



## Space Structure of Rumah Panjang (Radakng) of Dayak Kanayatn People in West Kalimantan

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### Abstract

Dayak people live on the island of Kalimantan and live in groups such as, Iban, Kayan, Bidayuh, Kanayatn and other groups scattered in small groups and have different characteristics from each other. They live in longhouse (rumah panjang) the traditional houses that have space for some families to live in. The problem is that many People of Kalimantan do not use rumah panjang as a place to live, this is due to various factors, such as technological and economic advances that have an impact on changing ways of life. Rumah panjang has traditional values to be preserved as a cultural treasure of Indonesia. If the values of the tradition are extinct along with the loss of (radakng) rumah panjang in West Kalimantan also lost the wealth of Indonesia. The research was conducted to find out the structure of the division of the room from the rumah panjang (radakng) building. A descriptive approach is used to describe parts of the rumah panjang (radakng). The results of the study are rumah panjang (radakng) consisting of Pante (outer terrace), Sami (porch or inner terrace), Bilik (core room of (radakng) longhouse), Jungkar (kitchen) and Dango (barn), there is also a part of the house that does not blend with the core house and each part of the room has a diverse function and rumah panjang as a place of growth of various cultural heritage such as traditional ceremonies, beliefs, dances, musical instruments and gotong royong (community service).

**Keywords:** Culture; Dayak; Interior; Kalimantan; Traditional House.

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## INTRODUCTION

Indonesia is a large country and nation rich in various diversity of customs, traditions and cultures. The culture is certainly born from the many tribes that settled in this country, each tribe that settled in each island always has different customs according to its geographical location. Indonesia has more than 1331 ethnic groups and 652 languages spread across 34 provinces and has 17,491 islands. from various literatures, there are about four designations for indigenous people of Kalimantan namely, Dayak', Dyak', Daya' or Daya. The use of Dayak for indigenous people of Kalimantan becomes an interesting phenomenon considering that the native Kalimantan people already have their own names for their group, such as Iban, Kayan, Kanayatn, Kantuk, Benuaq, Kenyah, Punan, Bahau and a number of other names (Lontaan, 1975).

Dayak people are natives of Kalimantan island, some of them become Indonesian citizens and others become Malaysian citizens. Dayak people belong to the Austronesian family from southern China who are surging to the islands of the Archipelago. According to Anthropological studies, during the Neolithic period the Austronesia came around 2500 BC to Kalimantan, Sulawesi and Timor. The second wave in 2000 BC came to the island of Sumatra and Java Island, the third wave came in 1600 BC to Halmahera and then the Austrones split up to other islands in Indonesia. Archaeological discoveries prove the Austrones when they spread to Papua they only controlled the coastal and lowlands of Papua, then assimilated with the natives.

Archaeological evidence found in the form of objects such as pottery products, tools from sharpened stone, bones of chickens and pigs, this shows that they have mastered early technology and have been able to domesticate animals for life purposes. More importantly the Austrones also mastered marine technology until it was able to spread to the islands of the Pacific and was able to reach the coast of east Africa and then settled in Madagascar. Subsequent development of Austronesia varies depending on the state of geography, location, topography and others. similarly, the development of its culture that develops differently. The Austronesian people who undulatingly came to Kalimantan, through the process of thousands

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of years developed into Dayak people and spread almost all over the island of Kalimantan (Jared Diamond, *Guns, Germs & Steel*. Gramedia 2020). There is a general category that Dayaks are considered "the natives people of Borneo". Dayak people as a general category include population groups such as, Iban, Kayan, Bidayuh, Kendayan, Maloh or Taman, Lun Bawang, and others (King, 1993: 29). In West Kalimantan, and the island of Kalimantan in general, "indigenous" settlements are scattered in small groups that have different characteristics from each other (Tirtosudarmo, 2000).

Rumah Panjang or (radakng) is a traditional house of Dayak people scattered throughout the interior of Kalimantan, although different mentions are Betang Or (radakng) For Central Kalimantan and West Kalimantan, Balai for South Kalimantan and Lamin for East Kalimantan. various cultural heritages such as traditional ceremonies, beliefs, patterns of daily community activities, dances and musical instruments and Rumah Panjang is a manifestation of cultural values that are still maintained and become a strong foundation in Dayak communities in West Kalimantan.

Basically rumah panjang (radakng) consists of a room that is lined connecting with a long room located in front of the room, at the beginning of its construction The rumah panjang consists of only a few rooms according to the number of families at that time, in the future the number of family members increases along with the children who are married and need a separate room from their parents so that a new room is built next to the old room, the condition continues until rumah panjang consists of dozens of rooms and is inhabited by tens or even hundreds of people. Nowadays, rumah panjang in most parts of Kalimantan are generally not used, this is due to many things such as, the changing social relationships that occur in Kalimantan society in general and the development of modern property so that Dayak people leave their rumah panjang and live in modern houses.

Long houses that were abandoned caused the traditional house to be damaged and endangered. Related to the problem, Harijono and Badil (2020) stated, the total number of long houses in Kalimantan has never been studied or censused. Since about 17 years ago in Palangkaraya,

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some kalteng cultural observers declared betang in their hometown endangered. In a discussion at the big house or huma hai in Tumbang Malahoi, a typical kalteng long house, especially Dayak Ngaju people, endangered. During the visit, the team found several betang houses in Tumbang Kurik and Tumbang Gago already in a state of disrepair and unmanaged, empty left by some families. Similarly, the famous betang in Tumbang Anoi, a traditional longhouse that is about 100 years old as the center of peace meeting of fellow Dayaks throughout Kalimantan, the house has been destroyed.

There are traditional values contained in rumah panjang, in addition to social activities, as well as traditional ceremonial activities contained in rumah panjang are very valuable to be preserved as the richness of Indonesian culture. It is unfortunate that the values of the tradition became extinct along with the loss of rumah panjang (radakng) in West Kalimantan. Based on this research aims to find out the structure of the division of rooms from the building of rumah panjang (radakng). It is necessary to know to document the structure of the rumah panjang in order to be preserved.

## **METHOD**

Based on the objectives to be achieved, the research uses a descriptive approach to analyze the structure of the division of rumah panjang space. A descriptive approach is used to describe the parts of the house of the rumah panjang (radakng). By definition descriptive research, Sudjana and Ibrahim (in Margareta, 2013) state, descriptive methods to describe a symptom, event and event that occurs at this time where researchers try to photograph events and events that are the center of attention to then be described as is. Based on this method is used to re-describe the rumah panjang from the results of describing the part of the interior of rumah panjang (radakng). The data to be described are obtained through literature and observation data.

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## RESULT AND DISCUSSION

### History of Rumah Panjang (radakng)

Rumah Panjang Saham has been around since 1875 and at first there were only two rooms, and finally made one by one, in a series and built in different periods of time due to the number of residents of Rumah Panjang who married and had to create new rooms. Thus, the construction period of Rumah Panjang Saham takes hundreds of years. Now the number of rooms in Rumah Panjang is 34 rooms and inhabited by more than hundreds of people. Rumah panjang saham has been repaired several times to maintain the preservation of the rumah panjang of Dayak Kanayatn tribe and the building materials are replaced, because the old building materials have been damaged by age and condition so that it must be replaced with a new one, but can not be replaced with buying wood because the buying wood requires a high cost and difficult to find in the present time.

The history of the formation of Dayak People's Rumah panjang based on PU West Kalimantan Province (2008) that begins from prehistoric times, when people have not found the knowledge to make a house, people occupy caves as a place to shelter. The caves serve as a place to protect themselves from natural influences such as heat, rain, and attacks of wild animals. Then in the next time humans began to gain the knowledge and skills to make a home stay. In the history of Dayak people, they occupied a simple residential house called Langkau. Langkau is a residential house occupied by one small family to avoid attacks from wild animals, so the Dayak community makes a house with a high pole. the growing number of family members / number of residents makes the house Langkau more narrow so that a large room is needed.

Dayak community makes a house with a large room called a hall house (aula) that can be inhabited by one large family, namely parents and children. The growth of age makes children who inhabit the hall house more mature and form new families. The hall house is no longer possible to be inhabited by several families, then made another room next to the hall house. This continued so that several rooms were formed beside the main room. The house, which consists

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of two to ten spaces, is called an impact house. The impact house has a core room that is a space inhabited by parents and unmarried children. parents serve as leaders and advisors, the main room is located in the middle of the house called a room. The occupants of the impact house become very difficult to separate because they come from one family. each new family produces a child and then grows up and forms a new family, each new family creates a new room next to the house. The impact house is getting longer, which consists of tens to hundreds of rooms, so that the shape of the elongated house is called rumah panjang or (radakng).

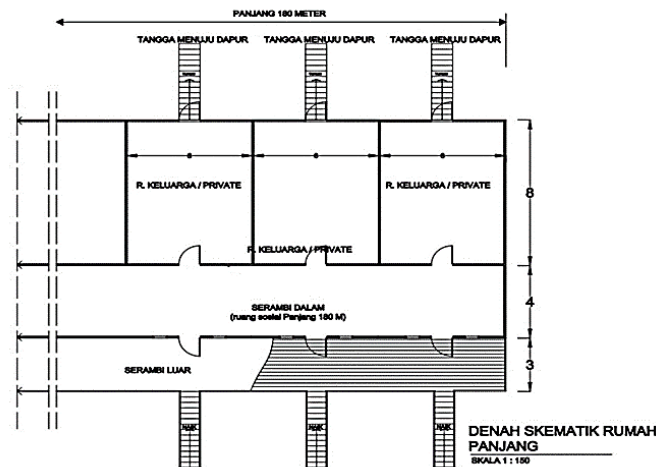


Figure 1. Floor Plan of Rumah Panjang (radakng)  
Source: Personal Data

## Structure Interior of Rumah Panjang (Radakng)

### Pante (Terrace)

Pante or terrace is a large yard in front of the outer court of the roof that juts out the rumah panjang that serves for the community as a place to dry rice, clothes, and perform traditional ceremonies. The floor of this pante was made in ancient times using a cleavage of areca nut trunks or round wood the size of a wrist.

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Figure 2. Pante Or Outdoor Terrace Contained In Rumah Panjang (Radakng)  
Source: Personal Data

## Sami/Serambi (Foyer)

Sami is a living room that is elongated and without bulkheads along the (radakng) House or Long house. In this room there is also a kind of bale-bale as a place to sit or relax the residents of rumah panjang to unwind when returning from the farm, bale-bale also serves to receive guests visiting rumah panjang. In ancient times bale-bale also served as a bed for guests who stayed overnight in rumah panjang, each room of the residents of rumah panjang has bale-bale. Meanwhile, the elongated Sami room is used as a place for traditional events, such as gawe work), pounding rice, medicine and as a place where people gather to decide something

## Room (Core Room)

The cubicle or often referred to as the core room is the main room of the Rumah Panjang section, the room is a private room for each owner in Rumah Panjang. the room is intended only for the core family members and that separates the family from each other and it is in this room that the family usually gathers. This room consists of bedroom, living room and kitchen, because of the limited division of rooms, the rooms in the room have a double function. Even

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the main room in the cubicle at night turned into a bed for children considering the bedroom in Rumah Panjang is only one piece and specifically for parents.



Figure 3. Sami Or Porch Inside Rumah Panjang (Radakng)  
Source: Personal Data

## Jungkar (Kitchen)

The backmost part of the house is called jungkar or the kitchen where the family cooks. Jungkar area is not the same, depending on the economic ability of the owner of the room. The roof connects with the roof of rumah panjang and some are built separately but still part of the rumah panjang, on jungkar made stairs that serve to enter or exit for family members from behind if there are guests visiting.

## Dango (Barn)

Dango is a place to store rice at harvest time, formerly dango is placed in front of the rumah panjang, but because of the shift and making the road in front of the rumah panjang then dango is knocked down and made behind the house and generally separated from the rumah panjang, but in the current development, not a few residents of rumah panjang who built his dango in the room. This is not to complicate the residents when going to dry rice.

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Figure 4. Dango, Barn of Rumah Panjang (Radakng)  
Sumber : Johansen (2009)

## CONCLUSION

Rumah panjang (radakng) is researched based on the structure of the interior parts and the separate parts of the house. The results showed that (radakng) rumah panjang consists of pante (outer terrace), sami (foyer or inner terrace), bilik (core room of rumah panjang (radakng), jungkar (kitchen) and dango (barn). The parts of the house that do not merge with the core house are jungkar (kitchen) and dango (barn). But in the rumah panjang that still exists today, jungkar (kitchen) and dango (barn) are joined by the core building of (radakng) rumah panjang for practicality. Each part of the room has a variety of functions. Its function is in addition to activities that support the needs of daily life as well as for social activities and traditional ceremonies. The existence of rumah panjang as a communal residence presents an inner bond, solidarity and togetherness that is so strong among the residents of rumah panjang, in rumah panjang is carried out all social, cultural, and religious activities involving all its residents. Social activities in the people of West Kalimantan that occur in rumah panjang (radakng) is very important to maintain its sustainability, preserve the culture by living in a rumah panjang

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(radakng) also preserve the culture of the community, how the values of tradition passed down to the next generation supported by the life that runs in the (radakng) house. But changing in social patterns, and other factors make it difficult to preserve, especially maintaining the culture of living in a (radakng) house. By knowing the structure of (radakng) house, it can be documented as knowledge of the structure of traditional houses of West Kalimantan, as well as an initial effort to document and study (radakng) traditional houses that can later be continued to the next research by other researchers. There are still many other parts that can be researched from the (radakng) long house.

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