

## **Traditional house typology Gayo Lut central aceh regency**

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### **Abstract**

Traditional dwelling house for the community in terms of aspects psikologis not only as a shelter and refuge from the attacks of wild animals, but the house also has meanings or philosophy as an indigenous cultural identity or characteristics of a region could also symbolize prosperity and even the owner of the house.

Dwelling house traditionally also a work of the people who grow and develop in line with the growth of cultural traditions, which is integrated in the system personalities, the system of organic and social system, in addition to the residential traditionally also contain philosophical values, concepts of tradition and customary rules and laden with symbolism (ornament).

Used in this discussion and Rapoport Lang typology theory that more emphasis on behavioral science which states that the architecture is a science that involves the human related to environmental and social behavior. So here is the type based on the values, methodology, and philosophy of life rather than a theory of architecture itself. Furthermore, the theory also used Typology Leon Krier and Aldo Rossi, who believes that the type is a form of formal elements of a composition, a building which has been completed is the result of the process of assembling a typology through a selection of its components.

From both these theories later to be able to read the presence of typology House Live Traditional Gayo Lut in Central Aceh District.

**Keywords:** Typology Architecture, House Live Traditional, Gayo Lut.

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### **Introduction**

The house is a building where people live and perpetuate his life. In addition, the house is also a venue for socialization process when an individual is introduced to the norms and customs prevailing in a society. (Sarwono in Budihardjo, 1998: 148)

In a general sense, the house is a building used as a place to stay for a certain period. The house could be a human and an animal shelter, but the shelter specifically for so-called caged animals, nests, or enclosure. In a special sense, the house refers to the concepts of social and community that exists in residential buildings, such as the family, a place to grow, eat, sleep, move, and others. (Wikipedia, 2010)

Houses for the traditional society in the review of the psychological aspects not only as a shelter and refuge from the attacks of wild animals, but the house also has meanings or philosophy as an indigenous cultural identity or characteristics of a region could also symbolize prosperity and even the owner of the house.

In addition, the traditional dwelling house is also a work of community that grows and develops in line with the growth of cultural traditions, which is integrated in the system personalities, organic systems and social systems, in addition to the traditional dwelling house also contains a philosophical values, concepts concept of tradition and custom rules and laden with symbolism (ornament).

Gayo or urang (people) Gayo are natives who inhabit the area Takengon, Linge, Bebesan, Pegasing, Star, etc. (Central Aceh district), redelong, Pondok Baru, Wih Pesam, Timang Elephant etc. (District highlands), Blangkejeren, Rikit, Terangun, Kuta length etc (district of Gayo Lues), and Serbejadi (East Aceh district). Older generations often refer to this rate as Gayo Lut, Gayo Lues and Gayo Serbejadi. Gayo Gayo Lut or Sea inhabit

almost all areas are in Central Aceh and Bener Meriah. Urang Gayo (Gayo People) today many who migrate to the outside region of origin, both within Indonesia and overseas.

In Gayo community life, which is one of the tribes that are in Indonesia are known several kinds of buildings, the buildings there were built with the function of residence, place of worship, a meeting place, and storage of certain goods.

Permanent residence or home called Bernie. existing home in the culture Gayo, by type is divided into umah pitu space, time space and divide the space in the making must refer to certain conditions that have been established, as must stretching from west to east, or staircase located at the the tip of the eastern part of which has a specific meaning.

The third traditional house gayo lut also have some differences, can be seen from the house, the arrangement of space, function space, ornament, and also the house that has the same philosophy as the home position which is different but is still oriented to the lake (lut / sea). From the data obtained from the survey results, traditional homes it is prioritizing function space, philosophy and ornament in architecture, can be seen from the house overlooking the lake and philosophies in the form of animals and the indigenous culture of the region of Aceh amid the,

### **Methods**

To obtain maximum results, the methods used in the research for this report is descriptive method of research that aims to give a precise picture on an object under study. Depictions of the state and condition of dwelling houses and the environment described in the preparation of the report.

As for how to get the data is the survey (direct observation to the field), interviews with homeowners living, coupled with a companion book literature.

## Study of Literature

Architectural typology Typology derived from the Typology, in English means the study of the type, while the type is derived from the Greek meaning *typos* signs and meanings in other words an impression caused by a hard blow and lashes. In Latin *typos*, which means a public figure form, types, categories, rules example, a model.

Typology means the study of everything relating to the type. Meaning of the word "type" was taken from the word "typos" (Greek) which means: "the root of ....." To be able to discuss thoroughly typology, it should be noted first that the understanding contained in the word "architecture", because so many understanding that the word today.

Predictably this typology approach will invite various interpretations, whether right or not, because the emphasis is put on "character" as a function of clarification. This problem has been going on since two centuries ago, when the term "type" is written for the first time by Quatremere de Quincy in 1788 in the book's first encyclopaedia in the world.

Various interpretations led to various new aspects in the field of typology actually caused by the understanding contained in each aspect, which is related to one another. In English, the word type, model and style are defined as follows:

- Type: someone, something, events and so on are considered as an example of a class or a specific group which is considered to have the same character.
- Model: a representation in three dimensions of the structure or style of a structure to be re-created with other materials or is proposed to be imitated.
- Idioms: how to speak, write or do something; a collective character; a descriptive formula; the type, range, particularly those related to the way shown.

Typology third wore the word in different scope, which is associated directly with the forms and the basic properties of an architectural object. Therefore, all three must diliat conceptually course, should not be associated with a particular physical form. Thus, what is meant by "model" in the typology analysis is a basic geometric shapes chosen as an ideal source for the creation of an object of architectural particular, while the style is the hallmark resulting in the appearance of an object architectural made, as a result of choosing a shape specific basis to serve as an ideal model.

As said by Raphale Moneo, "in a simple, typology can be defined as a concept that describes a group of objects on the basis of similarity of character essentially forms. Basically typology is based on the possibility of grouping several objects because they have in common the basic properties. It could even be said that the typology means the act of thinking within the framework of the grouping.

## Parts House

### Traditional Gayo Lut

Rooms that are on the house is serami prone, serami banan, and booths and Lepo, each has a function.

Serami prone means serami serami men were stretching from east to west without any partition. This Serami point is the seating guests and family men as well as a bed. In ceremonies prone serami this is a place to receive male guests, being serami banan (serami women) is a female guest receives. Apart

from that serami banan serves as a place to cook rice, saving kitchen tools, and also where the women do the job.

Each patch of space occupied by a single family and every family has at least a kitchen. There is again a kitchen that juts in front serami banan, parallel to Lepo called anyung. This kitchen is used in times of no activity the crowd, as in the marriage ceremony, where it is used as the main kitchen. On the outer wall, the wall is not until kebere serami, at the top level with lesplang eaves made of a place to store belongings especially kitchen tools.

Serami between prone and serami banan we find umah rinung namely booths. Chamber used for bedding for the head of each family, and can also store valuables, clothing and so on. If any of the relatives of the new menage umah rinung then replaced by his son before getting a new home. On top of this chamber parallel to the latitude bere put some wood slat and other round or board. On top of the wood is called the waste can also be used to store goods that are rarely used as kertan, beldem, ibus, benyet. Woven materials that disalai so that he becomes strong. The edge of the chamber wall section (umah rinung) before hanging the composition of mats called pedestal compote (mat width), called xanthones.

This traditional house is the home stage. Under the house is called keleten. This Keleten point where working in spare time like to make hoe handles, trim rattan and so on. Under the under is usually also found JINGKI namely pestle rice and flour were pressed by foot abuzz. The device is made of logs. At the end of the wood is carved wood as pounder, and in the middle a little behind carved out a place for anchoring a wooden bar that looks somewhat berjungkat forward? The back of the logs was slightly flattened stratified as a leg when pressed for time mashing. Under pounder hanging logs had placed a dimple width of the rectangle. In addition, between the poles placed around the house, fire wood composite as to reach a bundle home. The wood is preparations when it comes down to the fields and the preparation of the wood fire in ceremonies like marriage and so on.

## Traditional Houses Central Aceh

### 1. Umah Pitu Space

Home pitu space or commonly called Umah Pitu space is a house has seven rooms, in the northern part there is a living room / kitchen / foyer Banan (porch for girls), in the southern part there is a foyer Prone (porch for teenage son), and in the middle there rinung Umah (bedroom).

Building Name: Umah Pitu Space  
Location: Village: Toweren, Takengon  
Year stand up: Year 1805



Photo 1: Umah Pitu Space

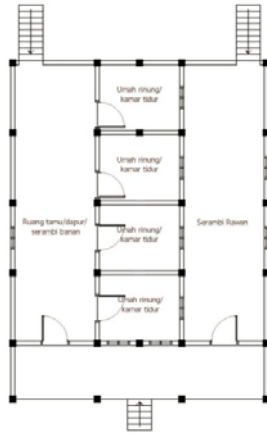


Fig 1: Plan Houses Pitu Space

**2. Houses Type Space**

Houses Type space or commonly called Umah time space is the space that houses weigh or balance. In the northern part there is a living room / kitchen and foyer banan (porch for girls) and in the middle there rinung Umah (bedroom) throughout the house in a row.

Building Name: Umah Time Space  
 Location: Village Kemili, Takengon  
 Year Established: 2002



Photo 2: Umah Time Space

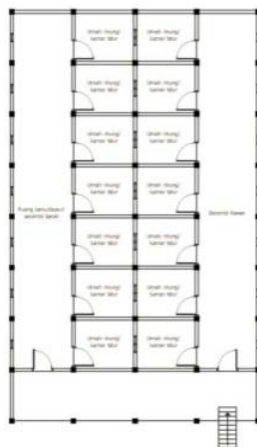


Fig 2: Plans Umah Time Space

**3. Home Shopping Space**

Is home to the northern part there is a living room / kitchen / foyer banan, in the southern part there Prone porch and in the middle there is a bedroom throughout the house.

Building Name: Umah Belah Space  
 Location: Village Ketol  
 Year Established: unknown



Photo 3: Umah Belah Space

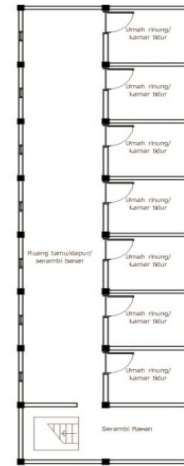


Fig 3: Plans Umah Belah Space

**Discussion**

Typology tabulating Home Traditional Gayo Lut Based on the survey results with a direct view of the existence of a traditional house Gayo Lut located in central Aceh district, the typology tabulated in two major lines of discussion, among others:

1. Spatial Patterns
  - a) The division of space
  - b) function room
  - c) Spatial relationship with customs
2. Variety of Ornamental and Ornaments

**Discussion Pattern Tata Room**

Spatial patterns is divided into three parts, namely:

- a) space division
- b) function space
- c) The spatial relationship with customs

**Discussion Sharing Space**

**1. Pitu Space**

The division of space at home Traditional Zone (Pitu space) in the village Toweren

Left: Living Room Banan porch Kitchen  
 Middle: Umah Rinung  
 Right: Porch Prone

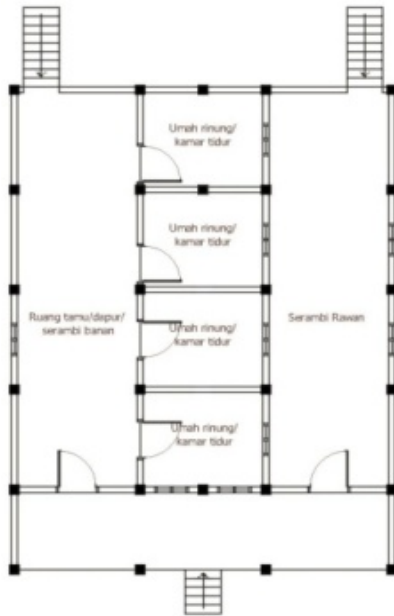


Fig 4: Distribution Zones traditional home space Pitu space

## 2. Time Space

The division of space at home Traditional Zone (Time Space) in the village Kemili.

- Left: Living Room Kitchen Porch Banan
- Middle: Umah Rinung
- Right: Porch Prone

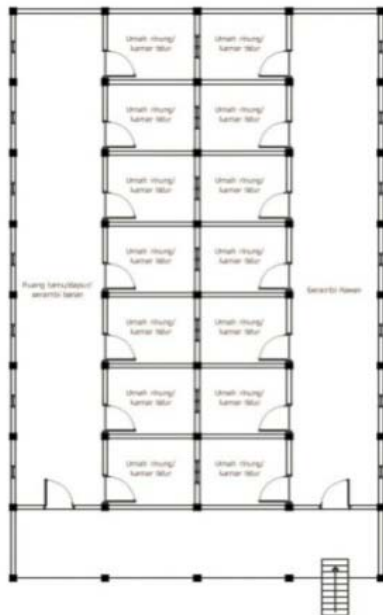


Fig 5: Distribution Zones traditional home space Time space

## 2. Shopping Space

The division of space at home Traditional Zone (Type Space) in the Village Ketol.

- Left: Living Room Kitchen Porch Banan
- Middle: Umah Rinung
- Right: Porch Prone

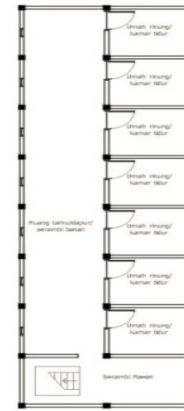


Fig 6: Distribution Zones traditional home space Time space.

## Discussion Function Room

Function living quarters lut Gayo society shows that generally the traditional home Gayo Lut is as follows:

- Porch Banan or meaning porch daughter is used as a bed for our daughter, play and be together and doing activities in general home such as cooking, folding laundry and taking care of children. In the foyer Banan is also functioned as a kitchen and living room. Banan porch is located on the right in a traditional house gayo lut.
- Porch Prone or meaning foyer son is being used as a gathering place for the boys. Prone on the Porch also functioned as a place to put farming tools and tools of other home furnishings, this room is also used as a bedroom by the boy. Rawann porch is located on the left at the traditional home gayo lut.
- Umah Rinung or meaning Bedroom is a room used as a bedroom which is used in the house in general, are closed as its function as a bedroom, but the customs Gayo lut Umah Rinung only be used by parents and daughter. At this Rinung Umah there is a small window that leads to the Veranda room which is used as a place prone to control the boy, while the door leading to the room Porch Banan. Umah Rinung there are in the midst of a traditional house gayo lut and used to say as a barrier between the foyer and foyer banan prone.
- Lepo, or a terrace on a traditional house gayo lut is used as a gathering place for the whole family in the morning and evening, the terrace is also used as a place to hang clothes and collecting the family farm.

Portico-prone areas (foyer men) are separated by Umah rirung (bedroom) in order to avoid things that are not desirable, because at home pitu this space there are several families living under one roof.

Area	Events
Main activities	Receiving Area Guest Gather Family Cooking and Eating Activities boys and Women
Area Supporting Activities	Collecting of Agricultural Products Drying clothes Playground
Personal Activity Area	Sleep and Rest Area

### Spatial Relationship with Mores

Traditional houses gayo lut have the same rules on three types of traditional house building, this can be seen in the division of functions and spatial traditional houses, the following described the division of space and its relationship with customs regulations.

#### 1. Pitu Space

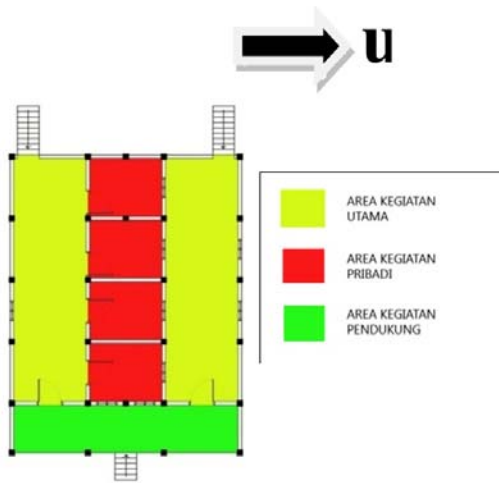


Fig 7: Distribution of traditional home area Pitu space

In this area boys from some families sleep together in one room, this room is also used as a farm equipment and other tools. An Umah rinung (bedroom) is only occupied by the daughters of the first head of the family, in this room there is a window leading to the porch cartilage Portico banan (porch daughter) is also used as a living room and kitchen at the back in this room is also used as a bedroom by the girls at night, just like porch prone, on the porch banan all parents of some of the family to sleep together in one room.

#### 2. Time space

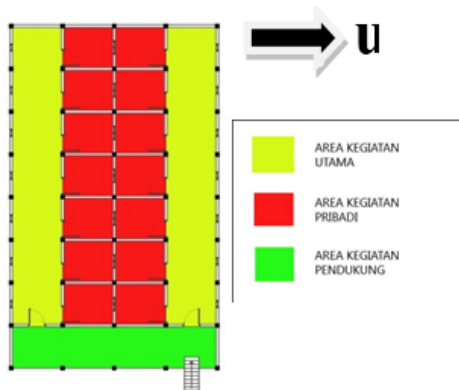


Fig 8: Distribution of traditional home area Time space

Portico-prone areas (foyer men) are separated by a space House room (bedroom) in order to avoid things that are not desirable, because at home time this space there are several families living under one roof.

In this area boy-men of some families sleep together in one room, this room is also used as a farm equipment and other tools.

Umah rinung (bedroom) is only occupied by the daughters of the first head of the family, in this room there is a window leading to the porch cartilage that serves as the control activities on a porch prone.

#### 1. Belah Space

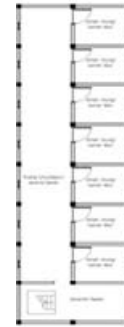


Fig 9: Distribution of traditional home Belah Space

Area	Events
Main activities	Receiving Area Guest Gather Family Cooking and Eating Activities boys and Women
Area Supporting Activities	Collecting of Agricultural Products Drying clothes Playground
Personal Activity Area	Sleep and Rest Area

Area	Events
Main activities	Receiving Area Guest Gather Family Cooking and Eating Activities boys and Women
Area Supporting Activities	Collecting of Agricultural Products Drying clothes Playground
Personal Activity Area	Sleep and Rest Area

Home living room or bedroom is used as a bedroom is used as a bedroom by the girls, because the public prefers gayo lut children as a family successor.

Banan foyer is also used as a kitchen and dining area and family room, at night the room is used parents as a bedroom.

Home split this space is not much different from the home time space, the house looks like a house split this space time space halved, split understanding of space here is a house that is cleaved or split space.

In the foyer banan is still the same function as a traditional home gayo lut others, used as a bedroom by the boy, but it is also used as a place of tools and agricultural implements.

Unlike the traditional home gayo lut others, home split this space has a staircase located in the middle of the house, is due to changes in community activities gayo lut budding life and began to settle in mountainous areas, the ladder is intended to overcome the attacks of wild animals on evening.

Traditional house gayo lut always faces toward the east, it is intended that the terrace (Lepo) exposed to sunlight in the morning and facilitate the direction of Qibla

### Changes of Traditional Houses Gayo Lut

Based on field survey obtained difference among the three traditional houses Gayo lut, look at the changes in the form and shape of the room façade, but the three traditional houses still have a function space and the name of the same space.

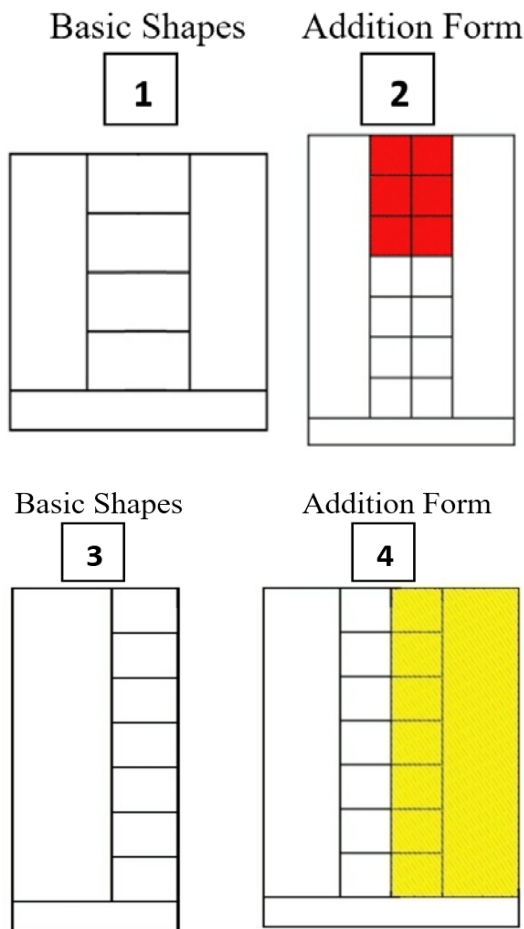


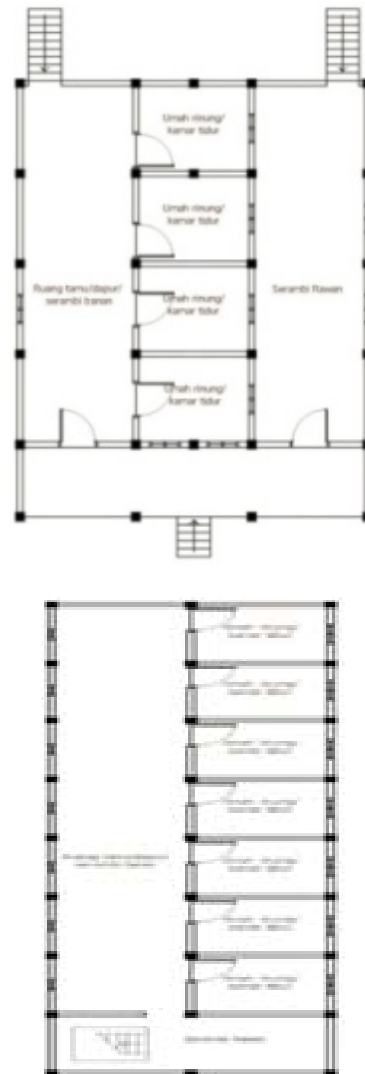
Fig 10: Changing Forms

Table: Comparison of spatial pattern

Plan	Space	Description
	House Riung Lepo Porch material / kitchen / living room Porch	Home Pitu Space is the basic form of all the traditional home Gayo lut located in central Aceh district..
	House Riung Lepo Porch material / kitchen / living room Porch	Type of space at home, there are additions to the form plan, is adjusted by the number of families living in traditional houses,
	House Riung Lepo Porch material / kitchen / living roomporch of Prone	House divided chamber (house split) a reduction in the transfer form and function space

### Description

Layout Appliances stairs located in front (middle) and rear stairs located in front of left stairs located in the middle Lepo Jadi kesimpulan Tata letak tangga rumah tinggal tradisional Gayo Lut memiliki perbedaan pada letak dan jumlah anak tangganya saja. Ini di sesuaikan dengan kebutuhan pada masing-masing rumah tradisional gayo lut tersebut



### Conclusion

Lots of interesting things to be observed in the overall study has been described Gayo Lut on Traditional House is located in central Aceh district.

The traditional houses that became the object of this study is the traditional dwelling house Pitu Space, Time Traditional houses Shopping space and space contained in several villages in the districts of Aceh middle.

Based on observations, analysis, and discussion it can be concluded, among others:

1. Characteristic of traditional residential architecture Gayo Lut same overall, but still there is a difference, it can be seen from the stairs and the entrance to the customs house, otherwise it looks for changes in the shape of three traditional buildings, can be seen from the spin period building.

2. Location of the traditional house typically facing eastward, because according to them Lepo or patio should be sianr the morning sun, because the activity of the morning is mostly done on the patio, in addition to make it easier to determine the direction of Qibla, as the majority of people are Muslims Gayo lut.
3. The difference between the traditional home Umah Pitu space, Umah Shopping Space Time Space and is only found in the building mass composition only.

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