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Research paper

Study of Traditional Procession to Build Gorontalo Traditional House on Vernacular Architecture

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Abstract

The cultural form in architecture is an indication that the closer the work of architecture to the process of cultural creation. The work of architecture as an artifact is the final form arising from the existence of ideas and actions within a culture. The people of Gorontalo generally still hold the customary tradition in the process of building a house in Gorontalo which is a cultural idea and action that can reflect the traditional and cultural strength of Gorontalo people so that it can be used as a trace of Gorontalo architectural culture. This study aims to discuss the details of the implementation and understand how the process of building tradition in Gorontalo society based on technical, cultural and environmental aspects. The research method uses a qualitative approach as a process of collecting a number of actual and contextual field data to get a detailed picture. The process for analyzing the problem then uses descriptive and inductive research methods to focus its attention on actual phenomena and depicts in depth the conditions in the field. The result of this research is a thorough knowledge of traditional structural system of cultural process of building a house in Gorontalo society.

Keywords: *Building tradition,Social activities, Vernacular architecture.*.

1. Introduction

Vernacular architecture is an inspiration for innovation in sustainable design of environmental and social environments, especially in traditional homes that have been achieved by local implementations. The traditional houses are built by communities whose design decisions are influenced by traditions in the culture of the community who have ingenuity in the process of building locally with special knowledge of the social environment. At this point of view, humans create an environment that is understood as a cultural and analytical product, as well as a cultural approach as a study material for human beings. The main explanation sought is in the field, however, the social phenomenon is influenced by the emphasis on the features of the built environment.

Gorontalo Province is one of 32 provinces in the territory of the Republic of Indonesia which extends from East to West in the Northern part of Sulawesi Island consisting of 1 (one) municipality and 5 (five) districts. The City of Gorontalo is one of the old towns in Sulawesi besides the cities of Makassar, Pare-pare and Manado and is one of 19 indigenous regions in the archipelago. Gorontalo as a customary area that has various traditions and culture, one of which is the process of tradition of house development (*Payango*) in Gorontalo which contains cultural richness so it is very interesting value as in the tribes in Indonesia. The cultural richness of Gorontalo which is contained in the process of the tradition of building the house is a symbol of social culture related to socio-cultural activities in Gorontalo people which is in danger of extinction caused by the shift of cultural forms contained in traditional architecture, while the preservation from generation to generation experience Systemic disruption due to Gorontalo people has been affected by the science of technological progress and consider *Payango* is just a tradition that is no longer feasible in use for the present. As a result, the patterns and systems of conserving local wisdom are genetically lost or dead, so the future of these cultural riches is slowly destroyed.

The study of the traditional process of traditional house development that existed in the Gorontalo community is a form of inventory and documentation for the people of Gorontalo in conveying the concept idea of a social environment of society that upholds the values of culture, reveal the identity and have its own uniqueness to vernacular architecture all over territory of Indonesia. The inventory of these materials will be able to contribute to the preparation of national policy in the field of culture both concerning the fostering and development of national culture so as to save the traditional architecture on the vernacular architecture as a cultural heritage for the local people and to strengthen the unity and unity of the nation, especially in the Gorontalo region.

2. Research Methods

The research method used in this study is to use the research method "field research". Field research as a form of research that aims to express the meaning given by members of the community on their behavior and the reality surrounding. Steps "field research" that can be done as a guide on research design (Neuman: 2003), ie 1. Researchers prepare to read the literature and defocus, 2. Search the research field and gain access to the community, 3. Enter the field of research, develop social relationships with community members, 4. Adopt a social role into the researcher and associate with community members, 5. View, hear and collect qualitative data, 6. Analyzing data and evaluating working hypotheses, 7. Focus on specific aspects and use theoretical sampling, 8. Use field interviews with community members, 9. Disconnect

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and leave the field physically, 10. Improve your analysis and write a research report.
The object of the research is not just photo data as an assessment material but it needs a complete picture which is obtained by approaching real groups to achieve naturalness. As with other qualitative research, field research examines the problems in natural settings in an effort to interpret observed phenomena.

3. Theoritical Review

Vernacular architecture is the development of natural architecture or folk architecture due to its development conditions derived from the values of norms, customs, climate, culture, potential of local materials, so indirectly the folk architecture has gained recognition from the community due to grow and have gone through "trial And error "and a long history (Papanek, 1995: 113-138). The folk architecture designed by and for the people in the area contains the content of "local genius" and the value of identity that is capable of displaying the original, different and varied hues. The vernacular architecture is very close to the local culture that generally grows from small people.
Priyono (1992) in the discussion mentions the existence of 2 (two) aspects that show the construction of the house, which is a processual and which is the end result of the processual aspects. The processual aspect is the process of building a house that involves home makers who build houses according to a particular organizational order. In society, the process is controlled and directed by the basic cultural assumptions of the people concerned. Furthermore, the end result of the processual is the whole house building. The building itself reflects a typical home concept for the people concerned. The components and concepts of the house are reflected in the elements and construction of the building. The relationship between component and building construction reflects a map of cultural knowledge related to the existing buildings within the community. Thus, in the house has always been a meeting place between the family, relatives and all who are involved in it so that most of the activities of human life are in the house (Priyono, 1992).
Some related research in vernacular architecture related to vernacular architectural culture as indetity and traditional home construction process that contains custom and culture shows that traditional house building in traditional society contains cultural values embraced by the community so that in the process there are three main activities that support each other, namely activities related to technical, ritual and custom which provides a symbol or meaning used to reveal cognitive maps the community concerned (Amel, 1995; Lumempouw, 2014). In fact, the culture of society will shape the architecture so that people living with national culture will be able to produce an architecture that has an identity (Ettehad et al, 2014).

4. Result and Discussion

The traditional houses as part of a built environment that is one of the highest cultural representations in a traditional environment. One of the traditional houses in Indonesia is the traditional house of Gorontalo in the form of a stage house called "Bele" in Gorontalo language that is used by the people of Gorontalo as a place to perform activities to meet the needs of family life.



Fig. 1: Traditional house form Gorontalo

The people of Gorontalo are a strong society of custom and also a very religious society. It is characterized by the life of the people of Gorontalo who hold firm to his philosophy of "adat bersendikan syara", syara bersendikan Al Qur'an"(Daulima, 2004), so it is very influential also on the process of traditional home development.
The procession of traditional house development on Gorontalo people starting from the beginning to the end of development there are 3 very important processions, namely (1) planning procession, (2) design procession and (3) residential procession.

Table 1: Analysis of traditional procession to build traditional houses Gorontalo for planning procession

Variabel	Analysis of Traditional Procession to Build	Conclusion		
		Social	Mean	Enviroment
Planning Procession	All forms of activities that exist in the community, especially the house development activities begins with the tradition of deliberation with the term "*Dulohupa*". *Dulohupa* (musyawarah) is one of the forms of conflict management among Gorontalo people, that is community effort to avoid conflict either inside group or outside.	On the social side, this deliberation makes the social interaction between the people of Gorontalo. The tradition unifies difference and diversity into one sense and interest in work for the shoulder to shoulder so as to create a harmonious relationship among human beings in one environment.	Deliberation (*Dulohupa*) in the community of Gorontalo gives meaning that indicates that the people of Gorontalo are still submissive and obedient to the leader and respect to the parents and the ancestors as well as one of the local forms owned and continue to run from generation to generation.	Deliberation delivers training and learning for the people of Gorontalo in maintaining the sustainability of life in society as an effort to avoid conflict between groups, the sense of responsibility, and tolerance among human beings in the environment
	The determination of the space pattern begins with the process of taking the size based on the size of the hand stretched from the homeowner who will occupy the house.	Viewed from a social point of view, this measurement is intended to provide space that can accommodate occupant activity in accordance with the function and capacity of the activities that take place.	The meaning contained in the determination of the size of the house has meaning that everything related to something that will happen in the house only the host itself will feel it. In a sense, bad or good events will only affect the owner of the house itself.	With the pattern that has been established then it can educate the inhabitants of the house and the community so that in the environment to respect each other and appreciate others either as a parent or the elder as a manifestation of manners and politeness among fellow human.

Table 2: Analysis of traditional procession to build traditional houses Gorontalo for design procession

Variabel	Analysis of Traditional Procession to Build	Conclusion		
		Social	Mean	Enviroment
Design Procession	Measurements for residential houses have been done, then the process of excavating the ground for the foundation and pole of the house through the process of *Mo'Mayango* ceremony.	Viewed from the side of the social, the foundation work and the installation of the home pole makes the social interaction between homeowners, workers and community families so that relations between each other can be maintained properly.	The use of ritual objects signifies as a symbol of work process of foundation structure in Momayango tradition that exist in Gorontalo society so that one day will occupy the house always in harmonious situation and lasting relationship between fellow family member.	Viewed from the side of the environment, this ceremony provides an overview to the people of Gorontalo and the outside community that in order to always maintain the philosophy of life as a grip in conducting community activities so that life in the environment is always awake in peace.

Table 3: Analysis of traditional procession to build traditional houses Gorontalo for residential procession

Variabel	Analysis of Traditional Procession to Build	Conclusion		
		Social	Mean	Enviroment
Residential Procession	The residential process indicates that the house has been completed which is then carried out by the ceremony of "naik rumah baru" (*mobotul bole bohu*)	Socially, the ceremony of "naik rumah baru" (*mobotul bole bohu*) has a lot of social interaction, seen at the time of reading the Qur'an together by custom leaders and homeowner's family as well as social interactions between neighbors and communities around the home environment so as to maintain a good familial relationship.	The ceremony is performed in accordance with customary rules led by adat leaders by performing ritual tradition processes, such as placing kitchen utensils (coconut shavings, knives, ulekan cabe, water-filled buckets, *Dayo* flowers) which generally contain meaning for goodness, safety and tranquility and blessings Residents and families.	Viewed in terms of environment, the ceremony "naik rumah baru" this gives a sign of knowing each other between the neighbors with the residents around the house so that the form of good neighborly life.

5. Conclusion

Based on the results of this research, it can be concluded that there are some things about study of tradition procession of traditional house construction of Gorontalo which is dominated by the application of philosophy and religion as the symbols applied to the socio-cultural activities in the society of Gorontalo, that is to reveal the cognitive map of Gorontalo people. It can be seen that the Gorontalo people's view of the house development is in need of a very mature preparation and keeping family life in the environment.

In the context of architectural manifestations, the shape of the vernacular architecture is attempted to emerge as a cultural expression of the local community, not only of the physical nature of the building, but also the spirit and soul contained in it. This makes it clear that the importance of home to humans, and they still follow the prevailing rules and patterns that have been followed since ancient times. These standards are used repeatedly so that eventually become something patent for the community, such as benchmark against spatial, benchmark against the pattern of mass, or a benchmark against the shape, structure, or ornament.

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