



KEMENTERIAN PENDIDIKAN TINGGI

JOJAPS

eISSN 2504-8457



Journal Online Jaringan COT POLIPD (JOJAPS)

Local Wisdom of Minangkabau Tribe in the Conservation of Cultural Heritage of Rumah Gadang, Nagari Sumpur, West Sumatera

Setia Damayanti¹, Kiki Kunthi Lestari², Dini Rosmalia³,

*1,2,3 Program of Architecture, Faculty of Engineering, Pancasila University.
email author bintangteddy@yahoo.com*

Abstract

The local wisdom of the Minangkabau tribe in the conservation of the cultural heritage of Rumah Gadang is still ongoing. Efforts to conserve or rebuild Rumah Gadang involve all stakeholders. This aims to assess the level of community participation in the conservation effort of cultural heritage of Rumah Gadang Nagari Sumpur Sumatera Barat. Qualitative descriptive analysis method by interviewing 6 resource persons and indigenous stakeholders. The research also describes the initial procession starting with sorting wooden stems used for two milestones, followed by cutting down, wooden maelo from rimbo, Mancakah, Marakik and Batagak Tunggak Tuo. The process is a form of local wisdom that plays a role in the strategy of conservation efforts of cultural heritage of Minangkabau traditional house. The results of this study indicate that the level of public participation is quite high in the efforts of revitalization and conservation of cultural heritage areas.

Keywords --- Local Wisdom, Cultural Heritage, Conservation.

INTRODUCTION

As an archipelagic country with diverse tribes, Indonesia has at least 1,128 tribes. Each tribe has different cultures, ordinances, and languages. One of them is the Minangkabau tribe is located mostly in West Sumatra and geographically the natural conditions are mostly in the form of hills arranged to connect each other between the hills with each other. Various problems arise in the current environment such as Globalization and industrial modernization. Humans and nature should be able to live side by side and create harmony between the two, but what happens today is a man who is more powerful over nature. Humans exploit nature without paying attention to its continuity for a long time and are only oriented toward personal gain. One solution that may solve environmental problems due to modernization of the industry that is sweeping the whole world today is to preserve the cultural heritage, local wisdom of West Sumatra society still maintains the environmentally friendly arrangement of the environment so that it will not disturb or damage the stability of human ecosystem. Therefore the drafting of this paper hopefully can increase our knowledge, especially in environmental management combined with traditional values that are environmentally friendly. So that local wisdom that continues to be maintained in some areas of West Sumatra not only as a local heritage that must be maintained but its value increases as a solution to the current environmental problems. Starting from the fire that occurred in the village of Sumpur, west Sumatra resulted in the loss of Minangkabau traditional house. Efforts to restore the cultural preservation of Minangkabau Traditional House by rebuilding the House.

LITERATURE REVIEW

A. Local Wisdom

Local wisdom is the intelligence and strategies of the management of the universe in maintaining the ecological balance that has been tested for centuries by various disasters and obstacles and negligence of humans. Local wisdom does not just stop at ethics, but to norms and actions and behavior, so that local wisdom can be like a religion that guides people in behaving and acting, both in the context of everyday life and determining the human civilization further (Francis Wahono, 2005). According to Putu Oka Ngakan in Andi M. Akhmar and Syarifudin (2007) local wisdom is the values or behavior of local people living in interacting with the environment where he lives wisely.

Therefore, local wisdom is not the same at different places and times and different tribes. This difference is caused by the challenges of nature and the necessities of life are different, so that his experience in meeting the needs of his life led to various systems of knowledge both related to the environment and social. As one form of human behavior, local wisdom is not a static thing but changes over time, depending on the order and social-cultural ties that exist in society. Meanwhile Keraf (2006) asserts that local wisdom is all forms of knowledge, beliefs, understanding or insights and customs or ethics that guide human behavior in life in the ecological community.

In the local wisdom also manifested natural resource management efforts and environment that is also a form of conservation by the community. In this regard, Nababan (1995) discusses the principles of conservation in natural resource management traditionally as follows:

1. Respect that encourages harmony (harmony) Human relationships with the natural surroundings. In this case the traditional society is more inclined to view itself as part of nature itself.
2. A sense of belonging exclusively to the community over a particular region or type of natural resource as a communal property resource. This sense of ownership is binding on all citizens to safeguard and secure these shared resources from outsiders.
3. Local knowledge systems (local knowledge systems) that give people the ability to solve the problems they face in utilizing limited natural resources.
4. Adaptive power in the use of simple technology appropriate and energy efficient (input) in accordance with local natural conditions.
5. The system of allocation and enforcement of customary rules that can secure common property resources from excessive use, either by the community itself or by outsiders (immigrants). In this case the traditional community already has the rules and customary law that govern all aspects of community life in a certain social unity.
6. The mechanism of equity (distribution) of crops or common property resources that can prevent the emergence of excessive inequalities in traditional societies. The absence of jealousy or social anger will prevent the theft or use of resources beyond the applicable customary rules.

West Sumatra is known as Minangkabau or Ranah Minang. A variety of art and culture that characterize the area. Better art and culture are customs, matrilineal kinship system (maternal lineage), nagari game, local language, custom house, and so on. The principle adopted by the Minangkabau community is the principle of kinship and mutual cooperation.

B. Conservation of Cultural Heritage

Cultural heritage (cultural heritage) is the result of creation and creativity by humans, which because of its value becomes important to be preserved. The general standard used as a rationalization of the importance of preserving cultural heritage is using a definition adopted by the United Nations Educational, Scientific, and Cultural Organization (UNESCO) in 1972 from the Convention Concerning the Protection of the World Cultural and Natural Heritage which became known as the World Heritage Convention (WHC). In Section I. Definition of the Cultural and Natural Heritage Article 1 state that the definition of cultural heritage consists of:

1. **Monuments:** architectural masterpieces, monumental sculptural works and paintings, part of the structure of an archaeological environment, inscriptions, cave dwellings and combinations of features of outstanding universal value from the point of view of history, art and science;
2. **Group Building:** a group of buildings both independent and integrated, which due to their kearsitekturannya, kemajemukannya, or placement in the landscape, which contains universal importance from the point of view of history, art, or science;

3. Site: the result of human creation or the combination of human creations with nature, including archaeological sites containing universal significance from a historical, aesthetic, ethnological and anthropological point of view (UNESCO, 2005 Editon: 10).

The Burra Charter states that a conservation understanding may include all maintenance activities and in accordance with local circumstances. Conservation activities, therefore, may also include the scope of preservation, restoration, reconstruction, adaptation and revitalization (Marquis-Kyle & Walker, 1996; Alvares, 2006)

Rumah Gadang in Minangkabau as one of the cultural heritages symbolizes the common life, common goals, and common ways, and the symbol of culture to be proud and well-maintained. Inside the House of Gadang is contained valuable values that reflect the views of people's lives and reflects the harmony with woven by raso, pareso, shame, polite, each other.

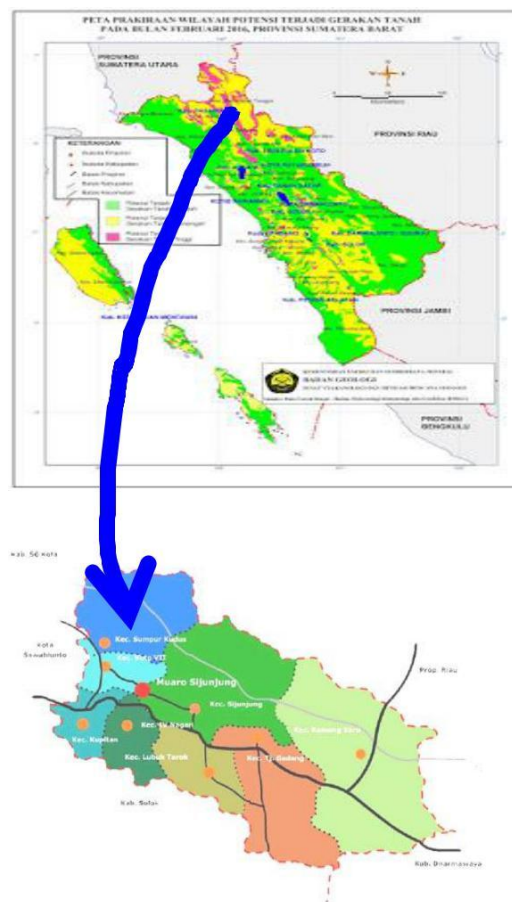
Rumah Gadang is the first place in one's personal coaching to be able to live the noble and high minds. Every form and building of the elements that are various names has distinctive features that have meaning that covers every aspect of the inner life (Hakmi, 2004).

METHODOLOGY

This study was interview 6 resource persons and indigenous stakeholders. Observasion and study literature for architecture Rumah Gadang.

ACTIVITIES

In May 2013, five Rumah Gadang in Jorong Nagari, Nagari Sumpur, Batipuh Selatan Subdistrict, Tanah Datar, West Sumatra, were burned. But now, one of them seemed to rise from the grave and straighten up again. Rumah Gadang "maimbau go home", calling the rantau to come.



Sumpur, located on the edge of the lake Singkarak, approximately 20 minutes from the city of Padang Panjang.



Ceremony Batagak Tonggak Tuo Rumah Gadang in Nagari Sumpur, Tanah Datar Regency, West Sumatera Province. This ceremony is intended as a form of preservation of works and cultural values that have recently been abandoned by the young generation. Batagak Tonggak Tuo Milestone is an early activity of building a Rumah Gadang.



It can be said that Batagak Tonggak Tuo milestone is the laying of the first stone and a marker of commencement of the construction of Rumah Gadang. But the term used by the Minangkabau community is Batagak Tonggak Tuo. This is different from the construction of buildings in general. In the construction of Rumah Gadang, the first thing to do is the building frame, then following the foundation of the building. When the building framework is over, it's time to put on the foundation that has been prepared. Subsequent completion of the building continued.

This event begins with a prayer ritual together as a form of thanksgiving and asks permission to God Almighty. Appeal to the Almighty for the process of building a good home gadang smoothly, always in blessed and then the community especially prosperous and prosperous gadang homeowners. This can be seen from the symbols used such as chicken slaughter, banana fruit bunches, mayang pinang and coconut shoots. These symbols by society show prosperity, strength and salvation. After Batagak finished, the event ended with a meal with all the people who attended the Batagak Rumah Gadang event.

The value of cooperation that is contained in Batagak Tonggak Tuo Rumah Gadang In the process of execution batagak milgung tuo Rumah Gadang there is value cooperation and togetherness in the community who carry out. Both before the ritual performed and at the time of the ritual itself. Before batagak tuo gadang landmarks carried out, the citizens of the people or villagers will roll out to make cooperation to find trees that are considered suitable to be a milestone tuo rumah gadang.



This two milestone is taken from the conservation forest belonging to the people or the community's ulayat forest. The removal of logged timber is then brought to the construction site by mutual cooperation. This is considering the wood used for two milestone is so large and long, certainly very heavy. So the process of rapture is done together.



If the old days will be cut together.



Likewise, the other poles are all transported together.



Once the pole / pillar is obtained and considered sufficient then the next job is to create a skeleton tuo milestone. Creating a skeleton of this tuo milestone is done by the tuo artisans. Tuo tuo are people who are experts and have good experience in making Rumah Gadang. After the milestone tuo finished assembled, the next work is batagak tuo milestone. This is the top event in batagak tonggak tuo Rumah Gadang. In this event will involve more people, this is because tuo milestone framework will be much heavier. One thing that is worth exemplifying is that all the people involved in the ceremony Batagak Tonggak Tuo is a volunteer who is unpaid. This shows the value of mutual cooperation and togetherness that is very thick for the people.

LESSON LEARN

Level of Participation

The value of gotong royong that is contained in Batagak Tonggak Tuo Rumah Gadang and Participative Spirit is put forward by involving the local community.

Good communication with all stakeholders is central to the process being consistent with local customs. The procession from the beginning is done together, is a tradition of Sumpur and Minangkabau residents in general. "Because with the rebuilding of Rumah Gadang in a participatory way, the community will be guarded,". For all this time, he said, Rumah Gadang abandoned by many owners who go to wander and rebuild a house made of concrete.

Therefore, it takes a concerted effort how Rumah Gadang can be preserved. Ninik-mamak and adat stakeholders should be able to ensure that the Gadang Rumah can be well preserved, he said A resident who occupies his family's Gadang House in Nagari Sumpur, Fauzi (35), admitted now Rumah Gadang which he originally occupied is not maintained anymore. "Because the cost for home renovation is big, it is not the same as the cost of home renovation made of concrete," he said. Finally, the house is used for what it is despite the condition of some floors and rooms damaged due to porous weight.

CONCLUSION

Man as part of his environment, has a reciprocal relationship that is in harmony with nature. In the constant interaction with the environment, human beings get a lot of experience about the environment. The experience of the environment has given humans an idea of how the environment works and provides guidance on what people can expect from their environment. Both naturally and as a result of human actions as well as about what can be done and which can not be done by man himself.

Local wisdom in addition to the legacy of previous generations can also be a wisdom that has recently emerged in a community as a result of interaction with the natural environment, society and other cultures. Therefore, local wisdom is not always traditional, because it can also include the wisdom of the present which means wider than traditional wisdom.

In preserving Minangkabau traditional architecture, then all this can not be separated from the willingness and cooperation of all parties. Society to be able to consciously take part in conservation effort of traditional architecture of Minangkabau through participation of Rumah Gadang development.

REFERENCES

- Alvares. (2006). *Cultural Activities*.
<http://en.Wikipedia>
- Andi M. Akhmar and Syarifuddin, (2007). *Revealing Environmental Wisdom of South Sulawesi*, PPLH Regional Sulawesi, Maluku and Papua, Ministry of Environment RI and Masagena Press, Makasar
- Creswell, J.W. (2008). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. California: Sage Publications, Inc.
- Creswell, J.W. (2012). *Qualitative Inquiry & Research Design: Choosing Among Five Approches*. California: Sage Publications, Inc.
- Francis Wahono, (2005). *Food, Local Wisdom and Biodiversity*, Cindelar Publisher Pustaka Rakyat Cerdas, Yogyakarta
- Groat, L. & Wang, D. (2002). *Architectural Research Methods*. New York: John Wiley & Sons. Inc.
- Heritage, S. (2011). Ideology in Knowledge Development. *Indonesian Environment Journal*, 1, 01-12.
- Hakmi, Idrus Dt. Rajo Penghulu. (2004). The series of Mustika Adat Basandi Syarak in Minangkabau. Bandung: Teens Rosdakarya

- Maman Rachman, (2012), Conservation of Values and Cultural Heritage, *Indonesian Journal of Conservation* Vol. 1 No. 1 - June 2012 [ISSN: 2252-9195] pg. 30-39
- Marquis-Kyle, P. & Walker, M. (1996). The Illustrated BURRA CHARTER. Making good decisions about the care of important places. Australia: ICOMOS.
- Nababan, (1995). Traditional Wisdom and Environmental Conservation in Indonesia. *Journal of CSIS Analysis: Culture, Traditional Wisdom and Environmental Preservation*. Year XXIV No. 6 of 1995
- Sony Keraf, (2006). Environmental Ethics. Kompas, Jakarta