


Local Wisdom of Traditional Acehese House Architecture Teungku Chik Awe Geutah XIII Century as an Attraction for Cultural Tourism Objects in Aceh

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ABSTRACT

This study describes the local wisdom of Aceh's traditional house architecture and the potential for developing cultural tourism objects. This research method uses a qualitative approach. The research location is Awe Geutah Village, Peusangan Siblih Krueng District, Bireuen District, Aceh Province. The research informants are key informants, namely the managers of Acehese traditional houses. This study also uses the principles of documentation, inventory, and tourism approaches—data analysis using data reduction, data display, and data reduction. The research results and the research update are the design of the Teungku Chik Awe Geutah Aceh traditional house model. This traditional Aceh house was built around the XIII century and has local wisdom in building construction that is sturdy and earthquake resistant. The house plan consists of 3 parts: the front, middle, and rear. Each element in the traditional Aceh house has a philosophical meaning and a way of life for the people of Aceh. The potential for developing traditional Aceh houses is viewed from facilities and infrastructure, accommodation, accessibility, transportation, security, and hospitality.

INTRODUCTION

Local policy is a knowledge system that has an orientation in a particular area as traditional ecological knowledge, which is passed down from generation to generation through a culture associated with indigenous knowledge so that it becomes the values and guidelines for human life (Dahlani, 2015; Bicker et al., 2003). In building, traditional house architecture has regional philosophical guidelines and values in addition to cultural and other supporting factors such as climate, needs, materials, construction technology, site character,

economy, defense, and religion (Rapoport, 1969). Acehese traditional houses are a source of regional artistic, customary, and cultural wealth, which have distinctive characteristics, are unique, and contain philosophical values for the people of Aceh. Rumoh Aceh has had a traditional house style since the royal era. Based on the author's observations, typical Aceh houses are rarely found. Some traditional houses still occupied by the village community have begun to undergo renovations so that they no longer have the characteristics and

uniqueness of the actual Acehese house. The renovations and changes in several village Acehese houses were due to the influence of modernization and technological developments.

Besides that, the development of modern International Style architecture has not given people a regional/local spirit. Globalization causes architecture with regional identity or characters' cultural homogeneity (Tantham et al., 2021; Dahliani, 2015; Paasi, 2009) to reveal the development of world architecture and the architectural identity is increasingly faded by European and American architecture. As a result, looking for a typical Acehese house is starting to be challenging to find. However, several other traditional Acehese houses contain philosophical values with local wisdom of traditional house architecture, such as Teungku Chik Awe Geutah, built in the 13th century. Teungku Chik Awe Geutah is a cleric who settled and developed Islam in Aceh. Teungku Chik Awe Geutah house is located in Awe Geutah village, Peusangan Siblah Krueng District, Bireuen Regency, Indonesia. This house still stands firm even though it is hundreds of years old. Efforts to preserve Aceh's traditional architecture, especially the "Rumoh Aceh" building, are Teungku Chik Awe Geutah "Aceh house" still stands tall and provides information about the life of the Acehese people in ancient times, where social, cultural, economic, religious and aesthetic values are reflected in the shape of the floor plan, the appearance of the building and the details of architectural ornaments. The house of Teungku Chik Awe Geutah is a witness to the history of architectural development in the XIII century, where, without realizing it, the Acehese implemented architectural values, such as function, form, and aesthetics, in building houses.

The development of Traditional architecture has experienced a very significant development. Because previously applying local wisdom to traditional architecture, not just imitating forms. This is to maintain the identity and character of the nation even though, at that time, many

cultures from outside entered Indonesia, especially Aceh Province, traditional house architecture underwent a process of assimilation of foreign cultures with regional cultures and made traditional architecture more developed. To be able to maintain the identity and character of the nation in terms of the architecture of traditional houses, it is felt necessary to continue the tradition of building with the concept of local wisdom by studying local wisdom as a tradition and still relevant to the present to be able to build and design in our way and culture so that we can become a character and identity (Hasbi, 2012).

The traditional architecture of the Acehese house as a tradition must be maintained by developing it so that creativity does not die. This can be realized by continuing the tradition of local policy as a concept in development. It provides benefits in forming regional identity and character and maintaining local policies so that they live in balance with the environment. The existence of traditional Acehese houses that are rarely found can become icons of cultural tourism so that they can increase the attractiveness of visitors both locally and abroad. As a historical building and a place for tourists to visit, the traditional house of Aceh Teungku Chik Awe Geutah contains information about the history and culture of Aceh, both in the form of texts and objects used by the Acehese people.

The condition of Aceh's traditional houses, which are no longer available, has changed the function of the house buildings. If the traditional house used to be a place to live, now its function is starting to become a tourist destination (Gocer et al., 2021). This is supported by the development of natural tourist attractions, cultural tourist attractions, and manufactured tourist attractions carried out based on the principle of upholding religious and cultural values, as well as a balance between efforts to develop attraction management to create quality, competitive tourist attractions, and develop conservation efforts to maintain the sustainability of its resources. The existence

of a cultural tourism object, the traditional house of Aceh, Teungku Chik Awe Geutah, which was built in the thirteenth century, has become a transit tourist object, namely a tourist object that tourists pass as a place to stop for a while so that they continue their journey to the tourist attractions the tourists are aiming for. Besides that, this cultural tourism object does not yet have adequate facilities even though it has tourism potential that deserves to be highlighted. It is a part of cultural tourism that already exists in Bireuen Regency.

Indonesia has many cultural heritages (Mardatillah, 2020). On this basis, it is necessary to trace the existence of the Aceh house belonging to Teungku Chik Awe Geutah to preserve the local wisdom of the Aceh traditional house built in the XIII century. This research resulted in a novelty in the form of a traditional Aceh house model design owned by Teungku Chik Awe Geutah, built in the XIII century. It can become a tourist attraction of the model design and the values of local wisdom contained in the Aceh Teungku Chik Awe Geutah traditional house. This study aims to describe the Local Wisdom of Traditional Aceh House Architecture Teungku Chik Awe Geutah XIII Century as An Attraction for Cultural Tourism Objects in Aceh Province, Indonesia.

RESEARCH METHODS

The architectural wisdom of traditional Acehese houses uses a qualitative approach. Qualitative research produces descriptive data, describes and confirms concepts or symptoms, and answers questions regarding the subject's status (Moleong, 2007; Sugiyono, 2017). This model guides the values of local wisdom in the Acehese house (Iqbal et al., 2019; Hasbi, 2012). Research location in Awe Geutah Village, Peusangan Sibliah Krueng District, Bireuen District, Aceh Province. This study also uses the principle of documentation from ICOMOS using a non-instructive recording method with the requirement not to cause damage to the recorded object, in relationship to the qualitative methods used in the local wisdom of traditional Acehese house architecture. The procedures in this study follow the research steps included in the qualitative methods, including heuristics, source criticism, interpretation, historiography, and literature review. The research informants are key informants, namely the managers of Acehese traditional houses. This research was conducted from July to November 2022. The number of research informants is five people. The informant collection technique used the snowball sampling technique. The types and techniques of data analysis can be seen in Table 1.

Table 1. Type Data, Data Form, and Data Analysis Techniques in the Local Wisdom of Traditional Acehese House Teungku Chik Awe Geutah.

No.	Kind of data	Data Form	Collecting Technique	Aspect
1.	Data needs of local wisdom problems of traditional house architecture.	Qualitative	Observation.	Need analysis.
			Interview	Identification of problems
2.	Philosophical values of Traditional Acehese.	Qualitative	Study documentation	Profile of the XIII Century Aceh Traditional House
			Interview	
3.	Potential development of cultural tourism	Qualitative	ICOMOS	Facilities and infrastructure.
			Interview and field observation	Accommodation. Accessibility and transportation. Hospitality and security

RESULT AND DISCUSSION

Traditional house Teungku Chik Awe Geutah is in Awe Geutah Village, Peusangan Siblah Krueng District, Bireun Regency, Aceh Province. This house is astronomically located at UTM 47 N 0255650 0569044 coordinates. Awe Geutah Village is an inland village that is ± 35 km from the capital city of Bireuen Regency, Aceh Province, and it takes ± 30 (thirty) minutes to get to this village using public transportation from Bireuen City Center. House Chik Teungku Awe Geutah faces North with the following boundaries: a) to the North, it is bordered by the entrance to the Awe Geutah House complex; b) to the east, it is bordered by residents' houses; c) to the south it is bordered by residents' gardens, d) on the west side it is bordered by gardens and people's houses.

In Aceh, there are many beautiful and unique remains of houses known as traditional Aceh houses, such as the Aceh

Museum Complex, the Cut Nyak Dhien cultural sanctuary in Lampisang, and the Teungku Chick Awe Geutah House. Aceh houses are generally stilt and made of wood selected from Semantuk. This wood is quite complicated, and quality is guaranteed, meaning it is resistant to age and protected from termites and rot. Teungku Chik Awe Getah's house consists of pillars reaching 2.5 meters high. The topography of the Aceh region is generally relatively low above sea level; thus, the people of Aceh make houses in the form of stilts with the philosophy of avoiding various threats, primarily floods, wild stars such as tigers, pigs, snakes, and so on. Besides that, with a sufficient height of the house, the occupants can carry out their activities under the house without any disturbances, such as weaving mats and playing with children. Teungku Chik Awe Geutah's traditional house as a cultural tourism attraction for visitors can be seen on the following map.

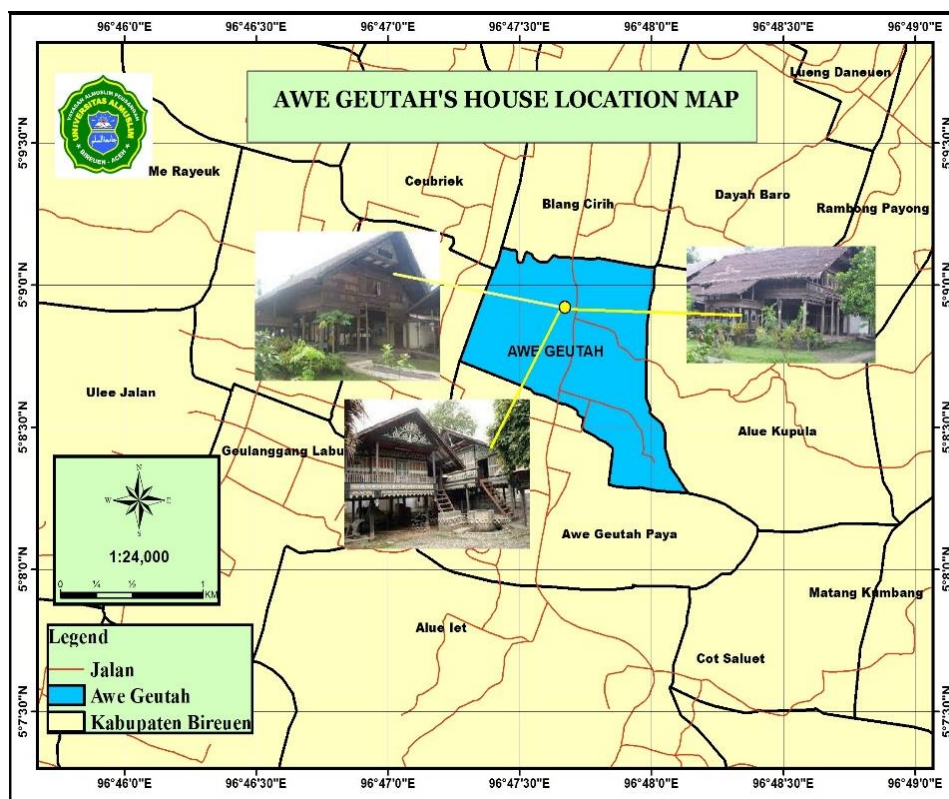


Figure 1. Research Location Map (Source: Data Analysis, 2023)

The traditional house of Aceh Teungku Chik Awe Geutah, built around the XIII century, is made of wood. At the same time, the roof is made of thatch leaves. For example, pillars with supporting beams are used pegs to unite the elements. In addition, the ends between the two wooden blocks are first hatched, and a nipple is made so that the two ends of the wood can stick together. The elements that make up the Acehnese house start from the base of the pillars to the roof. All these elements are taken from what is in nature. Traditional Aceh house Teungku Chik Awe Geutah contains sociological and philosophical values. Each element in the building has its characteristics, characteristics, and philosophical values, so it differs from other traditional houses in Indonesia. The buildings and elements found in the traditional Acehnese house, which were built around the XIII century, are described as follows.

Construction and Plan of the Traditional House of Teungku Chik Awe Geutah

Aceh Traditional House Building

The traditional Aceh house has a simple construction passed down from generation to generation. This traditional house uses natural wood, riverstone, and thatch leaves (Fakhirah et al., 2021). The primary materials of Rumoh Aceh are wood for the main structures and walls and thatch leaves covering the roof. Both materials have small U-value building materials and a lower time lag (Izzah et al., 2020; Sawab et al., 2021).

Traditional Aceh house construction has a solid construction. This traditional Aceh house building has a building that is earthquake-resistant and flood-resistant. Beside the house, there is a large wooden tree. The tree was deliberately not cut down because one day, if a flood came, it could

withstand the flow of water so that it would not directly hit the body of the house. In addition, the presence of the tree is also a rescue from solid winds so as not to directly hit the side of the house. The strength of the traditional Aceh house construction is because of the support poles. The number of pillars supporting Aceh's houses is quite large. For a simple-sized house, the pillars reach 16 pieces. If the house is more significant, the pillars of the house are up to 24 pillars, and some even have 32 pillars. It all depends on the size of the house. Aceh's 16-poster house has three rooms. Aceh's 24-pillar house has five rooms. The Aceh house with 32 pillars has seven rooms (Rahmayati et al., 2016).

Aceh Traditional House 19 The size of the Acehnese house depends on the occupants. Acehnese houses with up to 32 pillars are usually the residences of palace dignitaries or nobles. The size of each pole ranges from 20 to 35 centimeters. This proves that the construction of Aceh's rumoh is solid. Moreover, the wood used is a solid block. At the bottom of each pillar is a foundation stone whose function is to prevent the pile beams from entering the ground if the soil is wet or flooded. For the floor, some beams serve as supports. The beams are positioned tightly so that even though the floor is the plank, the chances of collapsing are minimal. The boards used as floor mats are not nailed; they are placed on the support beams or tied together. Aceh Traditional House To note, Aceh house construction does not use nails. Between one part of the house is connected by pegs. This is what keeps Aceh's rumoh building strong. The construction of this traditional Acehnese house always takes advantage of everything in nature. For example, tie ropes are used to keep the roof in place. The rope, called the parade taloe in Acehnese, is usually rattan.



Figure 2. Aceh House Front View (Source: Data Analysis, 2023)



Figure 3. Aceh House Side View (Source: Data Analysis, 2023)

The construction of the Teungku Chik Awe Geutah house has similarities with other traditional Acehese houses. Teungku Chik Awe Geutah house plan consists of 3 parts: the front, middle, and back.

1) Front Side

The front of Teungku Chik Awe Geutah's house consists of a seulasas or pavilion and a seuramo kee. Seulasas, or pavilion, serves as a space for stairs. Meanwhile, Seuramo Kee serves to receive male guests.

2) Middle Section

The middle part consists of vines and booths or rooms. Rambat Serves as a room that connects the porch keue and porch likoet. The vines are used for family members or female mahrams who live in the house. The cubicle or room consists of an inoeng porch and anjoeng porch. Inoeng porch is a unique bedroom for the head of the family. Anjoeng porch is a bedroom used by girls.

3) Back Side

The back of the traditional Teungku Chiek Awe Geutah house has a likoet porch and a rumoh dapu or kitchen. The

likoet porch is the back porch. Likoet porch is a large room without a partition that functions as a place for women to carry out activities such as receiving

female guests, the back room in the traditional house of Teungku Chik Awe Geutah doubles as a kitchen where cooking activities are carried out.



Figure 4. Aceh Traditional House Model Design (Source: Data Analysis, 2023)

Elements of Traditional Aceh House Teungku Chik Awe Geutah

a. Pole

Rumoh Aceh uses ornaments and philosophies that contain moral values, customs, and Islamic cultural identity in Acehese society (Sahputra et al., 2021). The

pillars on the house building function as a support for the body of the house so that the house building can stand firmly. The pillars of traditional Acehese houses contain the philosophical meaning that the Acehese live a firm stance but remain soft-hearted.



Figure 5. Pole (Source: Data analysis, 2023)

b. Stair

Before entering the traditional house of Aceh Teungku Chik Awe Geutah, the stairs lead to the main entrance. Eight stairs lead up to this house. Philosophical eating stairs

means that each number of stairs has a relationship and influence with the provisions of steps, sustenance, encounters, and death.



Figure 6. Stair (Source: Data Analysis, 2023)

c. Window

The windows in the traditional Rumoh Aceh Teungku Chiek Awe Geutah are not too big, but on each side of the house, there are windows. The eastern and western parts have three windows in each room, namely Seuramo Keu, Seuramo Inong, and Seuramo Likot. The North and south sides each have three windows. The location of the windows

on each side of the house functions as a flow of air in the Acehnese house to flow well and constantly change to keep the house materials from being damaged and durable. Aceh houses are equipped with ventilation to flow air from outside into the room and vice versa, so there is a change of healthy air to breathe (Muslimsyah et al., 2021).

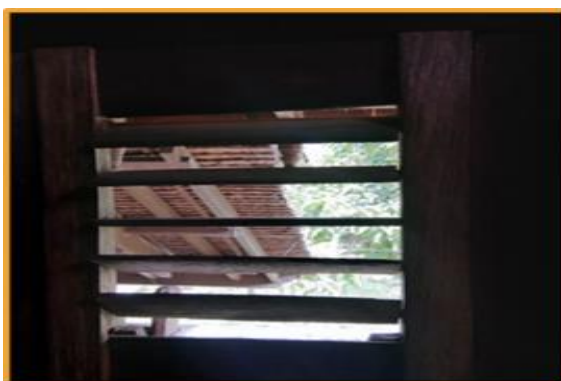


Figure 7. Window (Source: Data Analysis, 2023)

d. Door

The door height on the traditional Aceh Teungku Chik Awe Geutah is

approximately 120 – 150 cm. The height of the door generally does not exceed the forehead of an adult, so anyone who enters

Rumoh Aceh must bow his head. Its philosophical meaning is a form of respect for the house owner when entering his house. Rumoh Teungku Chik Awe Geutah has two entrances. The first is the main

entrance used for guests and is directly connected to the porch keue (front porch), while the second is directly connected to the kitchen.



Figure 8. Door (Source: Data Analysis, 2023)

e. Tulak Angen

Tulak angen is one of the Rumoh Aceh components installed at the end of the Rumoh Teungku Chik Awe Geutah frame. Three alternative materials are used for this tulak angen: 1. Simple category, made of woven skin from the midrib of memoria in tepas. The plaits give the arrangement to form an ornament called reubeueng. The entire triangular frame is given a frame with

bamboo slats or boards. 2. The middle category, namely tulak angen, is made from bamboo skin and woven like tepas. This bamboo skin is also done by making tepas, and the ornaments or reubeueng can be arranged as desired. 3. Types of raw materials from tulak angen are made of boards. The frame is also made of boards, and the center is carved.



Figure 9. Tulak Angen (Source: Data Analysis, 2023)

f. Roof

The roof of the traditional Teungku Chik Awe Geutah house is made of woven rubia leaves. Rumbia is a roof for the house because it is light, so it does not add to the burden of the house, the roof structure consists of an attic that stores family belongings. The roof of Rumoh Teungku Chik Awe Geutah is made of palm wood and selected woods, especially for horses and for the manufacture of battens using blocks. To tie and connect the frames and roof coverings using wooden pegs and ropes made of rattan, fibers, and bark of the waru tree. The frame is placed on a pole, covered with geuneulong and gasue (rafters) that can be placed on the tuleueng rueng, supported by the ateuh and resting on the para (bottom). Nails are attached to the rafters,

which are places to tie the tin roof. The rafters at the bottom end are made of elongated boards called neudeuk gaseue. This neudeuk gaseue is tied with a parade taloe (a neatly woven fiber rope) and tied to a puteng pole above the para. This parade taloe is what holds the entire load on the neuduek gaseue by accepting the entire load of the gaseue and the construction above it, which consists of the gumeulong beuleubah (a place to tie the thatched roof) and the thatched roof itself. The support for all components of the roof was deliberately tied with parade taloe because in order to facilitate the rescue of houses in the event of a fire, this parade taloe was immediately cut, which allowed the entire roof construction (neuduek gaseue, gaseue, beuleubah, and thatched roof) to slide down immediately.



Figure 10. Roof (Source: Data Analysis, 2023)

g. Serambi Keue

Serambi keue is the front porch. Porch keue is a comprehensive and elongated room without a partition. This room is usually used as a place to receive guests, recite the koran, a place to rest for

men, and a place to eat together. On the porch of the keue there is a display of paintings, which, according to the Acehnese people, the more paintings on display, the higher their rank in society.



Figure 11. Serambie Keue (Source: Data Analysis, 2023)

h. Serambi Tunggal

The living room (Tunggal), a space in the middle of the house, is intended for parents and girls. The *rumoh Inong* (women's house) is the main bedroom for the wife or empress, while the other space is *rumoh Anjong* for girls. Men other than mahrams are not allowed to enter this space (Meutia et al., 2021).

Serambi tunggal is also called the middle porch. Inside the tunggal porch are three rooms: porch inoeng, vines, and porch anjoeng. Porch inoeng and porch anjoeng are located at the left and right ends, respectively, while there is a room called

vines between the two. The vines function as a space that connects the keue porch and the likoet porch. Access to vines is limited to family members or female mahrams living in the house. Porch inoeng is the bedroom used by the head of the family, while the porch anjoeng is the bedroom used by girls. If you have more than one daughter, the head of the family will sleep in the back room as long as you can't build a separate new room. The uniqueness of Serambi Inoeng is that the space can be used as a place for the aisle at weddings and that the floor made of boards can be dismantled to bathe the corpses of family members.



Figure 12. Serambi Tunggal (Source: Data Analysis, 2023)

i. Serambi Likoet

Serambi Likoet is the back porch. The height of the likoet porch is the same as that of the keue porch floor. The likoet porch is also a large room without a partition. This

room is a place for women to do activities such as weaving and weaving cloth. In some houses, Serambi Likoet also doubles as a kitchen, but there is also a separation between Serambi Likoet and the kitchen.



Figure 13. Serambi Likoet (Source: Data Analysis, 2023)

j. Floor

Generally, the material used for the floor of Rumoh Aceh is wood or bamboo boards. Floors made of planks or bamboo split into small pieces are usually arranged

not tightly. There are small gaps and gaps between the bamboo arrangements. Small gaps in the floor facilitate the removal of dirt when sweeping the house.



Figure 14. Floor (Source: Data analysis, 2023)

k. Wall

The walls of the traditional house of Aceh Teungku ChikAwe Geutah are made of wooden boards or bamboo slats, the use of these materials affects the air very well

because air can flow through the gap between the roof and the wall. On this traditional house's walls are patches of ornaments that influence traditional Acehnese elements.



Figure 15. Wall (Source: Data analysis, 2023)

Rumoh Aceh, as a traditional house, is characterized by its uniqueness and containing the values of local wisdom, forming the identity and character of the local community, which is the result of a long process in history. A house is also a product of human work, of course, in the process, a kind of acculturation occurs or changes slowly to match its current form (Saputra et al., 2022). Beginning with Rumoh Aceh by ancestors it is believed that the ancestors of the Acehnese came from the Indo-Chinese plains (Durie, 1984). The ancestors brought the belief that Animism influenced the house, precisely, the house has 3 (three) vertical divisions (tripartite). Animism believes that the spirits/spirits of ancestors and householders who have died reside in various inanimate objects/objects, including houses. Therefore, the tripartite concept is intended to divide the area of the house, which is intended to provide a place for the spirits/spirits of destruction at the bottom (under), the spirits of ancestors, and the spirits of the occupants of the house at

the top (roof), while the middle part is for human life. Furthermore, Rumoh Aceh acculturated with the teachings of Islam, which entered the Acehnese society and became the basis of life, so it also influenced the renewal of the architectural philosophy of Rumoh Aceh. Rumoh Aceh which developed under the influence of Islamic teachings.

Rumoh Aceh was built with a high awareness of environmental conditions and seen from the pit (miyub moh) as a response to the disturbance of wild animals, where, at that time, the site was still surrounded by forest. Besides that, it was also a response to the flood, where, at that time, houses were built near the river to make it easier to reach water for cooking and drinking. Still, in certain seasons, the water overflowed into the settlements due to the absence of an irrigation system as it is today. The pillars (tameh) under the stone are always supported so that the wooden poles do not come into direct contact with the ground, where moisture and soil animals can

damage the wood. Under the influence of Islam, the kolong became a manifestation of the sacred concept, namely to lift the floor of the house from the ground (out of the reach of animals such as dogs and pigs, which are classified as haram animals in Islam) so that their purity is maintained as a place for praying and other worship. The roof was in the form of a simple gable in response to the rain and the availability of materials, which could only rely on sago palm leaves at that time. The roof is also equipped with a blow to the wind (tulak angen). Rumoh Aceh was also built with a high awareness of the importance of protecting women. Generally, Rumoh Aceh has different spaces intended to separate the places for men and women to work, especially during certain events. Every part of Rumoh Aceh, from the bottom walls to the roof, is connected with a firm articulation. The articulation of the edges forms a straight line and is pointed at the corner. At the same time, the articulation of the surface is emphasized by the use of window elements, where the presence of elements that have a specific size can emphasize the size and scale (Ching et al., 2000).

From time to time, physically, the houses where the Acehnese live experience the development of variations that refer to several changes, be it creating an entirely new house or creating a new house but still relevant to the old one. Change occurs due to education, culture, and experience (Durmus, 2012). According to Hanan, this has much to do with personal ambition, income, and other motivations (Hanan, 2010). Sabila, in his research on Rumoh Aceh, summarizes that there are several types of development of Rumoh Aceh in Rumoh Aceh itself (Sabila et al., 2014). Developments that have occurred over time tend to show changes from the original

design of Rumoh Aceh. This is influenced by the need for new spaces and the entry of new materials (prefabrication) that provide an alternative to the community in building houses.

The social-cultural values contained in the Aceh house are still part of the Teungku Chik Awe Geutah house. It can be seen from a living room whose function is like seuramoe keue, a family room that functions as a likot, and the rooms explicitly provided for girls. Compared to the living room in the house of today's Acehnese, the living room has adapted to the life of the times and is equipped with sofa furniture. According to Giovannoni (Philokyprou, 2015), sustainability does not mean resisting change but organizing and integrating it.

The condition of Aceh's traditional houses, which are no longer available, has made the building change its function. If the traditional Aceh house was a place to live in the past, now its function is starting to become a cultural tourist destination. As historical buildings and places for tourists, these traditional houses contain information about Aceh's history and culture in texts and objects used by the ancient Acehnese people. The Aceh Traditional Rumoh stores antiques used by the Acehnese people. The traditional utensils found in these houses, among others, are stoves, earthen pots, and machetes. As a tourist destination, the house is equipped with various traditional objects that the Acehnese used in war. Several examples of cannons are at the bottom of the Aceh house. This is intended to show the tools of war that existed during the Dutch colonial period, both the tools of war used by the Dutch and the tools of war used by the heroes of Aceh.

Rumoh Aceh, which functions as a tourist attraction, is also equipped with information about the house, both regarding

the physical structure of the building and the philosophy of the Aceh house at a glance. This is deliberately done by the local government so that the atmosphere of the traditional building has the impression of a tourist destination (Boyer, 1994; Novalita et al., 2018).

Potential for Development of Teuku Cut Awe Geutah Traditional House Cultural Tourism.

1. Facilities and Infrastructure

In carrying out tourism activities, the essential element is the existence of tourist facilities to facilitate tourists in visiting tourist objects (Novalita et al., 2018; Pendit, 2002; Swarbrooke and Page, 2012). Tourism facilities have a function to facilitate access for visitors to visit tourist destinations. Development of cultural tourism facilities local wisdom architectural Tengku Chiek Awe Geutah traditional house as one of the cultural tourism objects in Aceh Province requires service posts, guard posts, accommodation, places to eat, parking lots, and shopping areas. The Teungku Chik Awe Geutah Aceh Traditional House requires infrastructure development as a cultural tourism object to maintain the authenticity of Aceh's traditional houses.

2. Accommodation

The traditional Aceh Teungku Chik Awe Geutah house is a cultural tourism object. Even though it is classified as a cultural tourism destination, it does not provide tourist facilities to stay overnight. Accommodation in these cultural attractions, such as places to eat and drink, is in tiny stalls. Lodging facilities are available in Bireuen City, 10 minutes from the cultural tourist attraction Teungku Chik Awe Geutah. Types of lodging facilities include hotels as lodging places for visitors to tourist attractions.

3. Accessibility and Transportation

Travel activities to the cultural tourism object of Teungku Chik Awe Geutah's house architecture require transportation facilities for tourism activities carried out by visitors. Visitors need information about facilities to reach the location of these cultural attractions. To go to the cultural attractions of Aceh's traditional Tengku Chiek Awe Geutah house, use land transportation such as cars and motorbikes. For visitors who want to visit, it takes about 1.5 hours from Malikussaleh Airport. If visitors come from Banda Aceh City, it takes about 5 hours to travel by car.

4. Hospitality and Security

The people around the traditional Teungku Chik Awe Geutah houses are friendly towards guests visiting these cultural attractions. Given the figure of Teungku Chik Awe Geutah is a well-known scholar in the spread of Islam in Aceh Province. Visitors who come to the place respect the local wisdom of the people in the region. Regarding security aspects around the cultural tourism object, the Teungku Chik Awe Geutah Aceh house is classified as safe to visit. Therefore, tourists who want to visit do not need to hesitate and worry. In addition to the friendly people, they are very enthusiastic and feel happy to receive guests who want to visit the place.

CONCLUSION

Geographical conditions the traditional house of Aceh, Teungku Chik Awe Geutah, which was built around the XIII century, is astronomically located at the coordinates of UTM 47 N 0255650 0569044 and has a flat topography. This traditional house is directly adjacent to people's houses in the North, east, south, and west. This traditional house stands strong and is

earthquake-resistant. In addition, the Aceh house building consists of several rooms, such as the front, middle, and back rooms. Each part of the room has its function. Every part of the house also consists of house elements, and each house element has a philosophical meaning for the people of Aceh. The architecture of Aceh's traditional house can be used as a cultural tourism object that deserves to be developed for its sustainability because it is unique and regionally distinctive. The construction of Acehese houses is earthquake resistant, and the buildings are sturdy so that Acehese traditional houses can last hundreds of years. The elements of the traditional Aceh house consist of pillars, stairs, windows, wind tulak, keue porch, tungai porch, likoet porch, floors, walls, and roof. Each element has its function and use. In addition, when viewed from the potential for the development of traditional Aceh houses, they are not yet classified as superior cultural tourism objects, so local government policies are needed to develop the potential for cultural tourism objects to become one of the cultural heritages that must be preserved.

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