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## **TYOLOGY OF PADANG TRADITIONAL HOUSE (RANTAU MINANGKABAU) IN PAUH, PADANG**

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### **Abstract**

The Padang is one part of the Minangkabau Region. According to Tambo Minangkabau, the border of Minangkabau consists of two parts, namely Darek and Rantau. Darek is the origin of Minangkabau which consists of three Luhak/Luhak Nan Tigo namely Luhak Nan Tuo/Tanah Datar, Luhak Nan Tengah/Agam, Luhak Nan Mudo/Luhak Limo Puluh Kota. The region is the expansion area of Minangkabau in the form of each of these Luhak colonies. This research was conducted to explore and find out the origin of the formation of traditional Padang (Rantau Minangkabau) houses, characteristics, spatial patterns, physical forms, and house ornaments. This is a descriptive study including qualitative data. The investigation's goal is to describe the state of the research object and its problems by observing and conducting interviews with homeowners as well as parties who fully understand the existence of this traditional house. As a research case study, the traditional Padang house in Pauh Subdistrict. The results of this study are the identification and typology of traditional houses of the Minangkabau Region.

**Keywords:** typology, Rantau Minangkabau, Padang traditional house, Pauh

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## INTRODUCTION

A traditional house is inhabited by a community whose building architecture and spatial arrangement are inherited from previous generations. The architecture of traditional houses arises and develops based on a range of conditions, such as climate, culture, social situation, and material (Setijanti et al. 2012). In the unity of residence (home), the community develops a pattern of adaptation that refers to the applied social and value system inherited from the previous generation. That is, the pattern or formation of a traditional house is determined by the geographical background of the environment in which the people live and the culture of the community concerned.

Likewise, Minangkabau ethnic group inhabiting the mainland of West Sumatera has a traditional house commonly called *Rumah Gadang* (a large house). As one of the identities and pride of the Minangkabau people since a long time ago, *Rumah Gadang* is classified as a stilt house because the floor is high from the ground, so *janjang* (stairs) is used to provide access to it. However, there is a physical difference between *Rumah Gadang* in the Minangkabau *darek* (land) area, which is the origin and cultural center of Minangkabau, and *Rumah Gadang* in the *rantau* (faraway land). *Rumah Gadang* in the *darek* area is characterized by its roof which has a *gonjong* (spired roof), so it is commonly called *Rumah Bagonjong*. Meanwhile, *Rumah Gadang* in the *rantau*, particularly in the west coastal area of West Sumatera, is usually smaller in size and does not have *gonjong*. Nevertheless, in everyday life, the house is still called *Rumah Gadang* by the local community. According to *Kamus Besar Bahasa Indonesia* (KBBI), *gonjong* is the pointed end of the roof, resembling the shape of a buffalo horn.

One of the areas on the west coast of West Sumatera categorized as *rantau* is Padang, which is the old and largest city on the west coast of Sumatera, as well as the capital of West Sumatera Province. Culturally, Padang has its own culture, although its people still have to associate themselves with the *darek* culture (Amir, Zuriati, and Anwar 2006: 129). The physical identity is characterized by a form of *Rumah Gadang* which is different from the one in *darek* area. The people who have inhabited the city for generations commonly call their traditional houses *Kajang Padati* because of the shape of the roof that resembles *pedati* roof. *Pedati* (*padati*), as is known, is a traditional means of transportation in Minangkabau formerly used to transport goods or travel long distances, pulled by one or two buffaloes and controlled by a man called a *padati* man. *Rumah Gadang Kajang Padati* is characterized by its roof that curves (shortens) in the middle (ridge) and rises (high) at both ends of the roof. Rullis (2018) suggests that the roof ridge of *Rumah Gadang Kajang Padati*, which is curved in the middle and high at both ends, seems to show "*gonjong* that does not arrive" (trimmed). The house can still be found in several sub-districts in Padang such as Pauh and Kuranji.

Rumah Gadang Kajang Padati is one of the cultural heritages of Indonesia, and is currently at the brink of extinction since it is less famous compared to Rumah Gadang Bagonjong in the darek area. Today, the people of Padang have rarely built a Rumah Gadang Kajang Padati for residence and are more inclined to more modern-style houses because they are considered to be more practical. Rumah Gadang Kajang Padati in existence today are mostly uninhabited; some have undergone renovations, and others are left out, waiting for tearing down. Consequently, fewer and fewer Rumah Gadang Kajang Padati are discovered, and efforts to preserve them are being made. It is feared that the Rumah Gadang Kajang Padati in Padang will one day be lost.

Hence, this study was conducted to study, identify and describe the typology of Padang traditional houses, which are traditional houses located in the *rantau*. It also aims to determine whether there is an influence of external culture on the shape of houses in *rantau*.

## LITERATURE REVIEW

### Traditional House

Since the end of the 19th century, anthropologists have believed that a house is a manifestation of family and social structure as well as cultural evolution of a traditional society (Morgan, 1877). The longhouses found in many regions in Indonesia illustrate the togetherness of tribal families and the egalitarian principle among them in daily life. In a society that was developed without a written culture, architecture, especially traditional houses and settlement orders, became a 'book' that reflected the culture of indigenous peoples including social order and relations in society, gender, and rituals (Rapoport, 1969, Nordholt, 1971, Forth, 1981).

The construction of traditional houses, starting from the collection of materials, design, and implementation, is carried out by indigenous people guided by applicable norms. In other words, tradition has a legal force everyone respects by mutual consent. A traditional house can be interpreted as a house built in the same way for several generations (Rapoport, 1969). Another criterion in assessing the authenticity of a traditional house is the habits that become an unwritten rule when the house is established or begins to be used (Sumintarja, 1978). Some examples of such habits or rituals include the ceremony of erecting the pole and the determination of the right time to build a house. Generally, traditional houses do not only function as shelters or residences. In *House Form and Culture*, Amos Rapoport argues that, for traditional societies, houses are part of the physical embodiment of the human/occupant relationship with the universe. In other words, they are constructed for a purpose that is more than just a sanctuary.

## **Typology**

Typology is a system for categorizing objects based on their similarity, purpose, trait, trend, size, and hierarchy (Moneo,1978). It is the study of types or the examination of the formal resemblance of a group of items. Hence, typology studies object groupings (as models) based on structural similarities and encompasses classification as well as taxonomy work. Taxonomy is the grouping of hierarchical categories in order to build the rules of the information on the thing. The categorization is also done by examining disparities so that uniformity and variety can be directly observed in typology research (Mentayani, 2007).

## **METHODOLOGY**

This study employed descriptive-qualitative approach. It aimed to explore traditional architecture and the values or norms contained in the formation of traditional architecture by looking at the conditions of reality and phenomena in the field. This means that traditional architecture as a continuous process is viewed from several perspectives, including as a portrait of conditions unearthed from detailed reports from respondents. A traditional Padang house in Pauh District was chosen as the sample for the present study. The data collection methods carried out were interviews and observations. An in-depth interview with or without the use of interview guidelines was conducted, while observations were carried out to gain overview of the conditions of the research site, behaviors, or events. The variables of this research are aspects of form, function, spacem and structure, which were analyzed from the point of view that applies to the traditional architecture of Padang. The data were then analyzed to produce a typology of Padang traditional houses.

## **RESULTS**

Pauh district covers an area of 146.29 km<sup>2</sup> and is bordered on the north by Koto Tangah district, on the south by Lubuk Kilangan and Lubuk Begalung, on the east by Solok, and on the west by East Padang and Kuranji. Field observations showed that 21 traditional Padang houses (Rumah Gadang Kajang Padati) are still occupied and maintained, and their locations are portrayed on Figure 1.

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*Typology Of Padang Traditional House (Rantau Minangkabau) In Pauh, Padang*



**Figure 1:** Traditional House Distribution Map  
Source: Desy Aryanti, 2021

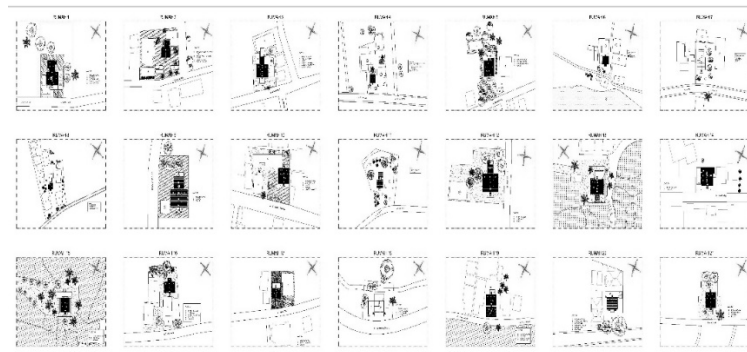
## Elements of Outdoor Space

### Courtyard

Rumah Gadang Kajang Padati has a fairly spacious yard. This yard is overgrown by long-lived plants such as jackfruit, guava, rambutan, mango, banana, and coconut. In addition, it is common to see plants for cooking purposes such as turmeric, ginger, galangal, and lemongrass around the houses, especially on the back and side of the house. The front yard is usually planted with a variety of flowers. Sometimes there are also pool/*tabek* house, stalls and cattle pens around some houses.

### Orientation at Home

The houses front the main road and are oriented from the southeast to the northwest.



**Figure 2:** Orientation at home  
Source: Desy Aryanti, 2021

## Elements of Space in the House

### Plan Pattern

Rumah Gadang Kajang Padati has the same layout as Rumah Gadang in Darek; the only difference is the quantity and size of the rooms. From front to back, Gadang Kajang Padati is made up of three *lanjar*. *Lanjar* was originally referred to as portico or ledge by the Minangkabau people, and it is the place for *kato nan bagurau* (interview with Dt. Rajo Indo Langik, Penghulu Suku Caniago Limau Manih, 2021). This area is used to greet guests and provide a place for guests to rest. Guests are welcome in this room, except relatives, who are allowed in. In other words, this room is a public environment. In addition to the mats presented to receive guests, there is also a seat in the form of *palanta* in this room. There are no walls at the front or side of this room; there is only a 60 cm high fence or lattice made of wood, some of which are carved. Moreover, *bandua* serves as a handrail on the ledge. The back part of the ledge is a wall that borders with space; however, it is actually the main wall of Rumah Gadang Kajang Padati. Some decoration is usually found on this wall. Between *langkan* and the backroom is contacted with a door with a two-door opening. In some houses, there are carvings on the doors. To go up to *langkan*, there is a wood ladder with a carving in the middle. The stairs are made of wood with a little carving. The rungs are odd numbers such as 5, 7, 9. The second *lanjar* is called *Ruang Tapi*, the space for *kato nan bare tong* (interview with Dt. Rajo Indo Langik, Penghulu Suku Caniago Limau Manih, 2021). This room is a free space usually used as a gathering place for large families or people to consult and conduct customary activities such as marriage and coronation. It also serves as a place to shower the corpse of family members before burial. The floor of this room is characterized with small holes that aim to drain the water used for that purpose and to remove dust when sweeping the house.



The third *lanjar* is known as *Ruang Tengah*, described as a space for *kato nan rahasio* (interview with Dt. Rajo Indo Langik, Penghulu Suku Caniago Limau Manih, 2021). This room is used to keep personal items and equipment. For example, harvested rice is stored in a separate area called *kapuk*. There is also a chamber called *biliak* in *Ruang Tengah* that is used as a bed for married women to welcome their *sumando* (husband). If a sister wishes to marry, the *biliak*'s occupant must rent a house or build a new house in the vicinity of Rumah Gadang. Only if they are unable to pay bills will they be allowed to stay in Rumah Gadang, depending on the number of *biliak* available. The number of *biliak* in Rumah Gadang Darek is not as large as that in Rumah Gadang Kajang Padati. The *biliak* does not have a bed for the boys. The child and his companions usually slept in *surau* (mosque). The number of *biliak* found during field observation varies, ranging from one to three. It's the *biliak* squaring off against each other.

Beyond *lanjar*, there is a space called *dapua* (kitchen). The kitchen is in close proximity to the main residence. The kitchen floor is constructed up of boards that have been stretched out.



**Figure 3: Floor Plan**  
 Source: Desy Aryanti, 2021

### Number of Poles

The dimensions of Gadang Kajang Padati House range around 10.5 m × 7 m depending on the homeowner's abilities when building the house. Some come from ordinary people, while others come from the ruler's or grandfather's family. Observations in the field revealed that the number of *tonggak* (pillars) of dwellings varied, with 12, 16, and 20 poles being the most common. However,

the majority of houses has 16 poles. *Tonggak tuo*, *tonggak tapi*, *tonggak tengah*, and *tonggak biliak* are some of the names for poles. For *tonggak tuo*, a straight timber shape is taken from the forest and will be the first milestone when the house is completed.

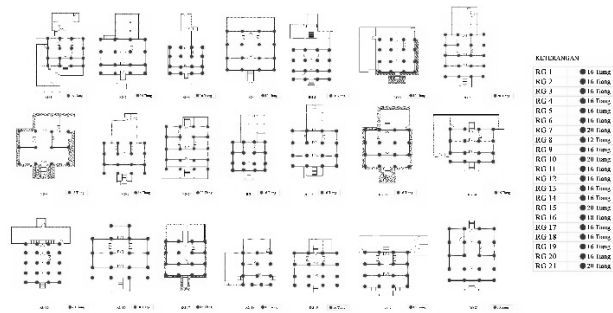


Figure 4. Number of Poles  
Source: Desy Aryanti, 2021

## Physical Elements of the House

### Elements of the Roof

Based on observations in the field, all houses retain their original shape (flat roof), which is the metaphoric manifestation of the *pedati* cart being hauled by a buffalo/cow. A zinc roof is the most commonly used roofing material nowadays, while all dwellings in the past had *ijuk/rumbio* roof. In some homes (for example, homes 1 and 6), the roofs have a new shape as a result of the installation of a new function.



Figure 5. Elements of the Roof  
Source: Desy Aryanti, 2021

### Elements of the Wall

The walls of the house are made of wood plank material arranged vertically and horizontally. The walls have a slope of about 4°-5° expanding to the top. The

front wall material of the house is wood with a plank arrangement, while the back wall is made of woven bamboo. Some carvings are found on the inner wall in several houses. There are also openings for doors and windows on the walls. The shape of the doors and windows retains its original form and thus the characteristics of the house. On the doors and windows, there are also carvings.



**Figure 6:** Elements of the Wall

Source: Desy Aryanti, 2021

### Elements of the Floor

Boards are stacked transversely on the floor to form the floor material. There are minor holes in the house's floor. When the inhabitants are sweeping, these little holes are used to remove dust waste. The holes also serve to drain the water used to shower the corpse of family members before burial.



**Figure 7:** Elements of the Floor

Source: Desy Aryanti, 2021

### Elements of the Ladder

Rumah Gadang Kajang Padati is a house in the shape of a stage, similar to a house in the *darek* area. Consequently, it requires a ladder to climb the house. The house's main stairwell runs parallel to the entryway, which is located in the center. The number of rungs is odd, with 5,7,9 being the greatest odd numbers. A small carving may be found on the stair grip and the stair cover. The average height of the stairs from ground level is roughly 1.5 meters.



Figure 8: Elements of the Ladder  
Source: Desy Aryanti, 2021

### Elements of the Foundation

All houses use *umpak* foundation stone. The pattern of the shape of the column varies; some are in the form of circles, others are rectangular and octagonal.



Figure 9: Elements of the Foundation  
Source: Desy Aryanti, 2021

## CONCLUSION

Padang traditional house, also known as Rumah Gadang Kajang Padati, is a Minangkabau traditional house. The house in *rantau* does not have the same shape as that in the *darek* area. The most noticeable distinction between the two can be seen from the roof's form. The roof of the house in *darek* area resembles buffalo horns (the roof of *gonjong*), while the roof of Padang's house is shaped like a *pedati* cart. Furthermore, the observable distinction is the pattern of space arrangement. There are four *lanjar* in the house in *darek* as opposed to three *lanjar* in the house in *rantau*. As a result, the size of a *rantau* house is smaller than the one in *darek*. From a physical standpoint, however, both houses share various characteristics, particularly the use of materials (mainly wood and bamboo components as well as *rumbio/ijuk* roofs). Following the discovery of zinc, the house's roof was replaced with a zinc roof. Further research in other regions is recommended, but the focus shall remain on the Minangkabau indigenous migration journey from Luhak Nan Tuo. Future studies are expected to determine the difference in shape between the original house in *darek* and the house in *rantau* (architecture modifications), and the difference in the pattern of the original building.

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