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TRADITIONAL OGAN ILIR
Buildings As The Local Cultural
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Community

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ARCHITECTURAL DESIGN AND WOODEN STRUCTURES OF TRADITIONAL OGAN ILIR BUILDINGS AS THE LOCAL CULTURAL WEALTH OF THE OGAN ILIR COMMUNITY.

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ABSTRACT. South Sumatra has a lot of traditional houses across its region. Each house has its own characteristics. One notable design is houses built on stilts. In Ogan Ilir, especially Tanjung Batu, it is famous for the production of knock-down houses. Knock-down houses in Tanjung Batu are a stilt house with an architectural design that almost resembles a *Limas* house, only that these knock-down houses are specially designed to make it easy to disassemble and reassemble them elsewhere. This study aims to give a closer look at the design, structure and wood choices of knock-down houses that have become unique, cultural houses of Ogan Ilir people. This study will look at how the architectural design of the houses' characteristics and wooden structures are adapted to the surrounding environment. This study was conducted qualitatively with an anthropological approach through ethnological techniques. To dig up information about knock-down houses, this was done through observation and data collection by conducting interviews and collecting written data such as journals and articles related to the topic. Observations and interviews were carried out in Tanjung Batu, which is the center for knock-down house craftsmen. The results obtained in this study are: (a) the daily activities of carpenters in the manufacture of knock-down houses, (b) tools and materials used in the construction of the knock-down houses, (c) sales of knock-down houses, (d) the development of wood tools and materials following the development of increasingly sophisticated technology, and (e) information about knock-down houses as a local, cultural building typical of Ogan Ilir.

Keywords: Ogan Ilir; traditional architecture; knock-down house

RANCANG BANGUN ARSITEKTUR DAN STRUKTUR KAYU BANGUNAN ADAT OGAN ILIR SEBAGAI KEKAYAAN BUDAYA LOKAL MASYARAKAT OGAN ILIR

ABSTRAK. Sumatera Selatan mempunyai banyak sekali rumah tradisional yang tersebar di setiap wilayahnya. Setiap rumah mempunyai ciri khas masing - masing. Maka dari itu muncul desain arsitektur rumah panggung di wilayah Sumatera Selatan. Di Ogan Ilir khususnya daerah Tanjung Batu terkenal dengan produksi rumah bongkar pasang. Rumah bongkar pasang (*knock down*) di daerah Tanjung Batu adalah rumah panggung dengan desain arsitektur yang hampir menyerupai rumah Limas hanya saja rumah bongkar pasang ini di desain khusus untuk agar mudah untuk dibongkar pasang. Penelitian ini bertujuan untuk mengetahui bangunan arsitektur dan struktur kayu rumah bongkar pasang sebagai bangunan adat budaya lokal masyarakat Ogan Ilir. Penelitian ini akan melihat bagaimana bentuk desain arsitektur rumah yang mempunyai ciri khas dan struktur kayu yang disesuaikan dengan keadaan lingkungan sekitar. Maka dari itu muncul desain arsitektur rumah panggung di wilayah Sumatera Selatan di Ogan Ilir khususnya daerah Tanjung Batu terkenal dengan produksi rumah bongkar pasang. Penelitian ini dilakukan secara kualitatif dengan pendekatan antropologi melalui teknik etnologis. Untuk menggali informasi mengenai rumah bongkar pasang dilakukan melalui observasi dan pengumpulan data dengan melakukan wawancara dan pengumpulan data tertulis seperti jurnal dan artikel yang berkaitan dengan penelitian. Observasi dan wawancara dilakukan di Desa Tanjung Batu yang merupakan pusat pengerajin rumah bongkar pasang. Hasil yang didapat dalam penelitian tersebut adalah: (a) Kegiatan sehari-hari yang dilakukan tukang kayu dalam pembuatan rumah bongkar pasang. (b) alat dan bahan yang digunakan pada pembuatan rumah bongkar pasang. (c) penjualan rumah bongkar pasang yang sudah mendunia. (d) perkembangan alat dan bahan kayu seiring dengan perkembangan teknologi yang semakin canggih. (e) informasi mengenai rumah bongkar pasang sebagai bangunan lokal khas Ogan Ilir.

Kata Kunci: Ogan Ilir; Arsitektur Tradisional; Rumah Bongkar Pasang

INTRODUCTION

Indonesia is a country of many tribes, cultures and local wisdom, each of which has its own uniqueness in each region. Local wisdom is a cultural property that needs to be preserved and developed to reflect the cultural civilization of the Indonesian people (Syarifuddin et al., 2021:164).

Based on government's constitution number 32 of 2019, local wisdom is something of great value that plays a role as a way of life in managing

the environment sustainably and also to protect it (Njatrijani, 2018:16). On further exploration, there are many products of local wisdom, including religion or belief, value systems, work ethic, the ongoing life dynamics, and those which are generally related to life itself and the life of the community (Banda, 2016:1).

Through times, Indonesian ancestors have taught a lot of local knowledge, all of which are unique to learn since then until now. This rich knowledge can still be seen in our daily, social lives as much of it is still preserved. These traditional values are still used and

applied by most of the local population (Vuspitasari & Ewid, 2020:26).

Local wisdom is a human way of thinking that has been rooted in the culture of a group for a long time. Local wisdom in terms of anthropology circles around the relationships between humans, the environment and culture which is governed by dialectical relationships (Harto et al., 2021:116).

According to Wales, local wisdom shows that the community has several cultural characteristics that are shared by reason of past experience. However, if we examine it more clearly, local wisdom can generally be understood with local ideas that are of good value and are full of wisdom, and that have been instilled and followed by the local community for a long period of time (Abbas, 2013:276).

In addition, local wisdom is also known as knowledge of the local community, the collective intelligence of the local community, and it can also be viewed as local policy. It is a collective intelligence shared and developed over many generations, and is also a way of looking at life that is implemented in the sharing of life strategies in the form of activities carried out by local communities in answering various problems in fulfilling the needs of life (Njatrijani, 2018:17).

Local wisdom has several characteristics such as that it is always developing in the sense that this knowledge will continue to be carried out by the next generation, it can show the purpose or direction of view of cultural development, it has the ability to combine external elements from the original culture, it can easily be accepted by the local community, it is dynamic, and it is also sustainable (Wijaya et al., 2021:64).

Local wisdom has been taught to us a lot since the time of our ancestors. All of it is still embedded and used in social life, one of which is us living as cultural and social communities. Local wisdom continues to be used and applied by local people extensively. Within it there are rules and knowledge related to ethical values that provide views on behavior and social rules in society; and this is of course in line with the development of every corresponding era that continues to change (Vuspitasari & Ewid, 2020:26).

One form of local wisdom in South Sumatra is a traditional house, which has existed since the old settlements in the region. In general, traditional houses usually have various characteristics, one of which is that the construction is interlocking by means of hooking, pulling, pressing and overlapping. The construction of these houses with interlocking structures is usually adapted to existing locations, such as in the river or in the highlands, lowlands and on the banks of the river (Siswanto, 2004:1).

Each of the traditional houses that are spread in South Sumatra has unique and distinctive characteristics. Making traditional houses is also adjusted to the conditions of the area where the house will be built and the architectural design must also be adjusted. The know-how and observations that have been carried out since ancestral times are also followed, such as in simple methods of house architecture to building structures that have the ability to anticipate natural disasters (Fitry et al., 2020:263).

When viewed from a different perspective, traditional houses in general have a high value in terms of their architecture, and have become an example of the local community's wisdom. This follows the long-living design philosophy in which traditional houses were built depending on the area as well as the local climate. Catanese et al. (1979) argued that conservation (of the traditional style) is not only to repeat or remember the past but also to preserve what already exists in times to come. Therefore, traditional houses must continue to be preserved and maintained, which in turn can keep the owner away from danger (Siswanto, 2009:37).

One of the local wisdoms of traditional architecture owned by South Sumatra, more specifically in Tanjung Batu sub-district, Ogan Ilir, has a high beauty value. They can be seen from the use of high-value arts and materials such as gold, silver, ceramics, weaving (*tenun*), blacksmithing, and of course intricate carpentry, including other arts unique to this region (Wahyuni, 2018)

In order for local wisdom to be used as part of the life of the local community, it is necessary to have awareness regarding continuing to preserve it. As is the case with the people of Tanjung Batu who take quite different steps in their preservation attempt by making their traditional local wisdom as part of their livelihood and continuing to introduce their traditional house, namely the knock-down house to all regions and even abroad. In South Sumatra, especially in Tanjung Batu, there is a large group of people who continue to live with the view of local wisdom in the form of traditional architecture of knock-down houses.

This research was conducted as an attempt to introduce the heritage side of architectural design in a traditional knock-down house in Tanjung Batu, as well as to preserve the ancestral heritage that has been carried out for generations by the local community.

One previous research on knock-down houses was carried out by Siswanto (2004), in which it is explained that Palembang (which is the oldest city in the province) has a lot of relics or legacies scattered in various corners of the region, one of which is traditional

houses whose types include *limas* house, raft house and warehouse house. Outside of Palembang, but still in South Sumatra, there are many other kinds of traditional houses such as the *ulu* houses or stilt houses. Stilt houses as a whole have pillar supports as their foundation that are sitting on a rock floor. With these pillars, traditional houses like these are expected to be more prepared for natural disasters, especially during earthquakes as they have more flexibility compared to ground-based houses. In South Sumatra, there are traditional houses known as knock-down houses that can be dismantled and then moved from one place to another without breaking down the whole thing or the core assembly. This is possible because the way the house is made is by interlocking the parts together (i.e. pressed, pinched, pulled and overlapped with each other). The production of this knock-down house is also still being preserved by the people of Tanjung Batu (Siswanto, 2009).

According to the research from Iskandar and Lahji (2010) regarding raft houses on the Musi River, the condition of the area along the river certainly affects the structure and shape of the house. Specifically, houses that are built along the Musi River banks when viewed from where exactly on parts of the river they are built can be divided into three types: houses built on the banks of the river which are mostly dry and are wet only when the tide is high usually takes the *Limas* (pyramid) shape; then houses taking the warehouse type is built on the edges of the river that is affected by the tides or the swamp area; lastly is the raft house which floats on the river body (Iskandar & Lahji, 2010).

Another research was conducted by Fitry et al. (2020) on the architecture and structure of traditional houses in South Sumatra. In it they describe the use of the design and structure of the house which must be adjusted to the conditions of the area where the house is built, also taking into account the possibility of natural disasters. The Ulu and Ilir regions of South Sumatra have significant differences in the type of plains that make the design and architectural structure of a unique residence capable of adapting to the environment in the region, not spared from natural disasters such as *baghi* (*basemah*) houses with earthquake-resistant buildings and structures, and raft houses that can adapt to the rising water level of the Musi River, or even withstand floods. Architectural forms and house structures that are flexible to disasters are an innovation that is expected to be implemented and also continuously developed by architects and house builders by understanding the conditions of the South Sumatran area which has high potential for natural disasters (Fitry et al., 2020).

When viewed from several previous studies regarding knock-down houses, they only discussed the topics in general terms, such as their socio-economic values. In this study, the main focus is the design of this traditional house, different from previous studies whose discussion on the design is only a little compared to the socio-economic side from the workers' perspective, while the traditional design philosophy could be discussed further to promote the region's wealthy architectural heritage. This study focuses on discussing the architectural design and wooden structures of traditional Ogan Ilir buildings with an intention of promoting and preserving the local wisdom in the form of knock-down houses in Ogan Ilir, specifically in Tanjung Batu.

The fading or even disappearance of local wisdom indicates that the personality of a community is starting to fade as well. On the other hand, if the local wisdom persists and is maintained—and even continues to grow—indicates that the personality of the community is also developing. Local wisdom is very important and must continue to be nurtured and developed considering its urgency in life, both in the orientation of society's perceptions as well as the people's attitudes and lifestyles (Abbas, 2013).

METHOD

24 Research method is an important step in a study. This study uses qualitative method with a cultural anthropological approach. Focus on anthropological studies that study culture, interactions and the way people live in society. However, in this study an important technique has been refined, namely ethnological reporting. Ethnological reporting according to Lewis (1998) is an in-depth report on life through total observations and experiences involved in being able to describe the culture of a society.

The research subjects used in this study are the carpenters for knock-down houses in Tanjung Batu, where they role as the informants. According to Moleong (2006), informants are people who provide information about the situation and condition of the background of the research, especially in this case because this study aims to give a closer look at the architecture and wooden structure of knock-down houses which also act as a local cultural wealth of the Ogan Ilir community.

To get good results from a study, in this research, techniques in data collection are needed, so the researchers used the following technique. Interviews are one of the patterns to get accurate data in a study. Interviews can usually be interpreted as a method used by a researcher, to obtain information (data) from

the informants by direct contact (face to face). The main and famous craftsman for this house is Tanjung Batu, or more precisely in the Tanjung Batu Seberan area. The researchers used interview techniques to obtain information from several knock-down house craftsmen as the main informants in the research.

In addition to conducting interviews or field studies, the researchers also looked for information related to knock-down houses through journals, articles, theses, and other relevant documents. At this stage, the researchers visited the agency that had information about this dismantling house and its history, the Tanjung Batu District agency. These written sources were then reviewed to cross-check between the results of the interviews and the written documents.

Some of the information obtained from observations is space (place), actors, activities, objects, actions, events, time, and feelings. The reason for the researchers to make observations is to present a realistic picture of behavior or events, to answer questions, to help understand human behavior, and for evaluation, namely to measure certain aspects and provide feedback on these measurements.

After the necessary data has been collected, both from the results of observations and literature studies, further analysis is needed to find the meaning of the studies on a number of data and information (Moleong, 2012). The next step is to check the validity of the data.

If the data is sufficient to answer the problem posed, the conclusions of the study are based on the description or interpretation made from the collected data. After that, it is necessary to draw conclusions from the discussion. Conclusions are data that have been obtained by researchers from the field. After analyzing the data, the researchers make conclusions which will then be compiled into a research report, so that later it can clarify the picture of what has been researched from the new findings that exist and are found in the field.

This activity includes sorting, grouping and comparing the results of the data obtained from the interviews, observation and literature studies based on the categories that have been determined in the study. The data that has been analyzed is then interpreted in the context of the discussion of research results.

The conclusion is a summary of a collection of data that the researcher has obtained from the field. The final step in qualitative data analysis is drawing conclusions from the entire data set during the study. That is, starting from collecting data, then interpreting the data, after that analyzing the data, and the last step is making a conclusion.

Anthropology as an approach in architectural study emphasizes the dialectical relationship between space and humans and the people who use or inhabit the space. Anthropological approaches usually cover various dimensions of life, often classified based on the branches of social anthropology, political anthropology, and cultural anthropology (Abbas, 2014).

In this study, the team uses an anthropological approach and an architectural approach in terms of how the life of the people in Tanjung Batu Seberang, especially the craftsmen knock-down houses, is like. Humans as social beings are never separated from the environment that shapes them. Architecture is built to meet their needs. Both social and architectural aspects where buildings are designed by humans consciously or unconsciously affect the pattern of human behavior who live in it.

RESULT AND DISCUSSION

Geographical location

Geographically, Ogan Ilir is located between 3 002' to 3 048' south latitude and between 104 020' to 104 048' east longitude. The district, which was formed in 2003, has an area of 2.666,07 KM² or 266.607 Ha and has an average altitude of 8 meters above sea level. The administrative boundaries of Ogan Ilir are as follows: to the north it is bordered by Banyuasin and Palembang City, to the south by Ogan Komering Ulu (OKU), to the east by Ogan Komering Ilir (OKI) and East OKU, to the west by Muarajaya and Prabumulih City.

Regional regulation of Ogan Ilir number 22 of 2005 concerning formation and organizational structure of sub-districts in Ogan Ilir states that Ogan Ilir has 16 districts, 14 sub-districts, and 227 villages, detailed as follows:

Table 1. Ogan Ilir Administrative Divisions

No.	District	Number of Villages	Number of Sub-districts	Area (Km ²)
1.	Indralaya	17	3	101.22
2.	Indralaya Utara	15	1	472.33
3.	Indralaya Selatan	14	-	100.26
4.	Pemulutan	25	-	122.92
5.	Pemulutan Barat	11	-	60.00
6.	Pemulutan Selatan	15	-	61.49
7.	Tanjung Batu	19	2	263.75
8.	Payaraman	11	2	180.57
9.	Tanjung Raja	15	4	70.41
10.	Sungai Pinang	12	1	42.62

11.	Rantau Panjang	12	-	40.85
12.	Muara Kuang	13	1	300.75
13.	Rambang Kuang	13	-	528.82
14.	Lubuk Keliat	10	-	20767
15.	Rantau Alai	13	-	62.16
16.	Kandis	12	-	50.25

(Source: Central Bureau of Statistics of Ogan Ilir)

Tanjung Batu Subdistrict was designated as part of Ogan Ilir based on law number 37 of 2003 concerning the establishment of East OKU, South OKU and Ogan Ilir in South Sumatra as one of the sub-districts in Ogan Ilir. Geographically, Tanjung Batu is located between 30 14' to 30 26' South Latitude and between 1040 32' to 1040 45' East Longitude. The area of Tanjung Batu is 26.375 hectares or 263,75 KM2 divided into lowlands to a height of 10 meters above sea level, with land reaching 80% and swamps 20%.

Table 2. The boundaries of Tanjung Batu

North	North Indralaya and Indralaya
South	Payaraman, Lubuk Keliat and Rantau Alai
East	South Indralaya and Tanjung Raja
West	Muara Enim Regency

Knock-down Houses

The history of the knock-down house itself cannot be separated from the history of Usang Sungging (KH. Abdul Hamid) and Pinang Masak's daughter—who was famous for her beauty. Usang Sungging was known for the beauty of his architectural art. One of the famous abilities of Sungging was planing wood without breaking. Sungging's tomb and some of his bodyguards' are located right in the Tanjung Batu Seberang area, where there are still many knock-down house production processes. The knock-down house is a form of observing, imitating and modifying the Palembang *Limas* house. There are also several types of knock-down houses: those with multi-story construction, such as the Palembang *Limas* house; the warehouse type knock-down house; and the traveler's type of knock-down house. Nipa palm leaves are used during construction, whereas once it is finished, they are replaced with more permanent roof tile, zinc or metal multiroof tiles (Interview with Salimin, 19 September 2021, at Akhmad Rumah Kayu Tanjung Batu). (figure 1)

Human growth and development is accompanied by the growth and development of traditional architecture. The more advanced the development and growth of a culture adopted by the social community, the more advanced the architecture it has. In line

with this, it can be said that architecture is one of the identities of a community's culture (Mansyur et al. 1985: 3)



Source: Authors' documentation

Figure 1. knock-down house

It is the same with the Tanjung Batu which is famous for its traditional architecture, namely the knock-down houses, which is the identity of the area, where the knock-down house is also considered the main source of livelihood of the people of Tanjung Batu. This traditional house has been around for a long time and has been passed down from generation to generation. The experts in making this knock-down house come from the Tanjung Batu community itself. Initially, the knock-down house was produced by one person or one place only. As time went on, more and more people became interested in producing traditional houses in this area because the profit from the knock-down house was quite high, so that it became the hallmark of Tanjung Batu.

Based on the construction of the traditional wooden house structure, the knock-down house in the Ogan Ilir area still uses traditional techniques to strengthen and connect the building using nails. According to Siswanto (2002), the actual use of these nails can make it difficult in the process of making knock-down houses. This can be seen from the prospective consumers who find it difficult to re-install the knock-down house. This typical Tanjung Batu knock-down house is the type of warehouse house with a dynamic floor plan, such as today's house plans (Siswanto, 2004).

In addition, knock-down houses are widely known by people outside the region such as from Java, Aceh, and Bali to foreign countries such as Malaysia, Thailand and even Spain. We can see that this knock-down house has gone global. The people of Tanjung Batu promote this knock-down house online so that many people see it and are interested in buying it. The uniqueness of the knock-down house is that it has beautiful carvings, quality wood and very neat painting. Inside there are rooms such as a bedroom, living room, and kitchen.

Architectural Design and Wooden Structures of Traditional Ogan Ilir Buildings as the Local Cultural Wealth of the Ogan Ilir Community.

(Ade Ulansari, Iftahurrahmah and Syarifuddin)

In the manufacturing process of knock-down houses, there are several stages that must be passed starting from the preparation of materials and the production stage, namely sawing wood, shaving wood, carving/profiling, painting and finally assembling the house (Sanara, 2018).



Source: Authors' documentation

Figure 2. knock-down house frame



Source: Authors' documentation

Figure 3 knock-down house



Source: Authors' documentation

Figure 4 knock-down house

Based on an interview with one of the oldest craftsmen of the Tanjung Batu village, Mr. Salimin (64 years old), there have been many changes to the construction of this traditional house. Starting from the wood which is used as the main material for the construction of this traditional house, the craftsmen cut down the wood themselves, then shaved the

wood by hand, unlike now where they use power planers. The knock-down house was formerly used as a residential house that was built high or on stilts to avoid high tides because most of the people of Tanjung Batu live in river and swamp areas.

On Thursday, August 26, we conducted an interview with the craftsmen of the knock-down house in Tanjung Batu Seberang village. Based on an interview with Mr. Beni (38 years old), the size of this knock-down house varies depending on consumer request. The sizes that are usually sold are 4x4 m, 6x6 m, 5x7 m, 6x8 m, 6x12 m, and 8x12 m at a price of 45-200 million according to the size—the bigger the size, the higher the price of the house.

Based on an interview with Mr. Kesman (63 years old) as a carpenter whose job is to measure and cut the wood that will be used, the wood used to build the house is usually Meranti, Seru and alternatively Durian timber. The process of making 1 house is done by 4-5 people with a processing time of 2-3 months according to the size and design of the house.

Based on an interview with A. Riski (20 years), a house painter, the standard color of the seller's own paint is brown, which matches the wood used. The paint used is Mowilex Politur to show the natural wood grain, because the color has become the hallmark of the knock-down house and the color is the same as the original color of the wood used. 1 unit of knock-down house can spend 4-7 cans of paint according to the size of the house.

As time went on and things changed, the process of making these knock-down houses changed as well, from the timber that used to be cut down by the makers themselves and now bought from timber supplier. The other change is the use of power tools such as power planers. Both of these changes make the work easier and the house finished quicker. In the carving design section, there have been many changes too, due to the development of new innovations that make carving more attractive.

No.	Name	Age	Occupation
1.	Rizal	47	Owner, knock-down house industry
2.	Syawal	34	Seller/marketing of knock-down house industry
3.	Salimin	64	Designer and planner
2.	A. Riski	20	House painter
3.	Adit	39	Window maker
4.	Jul	24	Fence maker
5.	Aidil	58	Designer and planner
6.	Kesman	63	Designer and planner
7.	Beni	38	Designer and planner

According to Syawal (34 years old) as a seller of knock-down houses, nowadays they can already be accessed on the internet because these knock-down houses can be ordered online via e-commerce

as well as contacting the makers via social media like Facebook, WhatsApp, and Instagram. Technological developments have changed knock-down houses from their making that have become easier and quicker, to their selling that has reached more people including those outside of their original place in Tanjung Batu.

CONCLUSION

Indonesia is a country of many tribes, cultures and local wisdom, each of which has its own uniqueness each region. The traditional building of wooden knock-down houses in Tanjung Batu, Ogan Ilir has a very interesting characteristic. The main advantage of this house is that it can be disassembled and reassembled elsewhere without damaging the structure and the wooden designs. Tanjung Batu is one of the sub-districts in Ogan Ilir, South Sumatra. Tanjung Batu is famous for its knock-down houses, where making these houses becomes the main livelihood of the people of there. Knock-down houses have been around for a long time and have been passed down from generation to generation. The experts in making knock-down houses come from the Tanjung Batu community itself. Initially, this was produced as a residence for one person or one place only. As time goes by, more and more people are interested in producing knock-down houses, and so these traditional houses have become a livelihood for the local community by working on making them or selling them directly.

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