

Local Wisdom Values of Rumoh Aceh

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Abstrac

The purpose of this article is to reveal the local wisdom values of Rumoh Aceh architecture in Garot Cut village. Local wisdom means the wisdom to face something. Aceh's local wisdom is a reflection of Aceh's cultural tradition that is manifested in Aceh's traditional architecture, in this case is Rumoh Aceh in Garot Cut village. The formulation of problems in this research is local wisdom values that is expressed through Rumoh Aceh. This research aims at analyzing the local wisdom values in Rumoh Aceh. The method used in this research is qualitative with ethnographical approach. Data collecting techniques are observation, interview, and document study with primary and secondary data sources. The technique of data validity is through source triangulation and data analysis technique through the stage of data reduction, data presentation, and verification. The research is situated in Garot Cut village. Indrajaya district Pidie regency. The research findings show that Rumoh Aceh has local wisdom values. Those values are in the components of building shape and the traditional ceremony of Rumoh Aceh, the values are religious, moral, social, traditional, and sensitive on nature. The knowledge, attitude, and local wisdom behavior Rumoh Aceh teach the society to adapt, to care with cultural inheritance, and to form the system of social familial system.

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INTRODUCTION

The traditional art is a form of art that comes from the society and has been enjoyed as their own, and becomes a characteristic, identity and the reflection of the supporting society (Ahmad in Nugraha, 2013: 2).

The traditional art is not separated from the value. Value is something worthwhile, so that it becomes a benchmark in people's life. Value contributes a meaningful life and color people's behavior (Nashihin in Aslan, 2017:13).

The traditional art contains local wisdom with values in it. The art value is understood in a quality that exists in an artwork, both visible and invisible quality. The art values can be understood in a quality that exists in artwork.

The local wisdom is an old cultural product that is believed to contribute a peaceful and tranquil life as a local wisdom product (Djono dkk., 2012:273).

The local wisdom is an entity that determines people's dignity in a society. That is why, when the traditional values existing in a society is uprooted from the local culture, a society will lose its identity, feeling of pride and sense of belonging (Geertz in Basyari, 2014:48). The various forms of local wisdom in a society, such as, values, norms, ethics, beliefs, and typical rules (Sirtha dalam Wijarnako, 2013:62).

The local wisdom is formed as a cultural nobility of local society and geographical condition in a broad definition. Beside from religious values, the source of local wisdom values are from values that are learnt by people from the nature.(Sartini dalam Parmono, 2013:136).

Artworks are so various, one of them is three-dimension artwork, it is architecture. Roesmanto (Damayanti, 2016:96) states that the fulfillment of necessity that relates to architecture connects to people individually, socially, or their faith so that various new architecture works are created.

One of architecture works in this archipelago is Rumoh Aceh, it is a traditional house of Aceh. The uniqueness of Rumoh Aceh is in its whole architecture. Widosari (2010:27)

states that Rumoh Aceh is a house on stilts (stage house) made from wood. Rumoh Aceh is a cultural artifact that functions as a residence for Aceh society. The front position of Rumoh Aceh faces easterly direction. According to Aceh society, the direction is Kiblat (Qibla). Islam influences all aspects of Aceh society's life. As an architecture, Rumoh Aceh has its own message in it. Verulitasari (2016: 44) states that The close relation between cultural values and the factor of Aceh cultural beliefs because of the cultural and religious unity in Aceh.

The previous research held by Barona (2015:38) concludes that Rumoh Aceh is a traditional architecture in which its architecture has a wisdom to prevent disaster. The architecture in each area in Aceh has different shape and style, but it is still have the same concept, it is house on stilts, made from wood, has many poles, rectangle shape, stretching from east to west.

Garot Cut is a village in Indrajaaya district, Pidie regency that is still easily found Rumoh Aceh. Aceh society's love on Rumoh Aceh makes it still exist in this area. But there is something interesting from in this village—there are some changes in its architecture. The changes involve the bigger door size, permanent kitchen and household furniture. The permanent building under the Rumoh Aceh is functioned as bedroom and kitchen. However, the original Rumoh Aceh still exist here.

Aceh society especially those who live in Garot Cut village are related closely to Islamic religion, it means that all aspects in their life are always related to Islamic teaching that finally become local wisdom sources. The local wisdom of Rumoh Aceh's architecture in Garot Cut village is a form of society's reflection on Islamic values as well as its environment. The problem formulation that is observed is the local wisdom values in Rumoh Aceh. The purpose of the research is to describe local wisdom that is expressed in Rumoh Aceh. Theory used is Sumardjo's theory (Ciptandi, 2016: 262), that involves artistic intrinsic value, content value, and expression value. Artistic intrinsic value is interesting forms that consist of values of form

and structure. Content values consist of knowledge (natural and social), value of sense, intuition, value of idea, the value of message or value of life that consists of moral, social, religious, and tradition values. The third value is value of expression.

METHODS

The method used in this research is qualitative with ethnographical approach. The research target is the values of local wisdom that are expressed from Rumoh Aceh in Garot Cut village, Indrajaya district, Pidie regency.

The data and source of are from primary and secondary data. The data collecting techniques are observation, interview, and study document.

Data validity examination is done by triangulation. Data validity techniques are used to test the data credibility through triangulation. The source triangulation is done to test the process by data checking that area from various sources then they are described, categorized, and analyzed in accordance to the problem formulation and the purpose. The data analysis techniques used are data reduction, presentation, and conclusion or data verification in accordance to research focus.

RESULT AND DISCUSSION

Rumoh Aceh is an Aceh traditional house with house on stilts shape and made from wood. It can be seen from picture 1.



Picture 1. The shape of Rumoh Aceh

Picture 1 is the shape of Rumoh Aceh. Front view of Rumoh Aceh faces northly-southerly direction, while the building position faces westerly-easterly direction. A number of supporting poles made from selective wood make Rumoh Aceh can stand firmly the size of Pintoe or entrance door is 120-150 cm. it makes everybody who wants to enter must bow, and Buboeng or roof made from sago palm leaves.

The Local Wisdom Values on Rumoh Aceh

An analysis of a value begins from an observation on activity done by artists and the supporting community (Septiana, 2016:143). Local wisdom values of Rumoh Aceh are analyzed based on values that are presented by Sumardjo including artistic intrinsic, conten value, and expression value.

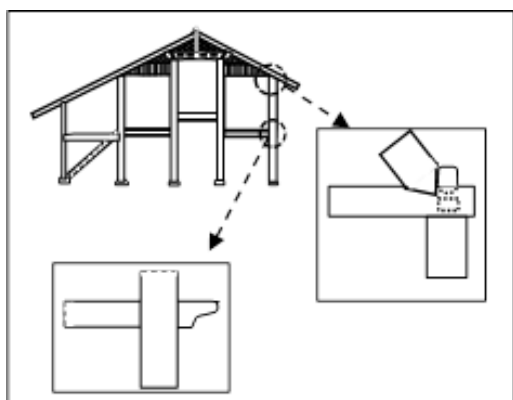
The Value of Artistic Intrinsic

The value of artistic intrinsic is a value from the form of art objects. This value consists of form value and structure value (Sumardjo in Ciptandi, 2016:235).

Sumardjo (2000:140) states that a form value is a manifestation from the form of art objects so that it can be felt by other people. It is clear that Rumoh Aceh is artwork that can be enjoyed it beauty by eyesight. The shape of Rumoh Aceh that is one of traditional house architecture is traditional house on stilts. The main building consists of a room called seuramoe keue as a front porch, seuramoe Ineung as a mid porch. And seuramoe likot as a back porch. The value of structure is a manifestation of art objects consisting of form's elements that are arranged based on their essential value (Sumardjo, 2000:141). In this case, Rumoh Aceh is built by connecting wood's elements so that a firm building is constructed. The technique of connecting the Rumoh Aceh building structure can be seen in picture 2.

Picture 2 is the technique of connecting parts of Rumoh Aceh. The technique of wood's connecting uses peg system without nails as the connector so that the building is earthquake resistant. Elements that are not installed, are

connected by means of being tied with palm fiber or rattan.



Picture 2. The Construction of Rumoh Aceh

Picture 2 is the technique of connecting parts of Rumoh Aceh. The technique of wood's connecting uses peg system without nails as the connector so that the building is earthquake resistant. Elements that are not installed, are connected by means of being tied with palm fiber or rattan.

Content Values

Content value means a value that can be seen from sense and meaning of the works. (Sumardjo in Ciptandi, 2016:236). As a work of traditional art, Rumoh Aceh has values in it. The content values in Rumoh Aceh are moral, social, religious, traditional and so forth.

Religious Values

Religious values are concept that are owned by people toward the belief and faith to God in their life (Sumardjo, 2000:141).

The religious values that are very closed to Aceh society contribute a big influence to the shape and the lay out of Rumoh Aceh. One of them is Rumoh Aceh that is built facing the easterly direction and the back side facing the westerly direction. Rumoh Aceh always faces Kiblat (Mecca) due to make easier for the guest to find Kiblat direction.

This is in line with Marwan's (52 years old humanist) opinion that the front position of Rumoh Aceh always faces southerly and northerly direction or vise versa because Rumoh

Aceh is built in parallel and in face to face while the roof stretches from east to west to ease to find Kiblat direction.

In the upside tip of the pole, there are two sheets of red and white clothes that are overlapped each other called *ija lapeek bara*. From the Aceh society understanding, red and white clothes are associated to *Bidadari* (angel) that welcomes those who are martyred in the battle field. Since childhood, the Acehnese have been implanted in understanding to dare to fight on the path of Allah.

Islam is very strict about matters relating to holiness. Acehnese people, especially Garot Cut residents apply it to Rumoh Aceh by placing *Guci* which functions as a water reservoir used for washing feet and ablution, so that the house can be used for worship at any time.

Moral Values

Moral value is a form of an objective picture of the truth and is carried out by someone in the community (Sumardjo , 2000:141). Endraswara (in Putriningtyas, 2015:94) states that moral teaching has character and behavior related to Godhead, between human beings, themselves, nature and other creatures.

Rumoh Aceh is embedded with very high moral values by teaching Islamic values. Before entering Rumoh Aceh there is a staircase that has the same size as the length of the stairs that serves to protect the occupants so that it is not easy for everyone to climb it because Rumoh Aceh is for women. This is applied to embedded mutual respect and care for each other.

Aceh custom arranges guests who are allowed to enter Rumoh Aceh, including siblings, cousins, and certain people, while those who do not allow them to enter Rumoh Aceh will be entertained in *Panteu* (where to sit like a table made of wood or bamboo) found at the bottom of Rumoh Aceh, this is to avoid the homeowners and guests from slander.

The attitude of courtesy is shown when entering or passing the door of Rumoh Aceh. The entrance is always lower than the height of an adult, or the size of 120-150 cm so that

everyone who enters Aceh's house must bow down. This shows that Acehese customs do not recognize the differences in respect of others. As stated by Marwan (52 years old) who is an Acehese cultural observer in the interview that stated that "the purpose behind the low door is to instill an attitude of politeness, especially to the residents of Rumoh Aceh. Bowing aims to remind you to always respect each other".

Social Values

Social values are all cultural values which on the basis include the nature of human life, the position of humans in space and time, human and nature, and the nature of human relations with others (Sumardjo, 2000:142). Social value is everything that society appreciates because it has functional performance for the development of human life (Hendropuspito in Kholidah, 2013:91).

Social values are also reflected in Rumoh Aceh. The Rumoh Aceh structure provides a positive value for the social supervision system to ensure the security, order and safety of citizens. The house in the form of a stage made the view unobstructed and made it easier for fellow citizens to look after each other's houses and order the village, especially in the village of Garot Cut. As found in the following interview results, Marwan stated that "basically, Rumoh Aceh was built on a land for one family, and the establishment of a village was from a family. So that in the absence of a fence it will facilitate social control".

The construction of Rumoh Aceh involved almost all villagers. This indicates the existence of community cooperation in the establishment of a Rumoh Aceh. As Bagong (Lubis, 2016: 27) explained that social actions are things that individuals or groups do in certain social interactions and situations. From this explanation, the interaction and situation in the establishment of Rumoh Aceh generates a social action taken by the community in helping the construction of a Rumoh Aceh.

Traditional Value

Tradition is a description of human attitudes and behavior that has been processed for a long time and for generations (Sumardjo, 2000:143).

Tradition can also be interpreted as true inheritance or past inheritance. But the tradition that is repeated over and over is not accidental or deliberate (Sztompka, in Adriana, 2011:244). Rumoh Aceh is a cultural product that has existed since centuries ago, and traditional values in it.

The value of the Rumoh Aceh tradition can be found in the system of rules and beliefs held by the community and then applied to Rumoh Aceh. Since long time ago Rumoh Aceh in Garot Cut Village was inherited to a daughter in a married family, if in a family has more than one daughter, then parents must prepare another Rumoh Aceh for the other daughter whe she is married, while for boys, a dowry is equal to the Rumoh Aceh.

Girls who have reached adolescence will be given full rights to Seuramoe Ineung, so parents prepare their own place in Seuramoe Likoet (backroom) which is used as a bedroom for parents. While boys who have reached the age of adolescence sleep on Seuramoe Keu (front room), and for boys do not have the freedom to enter Seurame Ineung.

Seuramoe Ineung is a special room for women. This room was built higher than other rooms. This is intended as a symbol of respect for Acehese women. Acehese culture is very close to Islam. In Islam it is taught to respect and elevate women, and protect them.

Knowledge Values

Knowledge is a human reaction to its stimulation by the surrounding world through sensory capture (Sumardjo in Ciptandi, 2016:143).

Knowledge values and public intelligence are expressed in Rumoh Aceh architecture. Understanding of the people of Aceh, especially the Garot Cut community in addressing natural conditions can be seen in the construction of the building. Rumoh Aceh supporting poles are

20cm in diameter with a height of 2-3 meters. This aims to protect Rumoh Aceh from floods. Water can flow easily under Rumoh Aceh. Rumoh Aceh can stand firm even in a relatively long time of 100 to 200 years. Tameeh or the supporting pillar is one of the factors why Rumoh Aceh can still stand even after the earthquake and flood. Tameeh raw material does not only come from one type of wood. The types of wood used in the making of Rumoh Aceh are plants that grow around the village and mountains and are then selected from the best and long lasting wood. This is done as a form of implementation and introducing Unity in Diversity found in Rumoh Aceh to the community.

Aneuk Rinyeun (Risers) of Rumoh Aceh always has an odd number. The number of stairs at the entrance is 7, 9, or 13, it is also found on the Keuramoe Keu which is used to reach Ineung Seuramoe called Krimoek, which is 1 or 3 steps. This is because in Islam it is understood that God likes the odd number. That is why the number of stairs in Rumoh Aceh is always odd. The wise use of the forest environment will produce a natural balance that gives value to the benefits, peace, prosperity and tranquility of the lives of its inhabitants (Mansur, 2017:63).

Rumoh Aceh is also an earthquake resistant house. This proved that there were still many Rumoh Aceh who stood in this village despite the earthquake in the Tsunami in Aceh in 2004. The key to this robustness and elasticity lies in the relationship between the main structures that are interlocking, only with pegs, and without nails. A whole stone foundation that is only planted a little five centimeters also relaxes the overall movement of the building in accordance with the movement of the soil.

Roofs on Rumoh Aceh are not permanent or easy to release because they are only connected using palm fiber. Rumoh Aceh roof has advantages in terms of building safety, namely there is a rope that binds the unity of the roof. If the connecting rope is unconnected then the roof cover immediately collapses without damaging the construction of Rumoh Aceh.

This system can be applied to facilitate the evacuation process in the event of a fire and efforts to make the fire not easily spread. This construction technology is called Taloe Bue Teungeut. Marwan in the following interview stated that "The purpose of Bue Teungeut's use is to anticipate a fire, so that the fire does not easily spread to other areas, and the fire is easily extinguished".

The front position of Rumoh Aceh faces north-south, this is applied in addition to avoiding wind direction that has the potential to demolish buildings as well as to facilitate sunlight for penetrating the room.

Expression Values

The value of expression is a value that can show the value of one's personal talents, the value of skills and the value of the medium he uses. All the basics of value are united in a cultural form and inseparable, it can only be distinguished for the sake of cultural analysis by critics (Sumardjo in Ciptandi, 2016:265).

The value of expression by the Garot Cut community to Rumoh Aceh can be seen in the form of Rumoh Aceh. Although using the same raw materials, the people express their expressions through the motives found on the surface of Rumoh Aceh. In the community of Garot Cut Village, the motive was used as a differentiator of social status. The more motives found on the surface of Rumoh Aceh have someone, the higher the social status of that person.

Rumoh Aceh in Garot Cut village has also experienced a developmental touch as seen in picture 3.



Picture 3. Rumoh Aceh with permanent building

Picture 3 is Rumoh Aceh which has undergone development that the construction of permanent buildings under Rumoh Aceh functioned as rooms and used in daily activities by making the pillar the main foundation.

CONCLUSION

Aceh custom is very close to the life of the Aceh people, it is proven by the rules and regulations that have been agreed together by referring to the religion of Islam. This is also applied in the Rumoh Aceh architecture starting from the ceremony to establish it to the rules that apply in it. Following are the values of local wisdom found in Rumoh Aceh in Garot Cut village including:

Artistic Intrinsic Value which includes the form and structure of the Rumoh Aceh building.

Content values include: Religious Value (direction of house facing the Qibla); Moral Value, (downward attitude when entering the house and guest guarantee); Social Value (social control system); Tradition Value (the ceremony to build Rumoh Aceh, and the rules in Rumoh Aceh); Value of Knowledge (sensitivity to nature, disaster prevention, application of Unity in Diversity, application of odd numbers as manifestation of divinity).

The value of expression which includes social status shown through the motive and development of the form of Rumoh Aceh).

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