

Conference Paper

Perception and Local Initiation of Communities in Maintaining the Traditional Acehese Houses

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Abstract

This study aims to 1) analyze the values of local wisdom Aceh traditional houses to mitigate earthquakes and tsunamis; 2) analyze community perceptions in maintaining (knowledge, attitudes, and behavior) local wisdom of Aceh traditional houses; and 3) reviewing the role of parents in the local cultural inheritance of Aceh traditional houses. The method used in this research is the qualitative method. Data collection is done by interviewing, observing, and documenting. The results show that: 1) *Rumoh Aceh* has the values of local wisdom to mitigate earthquakes and tsunamis. the values of local wisdom exist in the components of building forms and traditional ceremonies of *Rumoh Aceh*; 2) the knowledge, attitudes, and behavior of local wisdom in *Rumoh Aceh* teaches the community to adapt, care about cultural heritage, and form a social family system, and 3) the role of parents in the cultural inheritance local wisdom of *Rumoh Aceh*, carried out through civilization and socialization by involving the role of young people in traditional activities.

Keywords: community perceptions, local inheritance, traditional Acehese houses, local wisdom

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1. Introduction

Natural disasters have a detrimental impact on human life, therefore the efforts are needed to anticipate disaster mitigation. Especially in areas that have a high level of danger and have a high vulnerability. Disaster mitigation efforts will not have a broad impact if humans have disaster resilience, Wahana (2015:1).

The condition of the Indonesian region which is prone to earthquakes and tsunamis provides empirical experience due to disasters to the people, in Indonesia, there are scattered traditional forms of houses which become cultural assets which are formed based on local wisdom inherited from generation to generation. Local wisdom is one of the efforts that can be done in reducing the impact of disasters since local wisdom is born from the ability of humans to understand the environment to be able to survive in conditions of areas that have a high level of disaster vulnerability. As stated by

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Setyowati (2013: 4) local wisdom is an activity, knowledge, trust of a community in managing nature that is oriented towards environmental sustainability. Local wisdom is formed from human interaction with the environment. Each region has different wisdom according to the level of understanding and intelligence and the ability to adapt to local people to the environment, while the impact of local wisdom is felt in the preservation of local culture and life.

Based on the above understanding, it can be concluded that local wisdom born from the understanding and experience of traditional communities towards the natural environment has the ability to reduce the risk of disaster impacts. Local wisdom from traditional houses that respond to nature has produced buildings with simple technology, as it is known that traditional houses were never planned for a house that was resistant to earthquakes and tsunamis, even though traditional houses still stood firm during the earthquake and tsunami. This has been proven by the traditional Acehese house "Rumoh Aceh" in disaster-prone areas (Muetia, 2015).

Changes in life along with the progress and development of technology today also influence the cultural values contained in the local wisdom of the traditional Acehese houses. The cultural values in the Acehese society began to fade from generation to generation, this is seen by the influence of modern development. The impact of the changes that have emerged has made it difficult to find the existence of *Rumoh Aceh* because people generally build concrete houses with more modern forms that are far from the principles of disaster-friendly houses (Suryana, 2016). This conditions are very worried and have an impact on the number of traditional Acehese houses which are more decreasing in number. If its existence is not immediately protected and preserved it is not impossible, one day the young generation of Acehese will no longer know more about one of the cultural heritage identities as well as cultural wealth in Indonesia will decrease. Based on the background above the researcher is interested in researching more deeply in the form of a thesis with the title "Local wisdom of the traditional Acehese houses as cultural heritage to mitigate earthquakes and tsunamis".

This research aims to. 1) to analyze the values of local wisdom from the Traditional Acehese Houses for mitigating earthquakes and tsunamis, 2) To analyze community perceptions in maintaining (knowledge, attitude, and behavior) local wisdom of the Traditional Acehese Houses. 3) Assessing the role of parents in the local the cultural inheritance of the Traditional Acehese Houses.

2. Research Methods

The research was conducted in *Gampong* Lubuk Sukon, District of Ingin Jaya, Aceh Besar regency, The Province of Aceh. The approach in this research used is a Qualitative approach, using data collection techniques through interviews, observation, and documentation. Informants in this study include government figures, traditional leaders, community leaders, the communities, youth as generations and academics. Testing the validity of the results of the research by triangulation.

3. Result and Discussion

3.1. Local wisdom values from Aceh traditional houses

Traditional house building is a building that is produced from the skilled hands of a craftsman called *Utuh* to provide a safe and comfortable shade for the occupants. The constructive knowledge possessed by *Utuh* is obtained through by transfer of knowledge between generations to the next generation. Local knowledge gained is not only about the tectonic aspects but also the knowledge of cultural philosophy and the meaning contained in every aspect and parts of the form of traditional Acehnese houses. Knowledge in designing the robustness of *Rumoh Aceh* against earthquakes is only hereditary knowledge based on inheritance that has never been scientifically analyzed. In general, research on the local wisdom of the traditional Acehnese houses as cultural heritage to mitigate earthquakes and tsunamis. The traditional Acehnese houses have local wisdom for disaster mitigation which is presented in Table 1.

Based on Table 1, it can be seen that the local wisdom of the traditional Acehnese houses for disaster mitigation is in the form of houses and traditional ceremonies in *Rumoh Aceh*.

3.2. Community perception, knowledge, attitude and behavior of local wisdom from traditional Aceh houses as cultural heritage

In Figure 1 shows the local wisdom contained in *Rumoh Aceh* based on the graph it can be seen that the knowledge of the community in building the form of the house is obtained based on understanding and experience. Yusuf (2015) explained, "people are able to respond to nature in their homes in order to survive". This is also explained by Ms. Meutia as the previous researcher as follows.

TABLE 1: Local Wisdom and disaster mitigation of *Rumoh Aceh*.

No	Name of Form	Information	
		Local Wisdom	Mi Disaster Mitigation
1	<i>rumoh Aceh's</i> pillars	Trees for poles are planted by the community so as not to damage forest vegetation, this is reinforced by the traditional rules "when a family is given a daughter"	Tsunamis can pass through traditional Aceh buildings through under the house where the pillar stands, the body of the house, namely by carving home ornaments and the upper part of the house, the roof of the house facing the sea.
2	Traditional Ceremonies of <i>Rumoh Aceh</i>	In the ceremony before building construction will be determined a good day of the month to cut down the trees that will be used as poles, the community has the name of the month and the meaning behind the name of the month that only applies and is in Aceh	–
3	<i>Pawai's</i> rope	–	<i>Pawai's</i> rope serves to ease rescue during a fire. If there is a fire the <i>Pawai's</i> rope will be cut
4	The element of <i>Rumoh Aceh</i> Form	Traditional communities have a unit of measure used in making <i>Rumoh Aceh</i> . House construction comes from natural construction techniques using pegs and rope ties from nature.	The form of <i>Rumoh Aceh</i> is flexible and not rigid and reinforced with palm fiber and pegs makes the house flexible following the direction of the earthquake movement so that the Aceh house is called the earthquake-resistant house.

Source: Field Survey, made in 2016

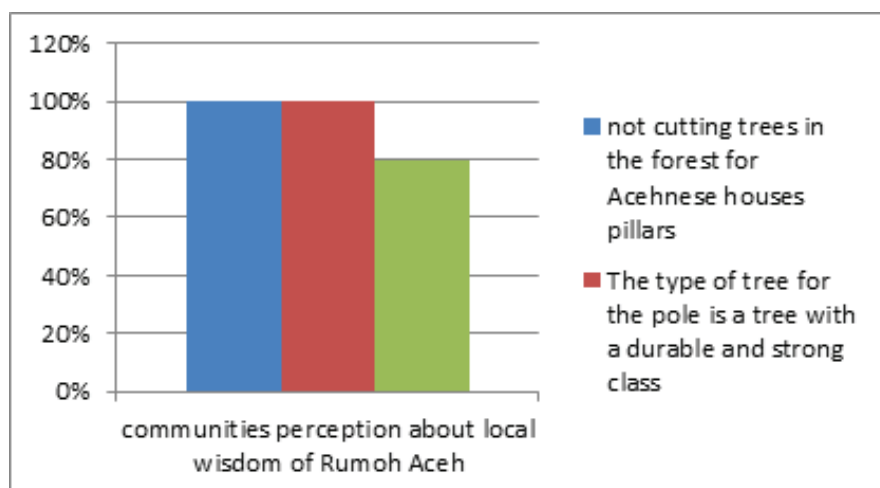


Figure 1: The Graphic of community knowledge about the local wisdom of *Rumoh Aceh*. Source: Research Data, Processed 2016.

"Public perception of local wisdom in building the *Rumoh Aceh*, to bring together the interests, values, and way of life of local communities, in the context of specific environments and resources towards a unique comparison, the meaning is that a building is a form of the existence of the desires of tradition and experience. So that the

traditional building of *Rumoh Aceh* has remained firmly established for centuries even though in a disaster-prone area, this is certainly not free from skilled hands of craftsman or *Utoeh* by the process of trial and error” (interview with Ms. Erna at Shia University Kuala).

Based on the explain by Ms, Meutia that show the building process of *Rumoh Aceh* not free by communities knowledge and experience in the process of trial and error.

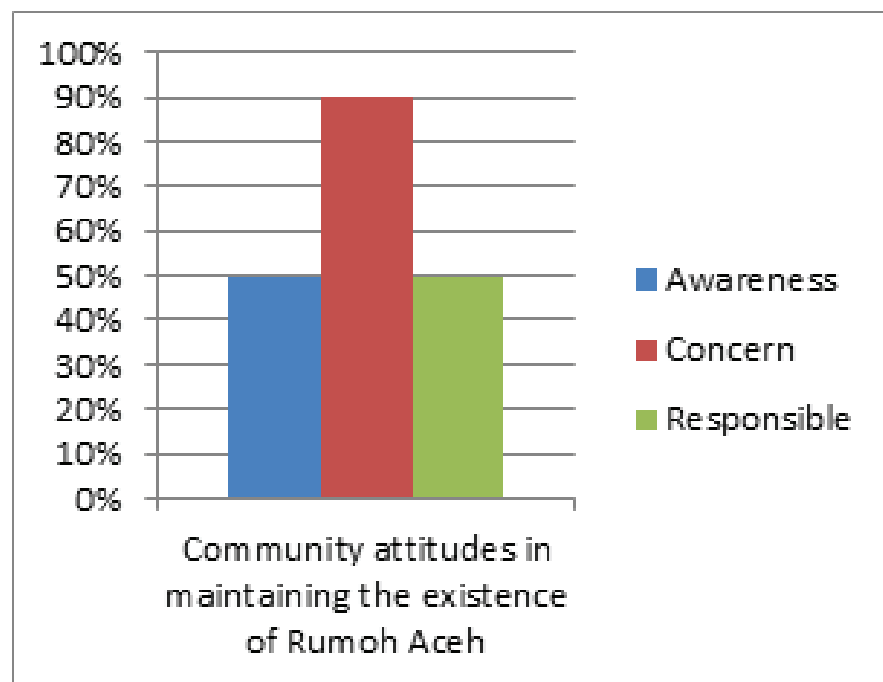


Figure 2: The Graph of the community attitude about the local wisdom of *Rumoh Aceh*. Source: Research Data, Processed 2016.

Based on Figure 2 shows that out of 16 informants 90% showed the level of community awareness of the existence of cultural heritage and 50% awareness and responsibility of the community experienced a setback in maintaining cultural heritage. Internal and external changes also influence the lives of traditional communities.

Based on Figure 3 shows the behavior of the people of Aceh which is formed from the wisdom of the people towards the *Rumoh Aceh* and tradition. 90% of discussion behavior can be found in *Gampong* Lubuk Sukon while the mutual cooperation behavior is now rarely found in the community because differences in work also influence the activities of the community.

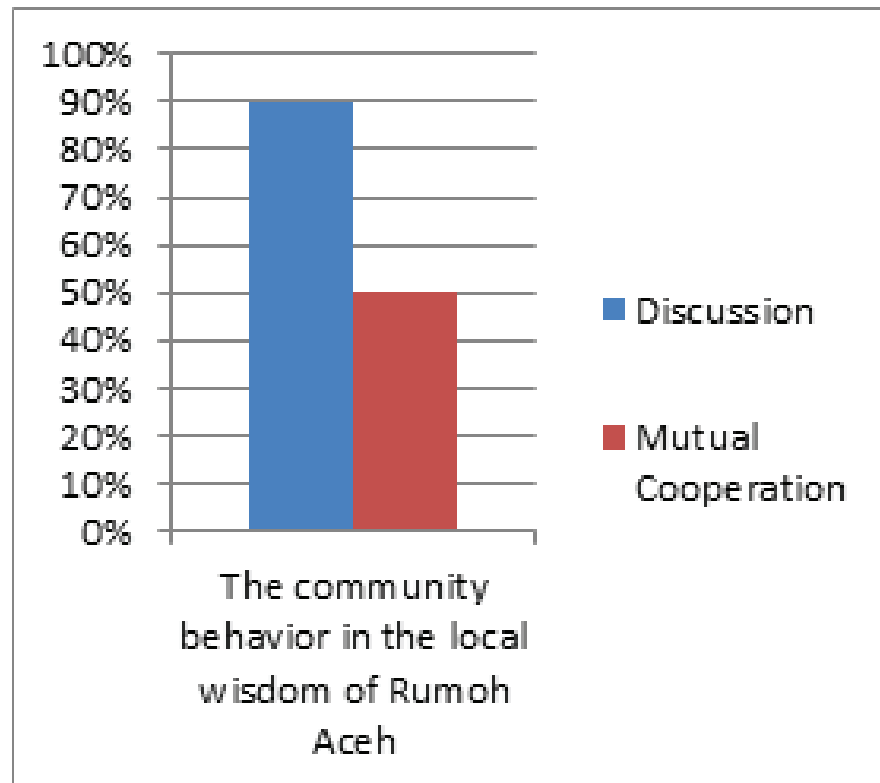


Figure 3: The Graph of community behavior in the local wisdom of *Rumoh Aceh*. Source: Research Data, Processed 2016.

3.3. The role of parents in the local cultural heritage of traditional Achenese houses

The role of parents in cultural inheritance can be carried out by enculturation and socialization. In the community *Gampong Lubuk Sukon* to enshrine the cultural heritage to the generation of the community instill cultural values by including the generation in every traditional activity and traditional Achenese house construction activities. Socialization conducted by parents in cultural inheritance with daily activities exemplified by parents to children and with community legends related to *Rumoh Aceh* that contain messages in maintaining cultural heritage. Another socialization is conducted with education where children will be provided with cultural heritage knowledge and government socialization that participates in building a national culture to preserve cultural heritage with the aim of generation to be able to know the identity and region identity through the *Rumoh Aceh*.



Figure 4: Cultural Inheritance. (a) Researchers at the Aceh Province Department of Culture and Tourism. (b) The *Rumoh Aceh*'s not maintained in the Lubuk Sukon Village (Photo Source: 2016 Personal Document).

3.4. Analyze the local wisdom of traditional Acehnese house (Talcott Parson) in the structural function theory of AGIL scheme

Ritzer (2007) the social theory by Parsons in the Structural function of AGIL Scheme such as.

Adaptation means that the system most to adapt to the environment. This can be seen in the form of the socio-cultural values of the *Gampong Lubuk Sukon* communities which has the ability of traditional Acehnese to read the environment. The environment teaches the community to be able to survive by building a residential form of *Rumoh Aceh*. Geographical conditions and beliefs make traditional communities learn to protect themselves from the threat of danger in the environment where they live, to survive to require traditional communities to understand the natural conditions. The traditional Acehnese house (*Rumoh Aceh*) is a house that is formed from the understanding of the Acehnese people in responding to the condition of their region which is prone to natural disasters such as earthquakes and tsunamis.

Goal attainment means that a system must define to achieve the main goal. The knowledge, attitudes, and behavior of the people of *Gampong Lubuk Sukon* who have important socio-cultural values and become a milestone of trust to continue to maintain the culture and the role of the government that is currently continuing to explore, study and preserve *Rumoh Aceh*, for future generations. So far the role of the Aceh government in the aftermath of the earthquake and tsunami disaster is that rebuilding housing is one of the priority programs implemented by the government along with foreign and local NGOs during the rehabilitation and reconstruction period. NGOs that build houses of help using traditional Acehnese house designs and other efforts are their own *Gampong Lubuk Sukon*. In 2012 it was inaugurated as a tourist village of Traditional Acehnese houses and has received assistance to support tourism activities. The two government efforts are aimed at recalling the role of *Rumoh Aceh* as a cultural

heritage that must be preserved by not forgetting the role of *Rumoh Aceh* as a disaster-friendly house.

Integration means that a system must regulate the relationship between the parts that become a component of the system which means that the family system governs the first cultural inheritance in the environment. This can be seen in the process of transferring generations late because children will become the next generation to maintain and develop a culture of extinction in a sustainable manner. Lack of curiosity, ignorance and due to differences in activities cause youth and youth forum organizations in the *Gampong* currently tend to become undeveloped, this of course will have an influence on the culture they have so that they can forget their identity as ethnic Acehnese. *Gampong* youth institutions, this institution consists of young people as young *Gampong* generation, this institution is established under *Gampong* government and tradition, the function of institutions to channel cultural traditions from generations by involving generations of *gampong* in activities (traditional ceremonies of *Rumoh Aceh*) with the aim of maintaining the local wisdom of *Rumoh Aceh* from extinction by not forgetting the role for disaster and social functions in community activities.

Latency means that the system must equip, maintain and improve both individual motivation and cultural patterns that create and sustain motivation. This can be seen in the obstacles that arise today in the process of cultural inheritance. But what happened in the inheritance of the Acehnese house in the *Gampong* Lubuk Sukon, the modern house was still built but still did not bring down the Acehnese house which became the identity of the *Gampong* Lubuk Sukon community. Considering the role of houses having disaster resilience, traditional Acehnese houses have structural advantages in responding to earthquakes and tsunamis can escape traditional Acehnese buildings through under houses where the pillar stands, the body of the house which is through carvings of house ornaments and the top of the house that is the roof of the house facing to the sea.

4. Conclusion

1. The traditional Acehnese houses have local wisdom values to mitigate earthquakes and tsunamis. the values of local wisdom are found in the form of buildings and traditional ceremonies. The non-rigid components of Aceh's house components make Aceh's houses earthquake resistant. The ability to function in the form of Aceh houses to respond to tsunamis is divided into three parts, namely roof, body and under the house.

TABLE 2: Analysis (Talcott Parsons) of Structural Functional Theory of the AGIL Scheme Study of disaster resilience to traditional Acehese houses.

No	Disaster Study	The resistance of the Traditional Acehese House
1	Form of adaptation	Geographical conditions and beliefs make traditional communities learn to protect themselves from the threat of danger in the environment where they live, to survive to require traditional communities to understand the natural conditions. Traditional Acehese house (Aceh rumoh) is a house that is formed from the understanding of the Acehese in responding to the condition of their region which is prone to natural disasters such as earthquakes and tsunamis.
2	Disaster resilience	The traditional Acehese houses have structural advantages in responding to earthquakes, Tsunamis can pass through traditional Aceh buildings through under houses where the pillar stands, the body of the house which is through the carving of house ornaments and the upper part of the house which is the roof of the house facing the sea.
3	Institutional effort	<i>Gampong</i> youth society, the society consists of young people and young women as young <i>Gampong</i> generation, this society is established under government and tradition, the function of the society as a channel for cultural generation from generations by involving generations of <i>Gampong</i> in activities (traditional ceremony of <i>Rumoh Aceh</i>) with the aim of maintaining the local wisdom of <i>Rumoh Aceh</i> from extinction by not forgetting the role for disaster and social functions in community activities.
4	Government efforts	Rebuilding community housing is one of the priority programs implemented by the government, along with foreign and local NGOs during rehabilitation and reconstruction. NGOs that build aid houses using traditional Acehese house designs. The <i>Gampong</i> Lubuk Sukon itself in 2012 has been inaugurated as a tourist village of traditional Acehese houses and has received assistance to support tourism activities

Source: Field Survey, made in 2016

2. The knowledge of local community wisdom in the traditional Acehese house is in the technique of building Aceh houses, local knowledge of the community in cutting down trees for the pillars of traditional Aceh houses and selection of tree species for Aceh's house poles. Awareness, concern, and responsibility are attitudes that are very necessary to maintain cultural sustainability.
3. The role of parents in the local cultural inheritance of traditional Acehese houses. Enculturation is carried out by involving generations in traditional ceremonies of *Rumoh Aceh* and socialization carried out through mutual cooperation / *meurame* and discussion / *dukpakat*.

Advice

For government agencies, the people and generations of Acehese are expected to work together to participate in reintroducing the local wisdom of the traditional

Acehnese houses as cultural heritage to mitigate earthquakes and tsunamis, by learning, knowing, practicing and participating in preserving them.

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