involved in their potential for tourism development. In 2009, Verner in the World Bank's *Responsible Enbrevé Tourism series* has reviewed that local communities (indigenous people) are no longer an obstacle to tourism development

or no longer have a negative impact on tourism, on the contrary local communities and indigenous peoples can benefit from tourism activities. Even Indigenous peoples can participate in planning, implementing, and sustaining tourism. Therefore, Verner developed eco and ethno tourism models as the basis for tourism development (Verner, 2009). Tourism in North Sumatra must continue to be developed. Starting from modern city tourism with the growth of luxurious malls, to beautiful natural and cultural tourism. North Sumatra is a province whose progress is very fast. North Sumatra also has many ethnicities, as a very heterogeneous ethnic area, theoretically North Sumatra will develop rapidly. Tourist areas must also develop rapidly, because they have abundant natural and human resources. North Sumatra has abundant tourism potential, because it has historical and cultural relics, mountains, lakes, beaches, and so on.

Tourism development in North Sumatra should not damage the local wisdom of the local community. Local wisdom is actually a great potential in tourism development. North Sumatra has a lot of potential for local wisdom. The potential of local wisdom and ethno-tourism models based on Indigenous peoples can be utilized by policy makers as important data in mapping and building tourism areas based on local wisdom. So far, policy makers do not have a mapping of the potential of indigenous peoples' local wisdom and an ethno-tourism model based on local wisdom.

2. Literature Review

Cultivating Tourism, the word culture itself is a development of the Sanskrit "budhayah" which is the plural form of buddhi or reason, and the compound word cultivation, which means the power of the mind, in other words "culture" is the power of the mind in the form of creativity, initiative and taste. While culture is the development of culture that is the result of creativity, initiative and taste (Widagdh, 2004). The notion of culture has been put forward by many experts such as Koentjaraningrat (2009: 144), who argues that culture is the whole system of ideas, actions and human creations in people's lives that are made into human beings by learning. According to (Wulandari, et al, 2020: 11) regarding Tourism Anthropology, tourism is a multidisciplinary science. Not just a walk, go see something beautiful. However, tourism concerns people's lives in general, especially for anthropological studies. Everyone needs to express themselves in their own way. The position of the discipline of anthropology in tourism is to understand socio-cultural phenomena related to the tourism sector. In this context, Tourism Anthropology was born, which is defined as a part or specialization of anthropology which specifically focuses its attention on socio-cultural issues related to tourism.

There are two important approaches in the study of tourism anthropology, namely the relationship between culture and tourism. First, is an approach that only sees local communities as tourism objects. So it is considered to destroy culture.

The second is an approach that does not see local communities as objects but as part of tourism actors. Theoretically the study of ethno-tourism comes from the word ethno which means ethnicity and tourism means tourism. The meaning of this approach is an approach where tourism involves local communities, and relies on the potential of the community and its culture. Ethno (ethno) means nation, while science (science) means knowledge. This research is influenced by the concept of ethno-tourism, which is an approach that involves the participation of local and indigenous communities in tourism development (Nurdin, 2016: 16).

Tourism development must prioritize comfort, not just beautiful scenery, the types of tourism offered such as historical tourism, scientific tourism, nature tourism, and other types of tourism, the most important thing is the comfort and behavior of the surrounding community. How is the service, hospitality, language support, and other behaviors. The province of North Sumatra is multicultural with a heterogeneous number of ethnicities, so local cultural life is often forgotten. Local cultural life in general is almost extinct. From all aspects, for example Language, Customs, and other customary values are starting to be forgotten. Local wisdom is also not remembered and even extinct in people's lives. Even though the local wisdom possessed is a wealth for these indigenous peoples. Local wisdom has the ability to adapt to all forms of change, including social problems in society. By using local wisdom for the development of tourism development, the potential for tourism based on indigenous peoples can develop well.

3. Method

This research is descriptive qualitative. This descriptive approach was developed by researchers by collecting data from photographs, personal documents, notes and official documents to describe the research subject. This method is applied to see and understand the subject and object of research which includes people, institutions based on facts that appear as they are. Through this approach, a description of the actualization, social reality, and perceptions of the research target will be revealed. Qualitative research is intended to understand human behavior from the perpetrator's own frame of reference, namely how the actor views and interprets activities from the point of view of his stance. This research was conducted in Medan City, North Sumatra Province.

The data obtained came from institutional reports, by visiting the Deli Bertuah Team office to collect data that were considered important to complete the author's writing about the research location in Medan City. Related to this research are data obtained from reports from related institutions, such as books, journals, internet, mass media, and others. In qualitative research, the researcher also functions as the main instrument that goes directly to the field and tries to collect data. So according to qualitative research, data collection techniques are carried out in two ways, namely: (1) Observation and (2) Documentation.

4. Results and Discussion

a. Kingdom Profile

The Deli Sultanate is one of the Malay Sultanates which was founded in 1632. The origin of the establishment of the Deli Kingdom is related to the Kingdom of Aceh and Aru Deli Tua. The famous Aceh on the Sumatran coast expanded its territory to the whole of Sumatra by successfully expelling the Portuguese and Johor from the Pasai, Pidie, and Aru areas. The Deli Sultanate was a Sultanate founded by Tuanku Panglima Gocah Pahlawan in an area called Tanah Deli (now Medan and Deli Serdang Regency, Indonesia). The Deli Sultanate still exists today even though it no longer has political power after the end of World War II and the proclamation of Indonesian independence.

After the Deli Sultanate merged with Deli in 1945, the existence of this Sultanate was only ceremonial, however for the people of Medan they still value and uphold the existence of a Sultan, as evidenced by the enthusiasm of the people when the Sultanate changed and the high desire of the people to meet face-to-face with Sultan during the celebration of Hari Raya, such as the Open House at the Maimun Palace. As one of the surviving heritages (life monument) which stands on a plot of land measuring 217 X 200 m surrounded by an iron fence approximately 1 m high facing east, Maimun Palace has been able to maintain its existence until now. Supported by three main buildings, two floors semi-permanent with half of stone and wood. On a page of approximately 4.6 hectares there are 25 rooms and rooms. The style of the building is a blend of two cultures, namely Eastern (Malay, Arabic, Persian, Indian and Mongol) and Western (Dutch).

The Sri Utama Hall at the Maimun Palace can accommodate 200 people. There are European-style crystal chandeliers from France, fans from the Netherlands, wall ornaments from Arabic and Persian, marble stones from Italy, chair furniture from the Netherlands and France, and a throne called petrapna as the seat of the Sultan of Deli in leading traditional ceremonies. Maimun Palace was founded during the 9th Sultan of Deli, namely Sultan Ma'moen Al-Rasyid Perkasa Alam Syah (1873-1924), Its construction began on August 26, 1888 and was completed on May 18, 1891. In Arabic Maimunah means blessing or grace. Maimun Palace is dominated by yellow and green colors which are the hallmarks of the Malay Sultanate, the yellow color is a symbol of the greatness of the Malay Sultanate which we can also see in the Riau Sultanate. While the green color is a symbol of Islam. Maimun comes from the word Maimunah which in Arabic means blessing or grace. Inside the Maimun palace, namely in the Balairung there is a painting of tobacco flowers which is a symbol of the driving force of the economic life of the Deli Sultanate (Takari, et al, 2012: 160).

Now, Maimun Palace is located on Brigjen Katamso Street, Medan City, 3 Km from Polonia International Airport, in the west the Deli River flows, while in the south there are shops and residential buildings, to the north it is bordered by Katamso Street, right in front of the Maimun Palace there are Mesjid Raya Street,

which is one of the protocol roads in Medan City, and next to it is the Al-Mashun Grand Mosque building which of course used to function as a Royal Mosque. This mosque is better known as the Medan Grand Mosque and is one of the most beautiful mosque buildings originating from the Islamic Kingdom in Indonesia in the past which shows the architectural styles of the Middle East, India, and Europe (Takari, et al, 2012: 161).

The kings who once ruled in the Deli Kingdom are as follows: 1. Tuanku Panglima Gocah Pahlawan (1632-1669), 2. Tuanku Panglima Parunggit (1669-1698), 3. Tuanku Panglima Padrap (1698-1728), 4. Tuanku Panglima Pasutan (1728-1761), 5. Tuanku Panglima Gandar Wahid (1761-1805), 6. Sultan Amaluddin Mangendar (1805-1850), 7. Sultan Osman Perkasa Alam Syah (1850-1858), 8. Sultan Mahmud Al-Rasyid Perkasa Alam Syah (1858-1873), 9. Sultan Ma'moen Al-Rasyid Perkasa Alam Syah (1873-1924), 10. Sultan Amaluddin Al Sani Perkasa Alam Syah (1924-1945), 11. Sultan Osman Al Sani Perkasa Alam Syah (1945-1967), 12. Sultan Azmi Alam Alhaj Perkasa Alam Syah (1967-1998), 13. Sultan Otteman Mahmud Perkasa Alam Syah (1998-2005), 14. Sultan Mahmud Aria Lamantjiji Perkasa Alam Syah (2005-now).

b. Social, Cultural, and Political Structure

1. Social Structure

When the Dutch controlled the area of East Sumatra, tobacco plantations were widely opened. No one suspected that in its development, it turned out that Deli tobacco was very popular in the country that became the heart of world colonialism, namely Europe. Thanks to these tobacco plantations, the Sultan of Deli, who collaborated with the Dutch in opening and managing plantation lands, became very rich. With this abundant wealth, these sultans then lived in luxury and glamor by building magnificent and beautiful palaces, buying racehorses, luxury cars and yachts, and holding various parties to welcome their guests who mostly came from Europe. The silent witnesses of this wealth are the remains of the Deli Sultanate, namely the Al-Mashun Grand Mosque and the Maimun Palace which are still standing firmly in the city of Medan.

In contrast to the life of the royal families, the indigenous people still live as they are, depending on their economic resources from simple cultivation. When tobacco commodities were booming in the European market, many of these traditional farmers moved to grow tobacco, so that rice farmers were reduced. Other agricultural commodities that are widely grown by the community are coffee, rubber, cloves and pineapple. Not all Deli people became farmers, some of them also became agricultural laborers on tobacco plantations with Javanese and Chinese. In the kinship system, the Deli people are more dominant in adopting the patrilineal system. This can be seen from the tendency of young couples to build houses near the husband's family environment, especially when the young couple has been blessed with children. If they do not have a house and children, the young couple usually lives with a woman's family more often. From this fact, in fact the

matrilineal and patrilineal kinship patterns have been applied fairly balanced by the Deli community.

2. Cultural Structure

The customs that are still used by the Deli kingdom are: 1. The Junjung Duri Ceremony, 2. The Appointment of the Sultan of Deli, 3. The Son's Day, 4. The Couples Assembly (Marriage), 5. Deliberation, 6. Malay Music, 7. Pantun Books. In the traditional event for the customary layer: a. Traditional figures, b. Customary Institutions, c. Community organization.

3. Political Structure

The supreme power is in the hands of the Sultan. The Empress of the Sultan has the title Tengku Maha Suri Raja or Tengku Empress, while the crown prince has the title Tengku Mahkota. The other sons and daughters only have the title Tengku. Other descendants based on patrilineal lines up to the fifth generation also have the title Tengku. In everyday life, the Sultan not only functions as the head of government, but also as the head of Islamic religious affairs and at the same time as the head of Malay Customs. To carry out their duties, the King or Sultan will be assisted by the treasurer, syahbandar, and other assistants.

c. Relics of the Deli Sultanate

1. Maimun Palace

Maimun Palace is one of the icons of Medan City, North Sumatra, located in Sukaraja Village, Medan Maimun District. Maimun Palace Designed by an Italian architect and built during the reign of Sultan Ma'moen Al-Rasyid Perkasa Alam Syah in 1888, the Maimun Palace has an area of 2,772 m² and has 30 rooms. Maimun Palace has become a popular tourist destination, not only because of the age of the building, but also because of its unique interior design, which combines elements of Malay cultural heritage with Islamic, Spanish, Indian and Italian styles. After joining the Republic of Indonesia, the position of the Deli Sultanate was only limited to being ceremonial by submitting to the central government. Maimun Palace is now used as a place to receive guests from national to international levels, as well as a meeting place for the Sultan and his people on special occasions during the celebration of Islamic holidays such as Eid al-Fitr.

The expansion of Dutch power in the mid-19th century succeeded in reaching East Sumatra. The large capital that the Dutch got from abroad made them able to open a tobacco plantation in the forest area of East Sumatra, called Deli Maatschappij. The success of the Dutch in managing these plantations could not be separated from the role of Sultan Mahmud Al-Rasyid Perkasa Alam Syah, the 8th King of Deli who agreed to a cooperation in land clearing by the Dutch in 1870. This was the forerunner of the heyday of the Deli people at that time. Starting from the 1870s, the plantation sector flourished so that it was able to support the Dutch economy and the Deli Sultanate. The city of Medan at that time developed a feudalistic lifestyle. The Deli Sultanate to the Malay Sultanate as a whole did not

need to work hard to get rich financially, considering that all the hard work had been done by Deli Maatschappij.

From a tour guide of the Maimun Palace, also supported by the Technical Study of the Utilization of the Maimun Palace in Medan, an explanation was obtained that in 1873, the leadership of the Deli Sultanate was crowned by the young Sultan Ma'moen Al-Rasyid Perkasa Alam Syah. At this time, the tobacco trade was in its heyday and was able to bring prosperity to the Deli Sultanate. The Sultan moved the center of the kingdom from Belawan Harbor to Medan City and built his throne. During this period of prosperity, various kinds of buildings began to be built, such as the Arab School which is now called the Madrasa. One luxury building that became a testament to the glory of the Deli Sultanate at that time was also built, namely a palace with an area of 2,772 m² which was built on an area of five hectares in 1888 and inaugurated in 1891. This building consists of three parts, namely the main part, the second part, right and left side. The name of the palace is taken from the name of the Sultan's wife, Siti Maimunah.

Maimun Palace was designed by an architect who is also a KNIL soldier. The designs follow various styles. Starting from the traditional Malay palace style, Indian style, Islamic style, and a little European style. Since the Deli Sultanate is the Caliph or propagator of Islam, Islamic style can be seen in this building. The whole building looks like mosques, palaces in the Middle East in the past. In 1924, Sultan Ma'moen Al-Rasyid Perkasa Alam Syah died. The Deli Sultanate was inherited to his children. Over time, the leadership of the Indonesian nation began to be held by the government. Even so, the Malay Sultanate is still running, the Sultan is not a regional ruler, but for customs. Now the Deli Sultanate is held by Sultan Mahmud Aria Lamantjiji Perkasa Alam Syah who is currently 23 years old.



Figure 1: Maimun Palace
Source: merdeka.com

Maimun Palace is located on Brigadier General Katamso Street, Medan Maimun District, Medan. Now the Maimun Palace is inhabited by the Sultan's family on the left and right of the building. The main part of the palace can be visited by the public

by paying a maintenance fee. Maimun Palace is surrounded by a one meter high iron fence. The shape of the building from the outside looks like a plot with a domed roof like a mosque. Green and yellow colors dominate this building. For Malay Islamic buildings, yellow and green are often used, just like the oldest mosque in Medan, the Al-Osmani Mosque, which is also dominated by green and yellow. This is because the green color is a symbol of religion and life, while the yellow color is a symbol of wisdom, wisdom and noble. When entering the palace gate, an old cart belonging to the Sultanate was parked in the palace courtyard, the color was quite old but looked luxurious. The palace road will lead to the main steps of the palace. The stairs are made of ceramic imported from Europe. After passing the stairs, there is a palace terrace, this terrace stretches on both sides, on the right and left of the stairs. There are chairs and tables on each terrace. The first room encountered when entering the Palace is a room measuring about 4x4 m which on the left and right are rooms. Straight with the main door, there is one more door that leads to the main room. A large room measuring 412 m², this room was used as a hall. In this room there is a set of crystal chandeliers made in Europe which are quite large and striking. On the walls and ceilings there are many Arabic inscriptions and there are carvings with geometric and floral patterns.

On the left side of the hall there is a golden yellow throne of the Sultan. This throne is rectangular in shape complete with domes on it. At this time, twice a year, the Sultan will sit on the throne, namely during the Eid al-Fitr and Eid al-Adha celebrations. In the same room, there are many pictures of the former Sultan of Deli and there is also a large mirror framed in gold. To the right of the main room, there is a cupboard containing the clothes that the Sultan used to wear, and several kris and Malay musical instruments which are kept in a glass case. Then there is the last room after the main room, in this room there is a pair of king and queen chairs that can be a seat for visitors. In the corner of the room there are also old cupboards from the Sultanate era. The Maimun Palace is now a protected cultural heritage in Indonesia. This is one of the valuable relics that was founded at the height of the heyday of the Deli Sultanate during the Dutch Colonial period.

2. Al-Osmani Mosque

The mosque heritage of the Deli Sultanate, namely the Al-Osmani Mosque is located in Medan Labuhan. History records that this mosque was built during the leadership of Sultan Osman Perkasa Alam Syah in 1854. At that time, Labuhan was a Malay community, the size of this mosque was 16x16 cm, the mosque building was made of ironwood. The purpose of establishing this mosque is to strengthen friendship, make recitations. There are also several tombs, namely the tombs of Thai and Yemeni scholars, There is also the tomb of the Sultan's family which is in front of the mosque. Sultan Mahmud Al-Rasyid Perkasa Alam Shah in 1870 built this mosque into a permanent building. The architect of the construction of this mosque came from Germany. In this mosque there are also several parts of the

building that imitate Indian, European and Chinese styles. Behind the mosque there is a traditional house for a library, a meeting place and the Al-Qur'an Education Park (TPA). The name Al-Osmani Mosque appeared in 1999. It used to be called the Labuhan Mosque or the Yellow Mosque when the mosque was still in the form of a wooden building (Sumanti, Batubara, 2019: 56).



Figure 2: Al-Osmani Mosque
Source: kompas.com

The Concept of Reconstruction and Revitalization of the Sultanacy of Deli

a. Rationale

Deli Sultanate is one of the many Sultanate or Kingdoms in Indonesia. Until now, the Deli Sultanate, which is located in the city of Medan, still exists even though its political role is no longer the same as in its former glory. It is known that the Deli Sultanate was founded by Tuanku Panglima Gocah Pahlawan in 1632 in the Deli land area. Almost 400 years of the Deli Sultanate, until now it has been held by the 14th Sultan. This means, since the first sultan held by Panglima Gocah Pahlawan, the Deli Sultanate has had a leadership relay until it came to Tuanku Mahmud Aria Lamantjiji Perkasa Alam Syah.

In the period before Indonesia's independence, the Deli Sultanate held power and authority politically and sociologically in Deli lands to the areas adjacent to it. These authorities are (1) the Sultan as the head of government, (2) the Sultan as the head of Islamic religious affairs, and (3) the Sultan as the head of customary affairs. However, after Indonesia's independence, the Deli Sultanate continued to experience ups and downs in its history. The Deli Sultanate no longer played an active political role in determining policies in developing Deli lands, let alone in determining the leadership relay in the city of Medan. Likewise, in terms of religious affairs, the Deli Sultanate, which was once very strong with Islamic nuances, was no longer involved in formulating the religious style of Medan City and at the same time made the Deli Sultanate an icon of Medan City. Especially in customary affairs, even this authority is increasingly being lost along with the development of the city of Medan which is increasingly rapidly, especially its

population which is already multi-ethnic. The role of the Sultanate in this customary field, now only remains in the internals of the Sultanate and Kedatukan.

The occurrence of this phenomenon is more or less caused by the crisis of the Deli Sultanate leadership so far which has not maintained the cultural values inherent in the Deli Sultanate. The saddest thing is the lack of cohesiveness of all members of the Sultanate family in maintaining the Sultanate as a dignified Sultanate. Moreover, there are indications that a handful of people from the Sultanate family took personal advantage without thinking about how to rebuild (reconstruct) and revive (revitalize) the prestige and dignity of the Deli Sultanate.

Starting from the problems above, it was deemed necessary for the Deli Sultanate to form and give a mandate to a working group or some kind of ad hoc team which may be called the "Tim Deli Bertuah". The personnel of this ad hoc team were deliberately recruited from outside the Deli Sultanate family to avoid conflicts of interest in any activity implementation. This means that this work team is independent which is only sufficient to be fostered and supervised by the datuk of four tribes. Every activity progress will be reported directly to the Sultan and not to the policy makers. This work team is tasked with designing and carrying out reconstruction and revitalization activities of the Deli Sultanate until a time comes when the 14th Sultan of Deli can exercise the power of the Sultanate permanently. That is, when the 14th Deli Sultanate has been able to run the Sultanate and reign in the Deli Sultanate palace, it is hoped that all the instruments and management of the Deli Sultanate have started to run well.

b. Reconstruction and Revitalization of the Deli Sultanate

The meaning of reconstruction in this context is to rebuild the structure, the system that prevailed in the Sultanate environment back to the way it was before. In this case, it is necessary to reorganize the management as a whole and build strategic functions that apply to the Deli Sultanate. Then the most important thing is to build the palace of the Deli Sultanate physically to emphasize that the Deli Sultanate is an icon of the city of Medan. Meanwhile, the meaning of revitalization is more to the aspects of values, morals, and culture which the Deli Sultanate always upheld in its heyday. In this case, the "Tim Deli Bertuah" will try to identify, research the culture and modify the local wisdom of Malay culture that once existed under the auspices of the Deli Sultanate to be revived in the future. In carrying out the reconstruction and revitalization of the Deli Sultanate, it was realized that quite a lot of funds were needed. Therefore, the Deli Sultanate through the "Tim Deli Bertuah" is expected to be able to fight for the rights to the land assets of the Deli Sultanate which are now mostly controlled by irresponsible people. The acquisition of the right to compensation for the land of the Deli Sultanate will be set aside for funds for the reconstruction and revitalization of the Deli Sultanate.

c. Short Term Activities

The short-term activities in the context of reconstructing and revitalizing the Deli Sultanate that will be carried out by the "Tim Deli Bertuah" are as follows, namely:

1. Sultanate Assets

- a. Identify and classify the types of land rights of the Deli Sultanate used by other parties.
- b. Fight for a number of assets of the Sultan's land rights through effective channels. In this case, a team of legal experts from the "Tim Deli Bertuah" will cooperate with the legal team of lawyers to sort out which one should be pursued by negotiation, subpoena, or taking legal action in court.
- c. Collecting data on government buildings located on land that is still the Sultan's right and discussing it with the Sultan for follow-up.
- d. Reporting all forms and processes of the "Tim Deli Bertuah" activities regularly to the Sultan who currently resides in Makassar.

2. Culture Field

- a. Identifying customs and cultures that have faded from the traditions of the Deli Sultanate as well as designing and reviving them in the present.
- b. Researching possible strategic opportunities for the Deli Sultanate to be able to contribute to decision making, especially in tourism development in Medan City.
- c. Identifying the assets of the Sultanate in the form of buildings that are used as tourism icons other than the Deli Sultanate palace.
- d. Carry out research on the objective history of the Deli Sultanate so that it can be used as a valid historical reference in the future.
- e. Collecting empirical data about the qanun law that applies in the Sultanate environment and reviving it in the present.
- f. Relive the forgotten Sultanate tradition as proof that the Deli Sultanate still exists today.

d. Long Term Activities

The long-term activities carried out by the "Tim Deli Bertuah" are to prepare an activity plan, namely:

1. Create the vision, mission, and goals of the Deli Sultanate.
2. Applying modern management concepts, especially quality management (Quality Assurance) so that the Deli Sultanate can be aligned with the Sultanate/Kingdom in Indonesia and even abroad.
3. Strengthening the position of the Deli Sultanate in the eyes of the government, especially in the city of Medan as well as showing that the Deli Sultanate has a role in developing the city of Medan, especially in the tourism sector.
4. To establish cooperation between the Deli Sultanate and the central and regional governments as well as related agencies to emphasize that the Deli Sultanate still exists to run its Sultanate although it is limited in certain matters based on applicable law.

5. Establish relations with other Sultanates or Kingdoms in Indonesia in order to create harmony among fellow Sultanates while at the same time positioning the Sultanate as a political force in building the nation and state.
6. Establishing relations with overseas Kingdom countries, especially the State of the Kingdom of the Netherlands which once colonized Indonesia, especially in the territory of the Kingdom of the Sultanate of Deli and the region of East Sumatra. This special collaboration with the Kingdom of the Netherlands aims to open up more opportunities to obtain documents related to the administration of the assets of the Deli Sultanate in the Netherlands.
7. Emphasize the role of the four tribes as part of the Deli Sultanate system.

5. Conclusion

From the results of the research above, it can be concluded that (1) the efforts of the Tim Deli Bertuah in developing tourism in the Deli Sultanate, namely by reconstructing and revitalizing the Deli Sultanate by conducting socialization and trying to complete incomplete tourism facilities, (2) Community involvement , government, and institutions in the development of tourism in the Deli Sultanate are indispensable for the advancement of tourism in North Sumatra, (3) The impact that can be felt by the community in tourism development in the Deli Sultanate is twofold, namely in the economic field, for example: increasing people's income, opening up fields new jobs and opening up business opportunities for the community, especially in the city of Medan. Meanwhile, in the socio-cultural field, there is a positive impact that can be felt, namely increasing public insight about cultural values, customs, and history in the Deli Sultanate. (4) The ethno-tourism approach is an approach that is relevant to tourism activities in North Sumatra Province, because North Sumatra has diverse natural, environmental and ethnic potentials. North Sumatra can become the largest tourism museum in the world, (5) The need to involve social and cultural science experts in tourism development, and (6) The need for socio-cultural studies before carrying out tourism development in an area.

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