

The Existence of Rumah Gadang in Kuok Village West Bangkinang District Kampar Regency

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ABSTRACT

Rumah Gadang as a characteristic of the Minangkabau ethnic group within the government of Povinsi Riau. Nowadays Rumah Gadang in Kuok regency of Kampar regency is abandoned by its owner and neglected to make its condition worrisome. Cultural place of residence, RumahGadang is a place of cultural social activities of Ethnic Minang in Kanagarian Kuok Kampar regency. In fact, Rumah Gadang is no longer functioned by the Kuok community in its role in Minangkabau adat. This paper highlights the existence of the current Gadang House in the socio-cultural life of the Kuok people. This research was conducted with qualitative research approach, with descriptive method. The data were collected by observation, interview, documentation and through bibliography. The research instrument is the researcher himself as a key instrument. From the results of research and data analysis that the existence of the Rumah Gadang (Lontiok House) is not fully intact, even some of it has been damaged and lost because in addition to changing times that are constantly changing, the condition of the area that is not supportive, and also because of the mobile community. Thus the status of Riau Province, especially Kampar Regency which was formerly a part of Minangkabau (West Sumatera) is not the influence of cultural objects (Rumah Lontiok) abandoned, changed, but because of socio-cultural change factors consisting of internal factors including factors family, economy, condition of building materials, new innovations, especially in the building system of the house

KEYWORDS

*Existence
Rumah Gadang
Kuok Village
West Bangkinang
Minangkabau*

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INTRODUCTION

Rumah Gadang is a traditional house for the Minangkabau community. *Rumah Gadang* is a traditional heritage that has been passed down from generation to generation which is made in a large size to suit the useful function of the large family that occupies the *Rumah Gadang*. *Bundo Kanduang* is an elder and is made a leader in the *Rumah Gadang* as well as one of the managers and administrators in agreement with the matrilineal kinship system adopted by Minangkabau community. *Rumah Gadang* is not owned by an individual but by one group. Therefore, traditional social activities are carried out at the *Rumah Gadang*. The existence of the *Rumah Gadang* describes the principle of togetherness in living in one family, tribe and in one social system.

According to (Ibrahim S.D, 2012) *Rumah Gadang* is the name for a Minangkabau traditional house. This house has a unique architectural form, namely with a roof that resembles the shape of a buffalo horn made from palm fiber. In the front yard of *Rumah Gadang*, there are usually two buildings called *Rangkiang*. *Rangkiang* is used to store rice.

On each right and left wing of the Rumah Gadang, there is an *Anjuang* room (*Anjung*) as a place for the bride and groom to sit side by side or a place for the coronation of the traditional head. *Rumah Gadang* is also called: *Ba Anjuang* house.

The traditional architecture of *Rumah Gadang* within the scope of Minangkabau culture is the result of the interaction of various background factors. Hence, the traditional architecture of *Rumah Gadang* is the result of accumulated observation records which have preserved characteristics of ethnic groups in certain areas in Minangkabau, West Sumatra Province. As a cultural heritage, the *Rumah Gadang* of Minangkabau contains two elements, namely architectural and cultural. From an architectural aspect, this house functions as a residence with various daily activities for its residents as well as a place to hold other traditional activities as explained above. While in the cultural aspect, in the *Rumah Gadang*, there are values and norms that regulate the live of the owner and resident of the house as well as community in general. (Zam et al., 2022)

However, as time goes by, the *Rumah Gadang* also experiences changes as socio-cultural changes occur in community's lives. Cultural object such as the *Rumah Gadang*, which used to be a sacred symbol, can change its function due to many factors in community, namely the influence of modernization, politics, socio-culture, the function of the house itself, and the adjustments to the environment, such as natural conditions and also the wishes of the *Rumah Gadang* owner. On the other hand, community are more inclined to follow the changes that are occurring, and it can be seen that the innovations in terms of development actually involve many permanent housing models rather than renewing the original cultural conditions. With the disregard for cultural objects, it is feared that traditional symbols containing cultural philosophical meanings will experience extinction.

For Minangkabau community, the *Rumah Gadang* is a symbol of the existence of a tribe under the traditional tribe led by a chief. *Rumah Gadang* is also very important, especially in *Batagak Penghulu* events because *Rumah Gadang* is a symbol that contains the meaning and values of Minangkabau traditional philosophy. These values must be practiced in everyday life. If a tribe is no longer has a *Rumah Gadang* because it has become extinct, then it borrows a *Rumah Gadang* that is still in the village to carry out traditional ceremonies, provided that the *Rumah Gadang* being loaned is the *Rumah Gadang* of a tribe that is still related to the custom. (Efi, 2006)

Kampar is identical with the name *Kampar Limo Koto*, and it was once part of the Minangkabau kingdom. *Limo Koto* consists of XXXIII *Koto Kampar*, *Kuok*, *Bangkinang*, *Air Tiris* and *Rumbio*. There are many tribes that are still preserved today. The concept of customs and traditions tribal is the same as with the concepts of Minangkabau custom and tribal in West Sumatra. It is not surprising that the custom and daily language of *Limo Koto* residents are very similar to Minangkabau. The language used in *Limo Koto*, which later became the *Kampar* language, was *Ocu*.

(Erlina, 2023) explains that the *Lontiok* house is a traditional house of the *Kampar Malay* community. If you take a glance, there are similarities between the *Lontiok house* and the *Rumah Gadang* (traditional house of West Sumatra). This similarity can be seen in the rectangular shape of the building. The most prominent feature of the stilt house is the shape of the roof which at the ends both curve upwards. The *Lontiok* roof contains the meaning that at the beginning and end of human life, human will return to God the Most High. Meanwhile, at the middle of cliff symbolizes the valley of life which is sometimes full of various trials. The *Kampar Malay* traditional house itself is the result of a cultural acculturation process from the original architecture of the *Kampar* community and the

architecture of the Minangkabau region.

The result of research of (Arfah, 2011) shows that many *Rumah Gadang* (*Lontiok house*) have been abandoned by their residents. This is one of the factors causing the change in the function of the *Rumah Gadang* apart from the factor of migration the Minangkabau Traditional region to the Malay Traditional region of Riau Province during independence and also natural factors. From this research, the author has a strong argument that it is not yet clear whether the migration of Minangkabau customs or changes in regional administration are the cause of the abandonment of the *Rumah Gadang*. Administratively, the region may claim that its community are Malay, but culturally they still adhere to their original culture, namely Minangkabau.

The regional government of Kampar Regency is trying to ensure the *Rumah Gadang* around this area also function as a tourist attraction with the name "Tourist Attraction of *Lontiok House*". One of the effort to maintain culture is through tourism objects. The tourist attraction of *Lontiok house* in West Bangkinang District, Kampar Regency, is also in a poorly maintained condition and does not appear to have been preserved. This adds to the belief that ignorance is the cause of culture becoming extinct even though it is a culture that must be protected and maintained. From this fact, the author assumes that the *Rumah Gadang* is only used as a symbol by the community, thus the *Rumah Gadang* will become a museum object.

Referring to historical finding that Bangkinang was once part of West Sumatra Province. More or less the cultural resources owned by the community are the same as the Minangkabau community. The concept of culture can originate from one place, and then the spread of culture occurs. The more diverse community who come to Bangkinang City make this city more complex. From this phenomenon, it can be explained that there is a spread (diffusion) of other cultures along with technological developments so that innovations emerge from community. If new culture and knowledge are interesting and easy to do, they will be adopted by the community. From this situation, there will be a renewal of two or more cultures so that the original cultural identity of a region and community changes, even if only slightly, but it is also possible that the original culture of the community will be lost.

In addition, the author found problems, especially in the *Rumah Gadang* in the Kuok region, West Bangkinang District, Kampar Regency, most of *Rumah Gadang* were abandoned by their residents. This is proven by the large number of *Rumah Gadang* where only the house remains with a bushy yard. Judging from the condition of the Kuok village region, West Bangkinang District, Kampar Regency is not an underdeveloped village, the road conditions are good, but unfortunately the traditional houses, especially the *Rumah Gadang*, are in a condition that seems neglected. Based on these conditions, it raises concerns that the *Rumah Gadang* in the Kuok region will eventually become extinct and disappear, so it is necessary to investigate why this problem occurs.

Based on the description of the problems above, there is a basic assumption that the *Rumah Gadang* has changed its existence along with the expansion of the region, was previously included in the *Lima Puluh Kota* Regency of West Sumatra Province, which separated itself to become part of Riau Province. Besides, the *Rumah Gadang* has only become a symbol of Minangkabau community, so its role, appearance, structure and function have also changed. Thus, the author has conducted research with the title "The Existence of *Rumah Gadang* in Kuok Village, West Bangkinang District, Kampar Regency".

METHOD

The method of this research is qualitative research. Qualitative research is a particular tradition in the social sciences that fundamentally relies on the researcher's observations in a particular region or in the researcher's own region, and also relates to the researcher in his or her own language (Meleong, 2002). Qualitative research has been carried out by observing several region in Kuok village to be able to obtain a general and specific socio-cultural picture that is still related to the research topics.

Qualitative methodology is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. It is a type of research whose findings are not obtained through statistical procedures or other forms of calculation. In addition, it tries to understand and interpret the meaning of an event involving human behavior interaction in a particular situation according to the researcher's own perspective. It is done in a natural situation (natural setting). Thus, qualitative method is based more on phenomenological characteristics which prioritize a researcher's appreciation (*verstehen*) of findings such as behavior, interview results, and so on. Research that uses qualitative research aims to understand the object being studied in depth with the aim of developing the concept of sensitivity to the problems faced, explaining the reality related to exploring grounded theory and developing an understanding of one or more of the phenomena faced.

Relating to natural situations (natural settings), a qualitative research approach can describe from phenomena or symptoms that occur in the field and socio-cultural conditions that may change. The advantage of this approach is that research data is obtained directly, so that researcher get real answers from respondents (Iskandar, 2018).

Qualitative research also has several characteristics. These characteristics are as follows: 1) The direct data source becomes the natural background, and the researcher becomes the key research instrument, 2) Qualitative research data is more in the form of words or descriptions rather than numbers, 3) The researcher is more focused on the process as research results, 4) Researcher tends to analyze data inductively, and 5) General attention focuses on how researcher gets out of problems in their lives (JR Fraenkel, 2012).

Some of the data obtained directly was the interview process, which is obtaining documentation in the form of photographs at the research location to obtain data on the existence of *Rumah Gadang (Lontiok)* in its actual condition, then the reasons why many houses were abandoned and also about their functions related to changes in region status, and can describe the condition of the village, especially in Pulau Belimbing Hamlet. (Dhari & Sari, 2023). Fundamentally, the characteristics of qualitative research are the data results in the form of descriptions and the research title can change at any time according to the results of research findings in the field. Then, (JR Fraenkel, 2012) also believes that the steps that must be taken in qualitative research are as follows: 1) Identifying the phenomenon to be researched, 2) Identifying research participants, 3) Developing assumptions, 4) Collecting data, 5) Analyzing data, and 6) Drawing up conclusions.

(Gunawan, Imam, 2013) explains in relation to data collection tools that the data collection tool or research instrument in qualitative methods is the researcher himself. Accordingly, the researcher is the key instrument, in collecting data, the researcher must actively enter the field himself. Hence, it can be concluded that qualitative research is a research that produces more data in the form of elaboration data from the research being studied rather than calculation data. To make it easier for researcher to answer research

problems, the approach used is a descriptive qualitative approach.

RESULT AND DISCUSSION

The existence of the *Lontiok* house began with the arrival of sailors from Arabia who were looking for materials for making lime which would be used to preserve the bodies of ancient kings. *Rumah gadang* (*Lontiok*) in the *Kampar* region is called *Lontiok* or stilt house. Ownership is passed down from generation to generation based on the mother's line in accordance with applicable customary law so that ownership falls to the daughter. Sarkawi (Pak Kecil) interviewed in April 2023, admitted that there were historical stories which were taught from generation to generation about the ins and outs of *Kampar* customs and its culture, especially the *Rumah Gadang* which is known today as a refinement of *Lontiok* house, was an early civilization. There is evidence that the roof shape of the *Lontiok* house is still simple when compared to *Rumah Gadang* in West Sumatra as well as other areas known as the Minangkabau ethnic group.



Picture 1. General shape of the *Rumah Lontiok* (Doc. Belirda, 2023)

In *Kampar* region, the *Rumah Gadang* is also called the *Lontiok* house, the ownership is passed down from generation to generation based on the mother's line in accordance with Minangkabau customary law so that ownership falls to the daughter. *Lontiok* house is inhabited by married daughters. In the socio-cultural life, in the *Lontiok* house, it is led by the *Ghompu* (*Rompu*), while at the *Rumah Gadang* it is called *Bundo Kandung*. *Rompu* is a charismatic elder or also known as the mother in every tribe, where *Rompu* is the place to solve problems in the tribe. For example, there is a problem in the *Domo* tribe, so the person who solves it is the *Domo* tribe's mother. In the midst of social life, some of *Lontiok* houses look abandoned, and some are used as residences. In the region of *Pulau Belimbing II* hamlet is still busy and still inhabited by the owner.

Fitriadis (Interview on April, 2023) said that the shape of the *Lontiok* house was currently uncertain, and it was not also just one house but many others. In the past, in fact, every tribal community had a *Lontiok* house with the typical *Lontiok* house which was owned by rich people, or people who were descended from kings, not all people knew and owned *Lontiok* houses. This discussion describes in more detail and breadth of the findings obtained in the field as described above. These findings are specifically about the existence of *Rumah Gadang* (*Lontiok*), the factors that caused *Lontiok* houses to be abandoned by their owners and also discuss the impact of changes in regional status in *Kuok Village*, from *Lima Puluh Kota* Regency to *Kampar* Regency, regarding the role and function of *Rumah Gadang*

(*Lontiok*) in cultural social life.

1. The Existence of Rumah Gadang in Kuok Village West Bangkinang District Kampar Regency

Based on stories handed down from generation to generation, we can find out about the history of Kampar Regency and its culture, especially the *Rumah Gadang (Lontiok)* which is known today as a refinement of *Lontiok* house, was an early civilization. There is evidence that the roof shape of the *Lontiok* house is still simple when compared to *Rumah Gadang* in West Sumatra as well as other areas known as the Minangkabau ethnic group.

The current existence of *Rumah Gadang*, there are only four houses remain in good condition. From the many *Rumah Gadang (Lontiok)* that researcher encountered, almost half of them were in a condition of serious damage so that these cultural heritage houses could not be used for their function. If you explore every end of the alley in Pulau Belimbing hamlet, you will find many uninhabited houses, so it looks like a dead village. There are also houses located in the middle of community plantations.

In theory, existence consists of the words *ex* and *sistere* (exit, appear, place). So existence also has the meaning of existence, and it is the basis for seeing something, if it exists, appears and is alive, then it is said to exist, and if something does not exist it means it does not exist. The existence of an object is also due to the human factor itself, and there are factors that make it exist from nothing, so that the existence of humans and objects are not solely due to their own will, so that freedom is bound to rules from outside, the will of the thing that exists itself. The most important thing is how humans interpret their existence and are responsible for everything to be able to utilize everything that exists according to its function. (Dhari & Sari, 2023).

In short, the word existence means existence, and it is specifically describes human existence and experience using phenomenological methodology or the way humans exist to be aware and responsible for their existence. The main emphasis is on humans and their way of being among other creatures. Ontologically, existence can be interpreted as existence or what it means for humans to exist, and also existence is something that exists in visible form, it is able to exist, both objects such as plants, animals and humans in their social environment which interact with each other. As long as it still exists, everything that exists (plants, animals, and humans) can exist, live, be present, and appear. On the other hand, if everything that exists does not exist or existence leaves it, then it will not exist. That how importance the role of existence is, with existence everything can be real, exist, live, appear and play a role. (Khutniah & Iryanti, 2012)

Based on the theory above, there is a key word for understanding the existence of *Rumah Gadang (Lontiok)*, which is important, namely why it exists, and how to interpret its existence. Based on the findings discussed above, the existence of the *Lontiok* house is considered to be a small part of a residence like a normal house in general, and it is used as a tourist attraction. Meanwhile, most of the others are considered non-existent because they are damaged. It means that its existence is not the main choice to fill the socio-cultural activities of Kuok village community, especially in *Pulau Belimbing* hamlet. In this case, it is the meaning of the existence of a culture in physical form.

Meantime, the existence of cultural objects (*Lontiok House*) can be interpreted as a culture in the form of abstract or intangible values. *Rumah Gadang (Lontiok)* is also a tangible cultural object, anyone can see it. As expressed by (Sedyawati, 2006) intangible aspects can relate to: a) The concept of the object itself, b) Symbols that are realized through

objects, c) Meaning and function, d) The content of the message contained therein, e) Technology for manufacturing and; f) Behavior patterns related to its use.

So, the existence of *Rumah Gadang (Lontiok)* when viewed from its philosophical values is currently believed to be a reflection of community lives which without realizing it, are not reflected in everyday life. Its existence is a cultural conservation material, which is made into cultural heritage by local community as a form of responsibility for the cultural objects they own. It can also be used as an economic source resulting from tourist visits. The existence of *Rumah Gadang (Lontiok)* exists as a residence and also exists as a cultural tourist spot.

2. The Factors that caused the *Rumah Gadang (Lontiok)* in Kuok Village, West Bangkinang District, Kampar Regency to be abandoned by its owner

Based on research findings, Lontiok houses are designed in stilt house form so that they can avoid the danger of flood and attacks by wild animals. Even though it has been designed in such a way as to protect against flooding, community still do not feel comfortable with the condition of flooded areas, and this is coupled with other needs which force community to look for a suitable place and even a well-established economy. These are the factors that cause the *Rumah Gadang (Lontiok)* can be classified into internal factors which include: family factors, economics, condition of building materials, and also external influences which include: natural factors and changing times, and the influence of foreign culture. Therefore, *Lontiok* house that can be seen in every village especially in *Pulau Belimbing*, Kuok Village, Kampar Regency, currently, there are only a few *Lontiok* houses remain with no building renewal by the community. Besides, the office buildings have been replaced with concrete houses with pyramid roofs with various styles of *Atap Kajang* (awning roof).

From the above phenomena, it can be concluded that there have been changes in various social structures and cultural patterns of a community. These socio-cultural changes are a general phenomenon that occurs throughout community. Changing occurs in accordance with the essence and nature of humans who always want to make changes, including the social stratification system, so that the goals of a community can be achieved.

Internalization, socialization and enculturation are the most important concepts regarding cultural processes in the community concerned. There are cultural developments which are generally simple to complex developments, namely cultural evolution. There is also the geographical spread of culture, it is carried by the movement of nations across the earth, which is called the diffusion process. There is also a acculturation and assimilation process, namely the learning of foreign cultural elements by community. Finally, a process of renewal or innovation occurs related to new discoveries. (Koentjaraningrat., 2009)

By looking at the diffusion process, there is a series of processes where ethnic groups meet in certain ways. Ethnic group A meets ethnic group B, ethnic group B meets ethnic group C and so on. From this series, cultural elements can be continuously diffused by individuals through direct contact or through various media. In anthropology, this process is called stimulus diffusion. The process of stimulus diffusion can also be used in another sense, namely the encouragement of cultural elements that are created as something new by the community of the culture recipient, even though the original cultural ideas are from a foreign culture. (Koentjaraningrat., 2009)

From the theory above, it can be interpreted that the community of Kuok village from time to time continue to innovate because of the interaction process with other community in their lives so that their needs and lifestyles can be met that encouraging change. Apart

from that, internal and external factors can also encourage changes which cause *Lontiok* houses to be abandoned by their owners. Therefore, the data collected from the community showed that geographical factors influenced changes in conditions of *Pulau Belimbing* hamlet. Before the existence of the Hydroelectric Power Plant (PLTA) in the Kampar Regency, *Pulau Belimbing* hamlet was prone to flooding. This was caused by river cliffs collapsing and then being carried by the water current towards residential areas causing many houses collapsed. This condition then have an impact on the community economic needs which need to be met by migrating to Malaysia, and there are also those who moved to new settlements, leaving and abandoning the old settlements. There are also the factors within the family that encourage moving to a new settlement, especially from the husband who does not want to live with his wife's family. Due to economic factors in new settlements, community will build houses that are considered to have a new model that is cost efficient compared to old houses that cost a lot of money.

According to Couto in (Suwita, 2013) the building form and spatial plan of the *Rumah Gadang* are regulated according to the old Minangkabau local village traditions or *Ninikmamak* (chiefs) agreement. The area and shape are regulated based on the division by the tribes inhabiting the village. In the beginning, the Minangkabau community had similarities in arranging the shape of buildings and the function of space in building the houses. However, in accordance with the course of history, there will be differences influenced by beliefs, legends or myths and local traditions, as well as the philosophy of life that grows in each village. These changes cannot be separated from the influence of social changes, cultural acculturation in community, standard guidelines, space functions, building functions, environment and climate.

From the theory above, it can be stated that change and acculturation also occur in *Lontiok* houses so that there will be differences influenced by beliefs, legends or myths and local traditions, as well as the philosophy of life that grows in each village (West Sumatra and Kuok village). Socio-cultural life can be seen through a functional structure approach, an approach consisting of systems. A social system will survive if the system is able to adapt to the existing social environment by adapting to the existing environment. Next, to maintain solidarity with cultural values and socialize it, they need a leadership and political system, integration between subsystems and also a good direction. Talcott Parsons's social system is known by the abbreviation AGIL (Adaptation, Goal attainment, Integration, Latency). (Irawan, 2012)

Referring to the social system of functional structure, researcher can reveal that the social system of the *Pulau Belimbing* hamlet community is the result of mutual agreements, such as the customary system and also the existence of the Tourism Awareness Group (Pokdarwis) organizational system which was recently created regarding efforts to preserve culture objects. The goal is to save and revive lost cultural objects, maintain their preservation, increase the attention of local community and migrant community to their traditional houses.

3. The Impact of Regional Status Changes in Kuok Village, from *Lima Puluh Kota* Regency to Kampar Regency on The Role and Function of *Rumah Gadang* in Socio-Cultural Life

A change in regional status is a change in physical or regional data and legal umbrella from one region to two or more new regions, and from old law to the newest law. The change in regional status was due to the remoteness of the government center and the difficulty of

transportation. The impact of changes in regional status can be the result of regional expansion, namely positive and negative impacts. The main impact is on the economic sector and then the development sector followed by culture, politics and other complex issues. However, the main aim of the expansion of a region is to make things easier for the community in various official affairs, alleviating poverty and managing existing resources in the new region. The impact of regional expansion in Kuok village, West Bangkinang District, Kampar Regency can have a positive impact on the existence of *Rumah Gadang (Lontiok)*, and perhaps the opposite would have a negative impact on the existence of *Rumah Gadang*. Likewise, the development is still occurring from an economic perspective and equitable.

Afterward, It cannot be denied that the research results show that community do not know about the regional expansion problem. This could be due to the fact that when the expansion between Riau Province and West Sumatra Province had occurred for quite some time, and also sub-regional divisions or village divisions continued to occur from time to time. From the research findings, it can be revealed that the function of the parts of the *Lontiok* house generally does not change. The function of pillars and foundations, stairs, doors, windows, walls and roofs have a permanent function. The changing function can be seen in the function of the room. The symbols on the *Lontiok* house are closely related to the beliefs and conditions of community. Each part of the house building is made with symbols that are believed by the community to be necessary for the establishment of a building. There are currently no changes to the symbols on the *Lontiok* house. Because of logos, symbols and signs are communication intermediary tools to convey certain intentions in an indirect way that has a hidden (abstract) and has a broad meaning. Therefore, in nowadays community, these symbols are no longer paid attention to, so many community who no longer know and understand the symbols of a section and the symbols of their own house.

Based on research findings, the government supports efforts to maintain the cultures and at the same time participates in exploring and developing the cultures in Kampar, especially in Kuok village. Support in the form of funds can be provided by the government in developing Tourism Awareness Group according to the needs required to build village, district and provincial governments. Based on this fact, it can be stated that structurally, the *Lontiok* house still exists, in terms of community life in the *Pulau Belimbing* hamlet, but functionally, it is gradually changing to another function.

Rumah Gadang (Lontiok) is currently not used as it was in the past, but rather as a cultural heritage object in the sense that it is more for the tourism sector. This is proven by the results of interviews with the community who said that there were Tourism Awareness organizations. Currently, *Rumah Gadang (Lontiok)* is in the spotlight of residents, both newcomers and local residents, because of the attractiveness of the *Lontiok* house that has been restored, and also the revitalization of cultural objects from the community of *Pulau Belimbing* hamlet that existed in ancient times. *Rangkiang* is one of the parts of the *Lontiok* house that has function as a place to keep livestock (chickens), even as a warehouse for storing unused goods, as a hut for shelter if the house is in the middle of a local plantation. In fact, there are still many *Lontiok* houses that are not used at all. The educational function of the remaining *Lontiok* house can be seen from the carved symbols of the *Lontiok* house, from the foundation, the platform to the roof, all of which contain meaning. However, not many people know these symbols. Apart from changes in function, the structure in this *Lontiok* house has changed a lot in its building structure.

From the findings above, there is also a character that can focus special attention, namely on values that are relevant to the modern community that is being developed. In general,

people in Kuok village who are based on efficiency rely on science and technology as their main foundation. All aspects of social life are organized rationally based on analysis. The analysis referred to is the decision making in various matters based on an argumentative framework supported by strong reasoning regarding problems in socio-cultural life. The power of thinking will be dominant and push back by making decisions based on intuition, feelings and tradition.

CONCLUSIONS

The existence of the *Rumah Gadang (Lontiok)* is not completely intact, in fact some of it has been damaged and lost due to the changing times, unfavorable regional conditions, and also due to community moving from place to place. The existence of the *Lontiok* house is considered to be a small part of a residence like a house in general, and it is used as a tourist attraction. Apart from that, socio-cultural change factors consisting internal factors and external factors can also encourage changes causing the *Lontiok* house being abandoned by its owner. Internal factors include family factors, economic factors, condition of building materials and new innovations, especially in house building systems. Meanwhile, external factors are triggered by natural conditions, changing times and acculturation. In the end, the function and shape of the *Lontiok* house and other cultural objects also change. Based on the factors above, the *Lontiok* house was abandoned due to external and internal factors, thus the regional status of Riau Province, especially Kampar Regency, which was previously part of the Minangkabau village (West Sumatra), was not influenced by cultural objects that make *Lontiok* house being abandoned. The government supports efforts to maintain the cultures and participates in exploring and developing the cultures that exist in Kampar, especially in this village.

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