
The Jambur Karo Building View from The Lens of Disability Concerning Local Action Plan for Persons with Disabilities

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Abstract

Jambur is a public meeting building in the Karo Batak tribe, or just called Karo, which has a robust kinship system and can see it from the architecture of the traditional building. Even in realizing the building by using the community's approach, it becomes an empowering process for all procedures. We see that deliberation for consensus is not something impossible which is not just lip service. The principles of genuine and open democracy took place, but that only happened in the past, maybe. Because it turns out that we build no longer with the heart and character but with an approach that is often consumptive and hedonistic, this has become a very extreme and blind problem. We see it in terms of personal character development and Karo community both in Jakarta, Medan, including cities in Tanah Karo such as Kaban-Jahe and Berastagi, and others. Is there any concern or equity for vulnerable or marginalized communities in the design and planning process? Let us build it together. Nothing is impossible. Can the regional action plan be developed regarding the accessibility of physical buildings such as jambur or public meeting buildings? Can it be implemented? Furthermore, is it compatible with the National Action Plan for Persons with Disabilities? So that everything can be well coordinated.

Keywords: empowering, local and national action plan, character, marginalized, vulnerable, democracy

I. INTRODUCTION

Traditional houses in Indonesia are very diverse, but this paper will be more directed to the Karo Batak building or just called Karo; this building is very significant and very by the character of the building used for the public. The building is named "Jambur" in the Indonesian national equivalent; it is difficult to say that it only uses Hall. But more than that. The age of Indonesian independence has reached more than seven decades. With such a long age of

independence, the sense of Nationalism and Patriotism that became the driving force towards independence has not yet fully developed.

Meanwhile, the challenges that Indonesia must face as a nation-state from time to time are getting more robust and more complex. The leap to become a great nation is a big vision by building stages, starting with awakening, academic freedom, education, disruptive innovation, and strategies to become more advanced—the Momentum of food processes in the system developed by Indonesia and the agriculture and independence 4.0. (Satria Arif, 2021:1). See also some literature from the Citizenship lesson. Of course, with Indonesian youth who are often ignorant and focus more on themselves and their groups, he is a citizen of the Indonesian nation.

The young generation who are the nation's successors are not familiar with or are not interested in getting to know the diversity of tribes, cultures, and races that Indonesia owns. Some of the younger generation of Indonesia today prefer to be indifferent to their own culture and are more interested in learning about foreign cultures. They think that Indonesian culture is very ancient and not by the current developments.

Culture in a nation has a significant role. The role of culture is not only as a driving force for living and developing a sense of Indonesian Nationalism and Patriotism but also as a unifying tool for the Indonesian people because it has strong resilience in the face of the swift currents of globalization, which tends to have an impact on eliminating the identity of a nation-state.

As Indonesian citizens, we should recreate and preserve the nation's cultural values; diversity must be built, including the introduction of diversity which in this case is called disability. One of the things that we can do is visit traditional houses that are our ancestors' cultural heritage. By observing and studying the traditional house, we can take the traditional values contained therein. We hope that this activity will improve the strong character of young people in Indonesia to continue to love and preserve the culture in Indonesia. Besides, knowing the obstacles that may and will occur in people with disabilities in the country. Disabilities are both physical and deaf and mute or deaf, blind or eye, and mental and intellectual disabilities because they are all Indonesian citizens.

On the other hand, the Jambur Building has also begun to be abandoned in youth events in its homeland, namely Tanah Karo, with the increasing number of cafes, restaurants, or millennial spaces that are not distant, cozy, and represented by design and space and mass composition. Especially with the law that strengthens the law on persons with disabilities in Indonesia and plans of persons with disabilities in the future, its extensive ecosystem. It includes building infrastructure, including Jambur Karo in the area of origin and other areas.

II.LITERATURE REVIEW

"Nationalism" is an understanding that assumes that each individual's highest loyalty leave to the nation-state. "Patriotism" is an attitude that is brave, unyielding, willing to sacrifice for the sake of the nation and state, or an attitude willing to sacrifice everything for the glory and prosperity of the homeland and the spirit of love for the homeland. In the era of globalization, the attitude of Nationalism and Patriotism in Indonesia has faded; this happens because of the influence of outside nations accompanied by technological advances that can make a person, especially among Indonesian youth, more concerned with the superiority of their group more than what they give to the country so that can have an impact on Indonesian culture (Sri Suneki, 2012).

Cultural values are characteristics of the Indonesian people, such as cooperation, hospitality in society is a privilege that we have. However, the development of the times makes people begin to forget the cultural values that our ancestors have defended since time immemorial. Cultural values do not mean that we must be closed to foreign cultures. Cultural values must use as a source of inspiration and creativity. There are several ways to maintain Indonesian culture to avoid being influenced by negative foreign cultures: 1). To foster a strong spirit of nationalism, for example, the spirit of loving domestic products and culture; 2). Instill and practice the values of Pancasila as well as possible; 3). Selective towards foreign cultures that enter Indonesia; 4). Strengthen and maintain national identity so as not to fade. (M. Husin Affan and Hafidh Maksum, 2016: 65 – 72).

Some examples of cultural values owned by traditional houses are as follows: 1). Bali (Gapura Candi Bentar), inside the temple, there is a sacred building in front of the house which used for praying, and the building of a place of worship called Sanggah or Pamerajan filled with carvings and Balinese ornaments along with totems of worship, this indicates solid religious values in Balinese customs; 2). West Nusa Tenggara (Palace Dalam Loka), built with wood material, has the philosophy of "customs berenti ko syara, syara barenti ko Kitabullah," which means that all customary rules and values in the life joints of tau Samawa (Sumbawa people) must be encouraged by the community. Islamic law;

3). South Sulawesi (Tongkonan), buffalo horns in front of the house indicate the economy of the owner of the house during the burial ceremony of his family members, the more horns installed in front of the tongkonan, the higher the social status of the family who owns the tongkonan house; 4). Papua (Honai), Honai's house only has one door without a window and is about 2.5 meters high, and a room area of about 5 meters intentionally made with a narrow room to create warm air in the room; 5). West Kalimantan (Radank's house), the longhouse, is a social picture of the life of the Dayak people in West Kalimantan; 6). West Sumatra (Rumah Gadang), the Minangkabau area, can build traditional houses in areas with Nagari status only. Likewise, in the area called the rantau, this traditional house was also previously not built by the Minangkabau nomads. Meanwhile, in the context of disability, we see that the Government and the community's

efforts, including the disabled community, have been so numerous and intensive that Law No. 8 of 2016 concerning Persons with Disabilities was finally issued. The current law has shifted from "charity-based" to "human rights-based." The existence of Law 19 of 2011 concerning the Ratification of the Convention on the Rights of Persons with Disabilities (Convention on the Rights of Persons with Disabilities) and Law Number 8 of 2016 concerning Persons with Disabilities mandates the implementation and realization of Respect, Protection, and Fulfillment the fundamental freedoms of Persons with Disabilities. Article 27 paragraph (3) of Law Number 8 of 2016 concerning Persons with Disabilities mandates the Government to regulate further the Planning, Implementation, and Evaluation of the Respect, Protection, and Fulfillment of the Rights of Persons with Disabilities in Government Regulations.

Government Regulation Number 70 of 2019 concerning Planning, Implementation, and Evaluation of the Respect, Protection, and Fulfillment of the Rights of Persons with Disabilities intended to synergize, harmonize, and streamline national and regional development related to the Respect, Protection, and Fulfillment of the Rights of Persons with Disabilities. Furthermore, in the context of effective implementation of Respect, Protection, and Fulfillment of the rights of Persons with Disabilities, the Government is obliged to formulate it in the master plan. The participation of Persons with Disabilities and stakeholders in the process of planning, implementing, and evaluating the respect, protection, and fulfillment of the rights of Persons with Disabilities can carry out through soliciting aspirations from organizations of Persons with Disabilities and stakeholders, in the form of involvement through disability thematic forums which held in line with other forums: National and local level development planning and budgeting. So further action is needed, especially in empowering and increasing the role of disability organizations in all lines, including in Greater Jakarta and its surroundings, including Banten and West Java. Persons with disabilities, in this case, are subjects and not objects anymore. Empowering people and their organizations more effectively in the future, their leadership is very important, especially for the new generation that will replace the leadership role in the future. Therefore, according to observations, research is needed that anticipates the above in the future. This research will: Photograph the condition of young people with disabilities in Jabodetabek and the Regions and Photograph the visions and obstacles of youth with disabilities in movement organizations. The form of realization in the future is the results of research that will be used to build people with disabilities and their organizations to become more empowered and impactful as well as multiply understanding about disability in an inclusive manner.

III. RESEARCH METHODS

This paper is written to know the extent of public knowledge about culture in Indonesia and its influence on the sense of nationalism and patriotism and concern for disability inherent in every Indonesian society, especially the younger generation. We conducted a simple quantitative study

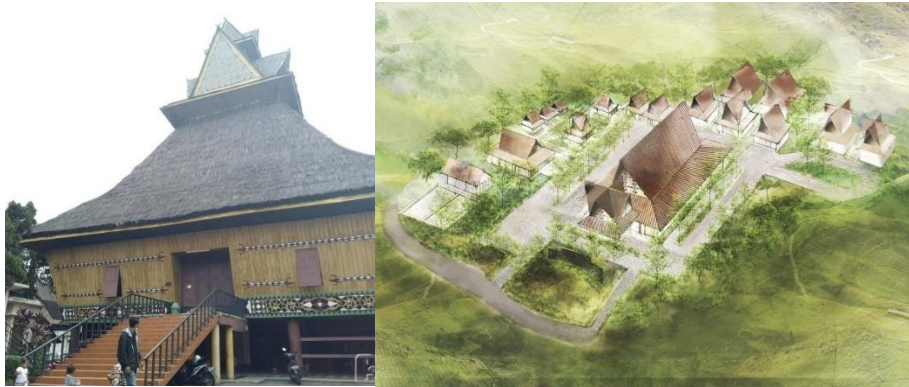
with two types of interviews, structured and unstructured, to achieve this goal. In addition, to obtain additional valuable data for our research, we made direct observations by visiting the regional pavilion at Taman Mini Indonesia Indah to find out the uniqueness of traditional houses (North Sumatra, especially the Jambur building, Bali, West Nusa Tenggara, Kalimantan). West, Papua, South Sulawesi, and West Sumatra) which play an essential role in increasing the sense of nationalism and patriotism of the Indonesian people. The results of our interviews show that only a few people, especially the younger generation, know the values of traditional houses. It is very concerning because our observations show that there is much uniqueness of traditional houses that should be known by the public so that a sense of nationalism and patriotism will be more embedded in them, and they should care about our colleagues who have disabilities.

This study aims to determine the extent of public knowledge about culture in Indonesia and its influence on the sense of nationalism and patriotism inherent in every Indonesian society, especially in the younger generation. In order to be able to answer all the questions, we conducted both quantitative and qualitative research. Our quantitative research interviews three sources, two visitors went to Taman Mini Indonesia Indah and one student from a university. There are two types of interviews that we conduct, namely structured interviews and unstructured interviews. Questions for structured interviews include 1). Show a picture of a traditional house and ask for the name and origin of the traditional house; 2). We are asking the meaning of the uniqueness of certain parts of the traditional house of each region. While the questions for unstructured interviews include: 3). Asking opinions about traditional houses and apartments as a place to live; 4). Asking about the importance of preserving traditional houses; 5). Ask what we have to do to preserve traditional houses.

Meanwhile, our quantitative research directly observes the regional pavilions in Taman Mini Indonesia Indah. We studied every uniqueness that we found in each of the regional pavilions, and we linked the values contained therein with the values of nationalism and patriotism. As well as looking at the condition of the situation in the traditional house, whether or not access to persons with disabilities, including the elderly, is also included.

Sources of data that helped us in conducting this research came from 2 sources, primary and secondary sources—our primary data obtains from the interviews by our three sources. During the secondary data, we obtained from literature sources from the internet.

IV. FINDINGS AND RESULTS



Gambar 1.1

Figure 1.1: Indonesian architectural buildings in search of the authentic **INDONESIAN ARCHITECTURE** - thanks to the late **MANGUNWIJAYA** (UGM) - thanks to the late Prof. Eko Budiardjo (UNDIP) and thanks to the late Prof. Parmono Atmadi, (UGM) and our senior Dr. Darrundono at UNTAR. To the left of the Karo building si waluh jabu at TMII Jakarta (Source: cendananews.com on the left and the correct image from a private design collection at Cariu Bogor West Java)

In addition to interviews, we also conducted direct observations on six regional platforms in Taman Mini Indonesia Indah. The uniqueness that we identified from the regional pavilion were:

- 1) The North Sumatra Pavilion which was also called the Si Waluh Jabu House because in Jakarta there was no Jambur building until now (under construction)
- 2) The West Sumatra Pavilion (Rumah Gadang), has a one ladder and has a meaning that is closely related to the religion of Islam adopted by the Minangkabau community, which means believing in God Almighty;
- 3) The West Kalimantan pavilion (Radank house), has a large pillar with paintings and has a deep meaning, such as the hornbill and dragon symbols are symbols of the rulers of nature and sacred symbols, while the shield symbol illustrates the vigorous defense of the Dayak tribe;
- 4) South Sulawesi pavilion (tongkonan house), buffalo horns in front of the house signify the economy of the owner of the house during the funeral ceremony of his family members;
- 5) West Nusa Tenggara Pavilion (Palace Dalam Loka), the division of space is only separated by walls with different functions;
- 6) Pavilion Papua (kariwari), an octagonal shape that resembles a pyramid, this shape is made with the intention of being able to withstand strong wind gusts and the conical roof is believed to be closer to the ancestors;
- 7) Bali (the gate of Candi Bentar), there are various types of statues of Cokot models or models by I Nyoman Togog.

Our direct observation is that traditional buildings such as those mentioned above are complicated for people with disabilities, especially those with physical disabilities, wheelchairs, and weakness in their feet and hands. West, Papua, South Sulawesi, and West Sumatra. It takes much effort to build a vernacular building like this in the future because it must be friendly to the disabled, the elderly, even children and women.

The use of disruptive and assistive technology in the future is very much needed. Even the latest advanced technology can be juxtaposed with traditional architecture with today's patterns. Youth

of the nation's hope citizens should begin to be directly involved in community building work, including removing barriers and accessibility for persons with disabilities.

V. DISCUSSION

All respondents admitted that when they make decisions, they observe the data before using their intuition. However, respondents urged the need to work on intuition first before finding supporting data. As explained by the respondents, the actual building is a race against time, the mass of the building, and the space relevant to its function, when people have to assess what building can accommodate guests who come with various circumstances. It is best to use intuition first and then make sure the data supports the intuition, which is not only a mirage but also has a sense and impression to the atmosphere. Of the seven buildings displayed, the Karo building from North Sumatra is like number one, very extreme with the others.

VI. CONCLUSION

From the results of observations and interviews that we have conducted, we realize that there are still many people, especially the younger generation, who do not fully understand the meaning of the traditional house itself, as well as the problem of caring for people with disabilities in the community who have not to empower properly. We can see from our three sources who have difficulty answering questions about the meaning of the uniqueness of a traditional house. A traditional house is not just a place to live, but a place of origin, history, memories, philosophy, future, the system of thinking, cosmology, mythology, local wisdom is born, grows, and develops. Traditional houses with different building structures in each region make them unique and have practical value. There are also many accessibility problems, and all of them do not understand the problem—especially those related to Universal Design or Inclusive Design.

The values contained in traditional houses, such as cultural values, religious values, and struggle values, can help in increasing the sense of nationalism and patriotism. It can prove by taking the example of the traditional house of West Kalimantan, namely the Longhouse. The meaning of the shield painting on each wall of the traditional house symbolizes the struggle of the Dayak tribe in defending their tribe. From the painting, we can learn to keep fighting to defend our country no matter the stakes.

So far, the government has prioritized the preservation of old colonial architecture, such as the old city of Jakarta. Whereas in Indonesia, there are many old buildings in the form of traditional houses that require special attention. Additionally function as a source of local

wisdom and the identity of a culture. It is also because of its worrying physical condition. Therefore, it is our responsibility as the younger generation to increase the sense of nationalism and patriotism by maintaining and preserving traditional houses that are our ancestors' precious heritage. It is necessary to pay attention to all community members about the importance of our care for our colleagues and brothers and sisters who are persons with disabilities, both in big cities and rural areas; there is so much stigma and discrimination that occurs to those with disabilities.

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