

# Custom House Visual Study of Gorontalo City

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**Abstract**—this study aims at discussing the meaning of the motive and the form of the Dulohupa traditional house. The method used in this study was qualitative-descriptive approach as a process of collecting a number of actual data and to get a detailed description of the symbols in the Dulohupa traditional house. The results of this study show that the meaning of the symbol in the Dulohupa traditional house is in the form of a roof made of planks, a staircase consisting of two pieces, the front part is on the part of the door, the wooden pillars and the number of stairs. The roof of the Dulohupa traditional house is shaped like a saddle, which is a two-story triangle roof depicting the population of Gorontalo. The upper roof illustrates the Gorontalo people's belief in the Almighty God, while the lower roof describes the trust of the Gorontalo people in customs and culture. This study concludes that the Dulohupa traditional house has many meanings and symbols that need to be preserved, by knowing the meaning and motives that exist, it is expected that the Gorontalo people respect customs more.

**Keywords**— Custom House, Dulohupa, Motif, Meaning, Qualitative Method

## I. INTRODUCTION

Traditional house is a building that has special characteristics, used for residential areas by certain ethnic groups. Besides that, it can also be interpreted as one of the highest cultural representations in the tribal / community. The existence of traditional houses in Indonesia is very diverse and has an important meaning in the perspective of history, heritage, and the progress of society in a civilization.

Gorontalo, according to Medi Botutihe & Farha Daulima stated that Limo Lo Pohala'a from Gorontalo, meaning 'five siblings', namely five kingdoms that feel brothers consisting of Gorontalo, Limboto, Bone, Boalemo and Atinggola [1]. Fifth Pahala'a, by B.J. Haga stated that the area was a constitutional and customary law unit which since 1924 its area was united with the Gorontalo resident assistant area [2]. Nani Tuloli stated that refers to Gorontalo people as Tau lo Hulontalo, or Hulontalangi, meaning 'people come down from the sky'. At present Gorontalo traditional house ornaments are scattered in the area of Gorontalo City, East City, North City, South City and Western City [3]. In certain areas it shows who is the first owner of the house, such as in Gorontalo City which is a former office of the Dutch people and traders from China, in the South, East and West Cities whose traditional houses are inhabited by Arab traders and indigenous Gorontalo.

Previous research has been carried out much like what was done by Fendi Adiatmono, et al explained about the

Identity of Gorontalo Traditional House Ornaments in 1890-2001 the study explained the distribution of forms, motifs, themes, and applications on traditional house ornaments in Gorontalo in 1890-2001 and the connection of ornaments traditional house in Gorontalo with Arabs, Chinese and Dutch. Meanwhile [4]. According to Ida Bagus Purnawan, explaining the Study of Functions, Forms and Meanings of Traditional House Penglipuran Angkul-Angkul this study explains about Angkul-angkul Penglipuran traditional village having the same shape, motif, location and size in all residential yards, so that the concept of residential settlement Penglipuran customs do not have differences in social status and they are one in togetherness [5]. Bonnieta Franciska et al. Explained the Form, Function and Meaning of the Interior of the Tolaki Tribal House and the Wolio Tribe in Southeast Sulawesi in this study, explained. Each traditional house has a different interior formation because it must be reviewed through its function and meaning [6]. Mukhsin Patriansyah explained about the Aesthetic Study of the Laheik Ornaments in Seleman Village, Kerinci Regency, which explained the aspects of symbols and meanings contained in an ornament in the Laheik House of Seleman Village, Kerinci Regency. In addition to the theories of experts from the West the author also uses the Minangkabau Malay philosophy to describe the ornaments in the Laheik House of Seleman Village, Kerinci Regency from the aspect of ideas or ideas embodied in the form of motifs or ornaments contained in the Laheik House of Seleman Village, Kerinci Regency, because this is related to the philosophy of the Minangkabau community, that is, the nature of the takambang being a teacher [7]. Jerry Dounald Rahajaan, et al explained about the meaning of Fala Raha (Four Houses) in the Ternate Society Culture which explained the meaning of Fala Raha (Four Houses) as a meaning that was of philosophical value from the people of North Maluku (Ternate), which was passed down through generations in the form of oral traditions and Visual (images) which in symbolic delivery. Because the previous study had never been discussed about the Visual Study of Dulohupa Traditional House, Gorontalo city, the purpose of this study was to discuss visual studies of the dulohupa traditional house that was seen visually and to explain the meaning and motives of the Dulohupa traditional house [8].

Because the previous study had never been discussed about the Visual Study of Dulohupa Traditional Houses in Gorontalo city, the purpose of this study was to discuss visual studies of the traditional dulohupa houses that were seen visually and to explain the meaning and motives of the Dulohupa traditional house. Dulohupa is in the form of a roof made of boards, a staircase consisting of two pieces, the front

part is on the door, pillars of wooden pillars and the number of stairs. The roof of the Dulohupa traditional house is shaped like a saddle, which is a two-story triangle roof depicting the population of Gorontalo. The upper roof illustrates the Gorontalo people's belief in the Almighty God, while the lower roof describes the trust of the Gorontalo people in customs and culture. The method used is descriptive qualitative approach as a process of collecting a number of actual data and to get a detailed description of the symbols in the Dulohupa traditional house. The results of this study are that this research provides conclusions that the Dulohupa traditional house has many meanings and symbols that need to be preserved, by knowing the meaning and motives that exist, it is hoped that the people of Gorontalo value customs more.

## II. METHOD

This study describes the meaning and motives of the Gorontalo traditional house, the traditional dulohupa house using qualitative research methods. Data collection techniques use observation and interview techniques and library data. Overall the data collection technique adjusts to the nature of this study, so that the data collected is expected to be able to explain the problems in this paper descriptively.

## III. RESULTS

Dulohupa traditional house is located in Limba Village, Kota Selatan District, Gorontalo City. Dulohupa House is also called Yiladia Dulohupa Lo Ulipu Hulondhalo by the people of Gorontalo. This traditional house is in the form of a stilt house whose body is made of boards and a roof structure with the nuances of Gorontalo. Besides that Dulohupa traditional house is also equipped with wooden pillars as decorations and symbols of the Gorontalo traditional house and has two stairs which are on the left and right of the traditional house which is a symbol of the traditional ladder or called *tolitihu*. Dulohupa traditional house was built in the form of a stilt house. This is done as a representation of the human body, namely the roof depicting the head, the body of the house describing the body, and the supporting pillars of the house depicting the legs. Besides that, the form of the house on stilts was also chosen to avoid the occurrence of flooding that often happened at that time.

Dulohupa traditional house in Gorontalo is built on the principles and beliefs. The roof of the Dulohupa traditional house is made of the best straw and is shaped like a saddle, the roof of a two-tiered triangle illustrating the shari'a and customs of the Gorontalo population. The upper roof illustrates the trust of the Gorontalo people towards God Almighty and religion is the main interest above the others. Whereas the lower roof describes the trust of the Gorontalo people in customs and culture. At the top of the roof, there were two wooden sticks that were crossed at the top of the roof or called *Talapua*. Gorontalo residents believe that *Talapua* can ward off evil spirits, but as the development of Islamic beliefs, *Talapua* is no longer installed. On the front wall there is a *Tange lo bu'ulu* which hangs beside the entrance of the Dulohupa traditional house. This *tange lo buulu* describes the welfare of the Gorontalo population. While the interior of the Dulohupa traditional house is open-style because there are not many screens. In addition, in the

traditional house there is a platform that is dedicated as a resting place for the king and the royal family.

Dulohupa traditional house has many wooden pillars. Aside from being a supporter because of its shape in the form of a stilt house, the pillars also have their own meaning. In the Dulohupa traditional house there are several types of pillars, namely, 2 main pillars or *wolihi*, 6 front pillars, and 32 basic pillars or pots. The main or *wolihi* pillars attach above the ground directly to the roof frame. This pillar is a symbol of a pledge of unity and lasting eternal unity between the two brothers, 14 Gorontalo-Limboto (*lou dulowo mohutato-Hulontalo-Limutu promise*) in 1664. In addition number 2 describes the *delito* (pattern) of *adat* and *shari'a* as the life principle of the Gorontalo population in government and in everyday life. Like the main pillar, the front pillar is also attached to the ground directly onto the roof frame. This pillar illustrates the 6 main characteristics or characteristics of *lou dulowo limo lopahalaa*, namely the nature of *tinepo* or tolerance, the nature of *tombulao* or respect, the nature of *tombulu* or devotion to the authorities, nature of *wuudu* or according to reasonableness, *adati* nature or compliance with regulations, *butoo* or obedient nature judge's decision. While the number of basic pillars or pots describes 32 corners of the wind. In its time this pillar was devoted to kings and nobles. The shape of the pillar on the front / porch in the form of a square is 4, 6 or 8. This illustrates the number of slaves owned by the king. But over the course of time the number of pillars is still used even though it is not in the house of the nobility and no longer describes a certain meaning.

Besides pillars, the number of stairs in the Dulohupa traditional house also has its own meaning. The number of steps consists of 5-7 steps. Number 5 illustrates the pillars of Islam and the 5 life philosophies of the people of Gorontalo, namely *Bangusa talalo* or guarding offspring, *Lipu poduluwalo* or perpetuating themselves to defend the country, and *Batanga pomaya*, *Upango potombulu*, *Nyaung podungalo* which means risking their lives to forgive and sacrifice property. While the number 7 illustrates the 7 levels of lust in humans, namely anger, *lauwamah*, *mulhimah*, *muthmainnah*, *rathiah*, *mardhiah*, and pregnancy.

Dulohupa is the regional language of Gorontalo which means consensus or agreement. In the past, this traditional house was used as a place to deliberate on the royal family and as a royal courtroom for state traitors through a three-stage administration session namely *Buwatulo Bala* (security phase), *Buwatulo Syara* (Islamic religious law stage) and *Bawatulo Adati* (customary law stage) and planning regional development activities and resolve problems of local residents. But at present, Dulohupa traditional house is used for traditional ceremonies, such as traditional ceremonies of weddings and cultural and artistic performances in Gorontalo. Inside this traditional house there are equipment for marriage ceremonies, wedding ceremonies and other valuable objects. Inside the Dulohupa traditional house, Gorontalo indigenous people are married in the form of a wedding, traditional wedding dress, and other jewelry. The following is the appearance of the traditional house as a whole. As seen in Figure 1.



Fig 1 : Rumah Adat Dulohupa 3d  
([https://deskgram.org/p/1739938072711038842\\_4446015083](https://deskgram.org/p/1739938072711038842_4446015083))



Fig 2 : Rumah Adat Dulohupa  
([https://deskgram.org/p/1603680714326673165\\_773488055](https://deskgram.org/p/1603680714326673165_773488055))

#### IV. DISCUSSION

##### A. Form of the Dulohupa traditional house

The house is a man-made building with its attributes, as a place to stay in a certain period of time, which has a unique and different existence, sometimes not in physical form. Gorontalo traditional house is one type of traditional house in Indonesia which has a porch or terrace as the location for welcoming guests to the living room (usually functions as a family room), the living room and the kitchen. At the bottom there is a bark, this is because the pillars of the house are made higher, so that the floor is at an altitude of about 1-1.5 meters from the ground. Traditional houses are spread from the coast to the interior. Gorontalo traditional houses are usually made of wood and bamboo which makes it very close to nature. This naturalness also makes a friendly impression and a refreshing impression from the house of Gorontalo. Whereas in modern homes, the modern impression is usually present through the use of new materials such as all walls, glass, aluminum, and so on.

The traditional Gorontalo house as well as in Java (Joglo) is used by the supporting community for the house and the status of its inhabitants. In addition, the house is often used traditional processions such as birth, circumcision, marriage, thanksgiving, bancakan, meetings for discussion and discussion. In the Dayak tribe, the traditional house called Balug is very diverse, as in Gorontalo. The foundation made from raw logs is planted into the soil about one meter. In its development the house has used bricks combined with cement, sand and white lime. From the data taken about Gorontalo traditional houses based on their shape and style, starting from the simple form of palm-roofed roofs with cross-shaped warans, they disappear. In continued development, the house is made in the tree to the development of a more perfect home. The more refined house is called Bèlè Dupi. In Bèlè Dupi, there are already a number of ornaments that are more diverse than the previous traditional houses. Gorontalo traditional house along with ornaments that adorn its parts had experienced rapid development in the Dutch colonial era. In the following picture shows the visuals of the dulohupa traditional house in the front. As seen in Figure 2.

Philosophically the triangular shape that appears at Dulohupa (Gorontalo Language) or the building of the house contains a symbol of stability, robustness or strength. While ornamental motifs that take leaves as the center point, contain meaning, symbolic of life, hope, prosperity. So overall the composition of the motifs in this house contains symbolic meaning, with the creation of a strong stability is expected to bring about a prosperous life.

#### V. CONCLUSION

Gorontalo traditional house is one type of traditional house in Indonesia which has a porch or terrace as the location for welcoming guests to the living room (usually functions as a family room), the living room and the kitchen. At the bottom there is a bark, this is because the pillars of the house are made higher, so that the floor is at an altitude of about 1-1.5 meters from the ground. The Gorontalo traditional house is fostered traditionally and made by carpenters using hereditary skills that usually use natural raw materials such as meranti, jackfruit and ebony. With the use of wood material, it is a close manifestation of nature, which gives a friendly and refreshing impression. from the analysis that there is a traditional house dulohupa is built based on the principle of trust because the majority of Gorontalo people are Muslim, some people describe the belief in God Almighty.

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