

Raising the Attractiveness of Rumah Gadang in the Design of Public Buildings and Housing in West Sumatra

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Abstract. Rumah Gadang is a traditional Minangkabau house in West Sumatra. This house is made of environmentally wood. Many people do not understand the function and value of the Gadang house and then replace it with a modern one. This paper invites people to use it as a house to maintain their local wisdom. More presence will make the atmosphere feel more Minangkabau. Also welcomed with polite Minang language and distinctive musical accompaniment. It can remind anyone who comes to enjoy a distinctive cultural nature. Using methodology, analytical descriptions, direct observations (ethnography) as well as from the results of observation notes from previous years' visits as well as various previous studies. The key point is realizing the preservation of the Gadang house by participating directly in the community.

Keywords: uniqueness, culture, function houses, sustainability environment

1 Introduction

The inspiration for this article is from "Continuation of the Ages", Poerbatjaraka said, "In my feelings, what is beneficial for our land and our nation is knowing the historical path from the past to the present. With this knowledge we can best arrange the day to come. In short, don't get drunk on ancient culture, but don't get drunk on Western ones either: know both of them. So that we can use it safely in the days to come" [1]. Everything that is useful from the glory of the past can be reused as part of science to save the future. Poerbatjaraka was one of the experts on literature in 1925, a museum expert, and was once the curator of the National Elephant Museum. Poerbatjaraka figure should be discussed in this paper. Science to save the future is a statement that attracts attention. This means that knowledge from the past is useful for the future as long as there are benefits. Some of life from the past is still useful for human survival, especially in efforts to preserve nature. In understanding sustainable life, it is necessary to reflect on past experiences. One way to use language that is easy to understand. That's why the language used needs to be communicative and implementable. Language is a tool to convey all forms of ideas.

A language that is ethical and full of moral messages is part of a responsible culture, especially in a pluralistic society. Indonesia itself is recognized as consisting of 16 thousand islands and also 300 ethnic dialogue languages, also consisting of approximately 1331 sub-tribes [2]. "Culture is a unity of 7 (seven) devices including: Language, Knowledge, Social Organization, Living Equipment System, Religious System, and Art [3]" In Kontjaraningrat's statement, language is indeed the main tool in conveying something, even something even a very abstract nature. For example, with the word happy, everyone will understand what is meant by feeling happy. Conveying this paper is part of learning communication from the choice of a collection of character words. The importance of the role of communication in a cultured life. Language is an effective and appropriate delivery tool. Language can determine a person's origin from the area where he lives. By knowing the same language in the group, they can bring different ideas together. One can also consider opportunities to choose how to present them or express broader views. As a whole, language is communication visualizing words as images [4].

Language is used in cultural life to interpret all the goals of human life from birth to death. Language can also translate what life equipment systems and technology have been used as shelters so far and how to use them. Based on early human history, the shelter was used as caves [5], then turned into stone houses and continued to grow until today's modern homes.

Traditional houses in Indonesia are quite diverse in shape, according to the place and the surrounding environment. Bamboo houses, so not far from the home. Many bamboo trees are planted, as well as wooden houses made of wood that is around their forest. Rumah Gadang Minangkabau is a cultural heritage from the past of the Minangkabau tribe, which will be raised in this topic. Rumah Gadang can be used as a driving motivation for the development of buildings with traditional customary characteristics related to the circular economy that runs in West Sumatra. Why is it that it elevates the strength of local wisdom and can drive the growth of the demand for wood in the surroundings? So far, it has been used for other things. Circular economics is a branch of economics related to the utilization of products originating from their region and utilized by people optimally in a sustainable manner in minimizing carbon gas emissions and protecting the surrounding natural environment. In the future, the circular economy will further promote the strengthening of local wisdom, including re-functioning the Gadang house as a sustainable house. It can also become a creative economic center related to local culture. It is directly advancing the economy of villages, villages, and districts in the future. There are lots of things related to the circular economy that can be explored by activating Rumah Gadang. Culture, which in the past was a center for the activities of the ninik mamak, can now be transferred to the surrounding younger generation. Like training to make traditional carvings that are used for the windows or walls of the gadang house. Implement by strengthening the preservation and utilization of the former cultural heritage through the use of the traditional Rumah Gadang traditional house. This study also refers to the writings of previous authors who have presented matters related to the Gadang house. This was taken from a collection of observation notes during business trips to West Sumatra, starting from the airport to Bukit Tinggi and to other districts from previous years. The discussion is enriched by looking at public opinion, about the benefits of green buildings from the perspective of other researchers, and the uniqueness of the Minangkabau Gadang house in new buildings around the province at this time. This study uses the ethnographic methodology of descriptive analysis and collects other materials from various related literature reviews [6]. Reviving the greatness of the Gadang house through the use of the identity of the Gadang house that has been owned so far, the Gadang house can represent a house that is environmentally friendly and predictably earthquake resistant [7].

1.1 History and philosophy of Rumah Gadang.

Minangkabau consists of various tribes in West Sumatra, there are about 57 tribes in it. And the 4 (four) main tribes initially related were the Koto tribe, the Piliang tribe, the Bodi tribe and the Chaniago tribe, followed by 52 other tribes. Minangkabau history itself became known through the history of King Adityawarman. Previous research shows that many foreign and domestic anthropologists have written down the historical traces of the glory of the Adityawarman kingdom in West Sumatra. The glory of the Adityawarman kingdom is recognized in world history. After the decline of the heyday of Majapahit, it finally became a folklore that is quite legendary.

Departing from a unique history, Minangkabau or Manangkabau. The essence of this historical description contains cultural diplomacy, ingenuity and tactics used, showing Adityawarman, a king who was very responsible for his people. It started with Majapahit's dislike for King Adityawarman, when he became king in the Pagaruyung kingdom and sent his envoy to China. This triggered the Majapahit kingdom to attack the Pagaruyung kingdom which he was leading. Finally, an agreement was made not to go to war, and only buffalo fighting was in agreement. If Majapahit won then he would take Pagaruyung kingdom. During buffalo fights, Majapahit chose a very large, strong male buffalo, but the Pagaruyung kingdom chose a small, hungry buffalo to suckle its mother. A knife was given to its horns. Long story short, the Majapahit kingdom lost and went to admit defeat because its big buffalo ran and fell down, hit by a sharp knife stab from a calf wanting to suckle. And attached to the story of 'Menangkabau' which is said to be the origin of the word Minangkabau tribe. And this feature is on the roof of the Gadang house called Bagonjong, very similar to the horns of the buffalo he won.

Information data about the Rumah Gadang was established, starting after the information that the Pagaruyung palace burned down in 1997, a replica was made in 2007. Rumah Gadang became famous because it was rebuilt and its magnificent replica made people want to see it again. Rumah Gadang from Minangkabau already existed, long before the existence of the Adityawarman kingdom in the 13-14 centuries. According to historians, the oldest early Malay kingdom was centered in the Dharmasraya district. This district was known as the Dharmasraya kingdom. Initially, Adityawarman became king in Central Sumatra and controlled Jambi, Riau, and its surroundings. This kingdom is in the Pulau Punjung sub-district and is now one of the cultural tourism objects. This island was the origin of the kingdom of Adityawarman for the first time moving from Majapahit in the Pulau Punjung sub-district. Even so, the Gadang House is often mentioned in the previous history of Minangkabau. The Gadang House is thought to have existed since the 7th century [8]. Rumah Gadang continued to grow and peaked during the Adityawarman kingdom in Pagaruyung. This is reinforced by the words of Datuak Katumanggungan and Datuak Parpatiah Nan Sabatang, done by a Minangkabau traditional building art expert, Datuak Tantejo Gurhano [9]. Interestingly, there is a keyword from the Minister of Public Works and Public Housing in his foreword about the Minangkabau Traditional House "In order for the Gadang house to improve the quality of the area to become a window for Minangkabau wealth and nature." but become a form of sustainable traditional housing settlements in Indonesia later. This of course also applies to other provinces with their respective traditional customs houses in Indonesia.

During this time, the Gadang House was built to carry out traditional ceremonies such as the appointment of traditional leaders/penghulu/datuak and the ceremony of granting titles to guests and closest relatives related to the genealogy of various tribes in Minangkabau. Rumah Gadang is still used for ceremonies related to the cycle of human life: birth, circumcision, marriage, and

also death ceremonies. This does not only apply to homeowners but also residents who do not have a Rumah Gadang for the ceremony. The Rumah Gadang is a place for the local community to discuss solving current problems, individually, in groups, or concerning the abundant clove plantations around their village. So the traditional chief, who was appointed from the Rumah Gadang, also gathered relatives who deserved to be involved in managing the clove yields of their residents. Rumah Gadang also plays a role as a place for cooking, eating, sleeping, and gathering for the owner of the house himself.

In addition to facilitating the various interests of the nagari and the tribes and their people, according to the saying 'Tigo Tungku Sajaringan' this philosophy is the strength of kinship within the Rumah Gadang. Building this house in togetherness is different from now building houses privately/alone. The building types include sustainable buildings, mostly wood fittings from the surrounding forests. The roof is made of palm fiber originating from dried coconut fronds. The wooden poles are interlocked without nails and naturally without chemical glue as they are today. Likewise, the wood carvings and coloring of the walls and windows are generally not colored at all according to the color of the original wood. Rumah Gadang is also equipped with a Rangkiang house or a small one-room house as a storage place for rice and other ingredients. Rangkiang is also made of wood or bamboo, which grows around it. Like nowadays, every family has a food storage cabinet according to the type of food/refrigerator. Rangkiang was a food storage cabinet in the past, which contained many food ingredients, rice, round coconut, nutmeg, cloves, and other crops. Palawija is a plant other than rice, sweet potatoes, carrots, turnips, and other legumes. They store their food without preservatives or other chemicals. Some of them process it by cooking or smoking it, salting it and storing it in clay vessels, and preserving it with additional spices.

1.2 Management of local traditional houses and preparations for building a Gadang house.

In the past building, a Gadang house led by a traditional leader, who was entrusted by the host as the owner. The Rumah Gadang was built according to the rules agreed upon by the customary chiefs. They built a Gadang house, previously planning was carried out with the residents through collaboration or cooperation with relatives and friends around them. When the planning was discussed and the area of the house to be built was determined, the wood that became the main pillar was taken from the forest, as well as other materials. And in general, the gadang house faces east which is determined according to the sun's direction. The philosophy of studying nature becomes an extraordinary lesson from its phenomena. [10].

The Gadang House was built based on the nature of the surroundings. In terms of the saying 'Alam takambang jadi guru'. The natural map of West Sumatra, consists of the Kerinci Seblat national park, a dense forest, and many wild animals, such as the Sumatran tiger. While in the west, there is the Bukit Tigapuluh park in Jambi and the Teso Nilo national park in Riau. All these Forests are equally dense. Based on the nature and the area, the types of Gadang houses also have different shapes adapted to their natural characteristics. From this raw form, it is recommended for the younger generation always to study it. Observing nature can provide valuable lessons in real life. Previously, expert craftsmen from the gadang house observed the frequent occurrence of earthquakes in Minangkabau. Finally, they considered making a Gadang house that could withstand earthquakes or hurricanes and disturbances by wild animals around it. This elegant-looking Gadang House is the result of scientific observations from hundreds of artisans decades and hundreds of years ago. After recording the needs of the gadang house, they usually look for whole logs together as pegs, pillars, rasuak or Palanca. The wood used is local, whole surian wood or juhar wood. This wood comes from customary forests whose trees have

been determined and marked by the customary chief. Each tree is marked for the main pegs of the Gadang house and other wood for the walls and windows and doors. Once the tree is known, it is then cut down and brought together to the location that has been prepared. Through this description, we observe that they don't just chop wood, but judging from the age of the wood, if the wood is young, it will not be strong (break easily) later. Furthermore, the wood is soaked in the mud where the water flows for weeks and months (this method is so that the wood does not rot easily in rainwater later). This is also done for the bamboo that is used to build rangkiang and gadang house fences. After the wood materials were available, they started cutting the wood according to size on the main pillars, followed by the other pillars. Until now, searching for wood is still carried out in the Sungayang village, and one of the woods still being used is Juhar wood. After the strengthening of the pillars and body of the house is completed, a thanksgiving or prayer is held for the goodness of this Rumah Gadang. After erecting the walls, floors, doors and windows of the Gadang house, they continued to install the thatched roof, and in the end, a ceremony was held to climb the Gadang house.

Until now, the gadang house has not only symbolized a kinship and the customs of its people. This house is a place where Minangkabau traditional leaders exchange ideas to help the surrounding community in it. To this day, activities within it are still perceived as a place for cultural embodiment in Minangkabau customary structures, although only at certain times. Its customs are based on "Customs coded as Syarak, Syarak coded as Kitabullah". This means that the procedures for the cultural life of the Minangkabau people, wherever they live or overseas, are still guided by Islamic law and the holy book of the Koran. In this Gadang house, the traditional leader realizes the aspirations of 'Tigo Tungku Sajaringan' The meaning in managing the Gadang house is in a social form, with the leadership structure still being chaired by the traditional leader along with ninik mamak, religious scholars and scientific experts. These three elements are always present in discussing problems in the gadang house. These three approaches are implemented in the Gadang house plan pattern: first, the Gadang house is the main residence/sleeping and nuclear family life, the second is to receive traditional guests, the third is to store food for the family so they don't go hungry [11].

2 Research Methods

Rumah Gadang is a traditional Minangkabau traditional house in the 12th and 13th centuries. The methodology used in this paper is an analytical description assisted by direct observation (ethnography) and a collection of observation notes from visits and trips in previous years, as well as literature studies from various sites that were chosen. The first discussion is summarized in the form of literacy about the purpose of the Gadang house as a valuable regional asset and cultural heritage. Second, how to inspire the Minang people to build a Gadang house again. Rumah Gadang As part of a distinctive cultural strength, it can be assessed from the role of the community in the house. We can immediately feel how cultural activities can be carried out in the Gadang house. So far, these activities have only been carried out at certain times. Likewise, traditional architecture (vernacular architecture) and other educational knowledge related to the development of these houses can add to the regional economy according to conditions and demands. The third, is preservation of the gadang house can be realized by means of the direct participation of the community. This is the main objective of this study to strengthen understanding and re-elevate the functions and values of the Gadang house as a traditional Minangkabau house. The transformation of local wisdom values into it is the responsibility of the Minangkabau people who are present and who will be in the future.

3 Result and Discussion

Space is indeed unlimited in collecting and narrating the results of literature and making materials for discussion from the Gadang house. From the results of a trip to West Sumatra several years ago, there are indeed several government buildings that have been replaced by using building roofs called Bagonjong roofs. This can be seen immediately when enjoying a trip to the Minangkabau airport. It looks like the airport building was built modernly and ethnically using the roof's characteristics. The Bagonjong roof, as its trademark from the Minangkabau/BIM international airport, has yet to fully accommodate the existing Minangkabau atmosphere. The government needs to strengthen its Minangkabau characteristics not only from just one element of the roof of the gadang house. It can be seen that there is a mini gadang house placed near the waiting room. When you want to pick up goods/baggage claim, it isn't a concern for visitors. From the goods collection room, passengers usually want to hurry to their destination because they have arrived and are no longer interested in observing others. It's different when going to the departure hall, where there is still a lot of time waiting for the plane, and this space could be an option for placing the Rumah Gadang diorama.

Based on Selma Nakamura's research in 2001 from Architecture International Japan [12] regarding the Rumah Gadang concluded that the authenticity of the Gadang house in West Sumatra is found in Tanah Datar, which is closer to the previous description of authenticity. Meanwhile, the Gadang Houses in Agam and Fifty Koto has undergone many changes due to the influence of urbanization. Some considerations can be made from Nakamura's research statement: 1) Rumah Gadang is only an attraction that can only be seen outside the house. 2) Rumah Gadang is mixed with modern houses. 3) Rumah Gadang in Tanah Datar is not used in daily life by the Minangkabau tribe, 4) Kitchens and toilets were never included in the structure of Rumah Gadang in the past. 5) Changing the roof of the Gadang House from the original fibers to other materials. It is a concern that the original Gadang house will lose its authenticity, and its history can gradually be lost. This fact from Selma can be used as a new idea, inviting the Minangkabau people and their government to restore the Nagari atmosphere, colored by Rumah Gadang like its heyday. Like the houses of each family who live in Tanah Datar, Agam, and Fifty Koto. Each community from this region is expected to return to using culture in their daily activities. They were raising all activities related to sustainable behavior centered on Gadang house activities. The use of the Bagonjong icon is something that should be appreciated together. Even though its characteristics/ethnicity, only half of the roof is often used by restaurants. This attitude is a tremendous effort. Lifting and establishing uniqueness as a whole is indeed not something easy. This also requires exceptional understanding and experience. This understanding will continue to process the identity of the Minangkabau people in the future. Selma Nakamura's discussion inspires other researchers to assess whether it is necessary to look at the current motivation of the community in utilizing green buildings. So far, the building materials used by gadang houses are sustainable. From Kevin's research, G et al. 2016. produced three analyzes [13]:

The first benefit of green buildings, according to respondents, is increasing the value of building assets and lowering operational costs, for example, not using a lot of lighting costs by placing windows that face direct sunlight, thereby reducing electrical energy. Another benefit is that wood gives a feeling of coolness, not heat, when it is hot. It can also reduce the use of air conditioners, which invites the greenhouse effect/carbon emissions. Besides that, it can also significantly influence reducing glass materials and other chemical processing materials. It becomes burdensome and difficult to implement its development because many people need to

understand the benefits of green buildings and their effects on health and other benefits. As a result, green buildings have yet to become a favorite building for the general public. The community is still deciding about implementing green buildings, which eventually raises doubts about its implementation. Green buildings only last temporarily and are not as sturdy as modern houses. Traditional houses are often used for holiday accommodation in tourist destinations, such as tourist villages. Many examples of implementing sustainable buildings are difficult to realize in offices and luxury residences. The simple way to implement green transportation through the rivers around West Java is almost non-existent. This area originally contained more than 100 rivers. Even in Jakarta, there are still around 10 rivers, and among them the Ciliwung River and the Pesanggrahan River which are quite long and have heavy water. Evidence that the community still has doubts about implementing green buildings. So the justification from Kevin G and Selma Nakamura is a strong reason for the authors to bring this Rumah Gadang back to use, as an option. In addition to anticipating Minangkabau culture, so that future Z generations don't misunderstand it. So that there are no worries about the loss of Minang's original identity in the future due to the lack of structured data controlled by the new traditional leaders. If the data regarding the gadang house does not change from the information source of the traditional leader, then the information on the rumah gadang will continue until the end of time. Don't let the original data about Minang traditional houses disappear because we don't care about our own culture. By using it, at least we apply the meaning of rumah gadang in West Sumatra.

Regarding the task of housing settlements in West Sumatra, it is hoped that they will take advantage of this moment by building traditional Gadang house-based housing. So far, the gadang house is considered an earthquake resistant house. In order to prove the greatness of the Gadang house which is earthquake resistant and environmentally friendly, a trial process is needed to use it. This is not easy, the interesting thing is that this will invite many Indonesian traditional wooden building experts and test their work to awaken their creativity. The adaptation of the kitchen and toilet, which has been separated from the gadang house, could be a new consideration for the gadang house. Cleanliness and tidiness and creating conditions for the feel of the Gadang house to the present need to be carried out, and manifest into a real residence. This will be something new and unique for generation Z and generation Alpha (born 2010 to 2025). Gadang House is not just a dream, or just a living museum but is used in everyday life. As the saying goes, it is customary for us to use it, pour it on the waste that is good, when it is beautiful to use it, when it is bad, it is thrown away. Meaning that good habits must be used, and bad habits must be discarded. The gadang house is a custom, and good custom must be used. Bhineka Tunggal Ikha is not just a concept but is implemented in a real everyday identity. This also applies to traditional houses in other provinces in Indonesia.

3.1 Minangkabau ethnic buildings

There are some vernacular architects who make traditional ethnic houses. The point is to accommodate one element/traditional identity such as the tip of the Bagonjong roof.

Even these ethnic houses or ethnic buildings have their own owners, although there are not many of them, they are in big cities in various provinces in Indonesia. The BIM airport building is more precisely called the Minangkabau ethnic building. As we are all aware, the airport is one of the first gates and gives the impression of visitors in it, for anyone who visits from all walks of life, both ages and classes. When visiting a country when we arrive at the airport we enjoy the airport services. Starting from the arrival area, immigration inspection to the vehicle that picks up the hotel, these are the moments that define his first impressions. In the results of a survey by Hildreth .2016 [14], that public transportation ranks 3rd in determining the impression

of a place. Airports are part of public transportation. One example is the Ngurah Rai airport, where the unique Balinese arrangement is felt by the visitors. Starting from the costumes of the employees at the airport, also the music, and even the planting of plants around the airport where guests pass by. All elements related to the interior of the airport come together to create a strong Balinese uniqueness. This can be asked of colleagues from foreign visitors who have visited Bali more than 2 times. Do you remember Bali? they say, 'We remember Bali' Their memories of Bali are very clear and strong. They were able to tell about the atmosphere of the room arrangement and the traditional music they felt, even remembering the Balinese sambal matah, and getting to know the frangipani flower. From learning and experience observing the construction of buildings in Bali. Bali optimizes to take advantage of all the strengths of Bali's uniqueness, starting from the appearance of the main entrance gate taken from the Bentar Temple Gate, even its unique plant, the Cambodian flower, which is the inspiration for completing its buildings wherever Balinese are.

Based on this observation, it is felt necessary to look at the distinctive strength of Rumah Gadang, Minangkabau in the Nagari of West Sumatra. Is it the same as what we have seen in Minang restaurants in Jakarta, which only take the characteristics of the Bagonjong roof. The atmosphere in Minangkabau still needs to be further enhanced by local strengths to be used in daily activities in Minangkabau, for example using the local Minang language, or using a refreshing aroma of spices in public areas such as nutmeg, or the aroma of cinnamon and others. There are Silungkang woven/songket fabrics that can be used as valuable interiors. Or beautiful Minangkabau natural paintings, and providing carbon-free transportation such as Bendi (horse-drawn carriages).

3.2 Reinforce The Functions and Values of The Gadang House as a Sustainable Minangkabau Traditional House

The functions and values of Rumah Gadang really need to be discussed with all levels of Minangkabau society and those living overseas, the aim is to increase public awareness and be sensitive to climate-related conditions and future disasters. After the occurrence of Covid-19, many scientists and world leaders invited their countries to return to maintaining sustainability and participating in preserving existing local values. They don't only encourage building to preserve, but some of them apply it directly to their communities, such as maintaining buildings that are relics of past history that still exist today. They optimize their utilization, using natural materials that have never existed in the history of life before. Related to this, the Gadang house does not only have historical value, but also the benefits of previous values. Some of the functions of the Gadang house that are still maintained [15]:

- a) Rumah Gadang as a place to live and live a proper life for a family is protected from heat and rain and wild animals around the forest.
- b) Rumah Gadang is a symbol of the identity of a certain Mining people or tribe, for example the Koto tribe, Piliang tribe, or other tribes
- c) The Gadang House plays a role as a center for family harmony and surrounding residents and manifests it in various series of social life ceremonies that maintain togetherness according to the traditions of each tribe in Minangkabau.
- d) Rumah Gadang also functions to solve problems that occur around it, from various backgrounds and backgrounds of the Minang tribe, as well as existing agricultural problems and science, or the family economy that occurs around it.

- e) Rumah Gadang is also a place to preserve local wisdom from various parts of the Minangkabau chain of West Sumatra, for example weaving and sewing
- f) Rumah Gadang is part of the Minangkabau traditional heritage.
- g) Rumah Gadang is also an object of invaluable wealth and abstract (knowledge contained in its philosophy) of the Minangkabau tribe
- h) Rumah Gadang is an important part and can become the center of Minangkabau civilization.

3.3 Building a Replica of a Gadang House as an Identity

Identity of important government-related buildings. Build a replica of the Pagaruyung palace next to the existing official government offices, for example, the governor's office or at the district/city level. Large government buildings in West Sumatra are messengers and impressions for future generations. The official building or what we know as an official building still has the number of required employee rooms. However, a replica of the Gadang House is needed to preserve the Gadang House besides the official building/office. A replica of the Gadang House, which was built according to the original representative of the area, is located next to the office, complete with rangkiang and Minangkabau-style presentation inside. This gadang house that was built can be used as a guest room for special / state guests, or for educational visits or for the signing of an important mou that exists in the current and future government. So that the implementation in various major government events in West Sumatra, is really realized according to the allotment of its role in the gadang house. Rumah Gadang is the light of the country and a symbol of close kinship in the past. It is hoped that this house is not just a display of grandeur, but builds historical and other values. This replica building, according to the shape of traditional houses in each region, for example the gadang gadang maharam house from Tanah Datar, the gadang house from Pesisir Selatan and the gadang lontiek house.

This gadang house is adjusted to the interests of each of these offices, for example for a gadang house near a particular education/school office it can be used as a theater room or cultural stage for school youth, or around the surrounding college campuses. And if it is placed at the airport, of course there are several considerations for special musical instruments and also a playground for children. This raises the Gadang house based on local knowledge. Music can give a good enough impression to welcome visitors, usually it is played on special days related to regional birthdays and so on. The point is to make every effort to promote the culture of the gadang house to enrich identity.

In previous studies, bamboo trees were not declared as typical Minang trees. As a matter of fact, young bamboo trees/shoots which form a feature in the carvings of the Rumah Gadang are found in the carved poles and mostly also on the walls of the Rumah Gadang. This bamboo shoot pattern design is a symbol of useful life for the life of the Minang people, according to Efi Martala. Some of the good things about planting bamboo trees: they can be used to craft household items, most of which use bamboo. Old bamboo can be made of building materials, even musical instruments such as flutes, trumpets and. Young bamboo or its shoots are used as food. These plants can function as landslide control plants, maintain temperature and humidity and absorb rainwater up to 90%. [16] These simple things sometimes escape our daily attention. Bamboo trees are still planted in the homes of West Sumatra residents, and there aren't even any bamboo trees around the Gadang house he visited. Some respondents said the origin of the word Pagaruyung means green and lush bamboo. Even in the history of previous writers, interpreting

the young shoots of bamboo plants is also the inspiration for bagongjong roofs besides buffalo horns.

3.4 The Type and Shape of The Gadang House

There are various types of Gadang houses depending on the Nagari where the Gadang house is located, and based on previous research, architecturally, the Gadang house can be seen to be recognized directly, the easiest way is through the form, including from [17] :

A. The shape of the Gonjong roof: The head/roof is like a buffalo horn, and the shape of the shoots of bamboo shoots is also a traditional Minangkabau food, as well as a description of the hilly and mountainous Minangkabau region.

B. The building or body of the Rumah Gadang is in the form of a ship or boat, which was inspired by the Iskandar Zulkarnaen Ship, one of the ancestors of the Minangkabau people who was located in the western part of Minangkabau. The body is made of wood and neatly woven bamboo. And especially for the girls' room, there is no window for safety. The number of rooms in Rumah Gadang is always calculated as odd, 3, 5, 7 and 9.

C. As for the rooms near the foot of the Gadang house, there are goats, chickens and ducks.

Rumah Gadang is also equipped with a companion house which is usually called Rangkiang or rice storage barn which is built in front of the right side of the Gadang house. And from these 3 recognizable shape characteristics, various gadang houses are obtained, but those that are often used by the Minangkabau tribe follow the three known main tribes, namely the Gadang house of the Koto Piliang tribe, the Gadang house of the Bodi tribe and the Gadang house of the Caniago tribe.

Rumah Gadang with the shape of a Maharam Elephant, is a Gadang house as if it is in the shape of a sleeping elephant and its body is widened to the sides, so this Gadang house looks bigger. This form of Gadang House has more complete rooms and generally more than 9 (nine rooms) inside, which can be used for traditional ceremonies and receiving respected guests. This multipurpose room is called anjuang. The Maharam Elephant House, which has more than 17 rooms, is called the palace of the Raja Adat Pagaruyung. The shape of the roof, to be more precise, has more than 3 oval roofs and has a slightly raised platform on either side. The difference with other Gadang houses is only in the number of pillars it has, the more pillars it has, the wider the Gadang house will be. This house is the pattern of the Koto Piliang alley house, the main Minangkabau tribe. This house can be found in Tanah Datar Nagari Sungayang.

Rumah Gadang of the Bodi and Caniago tribes, which in their spatial planning does not use anjuang, but this is denied by several other traditional leaders, if the Minangkabau traditional house Rumah Gadang cannot be ascertained whether it has no anjung or anjung it can show that it comes from the Minangkabau tribe, for example the Bodi Caniago tribe. . Based on several studies conducted by Nakamura, 2000 visiting Tanah Datar, Agam and Fifty Koto provides an illustration that the population that existed at the time Nakamura's research was taking place was already diverse. So in determining the direction of the Gadang house exactly which one to use, based on the direction of the wind or the direction of the rising sun, this does not get the same answer. Because of that there are many other references, some of which complement it when we take field studies, which use the direction of sunrise and sunset. Maybe this is a valuable lesson that as Minangkabau people it is important to understand their culture strongly. Likewise with the shape of the roof of the Gonjong, it cannot be concluded which is the specialty of the Gadang house of the Koto tribe or the Piliang and Bodi Caniago tribes. With

many observations from other researchers, it may be possible to enrich considerations in advancing and enriching Indonesia's cultural wealth going forward.

3.5 The Unique Position of The Gadang Minangkabau House in New Buildings Around The Province of West Sumatra Through The Responses of Several Visitors Who Were Born in West Sumatra.

The opinion of several people who come from the Minangkabau tribes in West Sumatra who currently live in the capital city of DKI Jakarta. They had previously lived in West Sumatra and returned after 10 and 20 years to West Sumatra Province to visit family. Do they still feel the uniqueness of the current atmosphere of West Sumatra? Is the atmosphere the same as when they visited West Sumatra in the past? There are among the respondents who were born and raised in their coastal village near the beach. As we can see from the reference that the Gadang house, whose house is near the beach, of course the shape of the Gadang house is different or it is called the Kajang Padati traditional house, different from the replica of the Gadang Pagaruyung house. After 20 years, they visited their hometown. He felt that the atmosphere was no longer the same as the original condition of the Minangkabau people before, either in the city of Padang or in the regency cities. In the past people were walking around, there was a lot of conversation in the Minang language, and there were lots of women wearing Basiba brackets, and there were buggies or coachmen wearing authentic traditional clothes. Even the scenery along the streets was not filled with modern buildings. According to them, the current atmosphere is the same when visiting other areas, for example, Surabaya or cities in other provinces in Indonesia. The housing settlements are similar, namely modern houses due to the same property developer, as well as the atmosphere in several districts of West Sumatra. As for the strong Minangkabau atmosphere found in South Solok, flat land, Padang Panjang, and Bukit Tinggi the Gadang houses themselves, like neglected living museums, visitors just look around, or just stay in them. This gadang house does not always have daily activities.

What is the Minangkabau position in the minds of today's youth? In fact, what they found in the field was that the identity of the restaurant they had in mind, which was often used, came from the roof of the Gadang house. It can be interpreted that the culinary branding icon of Minangkabau cuisine is more represented in daily life even to foreign countries. Another proof is why it is necessary to use traditional houses in each province, so that there is real diversity and is felt by the people themselves.

Currently, several districts and provinces are starting to pay attention to revitalizing traditional houses from their respective local governments, as if they are competing to achieve uniqueness/differentiation. Differentiation becomes a uniqueness that is attached to an identity. A place can elevate its uniqueness to become a well-known icon, should try to make the creativity conceptual and strategic rather than executional and tactical [18]. Unfortunately this preservation only turns traditional traditional houses into monuments. Because we are suffer of Covid-19 since January 2020 until now.

Observing Japan, and European countries also retain the uniqueness of ancient buildings that are centuries old and have strong historical value, from their ancient ancestors. They do not change things related to the past history, and keep using it and reusing it. Some of the new buildings that want to be built near historic buildings, then the building is built to follow the ancient building. If it's an apartment building, it's not recommended to be a building with a striking difference. One example of a Japanese cultural village is in Nagoya, namely the villages of Magome and Tsumago, almost all of whose buildings consist of 90 percent of wood.

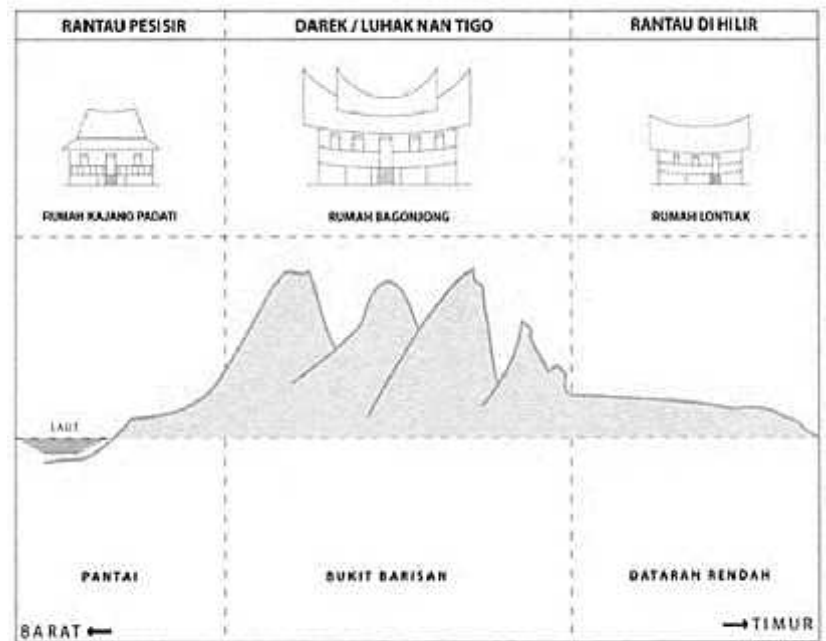
Likewise, in making housing settlements, they also refer to the style of their original homes, and previous historical buildings.[19]

Development that reflects historical times or past cultural traditions, the aim is to maintain cultural preservation and strengthen identity that has existed in villages, sub-districts, and districts and provinces before [20]. Learning from the past Covid -19, is also an opportunity for all UN/UN members to take advantage of this period as a valuable opportunity to help fellow human beings in a balanced way without regard to certain strata and groups (UN 2019 in responding to Covid-19). In addition, this opportunity is used by European and American countries as well as to repair historical buildings so that they remain worth visiting according to the adaptation of visit restrictions with the addition of extra Covid-19 services. They even consider 'How will all future generations still know the culture and history they had in the past, this will be their consideration in revitalizing their cultural strength' [21]

The point is to raise the Gadang house in its own area to become part of an interesting attraction that is of value in the development of villages, sub-districts, districts and the province of West Sumatra in the future. Preserving useful cultural heritage means participating in maintaining local wisdom in a responsible manner. Rumah Gadang as a form of local wisdom power that is rich in identity, and the Minangkabau tribe. The rich identity of the Gadang house does not only exist in West Sumatra but along the coast of Sumatra, including Jambi, neighbouring Malaysia and Brunei because they come from the same ancestor [22].

3.6 Gadang House Branding and the Role of Bundo Kanduang

The Rumah Gadang branding is actually inherent in all Minangkabau tribes and also all areas in West Sumatra as a whole. Although some cooking experts say, not all original Minangkabau dishes can be elevated to become popular dishes that are liked by everyone and become a strong brand icon. One of the famous Minangkabau dishes is rendang made from beef. Meanwhile, the icon of Minangkabau cuisine in restaurants in Indonesia has only been the logo, such as the roof top of the Gonjong. Over time, people will misunderstand Minang (not Padang) restaurants that use the imperfect Rumah Gadang logo. It is recommended that people who use icons or gonjong houses, if they want to put a logo for a restaurant or restaurant, use something that is closer to the actual roof of the Gadang house, for example taking the example image below.



GBR : 6 Koresiasian dengan keadaan alam

Fig. 1. PUPR 2018 source data

From this picture, you can easily make a logo related to the Gadang House, which originates from the coastal area, hillside or downstream. And maybe so far it has not been or has not been thought of whether there is a tagline for traditional culinary unity from West Sumatra itself to make the Sabana Sero tagline. Sabana Sero means very steady. As in several well-known Minang restaurants, the tagline is Simple, Salero, Pagi dan Sore, Sarimande and Simpang Raya and so on. The name of the restaurant is part of the name of the franchise, so this business of traditional Minangkabau cuisine has become quite a successful and favorite business in Indonesia.

Taking lessons from traditional Minangkabau culinary restaurants has instantly become an icon/branding of West Sumatra. However, there is one thing that needs to be improved in perception that the identity of the Bagonjong roof needs a more perfect appearance as the oblong roof of a Minangkabau house, not just the ends of the gonjong, it needs a complete appearance to eliminate misunderstandings, that just one begonjong house is made as an identity. By reviving the traditional Gadang House, it might be an inspiration for a restaurant with Minangkabau specialities standing above the original traditional house. Rumah Gadang is an activity that can become a creative center for the daily life of the Minangkabau people around it, and also revives strong traditional nuances.

Within the grandeur of the Gadang house there is also the role of Bundo kanduang, where there is the role of women in the family of the ninik mamak, who are considered wise and clever in

giving advice to the younger generation who need it and including facilitating various needs in realizing the dreams of their relatives. them [23].

In several districts/villages there are those known as KAN Institutions/National Indigenous Institutions and in 2020, the existence of the Bundo Kandung is still felt in the city of Padang in particular. In essence, the role of bundo Kandung is very important in preserving adat and in the conditions of each village. Bundo kandung plays a very important role in the Gadang house. Bundo Kandung is the holder of hereditary inheritance from the ancestors which is used fairly. Belief as a woman who is highly respected and equally respected by the ninik mamak and the traditional leader. Bundo Kandung is traditionally located in a traditional Minangkabau traditional house, facilitating the needs of his relatives, not his children. And she continues to act as a good wife and mother without abandoning her family. Because of this, many Minangkabau women prefer to become Bundo Kandung at the end of their lives or remain single for life to help benefit their people. There are many bundo kandung in this modern era, they not only play a role in Rumah Gadang guarding the inheritance of their people. Bundo Kandung is more appropriate as a community complaint advisor because there are many complaints by women who are more numerous than men. One of them is the complaint that young women experience depression after giving birth and household problems quite complicated, usually Bundo Kandung, who directs how to overcome them through counseling guidance. So important and meaningful is the role of bundo kandung in the education of his people and the Gadang house.

4 Conclusion

Rumah Gadang is closely related to the behavioral and circular economy for the future of sustainable cultural and natural preservation. A settlement with a strong and sustainable cultural identity is needed, and Rumah Gadang can be used as a test in the resilience of its own house in Minangkabau to drive an economy centered on Rumah Gadang. The development of Rumah Gadang based on a sustainable creative economy is the goal of this study. Rumah Gadang, is not only a museum seen from the outside but opens the light inside, namely creative human resources, which is its main capital. Rebuilding Rumah Gadang means driving a local culture-based economy that utilizes all of its resources within its territory. And Rumah Gadang can become a center for indigenous peoples' activities in creating a more environmentally friendly creative economy.

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