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eISSN : 3030-5543

The 16th Regional Symposium of The Malay Archipelago

16TH SIMPORA

International Conference

Religion, Traditions and Local Wisdom

Proceedings International **SYMPOSIUM NUSANTARA**

Organised by:

Centre for Knowledge and Understanding of Tropical Architectural and Interior (KUTAI)

Universiti Teknologi MARA Perak Branch

Seri Iskandar Campus, Perak, MALAYSIA



**PROCEEDINGS OF THE 16TH REGIONAL
SYMPOSIUM OF THE MALAY ARCHIPELAGO
SIMPORA XVI: 2025**

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Centre for Knowledge and Understanding of Tropical Architectural and Interior (KUTAI)
Universiti Teknologi MARA Perak Branch
Seri Iskandar Campus, Perak, MALAYSIA

Diterbitkan oleh:

Unit Penerbitan UiTM Perak

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Perpustakaan Negara Malaysia

Cataloguing in Publication Data

No e- ISSN: 3030-5543

Cover Design: Richard Mareno

Typesetting : Dr Nur Huzeima Mohd Hussain

Dr Wan Faida Binti Wan Mohd Azmi

PROCEEDINGS OF THE 16TH REGIONAL SYMPOSIUM OF THE MALAY ARCHIPELAGO SIMPORA XVI: 2025

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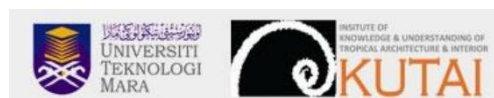
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STUDY OF TRADITIONAL ARCHITECTURE IN THE BAGAS GODANG PIDOLI DOLOK HOUSE

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Abstract: Traditional architecture is part of cultural heritage that is rich in historical value, philosophical meaning, and profound aesthetic beauty, one example of which is Bagas Godang Pidoli Dolok. In Mandailing Natal Regency, particularly in Pidoli Dolok Village, there are still Bagas Godang that have retained their original form despite facing various challenges of modernization. However, there is a lack of academic documentation and the threat of modernization poses risks to the authenticity of the building's form and meaning. The research aims to describe the function (*wastu*) and meaning (*citra*) of the Bagas Godang based on Mangunwijaya's Dwilogi theory, Rob Krier's facade elements, and Irma Nasution's Mandailing architectural approach. The research sample is the Bagas Godang Pidoli Dolok, selected for its uniqueness and rarity. The method used is qualitative-descriptive with a field study approach through direct observation. The variables examined include the functional and symbolic elements of the building. Data collection methods use observation, while analysis is conducted using descriptive-qualitative methods. The research findings indicate that Bagas Godang Pidoli Dolok reflects Mandailing cultural values through architectural elements rich in meaning and function, both physically and symbolically. This study serves as an academic reference for the preservation of traditional Mandailing architecture and as a foundation for the development of architecture design based on local wisdom.

Keywords: Traditional Architecture, Bagas Godang Pidoli Dolok, Study.

INTRODUCTION

Traditional Indonesian architecture reflects cultural values, spirituality, and local wisdom that have been passed down from generation to generation. One cultural heritage that reflects this is Bagas Godang, the traditional house of the Mandailing people in North Sumatra. Traditional houses are places where members of certain cultural groups gather.

to carry out various cultural activities (Tumangger et al., 2023). Among the various remaining traditional house complexes, Bagas Godang Pidoli Dolok holds an important position as a representation of a distinctive cultural identity. This house is not merely a dwelling, but also a symbol of authority, a center for traditional activities, and a vessel for the Mandailing community's cosmological expression.

Bagas Godang Pidoli Dolok, located in Panyabungan District, Mandailing Natal Regency, has distinctive characteristics in terms of architectural form, spatial arrangement, and ornamentation rich in symbolic meaning. Unlike other Bagas Godang structures such as those

in Panyabungan Tonga, this building is smaller in size, has a different roof shape, and features a more varied array of ornamentation, including symbols such as mata ni ari, tutup ari, and other distinctive carvings that carry philosophical and spiritual meanings.

The issues to be examined in this study are how the architectural characteristics of Bagas Godang Pidoli Dolok are viewed from the aspects of function (*wastu*) and meaning (*citra*), and how this building reflects the architectural characteristics of Mandailing. Additionally, the lack of academic documentation specifically addressing the architecture of Bagas Godang Pidoli Dolok is one of the urgencies of this research, particularly for cultural preservation amid the threats of modernization.

The existing condition shows that although some elements of the building are still well-preserved, such as the stage structure with large wooden pillars, the facade decorated with symbolic carvings, and the interior space following traditional patterns, some parts have undergone modifications or degradation. This poses a challenge in efforts to preserve the authenticity of the form and value of the Bagas Godang.

This research refers to Mangunwijaya's Dwilogi theory (*Wastu* and *Citra*) and Rob Krier's concept of facade elements as research parameters, as well as Irma Nasution's theory of Mandailing architectural characteristics to identify the extent to which local wisdom is reflected in Bagas Godang Pidoli Dolok. Mangunwijaya (2009) emphasizes that architecture is not only understood as a physical structure (function/*wastu*) but also as a symbolic and cultural representation (*citra*) that exists within society. Meanwhile, Rob Krier views the facade as an expressive part of a building that conveys social and cultural messages. Irma Nasution (2021) views Bagas Godang not merely as a dwelling place but as a manifestation of culture, belief, cosmology, and the social system of the Mandailing community. By combining these three approaches, this study aims to uncover not only the physical form of Bagas Godang Pidoli Dolok but also the symbolic values contained within it.

Thus, this study is expected to make a tangible contribution to the preservation of traditional Mandailing architecture, particularly Bagas Godang Pidoli Dolok, and to enrich the understanding of the relationship between architecture, culture, and local identity in Indonesia.

METHODOLOGY

The method used in this study is a qualitative-descriptive method. This study was conducted by directly surveying the location in the field and observing the architectural characteristics of the traditional houses in Bagas Godang. According to Rachman et al. (2024), in qualitative research, researchers are directly involved with what they are studying to learn more about various aspects of human life, society, or culture. Observation is a data collection technique where researchers go directly to the field, observe the phenomena being studied, and then describe the issues that arise (Hafni Sahir, 2022). A descriptive qualitative approach is used to narratively describe the field findings, followed by interpretive analysis to interpret the cultural, symbolic, and philosophical values contained within the architectural elements.

RESULTS

1. Review of Bagas Godang Pidoli Dolok

Bagas Godang Pidoli Dolok is located in Pidoli Dolok Village, Panyabungan Subdistrict, Mandailing Natal Regency, North Sumatra. Bagas Godang Pidoli Dolok is small in scale and simple in design. Nevertheless, this traditional house continues to play an important role as a center for traditional activities and as the residence of kings or traditional leaders in the Pidoli Dolok area. Bagas Godang serves as a building established by the community residing in a single village (marga, meaning the village has a unified traditional customs system supported by respected elders (namora natoras), clan families (kahanggi), in-law families (anak boru), and traditional rulers (Heri Effendi, 2018).

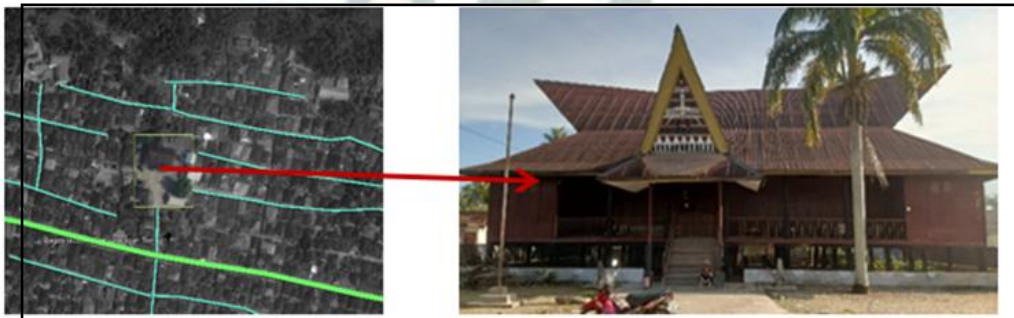


Figure 1: Bagas Godang in Pidoli Dolok. Author's Analysis (2025).

The Bagas Godang Pidoli Dolok is 5.5 meters long and 7.51 meters wide. Its distinctive feature is its rectangular shape, which extends backward with limited space. The porch of the Bagas Godang Pidoli Dolok is located next to the king's bedroom. The total number of columns is 35, and the height of the columns at Bagas Godang reaches 1.5 meters above ground level, enabling cross-ventilation and protection against humidity and wild animals, demonstrating bioclimatic architectural considerations.

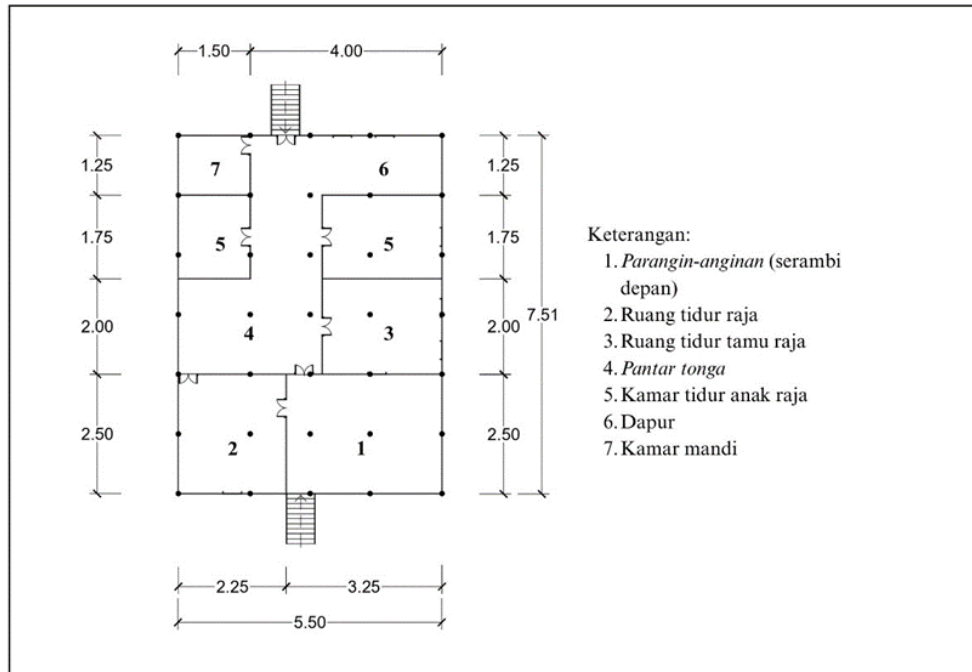


Figure 2: Map of Bagas Godang in Pidoli Dolok. Author's analysis (2025).

2. The Application of Wastu (Function) in Bagas Godang Pidoli Dolok

The application of the wastu concept, which refers to the function of Bagas Godang Pidoli Dolok, can be seen from the floor, windows, doors, fences, and roof.

Table 1: Application of Wastu (Function) in Bagas Godang Pidoli Dolok

No	Architectural Characteristics	Description
1.	Ground Floor	The ground floor of Bagas Godang Pidoli Dolok uses two types of modern paving blocks, namely uni pave (11.5 cm x 22.5 cm) under the main building and tri hexagonal (10 cm x 10 cm) in the back yard area. The use of these materials creates a clear pattern, is easy to clean, and maintains functionality as a seating area, storage space, and vehicle parking area.
2.	Window	The windows at Bagas Godang Pidoli Dolok have a single swing opening on all four sides of the building, measuring 120 cm x 200 cm, with 40 cm high ventilation at the top. All windows are comb-patterned and made of



wood to create a sense of strength and a natural, traditional feel. The ventilation system helps maintain air circulation within the house, and the window design tends to be more open while incorporating privacy barriers to protect the residents' privacy.

3. Door



At Bagas Godang Pidoli Dolok, there is one type of door measuring 120 cm × 200 cm, similar to the windows, and equipped with a 40 cm high ventilation at the top. This door is decorated with Bintang na Toras ornaments at the top and comb motifs on all sides. Wood is used as the material to support its sturdiness and give it a natural and traditional look. Its design shares similarities with the window, which also features comb motifs throughout its entire structure.

4. Barrier Fence



The fence at Bagas Godang Pidoli Dolok is located on the upper and lower terraces (parangin-anginan) and is 50 cm high. Unlike Bagas Godang Panyabungan Tonga, which uses iron, this fence uses wood with a simple crisscross design, creating a strong yet functional and aesthetic impression.

5. Roof



The roof of Bagas Godang Pidoli Dolok is shaped like a pyramid with pointed ends and is not too curved. The roof faces the courtyard. The roof is made of zinc and is about 5 meters high. Although the design is simple, this roof still functions optimally in protecting the building from bad weather.

3. The Application of Citra (Meaning) in Bagas Godang Pidoli Dolok

The application of the Citra concept, which refers to the meaning of Bagas Godang Pidoli Dolok, can be seen in the gate, signposts, doors, roof, and ornaments.

Table 2: The Application of Wastu (Function) in Bagas Godang Pidoli Dolok

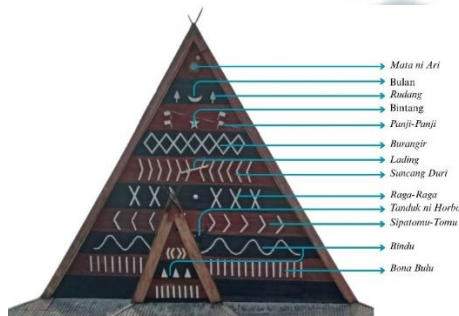
No	Architectural Characteristics	Description
1.	Gate 	The Bagas Godang Pidoli Dolok gate, which borders Jalan Nusantara I, uses concrete for the pillars and iron for the railings. Located about 50 meters from the main building, this gate serves as the main access point as well as a barrier between private and public spaces. Despite its simple design, this gate still represents the identity, status, and protective function of the traditional house.
2.	Sign Location 	The Bagas Godang Pidoli Dolok marker is located in two places, namely at the intersection of Jalan Trans and Jalan Nusantara 1, which resembles the roof of Bagas Godang, and inside the complex, which can be seen from the gate. This marker represents the identity of the traditional house and the social status of its owner, emphasizing the role of Bagas Godang as a cultural center and symbol of prestige in Mandailing society.
3.	Door 	At Bagas Godang Pidoli Dolok, there is a type of door measuring 120 cm x 200 cm, equipped with a 40 cm high ventilation at the top. This door is decorated with Bintang na Toras ornaments and comb motifs on all sides, just like the windows. Symbolically, the door represents power and honor, embodying the balance of the four pillars of leadership: strength, wisdom, protection, and spirituality.

4. Roof



The roof of Bagas Godang Pidoli Dolok is shaped like a pyramid with pointed ends resembling a cart and is not too curved. The roof faces the courtyard and is made of zinc with a height of about 5 meters. The pyramid shape of the roof symbolizes simplicity, strength, and the connection between the human and spiritual worlds, with its peak pointing toward the sky representing protection and balance.

5. Ornaments



At Bagas Godang Panyabungan Tonga, ornaments can be found on the eaves beams, railings, staircase head decorations (hudon), and triangular sections of the roof (tutup ari). The tutup ari ornaments at Bagas Godang Panyabungan Tonga can be found on three sides: the front, left, and right. There are no ornaments on the back side.

a. Fence Ornaments



The ornamental railings of Bagas Godang Pidoli Dolok use large, simple wooden cross-shaped materials located at the top and bottom of the building.

b. Staircase Baluster Ornament

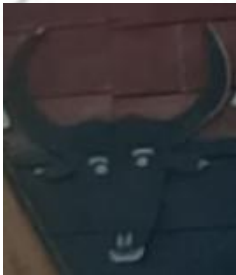


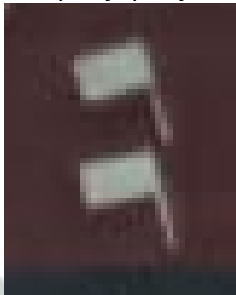
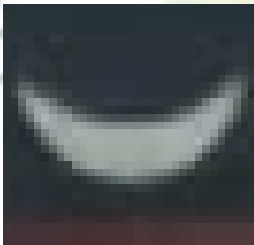
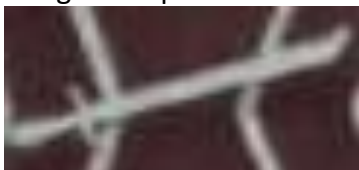
The black Hudon at Bagas Godang Pidoli Dolok has an upper part that curves upward on both sides of the stairs and symbolizes a guard. According to Nasution (2021), the hudon consists of a body, legs, and head that represent the human form.

c. Ornamen Bintang na Toras



The Bintang na Toras ornament above the entrance consists of a yellow star, a blue circle in the center, and a green frame. This four-petaled flower-shaped ornament with a vertical line in the center symbolizes the balance of the four pillars of leadership: strength, wisdom, protection, and spirituality, and signifies a bright star (Lubis, 2022).

d. Beam Lisplang		The ornaments on the Bagas Godang Pidoli Dolok eaves beams are red, white, and black, forming a pattern resembling hanging bees, similar to traditional Malay architecture, which reflects a willingness to sacrifice and selflessness, inspired by the nature of bees that provide honey for the benefit of humans (Titof, 2018).
e. Perpendicular Lines (Bona Bulu)		White feathers with a brown background, meaning neatly arranged bamboo, symbolize that a kingdom has village leaders, such as namora natora, suhu (brother or kahanggi), bayo-bayo (son-in-law or in-law or child boru), datu, sibaso, hulubalang, and many other people. (Jambak et al., 2024)
f. Bindu atau rusuk robung		White Bindu ornaments with a black background. Bagas Godang Pidoli Dolok has two forms. The first form has geometric lines resembling bamboo shoots. The second form resembles water waves. (Taufik Hasibuan et al., 2020)
g. Sipatomu-tomu		Sipatomu-tomu signifies that a leader's responsibility and commitment to harmony and tranquility, as well as fostering love among the residents. (Jambak et al., 2024)
h. Horn of the horbo atau tanduk ni horbo		The horn of the horbo is a symbol of royalty and nobility of the inhabitants of the house and descendants of kings. (Nasution, 2021)
i. Raga-raga		This ornament depicts the order and harmony of communal life, meaning that kinship ties are very close and harmonious, with marriages taking place between clans, both among fellow villagers and people from other villages. (Dewita et al., 2019)
j. Suncang Duri		Suncang Duri, which is white with a black background, is a pattern of carp bones arranged in opposite directions. Carp is a food that must be present in mangupa (a

		tradition of giving advice or prayers). (Nasution, 2021)
k. Star		The star on the Bagas Godang Panyabungan Tonga flag is white, located in the center of the flag, and has five points. The star represents a shining object in the sky.
l. flags atau panji-panji		The settlement was carried out in accordance with customary law and a fair decision was reached, confirming that the symbols on the flags in the bagas godang represent harmony and conflict resolution. (Pasaribu & Sinulingga, 2022)
m. Rudang		The rudang is white with a red background in the shape of a young coconut flower still inside its protective shell. The rudang symbolizes a region that has been perfected by the majesty of its traditions.
n. Moon		The white moon is located in the middle of the rudang, signifying that the village already has a Datu who is skilled at determining auspicious days for starting a business or work, starting a war, starting agricultural activities, and other matters required by the residents. (Jambak et al., 2024)
o. Mata ni ari		Mata ni ari describes a leader in a community who not only provides protection but also happiness for its citizens, thereby creating a sense of happiness and peace in the community. (Jambak et al., 2024)
p. Lading atau upak		A machete or parang is a traditional weapon with a wide, curved blade used to cut or chop hard objects, usually used as a weapon in the forest. The machete symbolizes readiness.

q. Burangir



For the Mandailing people, burangir symbolizes honor, unity, and politeness. This symbol is used in traditional ceremonies as a representation of respect, brotherhood, and the values of Dalihan Na Tolu.

CONCLUSIONS

The results of the study indicate that Bagas Godang Pidoli Dolok represents Mandailing cultural values through architectural elements that have functional (*wastu*) and symbolic (*citra*) meanings. Functionally, elements such as floors, windows, doors, fences, and roofs are designed for comfort, strength, and climate adaptation. Symbolically, ornaments such as Bintang na Toras, hudon, bona bulu, and limas roofs reflect the identity, social status, and spiritual values of the community. These findings emphasize the importance of preserving traditional architecture as part of cultural heritage and the foundation for design based on local wisdom.

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e ISSN 3030-5543



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SIMPORA XVI : 2025