

Alteration of traditional Batak Toba's culture consequence of the time development

Meyga Fitri Handayani, ST, MT and Ir. Dharma Widya, MT

Dosen Jurusan Teknik Arsitektur, Fakultas Teknik Sipil dan Perencanaan, Institut Teknologi Medan.
imychee@yahoo.com

ABSTRACT

Traditional architecture is the expression of the human creation which is one of the element cultures grow and evolve along with the growth and development of the cultural community, ethnic, or nation that elements in form persist for a long time frame but accordance with the development and growth of a community or ethnic pertinent. Toba Batak society has known the residential area as they lived, called Huta (village). The district is a territorial form of Tobanese. In one Huta, there are several houses and barns. Currently Huta was much abandoned and some of them still stay to make alteration in shape of the buildings they occupied. Alteration times give occasion to good changes, whether it caused by internal factors as well as external factors and indirectly will fade and mixed completely as one. The movement culture process in Toba Batak has given occasion to the movement culture that contained in the traditional architecture as well, such as alteration of the building physical that began to change in accordance with current needs. It is necessary to anticipate of these alterations by doing some adjustments. To find out the alteration that happened in the Toba Batak Traditional Architecture then conducted observations in the field so that will obtained whatever that influence these alterations mentioned and is there any part of the culture that still maintained. In analyze the alterations mentioned, made some assumptions to find out consequences of the alterations.

Keywords: Architecture Batak Toba, residential, home, change.

BACKGROUND

In the architecture of traditional houses contained ideas, social and material of a culture cohesively. The movement process of cultural in Indonesia has also cause movement toward cultural beings contained in the traditional architecture. These movements are bringing changes to the form, function architecture of traditional houses, which in turn will change the traditional architecture.

In the cultural values of traditional architecture of the house contains an abstraction of the human relationship with the cosmos and the human relationship with nature outside. This is a reciprocal relationship and mutual influence. Cultural value is not

static but dynamic. The forms will continue to evolve in line with the evolving social processes in society, tribe or nation concerned. Thus the traditional houses can be interpreted as a house built and used in the same way since several generations.

Toba Batak society has known in the neighborhood as an area where they live and the shape of the settlement area known as the Toba Batak Huta (Kampung). This region is the form of a territorial form of the oldest. Each Huta consists of several houses and barns. Village surrounded by bamboo hedges, ditches and gates of the village. Structuring huta/village in Toba Batak, there are several creed orientations. While the most important buildings in village of Toba Batak are Ruma/ Jabu and Sopo/ Barn.

THEOLOGICAL PROBLEM

Changes in time lead to changes caused by both internal and external factors and indirectly will fade and blend completely. How they affect particular settlements in the village of Batak Toba especially at Jangga Dolok village, district of Lumban Julu. Of the above problems then the formulations of the problem to be discussed are:

- a. The process of cultural movements in Toba Batak culture causes to a movement in the form contained in the architecture of traditional houses
- b. The effect of this movement in the traditional Batak Toba houses mainly on the physical form that will affect the social and cultural life of local communities
- c. Which concept that can be used by the Toba Batak ethnic communities in anticipation of the particular socio-cultural shift in the traditional Batak Toba houses
- d. Will the concept can be fit with the movement in Toba Batak society culture in general

METHOD OF RESEARCH

Observation effort or observation in accurate, can be considered as one way of scientific research that is most suitable for the scientists in the field of social sciences. The human eye allows him to look, see, observe their environment so that he gained knowledge about the environment needed to be able to defend himself. Therefore in this study was observed directly in the field.

Bagdan and Taylor define the methodology of qualitative research as a process that produces behavioral data that can be observed. For the research method used was qualitative research methods and causal comparative research methods because the research is also looking for cause and effect of changes that happen in the behavior pattern of Toba Batak society.

DISCUSSION

A. Toba Batak Society

Toba Batak society in general inhabit the outskirts of Lake Toba, which means located between the lake and the mountains of Bukit Barisan. The main livelihood is farming and farmers and others who work as fishermen and craftsmen "ulos".

Toba Batak society is a society that lives in groups consisting of several families and still has family ties as members of society. Kinship ties are based on the so-called "Dalihan Natolu". Community groups are used to inhabit a village consisting of a single descent (one clan) only.

B. Toba Batak Settlements

Toba Batak settlements in the area called Huta/village, inhabited by a clan society. Huta/village reflect as a sense of territorial unity of the Toba Batak society.

Huta/village is always surrounded by trenches with a high wall of earth that serves as a fortress above the village and planted with thorny bamboo tree grew close. At huta/village there are two entrances and exits, which is located on the front side huta/village and the back huta/village. Once these things, serve as a defense against enemy attacks from the outside huta/village.

Orientation huta/village is not always the same from one region to another in the Batak Toba, all based on their beliefs. Orientation huta/village some of it oriented on North - South, East - West and some are oriented towards the mountain they consider sacred.

In one huta/village there are six to eight pieces of Ruma/Jabu are always dealing with sopo/granary. At the center of huta/village there is a large yard that serves as a place to hold celebrations or ceremonies. This yard also serves as a place to dry the crop, "ulos" and clothing.



Figure 1: Toba Batak Village Pattern

C. Traditional Batak Toba Houses

The house in Toba Batak is a house on stilts, as well as “sopo”/barn. Useful addition to the security of wild animals and enemy attacks, it has significance for the Batak Toba. The house and barn is divided into three sections, each section to the home means:

- The bottom is a place of death
- The middle of the life
- The top is a sacred place

While on sopo/barn is divided into:

- The bottom of the livestock
- The middle is a meeting place/hall and guest bed male
- The top is a place to store paddy/barn.

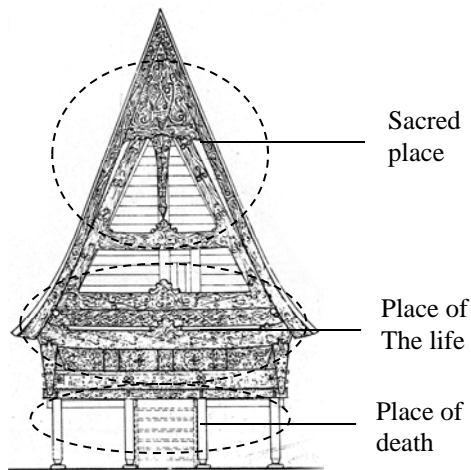


Figure 2: Batak Toba House

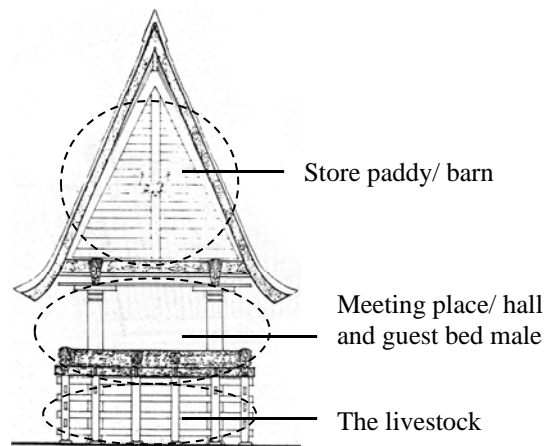


Figure 3: Granary/Sopo

The spaces in the building are not clearly divided by a wall or false because the house is a spacious room with no wall insulation. All activities start from sleep, bathe and cook until done on the same space but on different parts. Sleeping area on the left and right side of the room, the back room contains a kitchen and toilet also well located in the middle of the room. So that the impression gained that impressive Toba Batak house is messy and dirty. The house is always filled with smoke due to lack of ventilation and no windows to outside lighting.

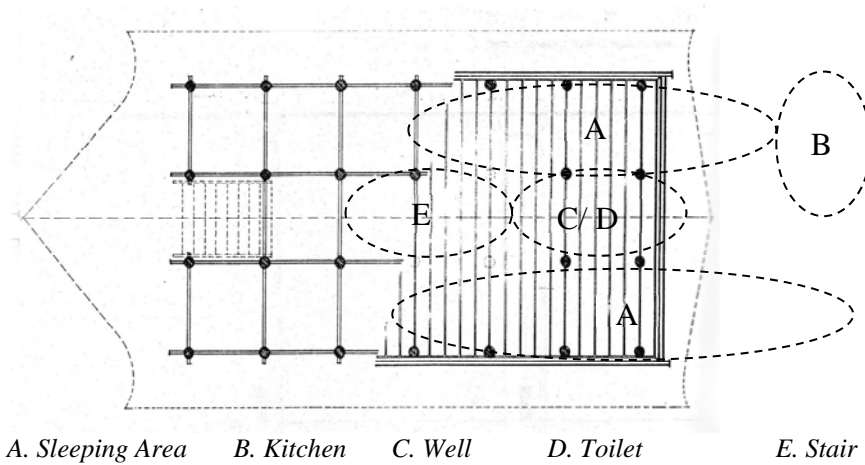


Figure 4: Horizontal Division of Space and Function Space in Toba Batak House

The house and barn made of wood, and rattan fibers with pegs and fastening systems. On the front and left-right side of the building houses and barns are the artistic carvings and has meaning/significance of each carving. Engraving is usually called Gorga/ornaments.

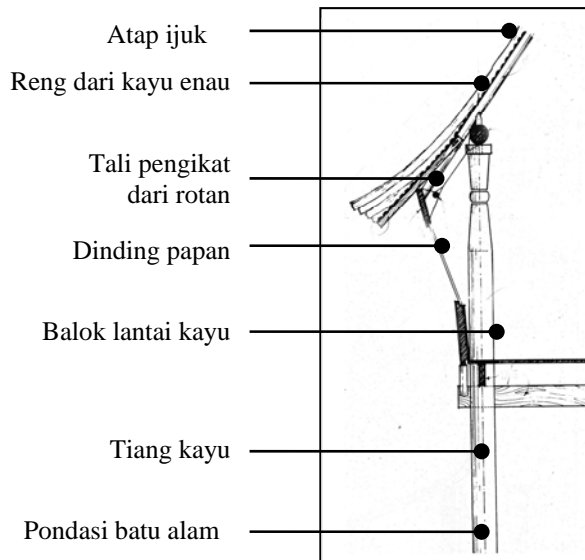


Figure 5: Materials Used in Toba Batak House

The Changes That Occurred at Toba Batak Ethnic

A. Changes in Toba Batak Settlement (Kampung)

If seen at this time many changes occur in Toba Batak ethnic, though there is still retained. The first change can be seen from the pattern and orientation of the village and also on the presence huta/village itself. Villages that once made up of many groups already left. People are starting to make a new settlement outside the old village or far out of the old village. Township which had only consisted of one clan or a descendant/family relationship alone, it has been blended into a number of different clans. This new settlement is closer to the facilities and infrastructures such as roads, shopping (traditional markets), it is easy to reach clean water and electricity.

The pattern of the village did not like the old linear pattern. Since most people have built their homes face the street, or not dealing with the road but as patterned to form a new pattern of "U" or "L". Most of the settlements/villages long abandoned and treated again with no occupants. But there are still some areas of the Toba Batak village that used and turn as a lodge such as Samosir area which is they used houses or barn turn lodge for tourists both domestic and foreign countries. This usually occurs in tourist areas such as area Samosir area.

Old society, once they conduct the ceremonies normally presented at public yard of village, with musicians who played above (upper terrace) of house, nowadays buildings has been built to present those celebrations. The buildings built outside of the village so all the different clans can use that. This building is called Jambur.

B. Changes in the House and Barn

If seen from the use of materials in the home, many has been replaced, as the first, the use fiber of Enau tree as house roof now replaced with a zinc roofed, shingle and tile. And the use of nails at each connection at home once the peg and tie.

Other changes are on room arrangement. In the traditional houses of Batak Toba had not known the barriers of space/ room divider wall, the house consists of only one wide room with an apparent distribution space. Currently sealing these spaces have been there, so it can be clearly known function of these spaces. Bathroom and toilet once was located at middle of the house and open.

Now been made public baths behind the village for old village (see figure changes the old village), or some that were in the house but not the middle of the room and has been partitioned. For once granary was located in front of the house nowadays replaced with warehouses located within the home.

Changes also occur totally in houses, meaning that the old house demolished then built new homes with different materials, wood is now a partner first brick. So is the case for “sopo” buildings/barns has been changed in both form and function. The granary is no longer used as a rice storage but has been turn as a house by adding partition walls (in “sopo”/old barn) or also totally changes as well as home.

C. Study of Changes

In reviewing the changes that occur in Toba Batak Ethnic, made some assumptions which is caused to such changes. In general, the assumptions being taken are:

Once the settlements and traditional Batak Toba house developed, then the existence of settlements and the house will evolve or change with social and cultural community groups.

To further clarify in this discussion it will be divided on several assumptions, such as:

Assumption 1

Once each individual experiences a lifestyle change it will enable people more firmly follow the development of his village.

From the assumptions above can be explained that the lifestyle of the people could make neighborhoods and homes can be accepted as they are. Underlying these differences includes habits and lifestyles are reflected in a common life. The next it will contribute to a physical expression individually that shows their settlements with elements that can be understood by the community.

Once the Toba Batak people's lifestyles changed, then the form of a growing residential community the Toba Batak can answer the changes.

From the assumptions above, be concluded that lifestyle changes that caused the changes in settlement patterns in Toba Batak is influenced by:

- Age, tenure, status, education and income: these things can be clearly understood due to differences in age, education and people income will tend to change their lifestyles
- People's behavior: how the behavior of the surrounding community that could affect changes in lifestyle
- Public relations: the desire to further expand relations with other people other than those known so far
- The attitude in accepting the changes: some people who have influence from the outside will be able to accept the changes that happen around

- A common form of housing is changing: as has been widely seen, observing the situation around with the broader changes affecting the shape of the housing

Once the Toba Batak people's lifestyles changed, it can reduce the sense of territorial belonging and security group

From the assumptions above, we conclude that the Toba Batak people's lifestyles will affect:

- The system, its scope will be broader and more developed than the last state
- A sense of community to have the area will be reduced because of the breadth of the region they inhabit
- Environmental safety systems were difficult to control because of the breadth

Assumption 2

Once traditional Batak Toba house developed, then the existence of internal and external home as well evolving

From the assumptions above can be described in arranging the space and time also means devised a communication. It can be seen from the physical appearance of the territories. Room arrangement itself could give a meaning expression and has communicative properties. In traditional state regulation are interrelated and provide uniformity.

It can be seen from the room arrangement of Toba Batak house that was once all the same in every house that is one open space without partition. The concept of this open widely spaces still exist in society, which can be seen from each rooms that located front of the house (living room and family) are always large due to the habits of the people gathered brothers.

Once the Batak Toba traditional house internally and externally developed, it will effect on the space and mean and also the organizational communication inside of it.

From the assumptions above we can conclude that the influence of internal and external development of the Toba Batak traditional houses can be seen from the presence of:

- Changes in the function room as well as the direction and form of development
- Circulation room, public room, private room and outer room
- Orientation of the house
- Arrangement of furniture
- Signs in the community
- The materials used
- Colors and shapes
- The meaning of room previously
- Whom to whom, the condition, when, where communicating

If the Batak Toba traditional house internally and externally developed then there is also growing on the new rules and regulations governing the functional room, meaning and organization inside.

From the assumptions above, we conclude that the development of Batak Toba traditional house internally and externally influenced by the presence of:

- New rules and principles that developed in the community Batak Toba
- Customary law that developed and different

FINDINGS

Obtained from the above explanation of some findings such as:

- a. Changes in Toba Batak society due to a change of perceptions and attitudes towards the built environment are expected. This tends to happen because it is based on the motivation and competence of the community.
- b. Changes also occur because there is a response/attitude towards the surrounding environment. Where people have a sense of like and dislike about their environment. This occurs because of differences in the perception of the physical environment through the senses and stimuli that are present or have just happened. Who like with the change will follow the change and that will not survive or make changes only slightly.
- c. A change in the meaning of the current environment resulted in the attempt to adapt to its environment. And perception of each person in any society varies according to the conditions and experiences of each.
- d. Humans have the advantage in choosing *affordances* according to his needs and can change to meet the needs to the comfort and satisfaction.
- e. Humans have a high adaptability to the environment, and therefore humans can easily deal with the changes that occur in the environment and studying the changes that occur. But not everyone is easy to adapt to its environment. It depends on the pattern of the individual perception and

- experience. For the Toba Batak people are able to adapt will leave the old settlement to established new settlements while who are not capable will remain on the old one with a less conspicuous changes in the environment.
- f. Changes can also occur because of the development of needs/wants of each individual. The more experience gained from the environment, the more evolve of their need/desire. The need is not the same between one another. The needs itself has levels that not everyone needs the same sort.
 - g. Territorial (spatial concept) is divided into three, namely *microspace*, *mesospace* and *macrospace* that all this could change according to human needs. This occurs because of a desire to extend from each of these spaces.

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