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## Custom House/Traditional House in Kuantan Singingi: Local Wisdom Values and Education Values

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**Abstract-** The *godang* house or traditional house in Kuantan Singingi is a heritage building that is tens or even hundreds of years old. Many historical values and educational values contained in the *Godang* house building. The purpose of this study was to analyze the values of local wisdom and educational values contained in the *Godang* house building as well as the customary activities inherent in the culture of the *Godang* house. This type of research is qualitative research. The object of research is the *godang* house building. Research data collection techniques are observation, interviews and Focus Group Discussion (FGD) with traditional leaders and the community. The results of the study showed that the value of local wisdom in the *Godang* house building was ecocultural, namely culture of caring for the environment. *Godang* house building materials are environmentally friendly, and energy efficient. The frame structure of the building using the *Panuok* and *Sigitan* without nail system is an energy efficient building. The educational values contained in the *Godang* house building are to foster the value of togetherness, to prevent intermarriages, cultural laboratories, environmental behavior and strengthen kinship.

**Keywords:** custom house, the values of local wisdom, and the values of education

### 1. Introduction

Each community has local wisdom in their daily lives. Local wisdom is in the form of attitudes, habits, traditions, and certain behaviors that have values of education, conservation, and concern for the environment. Local community wisdom occurs in various fields such as: agriculture, forestry, fisheries, and engineering. The values of local wisdom are related to environmental conservation, conservation, utilization and energy savings. In addition, the community also has wisdom in managing forests, managing rivers, managing lakes, erecting houses and utilizing natural resources. Such behavior is an indicator of caring about nature preservation to support sustainable development.

The Kuantan Singingi community has local wisdom in managing forests in the form of a forbidden forest (Saam, 2011), maintaining rivers through the depths of the (Saam & Amri, 2012), utilizing palm trees with environmental insight (Saam & Yuliati, 2015). Research by Saam et al (2017) found that the Akit people have a local wisdom in utilizing mangrove wood into charcoal ecobioenergy.

One of the buildings which is still maintained its authenticity until now in Kuantan Singingi is the *godang* house (traditional house). The house is not owned by individuals but belongs to tribal members. Because the house is very large in size, people call it the *godang* house. The manager of the traditional house is the traditional leader of each tribe (clan).

Kuantan Singingi traditional house still exists today. The function of the traditional house as a place of discussion for tribal members is still functioning well. The traditional house is tens or even hundreds of years old. The building of traditional houses and architecture is still maintained until now although there are some traditional houses that have begun to damage certain parts because of their very old age. The existence and function of traditional houses are not affected by the progress of science and

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technology. In some villages the meeting of tribal members was held on the second Eid al-Fitr (2 Shawwal) whereas in other villages the meeting of clan members at the *Godang* house was held on the "sixth Feast" (7 Shawwal).

The existence of traditional houses in Kuantan Singingi currently still exists amid social changes and rapid development of science and technology. This is interesting to study. The purpose of this study was to analyze the values of local wisdom and educational values of the *Godang* house building in Kuantan Singingi.

Heritage buildings are passed down from one generation to the next. Old buildings with classical, or traditional architecture often collapse because they are obsolete with age. The building actually does not need to be torn down or replaced with modern architecture because it has historical values and an environmentally friendly architect. Likewise, the Kuantan Singingi *godang* house building which has hundreds of years old is a heritage building.

According to Saam (2016) there are values of local wisdom in the *Godang* house building in *Kenegerian* Adat Sentajo is a building material made of wood, a building structure that is energy efficient because lighting comes from the sun. The condition of the *Godang* House is still mostly good and a small part is in a heavily damaged condition.

Conservation in the broadest sense does not only conserve nature, flora, fauna, but also includes conservation of buildings. Conservation of areas or sub-sections of cities or villages includes efforts to prevent social change and not just physical. According to Shirvani (in Silomba, 2013) conservation from the aspect of the urban design process, must protect the existence of the environment and space which is a place of historic areas. According to Tungka (2015) the conservation benefits are as follows; (a) preservation of the old environment will enrich the visual experience, channel continuity, provide meaningful connections with the past, provide the choice to remain in the old building. (b) in the era of old social environment changes will offer a refreshing permanent atmosphere. (c) is an attempt to maintain a sense of place, identity and atmosphere of contrast. (d) heritage buildings are the biggest assets in the national and international tourism industry so they need to be preserved. (e) is an effort to protect and convey the values of buildings to future generations. (f) opens up the possibility for every human being to obtain psychological comfort. (g) realizing the preservation of an old architectural heritage that is rich in historical records and educational values.

Sustainable development is a development concept that takes into account ecological, social and economic aspects. Ecologically, the environment must be preserved, socially beneficial to human life, and economically able to improve people's welfare. Sustainable development is carried out through the control of sources of damage and management technology through an environmental management system. Technology plays a role in overcoming pollutants or waste, while environmental management has the role of regulating or minimizing the impact. The environmentally friendly development can occur in various fields, such as agriculture, forestry, animal husbandry, fisheries, architects, and buildings.

According to Adi Purnomo (in Sudarwani, 2011) emulating the concern for the earth in the green architecture movement can be done by optimizing vegetation, minimizing the use of wood, avoiding the use of chemicals in buildings, planting water and improving household pollutants. According to Priatman (2002) the world economic crisis has spurred the development of new architecture with energy conscious design. According to Karyono (2010) green-minded architects or green architects are architects who consume minimal natural resources, including energy, water, and materials while minimizing negative impacts on the environment. Anisa's research results (2014) found that the shape of a traditional house is very comfortable because of the cool air in and around the house. Meanwhile,

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the results of a study by Bernotiene (2015) found that traditional house building in rural areas is based on the concept of a green architect with the use of building materials consisting of bamboo and wood. Furthermore, he also found that around the house planted with shady trees and various flowers. According to Sudarwani (2012) the characteristics of implementing green architecture are as follows:

- a. Having the concept of a building with good performance and environmentally friendly).
- b. Have a Sustainable Concept.
- c. It has Future Healthy Concepts like shady plants that surround buildings, curtain walls and grass that are used as green roofs, and get sunlight.
- d. Have a Climate Supportly Concept. The concept of greening is very suitable for climates that are classified as tropical (equatorial).
- e. Having the Esthetic Concept Usefully as a natural air conditioner process because sunlight is not absorbed directly.

The Padang Traditional House is not widely known, the community is generally more familiar with the *Gadang* house or the *Bagonjong* house which also originates from West Sumatra. This study concludes that the typology of traditional Padang houses that already exist and still exist based on material, form, function and linkages with social values, technical aspects of the building.

## 2. Methodology

This type of research is qualitative research. The research location is Kuantan Singingi, Riau Province. The object of research is the *godang* house building. Research data collection techniques are observation, interviews and Focus Group Discussion (FGD) with traditional leaders and the community. The object of observation is the condition of building *godang* houses such as pillars, floors, walls, roofs and rooms of the *godang* house. Interviews and FGDs aimed to find out about the use, maintenance, sustainability of the *Godang* house, the role of tribal members, the role of traditional leaders and traditions related to customs.

## 3. Result and Discussion

### 3.1. *Godang* House: Ecocultural Area

*Godang* house building is a one-story building, wooden pillars, floors, walls, windows, ventilation and stairs made of boards and the roof of the house is zinc. The size of building *godang* houses varies between 200 - 300 m<sup>2</sup>. The layout of the *Godang* house consists of one bedroom, one living room, one kitchen, and one terrace (*pelantar*). Examples of *Godang* houses, see Figure 2 and 3.



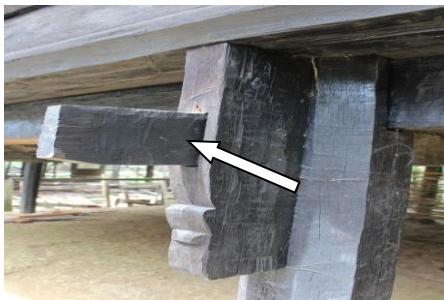
**Figure 1.** Large size *godang* house



**Figure 2.** Small *godang* house

### 3.2.Green Architect: *Panuok* and *Sigitan*

*Godang* house frame that connects between wooden poles using thick wood without nails. To strengthen the position of the pillar and *galogar* is locked with wood called *panuok* or pegs. Nailing the floor board is called *galogar*. (see picture 3) To connect between poles also use thick wood. In addition thick wood also functions to put *galogar* by using a peg system rather than nailed. It also serves to strengthen the framework of the house called *sigitan* (see figure 4)



**Figure 3.** *Panuok* (Energy-efficient green architect)



**Figure 4.** *Sigitan* (Energy-efficient green architect)

### 3.3.*Kulah*: Water Sources

*Kulah* is a place to collect rainwater as a source of clean water for the *Godang* house. It is located on the side or back of the house. (See picture 5)



**Figure 5.** *Kulah* a place where rainwater is collected

### 3.4. Mosque and Traditional Hall

Local residents in the area of *Godang* house are 100% Muslim. In the *Godang* area there is an old mosque that has been renovated. The existence of a mosque is an indicator of the community around that the majority of Muslims. One of the leaders of the Kenegerian Sentajo traditional leader said that "as a sign of the community in Kuantan Singingi there is a *godang* house, traditional hall, mosque in the *godang* house area". (interview with Datuk Penghulu Sinaro on 7 June 2019). The mosque and traditional hall can be seen in Figures 6 and 7.



**Figure 6.** Mosque at *Godang*'s home location. **Figure 7.** Custom hall

### 3.5. Tradition of Using Harsh: Pro-Environment Behavior

Kuantan Singingi people have the habit or tradition of using food basket as a place for food, such as: rice, side dishes, vegetables and snacks (cakes). Habits of using the basket are habits or behavior that are pro-environment because they can be used repeatedly and do not produce waste. The use of food basket as a food container can be seen in the following picture:



**Figure 10.** Use of Bench: Pro-Environment Behavior

### 3.6. *Rantaman*: Supporting Factors for the Sustainability of *Godang* House.

*Rantaman* means the dues of tribal members which is used for the sustainability of the *godang* house and helps misfortune family members.

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### 3.7. Educational Values of the existence of *Godang* House

a. Value of togetherness

This togetherness value is inherent with the proverbial Kuantan Singingi, the same weight should be carried the same light and carry. The implication of that saying is that together renovating *godang* houses, marriages and misfortune events. Togetherness has educational value and a sense of belonging to the *godang* house. If the *godang* house is damaged, then it becomes a joint responsibility. A sense of togetherness and a sense of belonging is a driving factor for the sustainability of the *Godang* house, as the saying *patah tumbuh hilang berganti*.

b. Protection of my marriage mate

The existence of the *Godang* prayer house which is held once a year is a place to communicate the nieces' grandchildren with the *ninik mamak* and other relatives. The participation of tribal members also appears in other traditional events such as marriage and circumcision of the apostles. Through this event people are getting to know members who live in the same house and tribe so that they can prevent the interbreeding of tribes. In the Kuantan Singingi custom the prohibition of inter-tribal marriage is prohibited. The prohibition of marriage to tribes has educational value, namely inter-tribal marriages get a new generation and broader social relations.

c. Cultural sustainability: *Babako* and *Bararak*

The word *babako* comes from *ba* + *bako*. So *babako* means having *bako*. *Bako* is a close family of the father's side. *Babako* means traditional events carried out by *bako* such as the circumcision of the apostle or marriage. *Bararak* means *bako* doing the procession in the event by using musical instruments such as *calempong*, *gondang*, tambourine and flute. The existence of the *Godang* house and the accompanying customs have an educational value that is a sense of togetherness and help, so that the heavy burden becomes light.

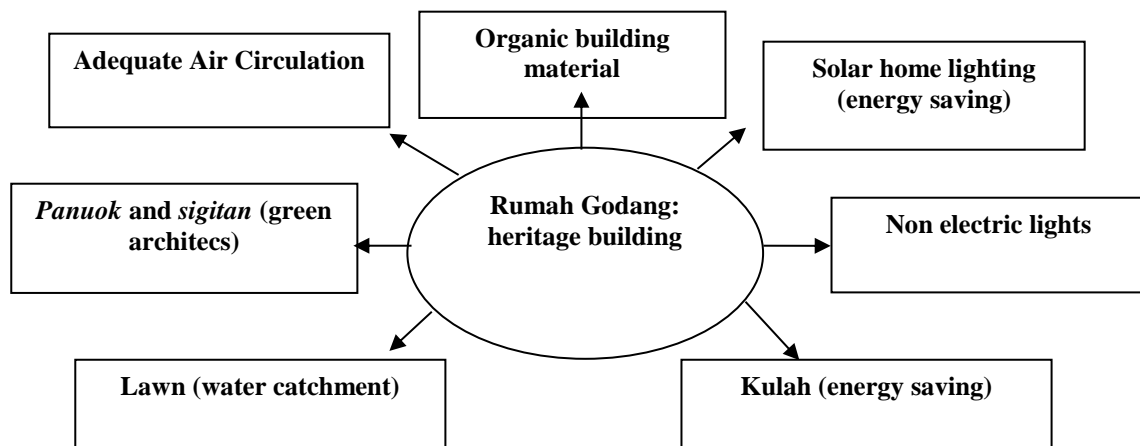
d. Culture laboratory

The existence of the *Godang* house is a cultural laboratory that can be directly observed by students through environmental education. Concepts that can be explained through cultural laboratories include the heritage building of the *Godang* house, the structure of the *Godang* house building, the use of a basket of traditional ceremonies, the number of stairs of the *Godang* house. Five steps of the temple describe the pillars of Islam and six pieces describe the pillars of faith. *Rangkiang* building as a place of rice that is environmentally friendly. Building *godang* houses, *rangkiang*, and traditional halls are ecoculture buildings as historical evidence that can be used as a laboratory, especially environmental education.

### 3.8. Rumah *Godang*: Eco-culture (Culture Cares for the Environment)

*Godang* house building materials made of wood which is organic material. Energy efficient building structure. The number and size of windows and ventilation are sufficient so that air circulation occurs. The yard is planted with grass to absorb rain. So, it can be concluded that the building of *Godang* and its environment is environmentally friendly. Schematically see Figure 11





**Figure 11.** Eco-friendly *Godang* house

The results of this study indicate that the *Godang* house building is a heritage building that is already a hundred years old or more. Many values of local wisdom and educational value are contained in this heritage building. *Godang* houses in the research location are well maintained, although some *godang* houses have been damaged due to age, so this requires renovation. Even though the building of the *Godang* house is hundreds of years old, it has not yet been designated as a cultural preservation. There is concern that the heritage building will not be preserved and changed in shape by the next generation, so that historical values and the original structure of the *godang* house will be lost. The function of the *godang* house as a place for tribal deliberation, so that social interaction occurs in a wider scope. The function has an educational value that is to increase a sense of togetherness, kinship and mutual help.

Unlike the case with "old buildings" or Dutch heritage buildings in various cities have been designated as cultural heritage. Large Post Office Buildings and Bank Indonesia in Yogyakarta and Sewu Buildings in Semarang have also been designated as cultural heritage buildings. Cultural heritage buildings in Jakarta such as the Fatahillah Museum which was built in 1707-1712 as a historical tourism asset, and the "Gedung Sate" building in Bandung with their trademark skewers on the central tower and are monumental buildings with Indo-European architectural styles. *Godang* house building in Kuantan Singingi has not been designated as a cultural heritage. Therefore it is necessary to immediately submit it to the government so that the heritage building can be preserved.

#### 4. Conclusion

Forms of local wisdom building *godang* house is a building material made of wood which is a building material that can be renewed. The framework of the house is formed by *panuok* and *sigitan* (peg system) techniques, home lighting sourced from the sun which means saving energy. The yard is planted with grass. So, building *godang* houses and their environment is an environmentally friendly building.

The educational values of the *Godang* house are: togetherness values, protection of inter-ethnic marriage, cultural sustainability: *babako* and *bararak*, cultural laboratories, and strengthen kinship.

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