Changes of values and form on traditional architecture “Rumoh Aceh” in Pidie

To cite this article: H Alyub et al 2015 J. Conf. Ser.: Earth Environ. Sci. 128 012005

View the article online for updates and enhancements.
Changes of values and form on traditional architecture

“Rumoh Aceh” in Pidie

H Aiyub 1, M N Loebis 2,3, and I F Pane 2,3

1 Postgraduate Student, Department of Architecture, Faculty of Engineering, Universitas Sumatera Utara, Padang Bulan, Medan 20155 Indonesia.

2 Department of Architecture, Faculty of Engineering, Universitas Sumatera Utara, Padang Bulan, Medan 20155 Indonesia.

3 Laboratory History, Theory, and Criticism of Architecture, Department of Architecture, Universitas Sumatera Utara, Padang Bulan, Medan 20155 Indonesia.

E-mail: hendraaiyub@yahoo.com

Abstract. The Acehnese traditional house is a long process of cultural value extracted from the Acehnese community. The process starts from a notion that develops into a behavior and attitude determination that is hereditary and eventually builds a very characteristic residence that has a strong identity. However, along with the change in time and the cultural values of Acehnese community, the rumoh Aceh with the original spatial composition is rarely found nowadays. Because the rumoh Aceh that exist today has been modified by the owner. This research has been done in Blang Baroh Village, Pidie Regency, using the descriptive qualitative method. The conclusion from this research is that most parts of the aspects contained in rumoh Aceh in Pidie has been changed, namely, in socio-cultural values, spatial typology, spatial configuration and spatial function. The part of changed are found in the seuramoekek (front porch), seuramoekeungoh (central porch), and seuramoekeloet (back porch). The factors that influence the changes in rumoh Aceh are the cultural shifts in Acehnese community so that some elements of rumoh Aceh are changed. These changes are by the Islamic Laws and today’s culture of the Acehnese community. They still support the community’s life culturally and aesthetically. Another factor that makes the changes is the better financial condition of the house owner.

1. Introduction
Indonesia is a country rich in cultural values. Not only the language, clothing customs, and traditions, every province in Indonesia has a custom house respectively. Cultural diversity and trust each region a little more influence the form of a traditional house, of course, without losing the aesthetic values of the custom house. Individual or community trust supported by the natural conditions in which individuals or communities living has a significant influence on the architecture of the house has made. A house is more than a physical space in which people live, is also space where social interaction and rituals take place. Several sociological and historical research on traditional dwelling has claimed that the layout of the house expressing the underlying values of the culture and norms, and the option to use the space. The traditional houses are manifestations of sociocultural [1]. It can be seen in the traditional architecture rumoh Aceh, Aceh province, Indonesia.
In the modern era, as now all changed quickly. Globalization has made the culture and values of each nation are in a continuous transformation process so that society becomes increasingly heterogeneous. Symbols, meanings, and the architectural language that had previously been mutually agreed upon in a traditional community, today not agreed homogeneously [2]. The pattern of everyday life will shape the character of a community that can influence the worldview of the people that will ultimately affect the considerations in choosing the social environment and form dwellings. But along the way, because of the different cultures, it means physical embodiment may vary. It shows the difference in the way people visualize their occupancy associated with the level of civilization at that time [1]. Culture and architecture have a very close relationship, therefore, culture and architecture changed simultaneously. Each change has divided into three parts, namely: (1) Core element, element slow to change and become the identity of the owner of the architecture; (2) Peripheral element is a part that is not too important and easily changed or replaced; (3) New element, elements adopted by the owner of a new culture and become part of the architecture [3].

Traditional House of Aceh or better known as rumoh Aceh develops based on the concept of community life in Islam, the holy [4]. The Sacred concept that causes rumoh Aceh was established in the form of a stage and not in direct contact with the surface of the ground. Besides the placement rumoh Aceh also extends in the direction of Qibla. In addition to the concept of Islamic philosophy, basically, various formations in rumoh Aceh is a result of the response of occupants to the geographical condition [5]. Rumoh Aceh usually has three rooms and five rooms, consisting of Seuramoekeue (front porch), Seuramoe Teungoh (central porch), and Seuramoe likot (back porch), yupmoi / miyupmoi as well as part of an additional room that is kitchen [5].

At the front, or so-called Seuramoe keu / reuueun eater to men and are public. Every day in this chamber is to receive guests, the dozing boy, and where children learn the Koran during the day or night. While certain times, such as no wedding ceremony or feast, then the room is at the guest hospitality treatment places to eat together. The Seuramoe Teungoh (central porch) is a core part of rumoh Aceh, often referred to as rumoh inong (main). Rurohuninong typically used for bedrooms head of the family, and Anjong to bed girls. The back of the so-called Seuramoe likot, this part is often used for kitchen and dining room with the family, but it is also used as a family room, either to talk or to perform everyday activities of women such as weaving and embroidery. In addition to these spaces, there are also parts miyupmoi are often used for children's play and socialization space with the surrounding community [6].

As the times and the changes in cultural values Aceh, Aceh rumoh with the composition of the original space increasingly difficult to find. Many rumoh Aceh that has been modified by its owner to meet the needs of space as a medium of their daily activities. Based on initial observations of the author, in the village of Blang Baroh, most of rumoh Aceh has been modified or renovated by its owners. The changes are clearly visible on the physical form rumoh Aceh has experienced the increase in space such as the kitchen, bedroom, family room, living room, storeroom, and bathroom. The changes were varied, ranging from the addition of a fixed space using wood material until there has been renovating it by attaching a new part with the old building of rumoh Aceh. This change has been affected by the values that began to shift from the beginning rumoh Aceh built. The existence of rumoh Aceh is a manifestation of the values of life and run by the people of Aceh [7]. Therefore, preserving rumoh Aceh means preserving the existence of the people of Aceh itself [8].

The material is discussed in the study is limited to the problem of changes in sociocultural values and physical form on rumoh Aceh contained in the village of Blang Baroh District Sub district GlumpangBaro. Due rumoh Aceh has been existed since ancient long before Islam entered Aceh, in this study was limited rumoh Aceh regarded as the original object of study is Acehnese house after Islam came to Aceh. It is because there are Islamic values in rumoh Aceh which are the subject of research. This study was conducted to find a change of values in Aceh rumoh and the factors that affect the deformation rumoh Aceh. The authors hope the results of this study can provide benefits for people who have rumoh Aceh as a reference and guide in renovating and maintaining a traditional
Acehnese house. Given this research is expected existence rumoh Aceh still maintained and can be enjoyed by future generations.

2. Method
The research method in this study has been categorized in descriptive qualitative research. The descriptive qualitative method selected for this method deemed appropriate by the research, because research exposes and describes changes in sociocultural values and changes in the existing form of rumoh Aceh. In analyzing the data, the authors used a qualitative analysis with the descriptive-comparative method, which describes the changes that occur and what factors change the value system and changes in the physical form of rumoh Aceh in Pidie. A total of 10 houses of the village of BlangBaroh sampled as specified by conformity with the criteria and are owned by the Nation tribes Aceh and have a good knowledge of rumoh Aceh (Figure 1).

![Figure 1](image)

Figure 1. (a). Map of research location (b). Sample location (Source: www.maps.google.com)

To make it easier to analyze, the author classifies ten house into three groups: Acehnese house change based on changes in rumoh Aceh. That is the division of the group: (1). Type 1 is rumoh Aceh with simple changes; (2) Type 2 is rumoh Aceh with moderate changes; (3) Type 3 is rumoh Aceh with a lot of changes.

Changes in the values and shapes that occur in all ten samples of house architecture studied and compared with rumoh Aceh. Results obtained from field observation data and literature studies as compared with the direction of the comparison to the indicators set as a variable of the study. This comparison has been directed to the discovery of sociocultural values, the typology of the house, the spatial configuration, and function that shows the similarities and differences with rumoh Aceh used as guidelines.

Conclusions conditions change sociocultural values, typology of space, the spatial configuration and function space at each developmental period has been presented in the form of a table that explains the changes and distinguishing factors with rumoh Aceh used as guidelines. Then from these conclusions can be deduced concerned; (1) The condition of changing values and shapes on rumoh Aceh from 1940s to the present are presented in tabular form; (2) The components of the comparison as sociocultural values, typology of space, the spatial configuration and function space that shows a change from the period 1940s to the present are also presented in tabular form. The results of interviews with sources also have been used as additional information that can be used to analyze the changes. Results of interviews stretcher associated with the theories in this study.
3. Results and Discussion

Characteristics rumoh Aceh in Pidie particularly flourished in the village of BlangBaro ranging from 1940 to 2016 are grouped into three categories as follows;

1. The first type (the 1940s)

Modified type of rumoh Aceh with the original order, but already changes in the composition of space. This form is a modified type that occurred first in the form of rumoh Aceh. This house type evolved in the 1940s (Figure 2).

![Figure 2. Rumoh Aceh (the 1940s)](image)

2. The second type (the 1990s)

Rumoh Aceh with the arrangement of the original form but has been modified by the addition of space on the bottom and back of the house. Under the house mostly been used as an extra room. This house type evolved in the 1990s (Figure 3).

![Figure 3. Rumoh Aceh (the 1990s)](image)
3. The third type (the 2000s)

Modified type of rumoh Aceh original composition already undergone many changes. Extra space occurs almost in all parts of the house. Mostly under the house is not visible. This house type evolved in the 2000s (Figure 4).

![House - R9](image1) ![House - R10](image2)

**Figure 4.** Rumoh Aceh (the 2000s)

From the 10 sample of rumoh Aceh, the results are discussed in four subsections, namely concerning changes in sociocultural values in rumoh Aceh, typology of rumoh Aceh, spatial configuration and function space at rumoh Aceh.

3.1. Sociocultural Values

The changes of sociocultural values that occurred in rumoh Aceh started in the 1940s up to now shows that the cultural shift in Acehnese society. Traditional values began to disappear and the emergence of new values that are influenced by the desire for a modern lifestyle (Table 1).

<table>
<thead>
<tr>
<th>Values</th>
<th>House type 1 (the 1940s)</th>
<th>House type 2 (the 1990s)</th>
<th>House type 3 (the 2000s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural Values</td>
<td>No change, the application of customs values and religious norms are still tight. At home type 1, the traditional ceremony when he founded and inhabited buildings are still applied. Stairs are still a social control over the guests. The layout positions are still a separate toilet, and at home type 1 there is no bedroom for boys.</td>
<td>Began to change, the application of customs started to loose. These changes has been reflected in the ceremonies take building material in the forest is not carried out again because of the material used is purchased. The layout position has been integrated with a home toilet. Bedroom for boys is already available in the home.</td>
<td>There is a change, Influenced by modern lifestyles. These changes are reflected in the ceremonies of building material take in the forest is not carried out again because of the material used was purchased and a lot of use of material fabrication. The toilet position has been integrated with a home. Bedroom for boys is already available in the home as their personal space. Stairs will no longer be a limit as a social control for guests. The addition of many new spaces adapted to the activity.</td>
</tr>
</tbody>
</table>
From the results of research related to aspects of sociocultural values, it was found that the old values such as taking ceremony forest material are not carried out again. The separation between the toilet and the house is also an obstacle in this lifetime. So when this toilet built into the house. In addition, there is also space set aside for receiving guests, for the family so that the function of stairs on rumoh Aceh as a border or as a social control for guests who are not mahram is no longer valid.

The existence of the bedroom for the girls still exists in Aceh rumoh developments in the village of BarohBlangPide today. The issue of changes to the culture and the environment, there is a category that referred to as the core element [3]. Core element (core element), it is difficult or slow to change and become the identity of the owner of the architecture. Usually, Core elements that are difficult to change has to do with the cultural life of the community. It is enough to explain why rumoh Aceh orientation in its development still follow the original orientation on rumoh Aceh is facing north to the south and stretching east to the west. The concept of which they found in the house in the village of BlangBaroh Aceh has also become something of things that are still maintained. In addition a special room for guests, family and a daughter still in its development in the village of Blang Baro. On the other side, the new part of rumoh Aceh is the addition of the boy’s room and toilet in the house. The addition of course tailored to the owner needs and the law in force at the moment. It is categorised in New elements (elements that are adapted by the owner of a new culture and become part of the architecture) [3].

3.2. Space typology
Typology space on rumoh Aceh discussed based on the grouping of the type of modification rumoh Aceh evolved since the 1940s-2000s. The typology of rumoh Aceh space is divided into three types, namely:

1. Space typology of rumoh Aceh type 1; formation of space in the house R1 and R2 are not much changed. The only change is the addition of a room located on the seuramoe likoet (back porch) (Table 2).

<table>
<thead>
<tr>
<th>Table 2. Layout changes of rumoh Aceh type 1</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Existing Plan</strong></td>
</tr>
<tr>
<td><strong>House R1</strong></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td><strong>House R2</strong></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
2. Space typology of rumoh Aceh type 2; is rumoh Aceh with the shape and arrangement of space that has experienced a change in part of the building (Table 3). Modifications occur in the most house, both spatial arrangement, and shape of the house itself. Changes made with the addition of space at the bottom of the seuramoe likoet and on the back of the house. In this modified type formations of rumoh Aceh are still visible.

Table 3. Layout changes of rumoh Aceh type 2

<table>
<thead>
<tr>
<th>Existing Plan</th>
<th>Addition Space</th>
<th>Changes Factor</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>House R3</strong></td>
<td><img src="image1" alt="Diagram" /></td>
<td>The Guestroom (public/gathering with relatives and siblings). The Livingroom (gathering space and family events). The bedroom (the need for a private room). The kitchen and dining room (to be more hygienic). Toilet (ease of access). Workspace (owner's activities as a village head).</td>
</tr>
<tr>
<td><strong>House R4</strong></td>
<td><img src="image2" alt="Diagram" /></td>
<td>The bedroom (the need for a private room). The kitchen (to be more hygienic). The Livingroom (gathering space and family events).</td>
</tr>
<tr>
<td><strong>House R5</strong></td>
<td><img src="image3" alt="Diagram" /></td>
<td>The Guestroom (public / gathering with relatives and siblings). The Livingroom (gathering space and family events). The bedroom (the need for a private room). The kitchen and dining room (to be more hygienic). Toilet (ease of access). Workspace (owner's activities as a village head).</td>
</tr>
</tbody>
</table>
The bedroom (the need for a private room), Kitchen (to be more hygienic), The Livingroom (gathering space and family events).

The bedroom (the need for a private room), Kitchen (to be more hygienic), Toilet (ease of access).

The bedroom (the need for a private room), Kitchen (to be more hygienic), Toilet (ease of access).

3. Space typology of rumoh Aceh type 3; regarding the shape of occupancy, changes in type 3 rumoh Aceh began to change the concept of rumoh Aceh. The change can be seen with a start of the addition of a room directly above the ground at the bottom and seuramoe lokoet (back porch). Unification toilet inside the house and an additional bedroom for boys become different things with the values at original rumoh Aceh the reference (Table 4).

Table 4. Layout changes of rumoh Aceh type 3

<table>
<thead>
<tr>
<th>Existing Plan</th>
<th>Addition Space</th>
<th>Changes Factor</th>
</tr>
</thead>
<tbody>
<tr>
<td>House R9</td>
<td></td>
<td>The Guestroom (public/gathering with relatives and siblings). The bedroom (the need for a private room); The kitchen and dining room (to be more hygienic); Toilet (ease of access). Carport (Motor vehicle storage space)</td>
</tr>
</tbody>
</table>
Space was found from the analysis results on rumoh Aceh experienced a very significant change. Changes occur in the start of some space to the whole spaces in the house. From the research trend of change towards the rear of rumoh Aceh or part seuramoelikoet (back porch). Changes occur with the addition of spaces such as living rooms, bedrooms, living room, kitchen, warehouse and bathroom, and carport. The changes that occur due to the values in Acehnese society began to change adapts to their current needs. Therefore, a lot of new spaces present in the development of rumoh Aceh today. These spaces exist to meet the needs of the occupants rumoh Aceh with the complexity of their current activity (Table 5).

Table 5. Typology changes of rumoh Aceh

<table>
<thead>
<tr>
<th>Typology</th>
<th>Changes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Typology</strong></td>
<td><strong>House Type 1 (1940)</strong></td>
</tr>
<tr>
<td></td>
<td>What changes occur only in the original order is seuramoelikoet</td>
</tr>
<tr>
<td></td>
<td>(back porch).</td>
</tr>
<tr>
<td><strong>Typology</strong></td>
<td><strong>House Type 2 (1990)</strong></td>
</tr>
<tr>
<td></td>
<td>Changes with the addition on the Seuramoelikoet(back porch) and</td>
</tr>
<tr>
<td></td>
<td>rear of the house.</td>
</tr>
</tbody>
</table>
3.3. Space configuration
Rumoh Aceh spatial configuration in type 1 and type 2 still apply the system of spatial configuration in rumoh Aceh. However, in type 3 are no longer applying space configuration as in rumoh Aceh. At the house of type 3 has not been seen again their differences Seuramoekoe (zone (public)), Seuramoet (sacred) and Seuramoelog (private) (Table 6).

Table 6. Space configuration changes of rumoh Aceh

<table>
<thead>
<tr>
<th>Configure Forms</th>
<th>Change</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Typology</strong></td>
<td></td>
</tr>
<tr>
<td><strong>House Type 3 (2000)</strong></td>
<td>Changes occur in the whole building of rumoh Aceh are on Seuramoekoe (front porch), Seuramoet (central porch), and Seuramoelog (back porch)</td>
</tr>
</tbody>
</table>

**Configuration**

**House Type 1 (1940)**
Still, apply original composition, but the increase in space occurs on the Seuramoelog (back porch)

**Configuration**

**House Type 2 (1990)**
The composition began to change. Extra space directly on the Seuramoelog and the back of the house. The addition of a space directly above the ground. The house on stilts concept can still be found.

**Configuration**

**House Type 3 (2000)**
The major changes in the overall Seuramoekoe, Seuramoet, and Seuramoelog. Extra space also occurs directly on the surface of the house. The house on stilts concept can’t be found.
3.4. Space Function

The space function at the home of Aceh since 1940 until today has many changes. In rumoh Aceh type 2 and type 3 the change space function are changing stairs function at yup moh (under) section Seuramoekoeu (front porch) formerly as space of social control for guests who are not mahram or not a close relative who want to present, their function is replaced with a living room. The changes in the function of yup moh (vault) are replaced by the new additional spaces, start to eliminate the concept of houses on stilts on rumoh Aceh has been a characteristic of rumoh Aceh itself.

What changes occur in the extra space is at Seuramoekoeu, Seuramoeteungoh and Seuramoeliokoet (Table 7). At house R09 there is a change Seuramoekoeu as a carport space, Seuramoeteungoh there is a living room, and Seuramoeliokoet changes occur with the additional room space as girls and boys, kitchen, and bathroom. While at house R10 changes the function of space due to the addition living room, family room, bedroom, dining room, kitchen, bathroom, and warehouse. The space changes due to the increase in the number of family members and their activity changes.

<table>
<thead>
<tr>
<th>House type 1</th>
<th>Seuramoekoeu</th>
<th>Seuramoeteungoh</th>
<th>Seuramoeliokoet</th>
</tr>
</thead>
<tbody>
<tr>
<td>House type 2</td>
<td>Do not change</td>
<td>Do not change</td>
<td>Bedroom, warehouse</td>
</tr>
<tr>
<td>House type 3</td>
<td>Carport, Living room, family room</td>
<td>The family room, bedroom</td>
<td>Bedroom, dining room, kitchen, bathroom</td>
</tr>
</tbody>
</table>

4. Conclusions

The results of analysis of rumoh Aceh that developed in Blang Baroh Pidie, shows some of the new things like as; the addition of new spaces (bedrooms for boys, dining room, kitchen, bathroom, warehouse, living room, and garage/carport). Besides the change of values sociocultural also occurred in rumoh Aceh like as; loss of a restriction of activities between the activities of men and women and now their bathroom include in rumoh Aceh.

This study found several factors that influence changes in sociocultural values and shapes of rumoh Aceh in Pidie is the cultural shift of the Acehnese people. People switch to modern elements and began to leave the locality element. In addition, the need for increasingly complex space caused by the activity of the people of Aceh is now an increasingly diverse also affect the change. The next factor is the issue of economic capability. The ability of a good economy, encourage the owners of rumoh Aceh to make additions or changes to rumoh Aceh. This is evident with shapes changes in rumoh Aceh type 2 and type 3. The changes that occur are not always grounded by Aceh's local knowledge of the community itself.

In this study, the authors also try to provide design recommendations for changes and the increase in space will be done in the future on rumoh Aceh should retain the values and elements that exist in rumoh Aceh, following the change or increase in space as on rumoh Aceh type 1 and type 2 contained in the study sites. Changes in rumoh Aceh can be done while maintaining the house on stilts concept (Seuramo miyup) which is in rumoh Aceh. This is because, the house on stilts concept is one part that is characteristic of the rumoh Aceh (Figure 5).
Figure 5. Under house for a public space

Direction of change and the increase in space can be performed on the back porch (Seuramoelikoet). In the first option, the extra space is placed on the bottom of the Seuramoelikoet and the second option, the direction of change and the increase in space can also be done on the back of Seuramoelikoet. This can be done on the space requirements in the amount of activity that is more diverse (Figure 6).

Figure 6. Direction of change and the increase in space

The research that has been done is only focused on the Blang Baroh village Pidie District of Gumpang Baro, expected that the next research a deeper understanding of the shape and change the values on rumoh Aceh. That study is expected to be useful and can be used as a guide for owners of rumoh Aceh to making changes in the future. So as to enhance the studies already exist.

Acknowledgment
The authors gratefully acknowledgment the research is supported by the Department of Master Architecture, University of North Sumatra. Moreover thanks also to the lecturers, as well as my own extended family who have given their support. Next acknowledgments are also due to friends who had helped in the research process.
References
**ORIGINALITY REPORT**

<table>
<thead>
<tr>
<th>Similarity Index</th>
<th>Internet Sources</th>
<th>Publications</th>
<th>Student Papers</th>
</tr>
</thead>
<tbody>
<tr>
<td>15%</td>
<td>13%</td>
<td>11%</td>
<td>11%</td>
</tr>
</tbody>
</table>

**PRIMARY SOURCES**

1. **Submitted to Universitas Brawijaya**
   - Student Paper
   - 8%

2. **repository.usu.ac.id**
   - Internet Source
   - 3%

3. **repository.ubaya.ac.id**
   - Internet Source
   - 1%

4. **NURTATI SOEWARNO, TAUFAN HIDJAZ, EKA VIRDIANTI. "THE SUSTAINABILITY OF HERITAGE BUILDINGS: REVITALIZATION OF BUILDINGS IN THE BANDUNG CONSERVATION AREA, INDONESIA", WITPRESS LTD., 2018**
   - Publication
   - 1%

5. **pertambangan.fst.uinjkt.ac.id**
   - Internet Source
   - 1%

   - <1%
Environmental Science, 2018

Submitted to Universiti Teknologi MARA
Student Paper

China.iopscience.iop.org
Internet Source

Alohomerra.com
Internet Source

Melayuonline.com
Internet Source

Eprints.soton.ac.uk
Internet Source

Publication