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Preservation of Meaning and Value of Local Wisdom Traditional House of Lampung Kepaksian Pernong West Lampung

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I. INTRODUCTION

Lampung is a province on the southern tip of the island of Sumatra, which has a strategic location because it is close to the Sunda Strait and the island of Java. Lampung Province has ethnic and cultural diversity. The cultural diversity comes from ethnic Lampung and other ethnic groups in the Lampung area.

Lampung Province has a motto on the regional symbol of "Sai Bumi Ruwa Jurai". The meaning of the motto is Sai Bumi which means the Great Household with rooms and Ruwa Jurai which means two elements of the community who live in the Lampung Province. So, "Sai Bumi Ruwa Jurai" means a place of two inhabitants, which means a great household for the two groups of natives and immigrants (ruwai and jurai) who live in Lampung (Firma Sujadi, 2013: 4).

One of the areas in Lampung that is rich in culture is West Lampung Regency. In West Lampung Regency, there is a kingdom called Paksi Pak Sekala Brak, which consists of four Paksi, namely the Pernong testimony, the Nyerupa testimony, the Belunguh testimonial, and the Belunguh testimony. This kingdom is Saibatin and has a dialect of A.

One of the Paksi in Sekala Brak, namely the Kepunjuk Pernong, has a Dalom Building which has various carvings in it, is the grandest form of the palace, is the palace of the Sekala Brak testimony, and has a complete spatial form that has meaning in every space. The Dalom Kepunjuk Pernong building itself has a history of the struggle of the Indonesian people, where in 1810 and 1820 the palace was burned down by the Dutch Colonial and rebuilt in 1830.

Based on preliminary research conducted by researchers at Pekon Balak, Batu Brak Subdistrict, West Lampung on April 2 - 4 2018, the researcher found problems that: The community feels reluctant to visit the traditional house of the Dalom Building because the traditional house is hundreds of years old, is a historical heritage It has a charismatic character for them, some residents even associate the traditional house of the Dalom Building with a mystical aura so they are reluctant to go there.

Furthermore, only certain people visit the traditional house of Gedung Dalom (Raja, Batin), this is because not everyone has

an interest in coming to the Dalom Building, usually only the Raja and Inner class who come there to hold yasinan every Friday night, so people who have no interest there don't know about the Dalom Building.

The people in Kep testimony Pernong do not know about the meanings of space and ornaments in the traditional house of the Dalom Building, the spatial and philosophical meanings of the Dalom Building, only a few people understand this, including the Sultan and royal elders, It is said that few people know about artifacts and ornaments, even the Dalom Building locksmith does not know what the carved ornament means.

Supposedly as the grandest palace, the embodiment of the Kepunjuk Sekala Brak palace, having a variety of carvings, and a complete layout, the indigenous people in Kepingawai Pernong need to preserve these historical relics and values, but in reality people don't understand and understand the local wisdom is inside the Dalom Building Palace, namely the average value of space and the value of the carvings.

II. RESEARCH METHODS

Qualitative research according to Bodgan and Taylor (1992) in Sujarweni (2014: 19) is a research procedure that produces descriptive data in the form of speech or writing and the behavior of the people being observed.

This approach strategy was chosen on the basis of the consideration that (1) a qualitative approach, even though it only covers a small / limited scale of the research location, is able to develop a broader conceptual framework, (2) this approach model is not only concerned with results, but also aspects of the process is something more important, even (3) this ethnographic qualitative approach is very good if a study wants to explain a phenomenon in depth and thoroughly so that the results of the research are detailed descriptions that are not rigid but also in-depth (Bogdan & Tylor, 1982: 35-37).

Further considerations regarding this research approach are based on the diversity of carvings and spatial layouts in the Pernong testimonials, compared to the other four testimonies, so that the focus of this research is based on the meaning of spatial values and the value of carvings at the Pernong Palace.

The data collection technique used to obtain data in the study was triangulation, which is a data collection technique that combines various data collection techniques and existing data sources. Researchers used different data collection techniques to obtain data from the same source. Researchers used observation, in-depth interviews and documentation.

Participatory Observation

Observation is direct observation at the research site. In participatory observation, the researcher is involved with the daily activities of the person being observed or who is used as a source of research data (Sugiyono, 2009).

III. RESULTS AND DISCUSSION

The Dalom Building or the Traditional Palace of the Pernong Kep testimonials is one type of traditional house that is owned by the Kepingawai Pernong. The traditional house of the Dalom Building characterizes the traditional Lampung house in general, only because the traditional house is the Kepunjuk Pernong Palace, the traditional house looks bigger than other traditional houses. Not only big, the Dalom Building also has a variety of carvings and spaces. Inside the carvings and space, it has the meaning of local wisdom values.

Meaning is the meaning of a word or thing, meaning is obtained when using language due to the role of language in communication and thought processes, especially matters relating to how to identify, understand or believe (Sumaryono, 1999). Meaning is a meaning or purpose that can refer to the following things:

1. The meaning of symbols, namely the meaning contained in cultural forms such as language, rituals and symbolic constructions in which they have a meaning that exceeds the symbol itself (Paul Ricoeur, 2013).
2. The meaning of aesthetics, which is a figure of an object that has beautiful characteristics, all the results of art, although not all works of art are beautiful, or qualities that refer to something beautiful where humans express these beautiful feelings through various things that contain aesthetic elements are generally considered. by the community (Khairi, 2010).
3. Philosophical meaning, namely the meaning contained in (cultural) values that emanate from objects as strength in each accent that is in the object (Syarofie, 2012).

Meanwhile, value is the essence attached to something that is very meaningful to human life (Thoah, 1996), especially regarding the kindness and acts of kindness of a thing. Value also means traits or things that are important or useful for humanity (WJS Purwadarminta, 1999).

The meaning and value of local wisdom in Carving in the Traditional House of the Dalom Building are as follows:

1). Sunggad carving

According to (Paul Ricoeur, 2013), the meaning of symbols, namely the meaning contained in cultural forms such as language, rituals and symbolic constructions which have a meaning that exceeds the symbol itself. The meaning of symbols in sunggad carvings The four symbols have a philosophical meaning that the spirit of the Lampung people rests on four things, namely:

1. Courage (Banu),
2. Establishment (Pawar),
3. Science (Nalom),
4. Togetherness (Kemuarian).

Philosophical meaning, namely the meaning contained in (cultural) values that emanate from objects as strength in each accent that is in the object (Syarofie, 2012). The philosophical meaning contained in the carving pillar of the sunggad is the four pillars for Sai Batin with his incarnation, incarnate in this case is the community's testimony of Pernong in upholding the humility of the Dalom / Lamban Gedung Building, so that the heartbeat continues and always rhymes to fetch God's destiny on the most then. This philosophy means that if Sai Batin leaves Gedong Dalom, then the soul in the Dalom Building will disappear, so if Sai Batin is in the Dalom Building, then the soul in the Dalom Building will always be there.

Value is the essence attached to something that is very meaningful to human life (Thoah, 1996), especially regarding the kindness and acts of kindness of a thing. Value also means traits or things that are important or useful for humanity (WJS Purwadarminta, 1999). It is the meaning of this value that is often manifested in the four symbols on the ornaments or pillars of Lampung traditional houses as a sign that Sai Batin has the character of courage, establishment, science and togetherness.

The meaning of aesthetics, which is a figure of an object that has beautiful characteristics, all works of art, although not all works of art are beautiful, or qualities that refer to something beautiful where humans express these beautiful feelings through various things that contain aesthetic elements are generally considered. by the community (Khairi, 2010). The carvings of sunggad look like ferns that are widely found in West Lampung, including in the carving of flora, have a beauty in carving because of the artistic elements in the curves of the carvings, and there are four pillars of the Dalom Building adding to the beauty of the ornament.

2). Siger carving

This carving means the seven titles of Lampung Saibatin, namely Suttan / Dalom, Raja Jukuan, Batin, Radin, Minak, Kimas, and Mas. This title can only be used by straight descendants, in other words if neither the son of Suttan nor the King can use the title.

According to (Paul Ricoeur, 2013), the meaning of symbols, namely the meaning contained in cultural forms such as

language, rituals and symbolic constructions which have a meaning that exceeds the symbol itself. The seven indentations symbolize the seven levels of position, role and responsibility. The value in the traditional symbol of the Siger Lampung coastal carving is seven indentations, which means that there are seven levels of adok nicknames in the custom consisting of: sultan / prince / dalom, king / depati, inner, radin, minak, kimas, mas.

Philosophical meaning, namely the meaning contained in (cultural) values that emanate from objects as strength in each accent that is in the object (Syarofie, 2012). The philosophical meaning in this siger carving is that every nickname adok has its own position and responsibility. The indentation at the forefront of the highest size represents the position of the highest title in custom. Leadership from the executive, let alone leaders on the side of the traditional leaders, is clear that the four traditionalists in the West Lampung region are mostly Lampung people. As for Saibatin Paksi who ruled in Pernong's testimony with his mother who was in Pekon Balak, it was Suttan Edwarsyah Pernong, he is currently the head of the Pernong testimony.

Value is the essence attached to something that is very meaningful to human life (Thoha, 1996), especially regarding the kindness and acts of kindness of a thing. Value also means traits or things that are important or useful for humanity (WJS Purwadarminta, 1999). Each title emphasizes the ethical values of mutual cooperation, openness, togetherness, mutual respect, love and mutual support.

The carving of Siger Saibatin is similar to the royal house of the Pagaruyung kingdom, because it has something to do with the history of the brak scale testimony which has a connection with Pagaruyung.

According to Khairi, (2010), the meaning of aesthetics, which is a figure of an object that has beautiful characteristics, all the results of art, although not all art is beautiful, or qualities that refer to something beautiful where humans express these beautiful feelings through various things. Which contains aesthetic elements considered in general by the community, the aesthetic meaning in siger carvings is to add to the beauty of artistic value, because it is shaped like a multilevel crown that is interconnected plus a carving in the middle of the siger which is a flower carving.

3). *Carved Cliffs of Deer*

This carving has a meaning as a symbol of Pernong's testimony, Kijang symbolizes clever and a clever animal, folding symbolizes ways and cliffs symbolizing problems. So that the Kijang folding the cliff is a way of seeing pernong's testimony in dealing with problems, namely by cleverly and cleverly. According to (Paul Ricoeur, 2013), the meaning of symbols, namely the meaning contained in cultural forms such as language, rituals and symbolic constructions which have a meaning that exceeds the symbol itself, so that in the construction of the deer symbol, folding the cliff of the pernong testimony, has meaning formed from this symbol.

While the philosophical meaning is to face a problem or an event that will be carried out by the indigenous people of Lampung Kep testimonials Pernong, it needs to be done by relying on thinking, by thinking calmly and clearly, so that the problems to be faced can be resolved properly, without any physical conflict. . This is related to Score ; the essence attached to something that is very meaningful to human life (Thoha, 1996), especially regarding the goodness and acts of kindness of a thing. Value also means traits or things that are important or useful for humanity (WJS Purwadarminta, 1999).

The aesthetic meaning in the carving of the deer folding the cliffs is contained in the symbol of the deer itself, which is a figure of an object that has a beautiful nature, all works of art, although not all of the art is beautiful, or the qualities that refer to something beautiful where humans express feelings beautiful through various things that contain aesthetic elements are generally considered by the public.

IV. CONCLUSION

The conclusions in this study are:

The Palace, Gedung Dalom, Kep testimony, Pernong, has a meaning in every room, as well as its carvings. The meaning is in the form of symbolic meaning, value meaning, and aesthetic meaning. The indoors in the Dalom Building have an aesthetic meaning and value. The symbols in the carvings also have a high value of meaning, namely the carving of the sunggad which has the meaning of the Four Things. These are the four pillars for Sai Batin and his incarnation in upholding the warmth of the Dalom / Lamban Gedung Building, so that the heartbeat continues and continues to be in rhythm to fetch God's destiny on the day most later, it is the meaning of this value that is often manifested in the symbol of four on the ornament or pillars of the traditional Lampung house. Siger carving, this carving means the seven titles of Lampung Saibatin, namely Suttan / Dalom, Raja Jukuan, Batin, Radin, Minak, Kimas, and Mas.

The preservation of the Dalom Building can be carried out by knowing the values and meanings contained in it. As local wisdom, the values of local wisdom should be preserved, in the sense that the community understands and understands what local wisdom values are, how they appear, how they are applied, and what they are implemented in. This is a way to preserve the local wisdom of the palace. The Dalom Building, Kep testimony, Pernong.

As a local wisdom and cultural heritage of the Lampung Sai Batin custom, the people of Lampung should know about their cultural heritage, they must understand the values that exist in local wisdom. This is because the value of local wisdom if applied in everyday life will become a characteristic of Lampung culture.

The Indigenous People of Lampung, should have taken part in protecting the existing cultural heritage, in this case the Palace of the Dalom Building, a form of safeguarding them from participating in caring for, participating in traditional events

held at the Dalom Building. Thus the Dalom Building will become sustainable.

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