

PalArch's Journal of Archaeology of Egypt / Egyptology

Ornament Bolang at the Regent Office of Padang Lawas

¹Dasrizal, ²Suprial Hendri

^{1,2} Universitas Quality Berastagi, Kec. Berastagi, Kabupaten Karo, Indonesia

Email: dasrizalstmtiaiaa@gmail.com

Dasrizal, Suprial Hendri: Ornament Bolang at the Regent Office of Padang Lawas -- Palarch's Journal Of Archaeology Of Egypt/Egyptology 17(9). ISSN 1567-214x

Keywords: ornament, bolang, Regent's office

ABSTRACT

One of the artifacts is architectural work. Among them is architecture called "distinctive regional architecture" Apart from traditional houses, the regional government office is another building symbolizing an area and also one of the markers or characteristics of an area. The area's traditional architecture refers to the features of the area's buildings. Another character that enhances the trait is by showing the building's interior. A house is not only a building, but it incorporates values. Physiologically and cosmologically, the uniqueness that applies in a region. These traditional things become an area's architectural-interior hallmarks. This study aims to create Padang Lawas Regent's local wisdom values that can satisfy the social and cultural dimensions of the City through the approach to environmental actions and the form of surrounding buildings. To achieve this aim, the research method will be conducted in each dominant location building group through participatory observation. Through this observation, the idea of building in old Padang will be understood. Building shape data will be processed to generate Padang Lawas office type requirements.

1. Introduction

Padang Lawas Regency is a new regency of South Tapanuli Regency division. This regency was formally established since the enactment of Republic of Indonesia Number Law: 38 of 2007, precisely on August 10, 2007, at the same time as the formation of North Padang Lawas Regency, following a bill approved on July 17, 2007. Regency's capital is Sibuhuan.

There's a lot to fix and prepare as a new district. Along with these cleaning activities, to control the district government system and daily activities, governmental milestones must be carried out. To adapt to existing conditions, some government facilities still use rental and hitchhiking buildings.

Until now, after 12 years of the establishment of Padang Lawas Regency, improvements to facilities are deemed necessary given the increasingly

complex government affairs and activities. Several attempts were made to open a joint service office with SKPD in the Lubuk Barumon area, but as the Regent holding the leadership reins, he still lives in the joint office building. Building an office was deemed necessary to become the center of government and control of Padang Lawas Regency toward a better and faster development era. The existence of this new office is expected to improve future leadership and staff performance in managing Good Governance. This office is also expected to be a new spirit with a display that can inspire future efforts to advance Padang Lawas Regency. This should not, however, contradict the state building rules outlined in the state-building legal basis under applicable laws.

2. Research Issues

The study of applying the concept of local wisdom to the architecture of the Padang Lawas Regent's office will embrace local creations of building forms that have begun to become rare and almost extinct in the research environment, as well as small numbers of community leaders who understand the ins and outs of local culture.

Specific purpose

1. Excavating traditional building forms that still exist in Padang Lawas Regency as a guideline for future building forms.
2. Create local cultural wisdom identities in a newly established district as local office buildings.

Urgent research

This research produces, according to architectural principles, the concept of local wisdom in the form of a beautiful and comfortable architectural building in the Padang Lawas Regent's office and is intended as the office of a local government leader and becomes the identity of a newly growing district.

3. Method

This research uses Adhi Nugraha's Transforming Tradition Theory. This theory was developed to maintain the tradition applied in the design context. The method used in Transforming Tradition Theory as a controlling parameter to see the Transforming Tradition Theory's transformation form is the ATUMICS method. ATUMICS is Mira Zulia Suriastuti et al. Artefact-Technique-Utility-Icon-Concept Shape. ATUMICS method's main principle is about arrangement, combination, integration, or a mixture of traditional and modern elements.

Artifact (A) refers to an object at the center of this research, namely office buildings and traditional houses still existing in Padang Lawas Regency. The other six words, namely Technique (T), Utility (U), Material (M), Icon (I), Concept (C), and Shape (S), reflect six basic artifact/research object elements. This theoretical approach is used to examine artifacts to see how local genius is applied. Examine how traditional elements adapt to their time. Quoting what Adhi Nugrahadi said at the 2013 Biennale Design event on December 20,

2013, that tradition-keeping is developing and transforming its forms and concepts. Transforming the form of traditional architecture is making changes in the form of adjustments to the shape, appearance, or material. Changes are made by the original thinking process, so the final result of a transformation can still be seen in the traces of the architectural form's value. The first process to transform a building artifact is to determine an "initial code," also a control tool. The transformation method can take the following steps:

1. A visual statement with a conceptual approach to three-dimensional images
2. Evaluating transformations in terms of function/ue, form, and image of the Local Genius Concept Application Study.
3. The information generated, received, and understood Research would be conducted within one year with each flowchart stage.

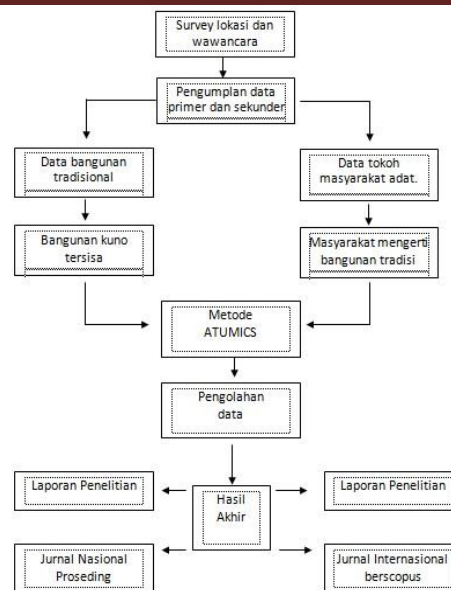



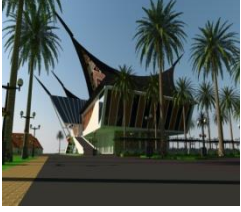







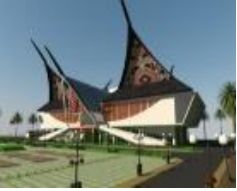

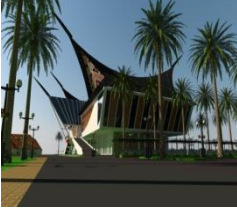
Figure 1. Research Flowchart




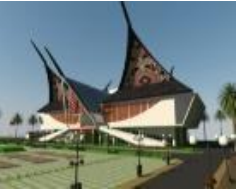


4. Result and Discussion


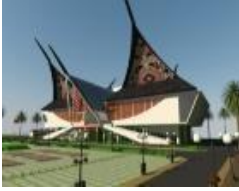



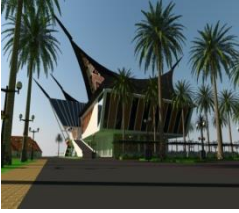
The Mandailing ethnic area traditionally consists of two parts, namely Mandailing Godang (Mandailing Besar) in the north and Mandailing Julu (Mandailing Hulu) in the south bordering West Sumatra Province (Nuraini, 2004). The division of this area is based on the Batang Gadis River (downstream and upstream). Mandailing Godang includes districts Panyabungan, Batang Natal, and Siabu, and Mandailing Julu includes districts Kotanopan and Muarasipongi. Customs and culture in these two regions are not very different, but the community has its own style in realizing home architecture.


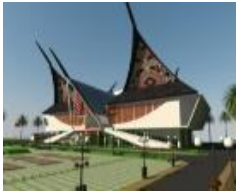



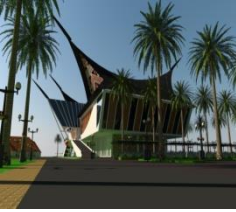
Table. 1 ATUMICS table of the traditional bagas godang building



VARIABLES	Local genius concept	The office of the old Padang Regent	Local Transformation Application Study
<p>1. <i>Bona Bulu (bambu)</i></p>			<p>Symbolizes the government system Huta Meaning: A residential area can be categorized as huta or bona Bulu if the facilities and infrastructure are complete, including: elements of Dalian Na Tolu (Mora, Kahanggi and Anak Boru), Raja Pamusuk, Namora Natoras, Ulubalang, Bayo -bayo Nagodang, Datu and Sibaso.</p>
<p>2. <i>Bindu / Pusuk ni Robung (rebung)</i></p>			<p>symbolizes the social organization system Meaning: The socio-cultural life of the Mandailing people is based on the Dalian Na Tolu Custom (Tiga Tungku Sejarangan) or Adat Markoum-Sisolkot (adat with kinship)</p>
<p>3. <i>Sirih</i></p>			<p>symbolizes the function of the King and Namora Natoras Meaning: Everything regarding the implementation of traditional ceremonies and rituals must first ask for consideration and permission from the King and Namora Natoras</p>

<p>4. <i>Sipatomu-tomu (yang menyatukan)</i></p>			<p>symbolizes the rights and obligations of the King and his people. Meaning: The king is obliged to maintain and maintain order in society so that they can live in safety and peace and respect each other for the sake of upholding law and customs.</p>
<p>5. <i>Bintang na Toras</i></p>			<p>symbolizes the founder of the huta. Meaning: The huta was founded by Natoras who was at the same time as the head of government and traditional leaders equipped with Hulubalang, Bayo-bayo Nagodang, Datu, and Sibaso.</p>
<p>6. <i>Rudang</i></p>			<p>symbolizes a perfect Huta Meaning: The Huta is complete with all the attributes of its traditional greatness such as traditional clothes, wreaths, weapons and so on.</p>

<p>7. <i>Raga-raga</i></p>			<p>symbolizes the regularity and harmony of living together Meaning: Relationships between kinship are very close and take place in harmony with the occurrence of inter-clan marriages, both fellow citizens of the forest and with people from other forests</p>
<p>8. <i>Sancang Duri</i></p>			<p>symbolizes an unexpected event Meaning: A person who comes to a forest and he goes straight to Sopo Godang, then Namora Natoras is obliged to feed him while he is in the forest, and if he leaves the forest he must be given food provisions</p>
<p>9. <i>Jagar-jagar</i></p>			<p>symbolizes community obedience to customs. Meaning: In each forest there are provisions regarding Marraja customs, Marmora customs,</p>

<p>10. <i>Empat Bandul</i></p>			<p>symbolizes provisions in litigation. Meaning: Every customary case will be resolved at Sopo Godang (Balai Sidang Adat) by Namora Natoras, and the decisions taken must be fair so as not to harm the parties in litigation.</p>
<p>11. <i>Halaman luas</i> (Alaman Silangse Utang)</p>			<p>symbolizes the authority and power of the King. Meaning: If there is a dispute, for example and one of them runs to Alaman Bolak which is in front of Bagas Godang (King's Palace), then that person cannot be disturbed by anyone. If someone else intrudes, then all forest residents will be the opponents</p>
<p>12. <i>Bulan</i></p>			<p>symbolizes the lamp of life. Meaning: The moon that shines at night can illuminate the eyes of the hearts of all forest residents, it will lead them to a better standard of life, namely luck, glory and prosperity</p>

<p>13. <i>Matahari</i></p>			<p>symbolizes the just and wise King. Meaning: A king who rules fairly and wisely will make all forest residents feel happy. The king must be the protector of his people in all matters, both in custom and regarding daily life. This attitude of the King is called marsomba di balian marsomba di Bagasan.</p>
<p>14. <i>Gimbang</i></p>			<p>symbolizes the King's high level of social care. Meaning: The King's ownership of a fairly large rice field and a sufficient supply of foodstuffs (rice) becomes a parsalian (a place to ask for help) for every forest resident who is short of food.</p>
<p>15. <i>Tempurung</i></p>			<p>symbolizes socio-economic justice for everyone. Meaning: Every forest resident who is experiencing difficulties, whether it's food or other things, can ask the king for help. Likewise, everyone is obliged to help others who are in trouble, both moral and material assistance.</p>

16. <i>Golok</i>			symbolizes preparedness. Meaning: This sharp object is quite important in various activities of daily life. Besides that, it can also be used as a weapon when going into the forest for hunting or for other purposes.
------------------	---	--	---

5. Conclusions

Research results show that there are seven areas of the bagas godang house, the bagas godang located in the Regent's office, namely bagas godang hasahat new sub-district. Local wisdom that can be used at the Regent's office is the building's appearance, especially the roof, and the walls and column structure that can be given the traditional mark.

References

- Mira Zulia Suriastuti dkk, Kajian Penerapan Konsep Kearifan Lokal Pada Perancangan Arsitektur Balai Kota Bandung, Jurnal Itenas Rekarupa Volume 2/ No.1. Desember 2014
- Marni Lussia Siregar. 2017. Perancangan kantor Bupati di Sibuhuan kabupaten Padang Lawas Sumatera Utara. e- Proceeding of Art & Design : Vol.4, No.1 April 2017 | Page 95
- M. Grahandaka 2010, pengertian dan devenisi gedung perkantoran
- Soetomo, Sugiono. 2013. Urbanisasi dan Morfologi, Proses Perkembangan Peradaban dan Wadah Ruangnya Menuju Ruang yang Manusiawi. Yogyakarta: Graha Ilmu.
- Soeroto, Myrtha. (2003). Dari Arsitektur Tradisional Menuju Arsitektur Indonesia. Jakarta: Ghalia Indonesia.
- Pangarsa, G.W. (2010), Politik Makna, Politik Kebudayaan: sebuah catatan pinggir atas perkembangan Arsitektur di Indonesia; Seminar Jelajah Arsitektur Nusantara: Kebhinekaan Makna Arsitektur Nusantara, ITS Surabaya; Lab. Perkembangan Arsitektur
- Perez-Gomez, A. (No.04, 2007). The City is not a Post-Card: The Problem of Genius Loci. Arkitektur, 42-47.
- Prijotomo, J. (2009). Local Wisdom: Pengakuan Superioritas Pengetahuan Erosentris. In Wikantiyoso(ed), Kearifan Lokal: Dalam Perencanaan dan Perancangan Kota untuk mewujudkan Arsitektur Kota Berkelanjutan (pp. 46-64). Malang: Group Konservasi Arsitektur dan Kota, Jurusan Teknik Arsitektur Univ. Merdeka Malang.
- Prijotomo, J. (2010). Wae Rebo: Kelahiran Kembali Arsitektur Nusantara. In Y. (. Antar, Pesan dari Wae Rebo (pp. 272-277). Jakarta: PT Gramedia Pustaka Utama.

- Prijotomo, J. (29 Oktober 2010). Peta-Mental Teknologi Dapat Menjadi Pembunuh Yang Inovatif Atas Pengetahuan Teknologi Nusantara. Seminar Nasional Inovasi dan Teknologi Rancang Bangun . Denpasar : Universitas Warmadewa.
- Prijotomo, J. (14 Desember 2010).
Persandingan Arsitektur Barat dan Tradisional: Arsitektur Nusantara. Seminar Nasional Jelajah Arsitektur Negeri 2010. Sanur, Bali: Balai PTPT Denpasar.
- Perez-Gomez, A. (No.04, 2007). The City is not a Post-Card: The Problem of Genius Loci. *Arkitektur*, 42-47.
- Luthan, PLA, dkk, 2013. Model Development Building Construction in North Sumatra Traditional Design House Live For Free Ethnic-Based North Sumatera, *Proceeding Big Star Bandung*