

THE PATTERN OF LINGGA VILLAGE BASED ON HISTORY

POLA PERKAMPUNGAN DESA LINGGA BERDASARKAN SEJARAH

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ABSTRACT

Lingga Village is a tourist village that is well known as a traditional Karo tourism village and has become a major tourism destination in North Sumatera Province. This village still has a legacy of traditional Karo architecture. In ancient times this Lingga village had 80 units of traditional houses. During holidays, tourists visiting this village can reach as many as 300 people from within the country and from abroad. Currently in Lingga Village there are only two units of the Karo Traditional House. The purpose of this research is to model the village pattern of Lingga village based on interview about village's history. The formulation of the problem that is the focus of this research are; how was the pattern of the villages, how was the orientation of the Karo Traditional House in Lingga Village in the past, how was the circulation of Lingga Village villages in the past. The research method used in this study is the simulation by modeling method. The primary data collection consisted of observing, documenting, and conducting interviews with informants from Lingga Village. Secondary data collection consists of books and journals about Lingga Village. The final result of this research is the model of the pattern of Lingga village based on history. The model focuses on house orientation, circulation patterns and types of traditional houses in Lingga village.

Keywords: Modeling; Traditional House; Lingga Village.

ABSTRAK

Desa Lingga merupakan sebuah desa wisata yang sudah terkenal sebagai desa wisata tradisional Karo dan telah menjadi destinasi utama pariwisata di Provinsi Sumatera Utara. Desa ini masih memiliki peninggalan arsitektur tradisional Karo. Zaman dahulu Desa Lingga ini memiliki Rumah Adat sebanyak 80 unit. Pada waktu hari libur wisatawan yang mengunjungi desa ini bisa mencapai sebanyak 300 orang yang berasal dari dalam negeri maupun dari luar negeri. Saat ini di Desa Lingga hanya tersisa dua unit Rumah Adat Karo. Tujuan dalam penelitian ini yaitu memodelkan pola perkampungan desa Lingga berdasarkan sejarah. Adapun rumusan masalah yang menjadi fokus dalam penelitian ini yaitu; bagaimana pola perkampungan dan suasana Desa Lingga pada zaman dulu?, bagaimana orientasi Rumah Adat Karo di Desa Lingga pada zaman dulu?, bagaimana sirkulasi perkampungan Desa Lingga pada zaman dulu?. Metode penelitian yang digunakan dalam penelitian ini yaitu metode simulasi dengan cara pemodelan. Untuk pengumpulan data primer terdiri dari melakukan pengamatan, dokumentasi, dan melakukan wawancara kepada narasumber dari Desa Lingga. Untuk pengumpulan data sekunder terdiri dari buku-buku dan jurnal-jurnal mengenai Desa Lingga. Hasil akhir dari penelitian ini yaitu model pola

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perkampungan Desa Lingga berdasarkan sejarah. Model berfokus kepada orientasi rumah, pola sirkulasi dan jenis rumah-rumah adat yang ada di Desa Lingga.

Keywords: *Pemodelan; Rumah adat karo; Desa Lingga.*

INTRODUCTION

One of the huge challenges faced by the scientific community is related with the identification of solutions that allow the preservation of the tangible and intangible heritage historical villages. As a consequence of urban sprawl and the construction of new modern residential areas, most of the historic villages in Karo Regency in North Sumatera Province, Indonesia, have been abandoned contributing to an increase of its degradation. Lingga Village is one of the tourist destinations in Karo Regency, this village is a village with history, has several remaining traditional Karo houses. Previously this village had complete village elements; around 80 units, but currently there are only two traditional houses left. There is only one documentation about the history and form of this village in the past.

Lingga is one of the villages that become a tourist destination in Karo Regency, North Sumatra. Lingga is a unique Karo village with traditional houses that are estimated to be 250 years old, whose condition is now poorly maintained. The house is generally inhabited by 6-8 families who still have kinship ties named Siwaluh Jabu. This Karo traditional house does not have a room separated by a wooden wall or other barriers.

In the past, Lingga village was divided into several sub-villages called Kesain, Kesain was the division of village territory whose name was adjusted to the clan occupying the area. The names of the Kesain in Lingga village are: 'Kesain Rumah Jahe', 'Kesain Rumah Bangun', 'Kesain Rumah Berteng', 'Kesain Rumah Julu', 'Kesain Rumah Mbelin', 'Kesain Rumah Buah', 'Kesain Rumah Gara', 'Kesain Rumah Kencanen', 'Kesain Rumah Tualah', all of which are belong to the clans of Marga 'Sinulingga' clan. Whereas for non Sinulingga it only consists of three

parts, namely: 'Kesain Rumah Manik', 'Kesain Rumah Tarigan', 'Kesain Rumah Munte'.

One of the causes of the extinction of the Karo traditional house is the lack of attention and concern from the Government towards the Karo traditional house and also because of internal factors. In this study, the researchers hope that it can become a reference to the community of Lingga and the Government of the importance of maintaining, protecting, and preserving traditional Karo houses.



Figure 1.

The condition of the Lingga village is 1920
Source: Departemen Pekerjaan Umum dan Tenaga Listrik or Department of Public Works, 1973.

This research is an attempt to digitalized the value and history of the traditional village architecture of the Lingga. The data capture and management of the heritage structures can be effectively elaborated through digitized means. This study is a simple study comparing the documentation of a book entitled 'Traditional buildings of Indonesia: Karo Batak published by Departemen Pekerjaan Umum dan Tenaga Listrik or the Department of Public Works in 1973 along with interview data; several informants/traditional leaders in the village. Model focused on Karo traditional house orientation in Lingga village, the circulation pattern of the village of Lingga and traditional buildings in the village of Lingga.

According to Wahid (2013: 40) In general, the Karo building orientation follows the river channel, so that the placement of houses is based on the river flow, where the main door

or front door faces upstream of the river while the back door faces downstream of the river. Nevertheless, there are also times to follow the north-south direction, where the main door is placed in the direction of the flow of the river or the south; thus, the length of the building is placed in the north-south direction and the width in the east and west direction.

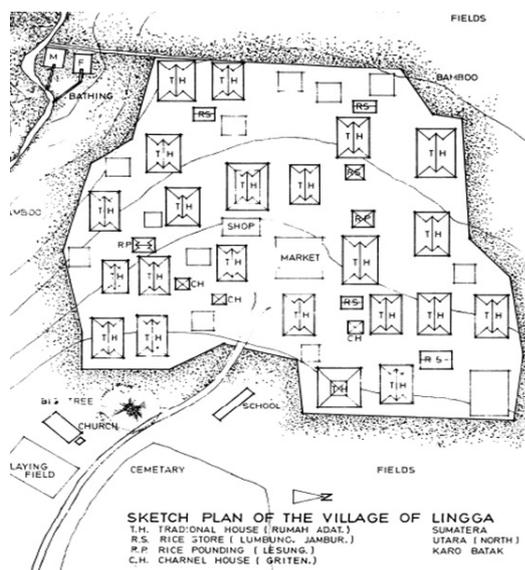


Figure 2.
 Pattern of Lingga Village in 1972
 Source: Departemen Pekerjaan Umum dan
 Tenaga Listrik or Department of
 Public Works, 1973.

According to Singarimbun (1989), external factors causing the extinction of the traditional house (Siwaluh Jabu), are namely:

1. During the struggle against the Dutch in 1947, more than 70% of the traditional Siwaluh Jabu houses in Karo District were burned down according to the wisdom of the war strategy at that time.
2. The traditional house resources are no longer available; the village forest as a supply of wood and fibers to make custom homes.
3. Experts/workers making custom homes are no longer available.
4. Costly home maintenance.
5. Heavy rain, the influence of low altitude temperatures, and earthquakes are originating from Mount Sinabung.

The internal factors that cause the extinction of the Traditional House or Siwaluh Jabu are due, among others, to the occupants or heirs of traditional houses who want more practical housing and increased desire for privacy. Some examples (interviewed from informants) are:

1. Increased aspirations to send children to school because education is far more advanced. Traditional houses do not qualify as places of study, and this is because the environment is noisy, and home interior equipment is not possible.
2. Reduced Karo people's civic pride towards their traditional houses. In the early 1960s, these problems began. For example, there is no longer a desire to inhabit; moreover, to build a traditional house, there are less harmonious relationships between fellow residents, children cannot learn, and friction problems of theft between different families in one house.
3. The sense of cooperation or 'gotong-royong' is running low
4. The Karo people feel that living in a traditional house symbolizes backwardness, and they feel uncomfortable living in it.
5. Believers in 'Perbegu' religion have declined in number, due to the transition of Karo community trust in the 1960s after the G30S-PKI incident, which had implications for the ritual aspects of life and renovation of traditional houses.

The research method used is the simulation by modeling method. City modeling give important information for city planning and it can be said that the developed method has ability to use wider landscape simulation (Suzuki, 2017). Simulation is a remarkably ubiquitous research design, which can be deployed across a broad range of topics, for purposes that span from highly targeted applications in design projects to theory building (Groat and Wang, 2013).

This study used empirical recording to gained its main data. Empirical recording: This method is considered as one of the oldest methods used to create a visual record (by measures and sketches) for the studied-mon-

ument. It uses manual techniques of measurement to create a coordinates list of the building's surfaces. Although, considered as

a low-cost efficient technique, it lacks of accuracy and it is limited to simple shaped buildings only (Fadli & AlSaeed, 2019).

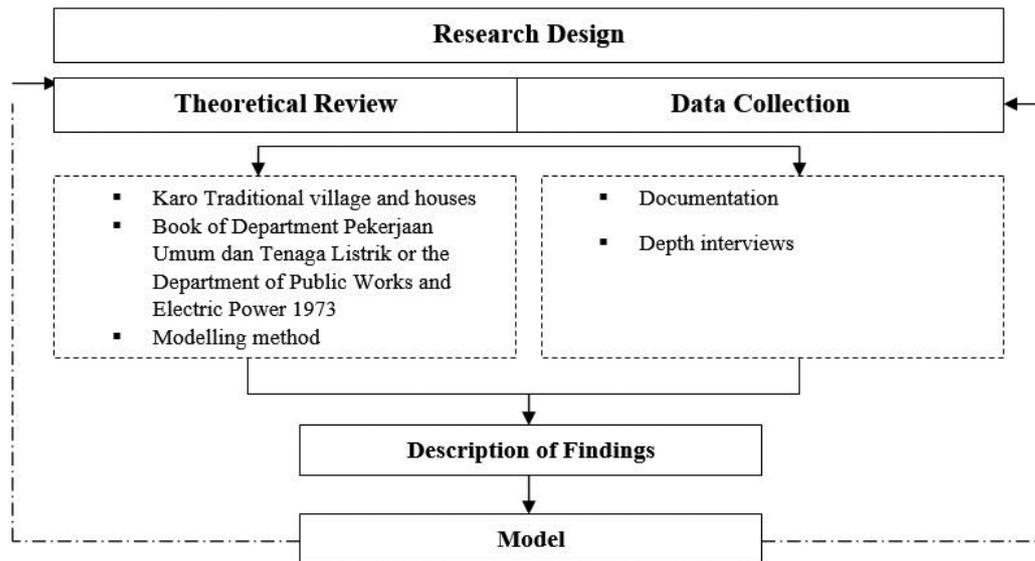


Figure 4.
 Research method: design and stages
 Source: Data analysis (2020).

As for the description of the modeling process carried out by the researchers is first, the researcher conducted a review of theories about history, customs, village patterns, and Karo Batak architecture in general. Then do an independent review in the village of Lingga about village patterns, architecture, and customs. In this case, three essential points can be obtained, which are the development of the village of Lingga from year to year, the pattern of division of the village of Lingga based on design, and traditional buildings in the village of Lingga.

After receiving a theoretical review and a particular review of the Lingga village, the researcher made direct observations in the field and conducted interviews with three informants from the village of Lingga. The first informant; as a tour guide in the village of Lingga, the second was a traditional leader in the village of Lingga and, at the same time, descended from the king of Lingga. The third is informants is one of the owners of traditional houses in the village of Lingga.

From the results of observations and interviews that have been done, the researcher got a sketch of the pattern of Lingga village around the 1970s, got a theory of the orientation of the Karo traditional house in the Lingga village, and got the circulation theory of the Lingga village. Then analyze various data that has been collected and reduced.

The final step is to make a model of the village of Lingga village based on the book of the Department of Public Works and Electric Power 1973 and modeling the village of Lingga village based on interviews. Moreover, conclude from the data, analysis, and modeling that has been presented.

RESULTS AND DISCUSSION

From interviews conducted with three informants in Lingga Village, they said that in the past Lingga village had around 80 traditional houses. The following is a table that informs the changes in the number of traditional houses in Desa Lingga from year to year.

Table 1.
Changes in the number of traditional houses or Siwaluh Jabu in Lingga Village from year to year

Year	Number of Traditional House	Condition
1860s	80 Unit	Good condition, still original
1970s	41 Unit	Good condition
1990s	15 Unit	Good condition
2006	4 Unit	Good condition
2011	4 Unit	2 Good condition, 2 damage has undergone restoration
2018	3 unit	2 Good condition, 1 damage has undergone restoration
2019-now	2 Unit	Good condition and has undergone restoration

Source: Data analysis (2020).

In the 1970s, the village of Lingga was a bustling village visited by tourists. In a day, tourists have reached as many as 300 people, and most of the tourists come from abroad. At that time, the Lingga village was still rich in cultures such as displaying Gundala Men-ri dances, stick dances, five series dances, moonlight, and sweet spirits dances. There is also a martial art show that is displayed to entertain tourists who come. In general, dance performances in the village of Lingga are displayed in Jambur buildings.



Figure 3.
Current Lingga village, 2020
Source: Researchers, 2020.

Karo traditional house orientation in Lingga village

According to Wahid (2013: 40) In general, the Karo building orientation follows the river channel, so that the placement of hous-

es is based on the river flow, where the main door or front door faces upstream of the river while the back door faces downstream of the river. However, there are also times to follow the north-south direction, where the main door is placed in the direction of the flow of the river or the south; thus, the length of the building is placed in the north-south direction and the width in the east and west direction. According to Prinst (2004: 185), Karo, traditional houses were established based on the direction of kenjahe (downstream) and kenjulu (upstream) according to the flow of water in a village. According to Sitanggang (1991: 5), the traditional house always leads to the west, namely the direction of river water. However, if there is no river, the house built must face east and west.

One of the informants (traditional leader) states that the orientation of traditional Karo houses is generally based on river flow from downstream to upstream and sometimes also based on the direction of the wind called "Desa Siwalu"

"We, Karo people, generally build houses based on the direction of kenjahe and kenjulu, son. Moreover, there is also a village that builds houses based on the direction of the Karo compass, called Siwaluh Village. Now, for our lingga village, son, our orientation or traditional house is based on the direction of kenjahe or downstream and kenjulu or downstream".

The informants (traditional leaders) said the orientation of the traditional Karo traditional house is based on the flow of the river from downstream to upstream and sometimes also based on the direction of the wind called "Siwaluh Village."

"You see, son, in ancient times, our ancestors built this traditional house based on the direction of the river flow. Which is where the main door or the front door faces upriver while the back door faces downstream."

The circulation pattern of the village of Lingga

In this case, no book discusses explicitly the circulation pattern of the Lingga village. According to Ching (1945: 146), circulation is the path of our movement that connects space to space. Organic is natural, authentic, pure, and others. According to researchers, circulation patterns in the village of Lingga are organic circulation patterns.

One of the informant (traditional leader) said:

"child, in the past, the main path of circulation in the village of Lingga from the direction of kenjulu or east of the village and for the circulation of pedestrians adjusts to the existence and orientation of traditional houses."

The pattern of Lingga village

According to Wahid (2013: 40), the pattern of Karo village generally is cluster or line up following river flows. According to Sitanggang (1991: 5), houses in the Karo village generally have a clustering pattern, and almost all buildings are erected on one particular piece of land.

One of the informants (traditional leader) said the pattern of Lingga village was divided into several groups or designs.

"Well, son, a long time ago there were about 80 traditional houses in Lingga village. As you asked earlier, in the Lingga village, there are 13 'Kesain.' The 'Kesain' is the yard or location. The first 'Kesain' in Lingga village is the 'Kesain Rumah Jahe.' Moreover, if it is seen in terms of kinship in the village of Lingga, there are three parts, namely, 'Senina,' 'Kalimbubu' and 'Anak Beru.' 'Kalimbubu' is the leading family of the founder of the Lingga village, which is located in the 'Kesain Jahe,' 'Gerga' house."

One of the informant (traditional leader) also said the same thing, the pattern of the village of Lingga village was divided into several groups or 'Kesain.'

"As you asked earlier, in the Lingga village there are 13 'Kesain'. The first 'Kesain' in Lingga village is the 'Kesain Rumah Jahe'. In 1 case there are 3 or 4 traditional houses. The 'Kesain' in the village of Lingga are 'Kesain Rumah Jahe', 'Kesain Rumah Berteng', 'Kesain Rumah Mbelin', 'Kesain Rumah Silebe Merdan', 'Kesain Rumah Kencanan', 'Kesain Rumah Tualah', 'Kesain Rumah Gara', 'Kesain Rumah Tarigan', 'Kesain Rumah Bangun' dan 'Kesain Rumah Manik'. From what i remember, there are 42 traditional houses in the village of Lingga. And the settlement pattern is not like the settlement pattern from the book that you show son. The actual pattern of the village of Lingga village is grouping or consisting of four or four buildings, as in the picture that we sketched."

The following is a comparison picture of the Lingga Village map taken from the 1973 Departemen Pekerjaan Umum dan Tenaga Listrik or Department of Public Works (Figure a), the 2019 Lingga Village Map (Figure b) and the Lingga Village Map Based on interviews (Figure c):

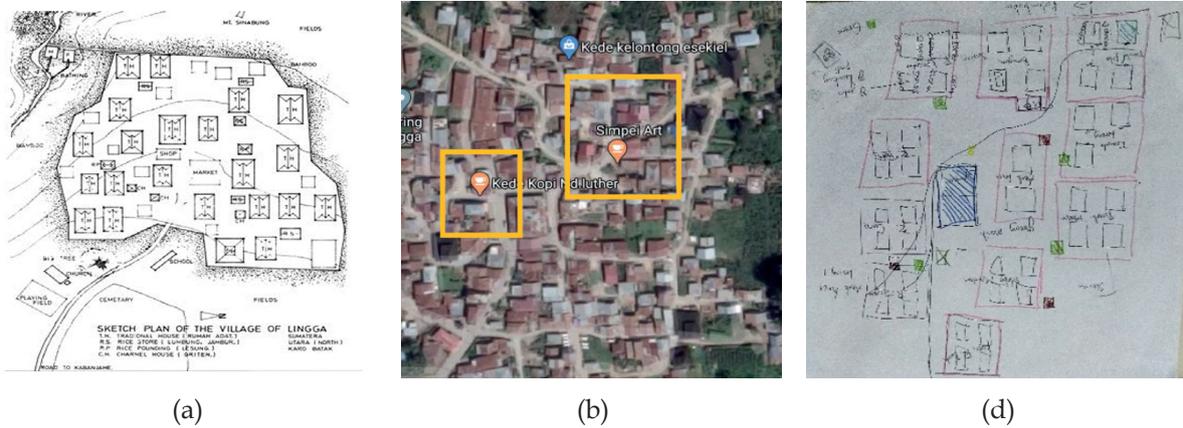


Figure 5.

(a) Pattern of Lingga Village in 1972, (b) Lingga Village currently, 2019; Source : Googlemaps, (c) Sketch Map of Lingga Village; Source: Informants 2019.

After analyzing the three versions of the map, the researcher sees differences between the books of the Department of Public Works

and Electricity (1973) and the results of the interview as follows Table 2:

Table 2
Comparison Between Book and Result Interview

Comparison	
Departemen Pekerjaan Umum dan Tenaga Listrik or Department of Public Works and Electricity (1973)	Result Interview
Traditional houses and jambur are not scalatic	Scalatic traditional house and jambur
The location of the king's house (Gerga) is unclear	Placement of the king's house (Gerga) is clear
The pattern of clustering villages is unclear	The map shows the pattern of village grouping

Source: Data analysis (2020).

The following is a modeling of the 1972 Lingga village based on the 1973 Departemen Pekerjaan Umum dan Tenaga Listrik

or Public Works and Electricity Department (Figure 6).



Figure 6.
Modeling of Lingga village village 1972
Source: Researchers, 2020.

Figure 7 is a map of the village of Lingga based on the book of Departemen Pekerjaan Umum dan Tenaga Listrik or The Department of Public Works and Electricity, 1973. In Figure 8, it can be seen that the traditional houses in the village of Lingga at that time are 22 units. 'Lesung' 1 unit, three units 'geriten', 'Jambur' 1 unit, five units granary. In terms of building orientation, the Karo traditional house in Figure 7. they were heading east and west while following the direction of the river channel. In terms of village circulation, circulation patterns in Lingga village were born and created naturally. Moreover, in terms of village patterns, the grouping pattern in 1973 was less intense.

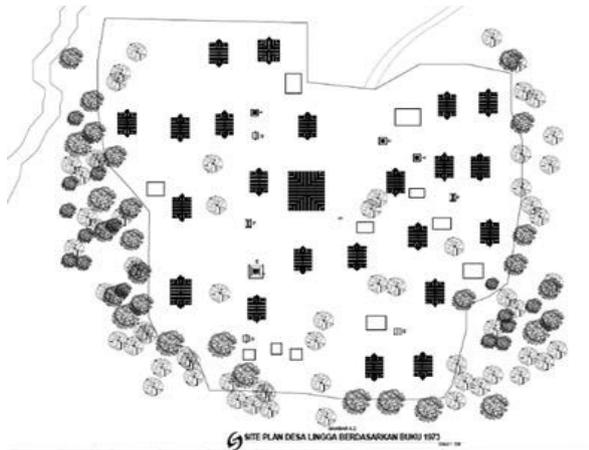


Figure 7.
 Pattern of Lingga Village in 1972
 Source: Departemen Pekerjaan Umum dan Tenaga Listrik, 1973.



Figure 8.
 Modeling of Lingga village village 1972
 Source: Researchers, 2020.



Figure 9.
 Modeling of Lingga village in 1972
 Source: Researchers, 2020.

Figure 9, it is a modeling of the atmosphere and condition of the village of Lingga in 1972, this year the modern house has not yet become the primary choice as a residence for the community of Lingga.

The following is a modeling of the Lingga Village Village pattern based on interviews. Figure 10 is a map of the distribution of 'Kesain' in the village of Lingga. Modeling the village of Lingga village based on this interview, there are 42 units of traditional houses, three units of 'Lesung: 1 unit of 'jambur,' 4 units of 'geriten,' 1 unit of 'sapo gang' and 42 units of rice granaries (Figure 12). In terms of building orientation, the Karo traditional house in Figure 10 were heading east and west according to the information obtained from the source. In terms of village circulation, the circulation pattern in the village of Lingga was born and was created naturally from the daily activities of the community of the Lingga community. Moreover, in terms of village patterns, Figure 11 shows that the Lingga village is composed of several 'Kesain.'

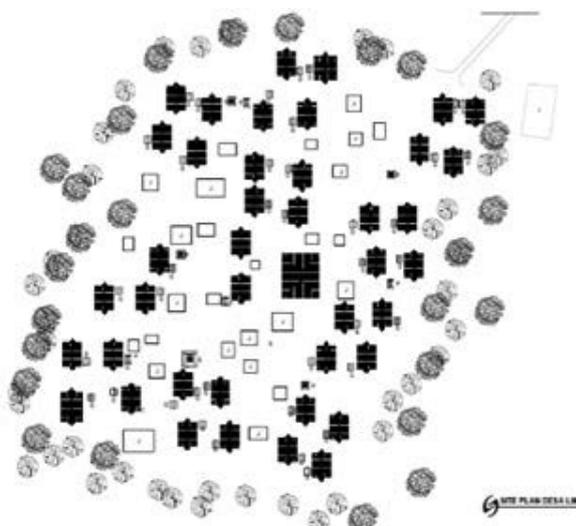


Figure 10.
Cad drawing of the pattern of Lingga village based on interviews
Source: Researchers, 2020.



Figure 12.
Modeling Lingga village based on interviews
Source: Researchers, 2020.

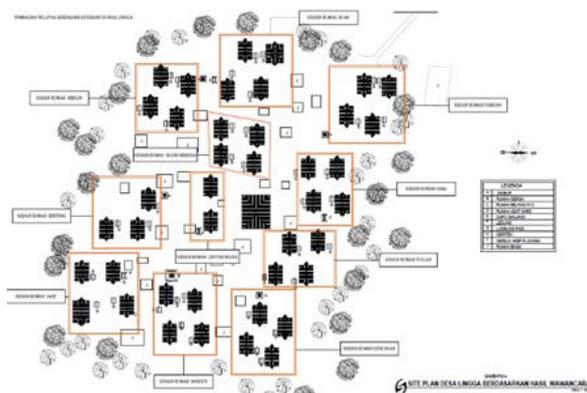


Figure 11.
Cad drawing about the distribution of 'Kesain' in the village of Lingga
Source: Researchers, 2020.



Figure 13.
Modeling the 'Kesain Rumah Jahe'
Source: Researchers, 2020.

Figure 13 is a modeler of the design of the 'Kesain Rumah Jahe,' which consists of 4 houses, and one of them is the residence of Raja Lingga. Until now, Gerga's house or the king's house and 'Belang Ayo' in 'Kesain Jahe' are still standing strong. Both of these houses are the primary references of the researcher in making modeling of the village of Lingga based on interviews.

CONCLUSION

One of the reasons that made the Lingga village a tourist attraction that was crowded in those days was because of the presence of its traditional houses. From year to year, as many as 80 units of traditional houses are decreasing. The number of traditional houses in the village of Lingga is currently only two units left in 2020. The core discussion of the pattern of Lingga Village, which has been summarized that the orientation of the Karo traditional house in the village of Lingga follows the river channel, so the placement of the house is based on the river's flow, where the main door or front door faces upstream while the back door is faced downstream.

From the previous analysis, the circulation pattern in Lingga Village was born and it established naturally due to the daily activities of the Lingga community. The pattern of village is divided into several groups or 'Kesain". These are 'Kesain Rumah Jahe', 'Kesain Rumah Berteng', 'Kesain Rumah Mbelin', 'Kesain Rumah Silebe Merdan', 'Kesain Rumah Kenangan', 'Kesain Rumah Tualah', 'Kesain Rumah Gara', 'Kesain Rumah Tarigan', 'Kesain Rumah Bangun' and 'Kesain Rumah Manik'.

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