

The Value of Settlement Local Wisdom in Nagari Pariangan, West Sumatra Province

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ABSTRACT

This research examines the concept and empirical basis of settlement and local wisdom. Settlements contain residential environments along with facilities and infrastructures to support functions. Local wisdom is local ideas that have good values or norms practiced and believed to be referenced in everyday life. This study observes the implementation of local wisdom in settlement management, which aims to assess the local wisdom contained in settlements Nagari Pariangan, Tanah Datar Regency, West Sumatra Province using a qualitative descriptive method. The novelty of this research reveals contextually the local wisdom of settlements in Nagari Pariangan, which has its characteristics, including Rumah Gadang and surau (prayer houses) owned by each suku (ethnic group), as well as tapian (banks) used for common purposes. Results of this study show that the values of local wisdom in settlements in Nagari Pariangan are manifested in the value of environmental conservation and social values, where these values are not fully maintained, and some have not been continued or implemented until now. To maintain the values of local wisdom can be continued it is necessary to provide learning to the younger generation and to activate the surau as a mean of learning and education.

Keywords: local wisdom, Nagari Pariangan, settlements, value.

INTRODUCTION

Land use in rural areas is usually dominated by forests, agricultural land, and settlements. Settlement is a residential environment that is a place to live for rural communities, equipped with supporting facilities and infrastructure. Nagari Pariangan is the most beautiful agricultural village because it has a beautiful landscape. It is in Pariangan District, Tanah Datar Regency, West Sumatra Province

Settlement is a residential environment that is a place to live for rural communities equipped with supporting facilities and infrastructure. Both supporting facilities for economic activities such as stalls and shops, supporting facilities for social activities such as

worship facilities, health facilities, sports facilities, etc.

Settlements in Nagari Pariangan have their characteristics, including Rumah Gadang and surau owned by each suku (clan), as well as tapian used for common purposes. Rumah Gadang (Big House / Rumah Buranjang) is the name for a traditional Minangkabau traditional house. Its function is not only as a place for family residence but also as a symbol of the presence of kaum in one nagari as well as a place for family members to agree and carry out ceremonies. It can also be a place to store heirlooms left by previous ancestors. Surau is an arena of "maturation" and "period of descent" for young people, namely the transition from children to adults. Surau is a place to develop the personality of Minang youth and at the same time play a role in producing intellectually

educated humans. *Surau* functions as the producer of Muslim scholars who have high moral integrity.

Based on the explanation above, the question is how to implement local wisdom in settlement management. This study aims to assess the local wisdom contained in the settlements in *Nagari* Pariangan, Tanah Datar Regency using a qualitative descriptive method.

METHODOLOGY

The method used in this study is a qualitative descriptive method. This research is specifically about land use and settlements in the *nagari* which was carried out in *Nagari* Pariangan, Tanah Datar Regency, West Sumatra Province, 2020. Primary data was collected by conducting interviews with informants, namely *Ninik Mamak* (customary leader), *Wali Nagari* (village guardian), and *Wali Jorong* (surrounding guardian) regarding settlements. Secondary data was obtained from various reports and documentation from the Department of Public Works and Spatial Planning and Land Affairs and the Department of Tourism, Youth and Sports of Tanah Datar Regency. After obtaining the data, the researcher then analyzed the values contained in the settlements. In practice, the determination of the source of information is done by purposive sampling and snowball sampling by applying literature review, observation, and interview techniques to collect data. In line with the qualitative research approach, data analysis has been carried out since the beginning of data collection by verifying the relevance of the data or completing it and descriptive data and analyzed according to its content (content analysis) In line with the qualitative research approach, data analysis has been carried out since the beginning of data collection by verifying the relevance of the data or completing it and descriptive data and analyzed according to its content (content analysis) In line with the qualitative research approach, data analysis has been carried out since the beginning of data collection by verifying the relevance of the data or completing

it and descriptive data and analyzed according to its content (content analysis) (Swanendri, 2017). Data analysis was carried out using a qualitative descriptive method. Qualitative descriptive studies describe the natural condition of a research locus, leading to a commitment to that natural condition to a better level. The presentation of the data is done in the form of a verbal description in the form of a solid summary of the information content of the data. Data is presented from a broad context to a narrower context (Dewi et al., 2018).

RESULTS AND DISCUSSION

The formation of a *nagari* in Minangkabau begins with a *Taratak* (a small village inhabited by several families). This *Taratak* then developed into a *dusun* (family units that have established relationships in mutually agreed rules). *Dusun* then developed again into a *koto* (a village that has become a gathering place for several clans/tribes). *Koto* eventually became a *nagari* (a unitary area of customary law, which already had its leadership and rules) (Piliang & Nasrun Dt. Marajo Sungut, 2018).

To establish *nagari* in *Minangkabau*, one must meet the following requirements: have traditional halls (the hall where leaders gather to hold meetings), have a place of worship (a mosque after Islam came), have *labuah* (the main street in the village), and have a *tapiian* (public bath) and there must be four tribes (family groups descended from the mother's line) in the *nagari*.

Nagari Pariangan as a representation of a traditional *Minangkabau* settlement complete with components that make up the *nagari* is still intact, namely: *basasok bajarami* (area boundaries with certain signs), *bapandan pakuburan* (graveyards), *balabuah batapiian* (roads and toilet facilities), *barumah batango* (houses residence), *bakorong bakampung* (settlement group), *basawah baladang* (agricultural area), *babalai bamusajik* (traditional hall and mosque), *pakan* (market), *nagari*, and *galanggang* (open field).

Nagari Pariangan is in Pariangan District, Tanah Datar Regency, West Sumatra Province. This village has an area of 17.92 km². *Nagari* Pariangan consists of four *zorongs*, namely *Jorong Sikaladi*, *Jorong Pariangan*, *Jorong Guguak*, and *Jorong Padang Panjang*. *Nagari* center is located in *Jorong Pariangan*. Land use in rural areas is usually dominated by forests, agricultural land, and settlements.

Nagari Pariangan has a land use that is dominated by forest covering an area of 892.52 ha (52.26%) both protected forest and community forest. Other land uses that dominate are paddy fields with an area of 469.97 ha (27.52%) and mixed land covering an area of 276.96 ha (16.22%), which can be seen in the Figure 1.

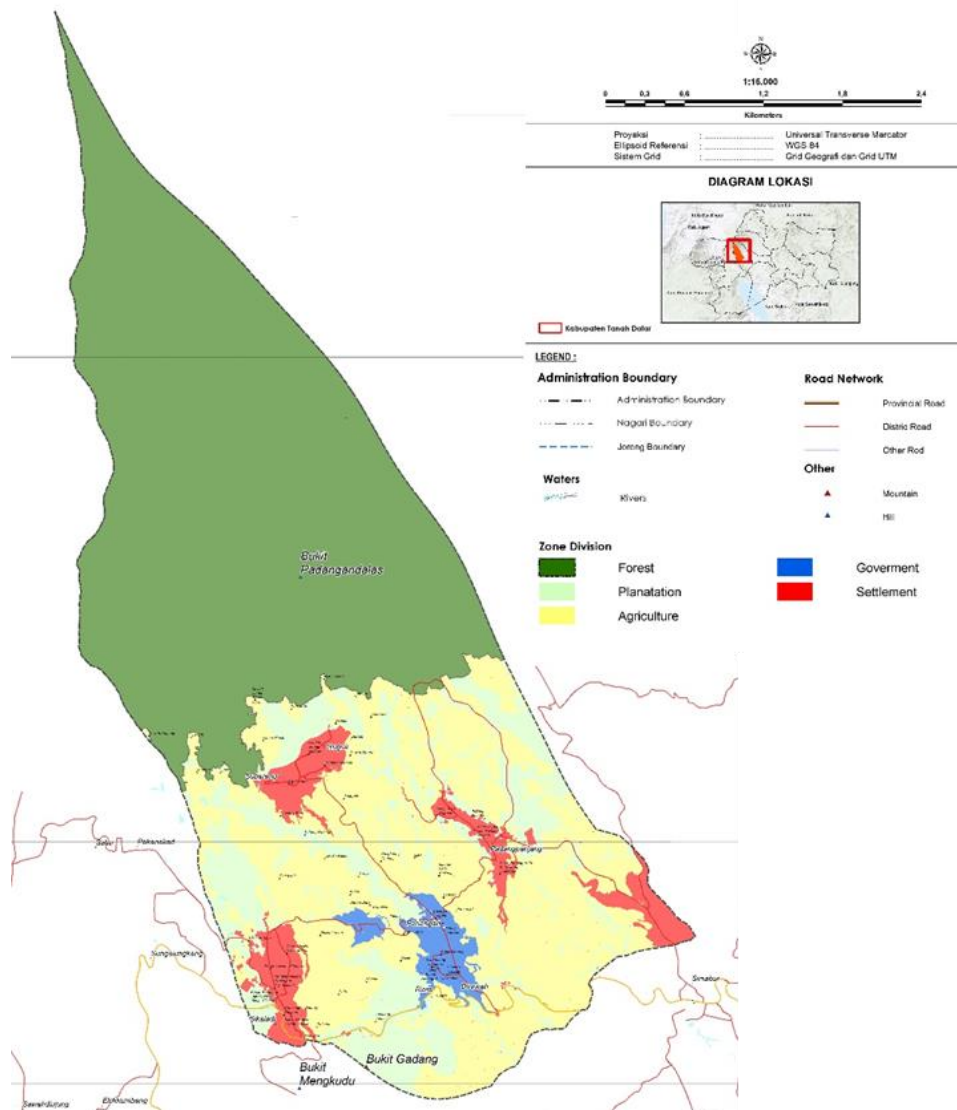


Figure 1. Land use zoning in *Nagari* Pariangan
 Source: Analysis, 2021.

The macro spatial pattern in *Nagari* Pariangan is in accordance with the requirements for the establishment of a *Nagari*, namely *babalai-balai bamusajik manangah koto*, *basuku banagari*, *bakorong bakampung*,

balabuah batapian, *basasok bajarami*, *bahuma bapamedan*, *bapandam bakuburan*.

a. *Basuku banagari*

The condition for the establishment of a *Nagari* is consists of several tribes. There are eight indigenous tribes in *Nagari*

Pariangan which are the original tribes of the *Minangkabau* people, namely *Piliang*, *Koto*, *Malayu*, *Piliang Laweh*, *Sikumbang*, *Dalimo Panjang*, *Dalimo Singkek*, and *Pisang*.

- b. *Babalai-balai, bamusajik manangah koto*
There is a traditional hall called *Balai Saruang*. In ancient times this hall was used for traditional meetings. The philosophy of a hall is *balantai tanah badindiang 6ligari* which means a hall can be anywhere with a ground floor and a wall of dust (not visible) and does not have a certain orientation.

The condition for the establishment of a *Nagari* is that there is a mosque in the middle of the settlement that functions as a place of worship, this shows that the development of the *Nagari* is influenced by the teachings of Islam. The oldest mosque in *Nagari Pariangan* is the *Islah Mosque*.

- c. *Balabuah batapian*
Roads and *tapian* (banks) for bathing are one of the conditions for the establishment of a *Nagari*. The road is used as a transportation route, and the condition of the road in *Nagari Pariangan* is good. While *tapian* is usually used for bathing and meeting the water needs of each *kaum* (clan) in the *Nagari*. This bathing ledge is still found in *Nagari Pariangan* even though its use is not as often as it used to be. In addition, the bank is now in the form of a building, not in an open space anymore.
- d. *Bahuma bapamedan*
Bahuma means having a house, the house is used as a place to live by the *Nagari* community. While *bapamedan* means that in the *Nagari* there is an open field that can be used for certain events or as a playground for the children of the *6ligari*.
- e. *Pandam pakuburan*
It is a burial area belonging to *kaum*. Each *kaum* (clan, smaller than the tribe) has its graveyard. Usually, only members of the

kaum are allowed to be buried in the cemetery.

- f. *Bakorong bakampuang*
Have a village or residential area. People in a village usually still have a lineage relationship. Each village in *Nagari Pariangan* consists of seven or more tribes.
- g. *Basasok bajarami*
Basasok means having borders. *Nagari Pariangan* has a boundary with the neighboring *Nagari*. The northern part is bordered by *Bukik Batabuah*, Agam Regency, the boundary is a forest area. The southern part of *Nagari Pariangan* is bordered by *Nagari Batu Basa*, Simabur District. The boundaries of the area are agricultural land and buildings. The western part of *Nagari Pariangan* is bordered by *Nagari Sabu*, Batipuh District, this boundary is a forest area. Meanwhile, the eastern boundary of *Nagari Pariangan* is bordered by *Nagari Sawah Tangah* and *Sungai Jambu* with agricultural and forest areas. *Bajarami* means having rice fields that are used to meet the needs of life. Agricultural management, especially for rice commodities, begins with the procession of water sources (measures of water for rice fields).

Settlement is a residential environment that is a place to live for rural communities equipped with supporting facilities and infrastructure. Both supporting facilities for economic activities such as stalls and shops, supporting facilities for social activities such as worship facilities, health facilities, sports facilities, etc. Settlements in *Nagari Pariangan* which have their characteristics include *Rumah Gadang* and *surau* owned by each *suku*, as well as *tapian* used for common purposes. When building a house, it is recommended that the house face the sun rising and back to the road (if the house faces the road, whatever happens in the house, people will know). The selection of the location of the *Rumah Gadang* near a water

source also applies to building houses, cattle pens, and other buildings. There is also a prohibition on building houses at a height called the *tumbuakan angin* area (strong vortex). *Tumbuakan angin* markers are usually at open elevations, in broad lowlands. And also, based on the experience of the community when the wind is strong, the reaction of the plants that are there. If the wind is strong enough to cause trees to bend, then it is called a *tumbuakan angin* area. Planting trees near the house should not be a tree that has the potential to grow large. Rivers or bathing ledge should be far from home to maintain health. Each *tapiian* belongs to kaum. The purpose of this *tapiian* far from home to maintain health. Because the septic tank close is not a healthy area. To maintain their health, Pariangan people bathe in warm water. Each *tapiian* is close to *Rumah Gadang* and *surau* because it is used for common purposes.

Rumah Gadang (Big House/*Rumah Buranjang*) is the name for a traditional Minangkabau traditional house. Its function other than as a family residence is also a symbol of the presence of *kaum* in one *62igari* as well as a place for family members to agree and carry out ceremonies. *Rumah Gadang* is usually built on a plot of land belonging to the parent family of a certain tribe or group for generations and is only owned and inherited from and by the women of that group. Thus, the *Rumah Gadang* is the heirloom house of kaum.

Rumah Gadang is local wisdom because it is resistant to earthquakes. This building uses a peg system, not nailed. Before building a house, all things are considered, starting from the selection of the location of the house; safety factors (safe from floods, landslides, or galodo/flash floods); wind and sun direction. The orientation of the *Rumah Gadang* building should not turn its back on Mount Marapi, because Mount Marapi is considered a forerunner to the formation of the Minangkabau community so, it is believed to be a source of life and luck. The level of the traditional village affects the existence of *gonjong*. As the largest village and is a combination of *dusun*, *koto*, and *taratak*; *Nagari* deserves to have a large

building so *Rumah Gadang* can be built with four or more *gonjong*. Meanwhile, the *dusun* is only allowed to have two *gonjong*. Meanwhile, the *taratak* is not allowed to have a building with *gonjong* because it is the smallest settlement and does not yet have a ruler. As adherents of matrilineal culture (mother's lineage system), the *Rumah Gadang* is inhabited by women (grandmother, mother, daughters), where every newly married woman gets a room, and changes rooms every time a female family member gets married. The oldest woman will get a room near the kitchen (Preparation of the *Nagari* Pariangan Area Master Plan, Tanah Datar Regency, (*Penyusunan Masterplan Kawasan Nagari Pariangan, Kabupaten Tanah Datar*, 2018). There are sixty-eight *Rumah Gadang* in *Nagari* Pariangan. The distribution of these *Rumah Gadang* is twenty-seven *Rumah Gadang* in *Jorong* Pariangan, eight in *Jorong* Sikaladi and thirty-three in *Jorong* Padang Panjang. Meanwhile, in *Jorong* Guguak, there is no *Rumah Gadang*.

Surau as a place of worship and religious education has an important role in fostering the morals of the community. The *surau* was built to be a place for the Koran, as a place to spend the night for boys because their sisters have grown up or are married, so they are ashamed to spend the night at home as well as widowers or elders who spend the night in the *surau* because they have left their wives and children and returned stay in the village. In addition, the *surau* also functions as a place for deliberation. There are sixty *surau* in *Nagari* Pariangan. The distribution of the *surau* is twenty-one *surau* in *Jorong* Pariangan, fifteen in *Jorong* Sikaladi, sixteen in *Jorong* Padang Panjang, and eight in *Jorong* Guguak.

Surau in Pariangan has its uniqueness compared to other *surau* in Minangkabau. Its specialty lies in the location of the *surau* which tends to be clustered towards the Ishlah Mosque. There are several opinions about the grouping of the *surau*. First, electric power from hot springs (*aie angek*) around the mosque. The existence of a *surau* is usually near a water source that can be used for ablution, bathing, washing clothes, and

so on. Grouping the *surau* with a mosque in the middle like the Kaaba with the Masjid Al-Haram around it. This configuration makes for a unique building layout. That is why if look at it for a moment, the *surau* are a combination of a strong spiritual meaning and high artistic value.

Another opinion says that the grouping is a manifestation of the close relationship between *kaum*. Members of *kaum* who usually spend time in the *surau* began to come to the mosque until there was a meeting between *kaum*, especially on Fridays. The word *Ishlah* which is the name of the Pariangan mosque in Arabic means “peace”. In the context of *kaum*’s life, the *surau* is used as a place for *kaum*’s deliberation. Issues concerning the interests of *kaum* are often discussed in the *surau*. In contrast *suku* where *suku* deliberations are held in the traditional hall.

Currently, the function of the *surau* that is still used is to recite and used as a place to live by members of the clan. They have no land to build a house. So, with the permission of the

head of the clan, the function of the *surau* building became a residential house. The condition of many *surau* is found to be damaged, there are even *surau* that are no longer used, and some have collapsed.

Tapian as a place for bathing and washing for the local community is located near water sources, such as springs and rivers. The main bath ledge in *Nagari* Pariangan is the hot water ledge, which is a hot spring, located in *Jorong* Parangan near the *Islah* Mosque. This is because *Nagari* Pariangan is located at the foot of Mount Marapi which is still active. Apart from being a place for bathing and washing, people usually use *tapian* as a place to exchange information and a means of gathering. There are twenty-one *tapian* in *Nagari* Pariangan. The distribution of *tapian* is six bathing ledges in *Jorong* Pariangan, four in *Jorong* Sikaladi, seven in *Jorong* Padang Panjang and four bathing ledges in *Jorong* Guguak.

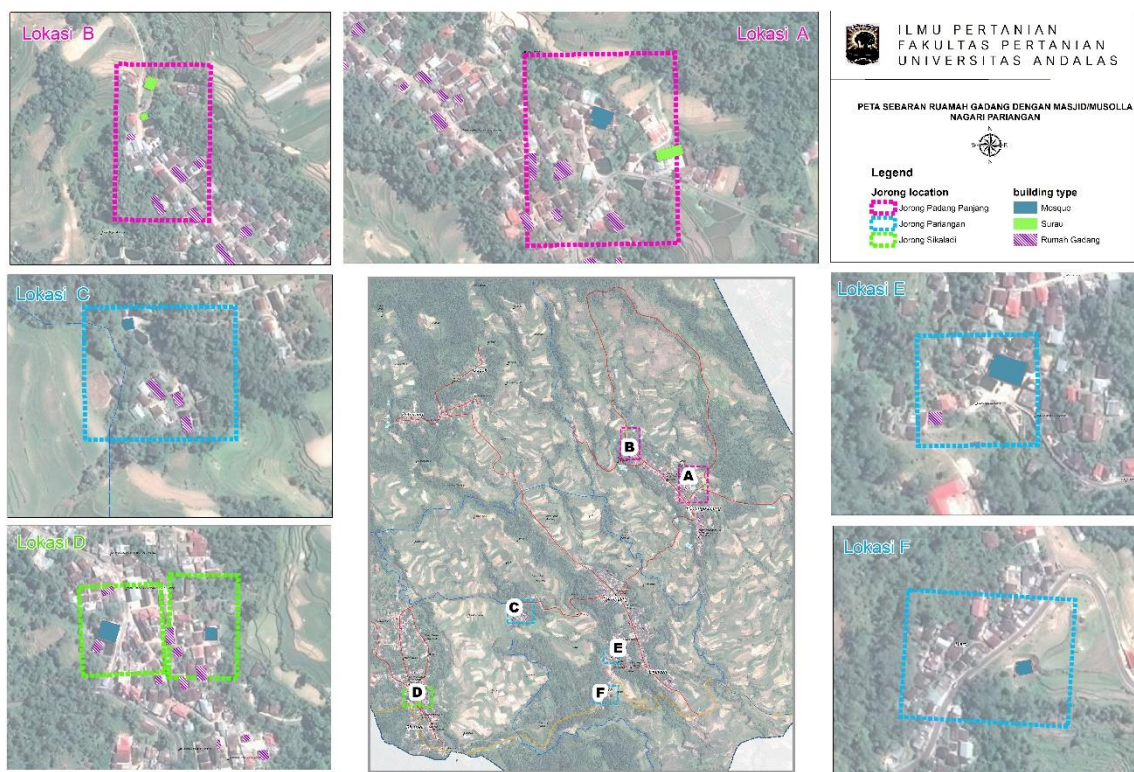


Figure 2. Location of *Rumah Gadang* and *Surau* in *Nagari* Pariangan

Source: Analysis, 2021

From the Figure 2, it can be seen the distribution of the grouping of *Rumah Gadang* and *surau* that are still found in *Nagari* Pariangan. Where there are six distributions, A and B are in *Jorong* Padang Panjang; C, E, and F are in *Jorong* Pariangan, while D is in *Jorong* Sikaladi. Meanwhile, in *Jorong* Guguak there is no *Rumah Gadang*. The absence of *Rumah Gadang* in *Jorong* Guguak stems from the increasing number of family members in the one *Rumah Gadang*, so the existing *Rumah Gadang* is replaced with ordinary houses according to the number of family heads in the one *Rumah Gadang*. This has been happening since the 1990s.

DISCUSSIONS

Settlement is part of a residential environment consisting of more than one housing unit that has infrastructure, facilities, public utilities, and supported activities for other functions in urban areas or rural areas (Law No. 1 of 2011 concerning Housing and Settlements, 2011 (*Undang-Undang No 1 Tahun 2011 Tentang Perumahan dan Permukiman*, 2011)).

In general, according to Doxiadis, settlement planning theory consists of 5 elements of the settlement, namely man, society, nature, shelter, and network, all of which are real (Rejeki, 2012). It is not easy to define or classify settlements based on their shape (spatial pattern) considering that most of these settlement forms are not pure forms but tend to be mixed forms. The most commonly used classifications are diffuse and concentrated, which will affect the shape of the house (Swanendri, 2017). Settlements are formed from the unity of content and container, which will form a community while simultaneously forming settlements with broad dimensions (Saraswati, 2020).

Local wisdom is the norm practiced in the community that is faithfully believed and becomes a reference in their daily lives. Local wisdom is the knowledge that is found by certain local communities through a collection of experiences in trying and being integrated with an understanding of the culture and natural

conditions of a place (Padmanugraha, 2010). Local wisdom involves two elements: values and practices. Value practices include rituals as well as daily activities (Maarif, 2014). The forms of local wisdom that exist in society according to Aulia and Dharmawan (2010) in (Maarif, 2014) can be in the form of values, norms, beliefs, and special rules. So the local wisdom referred to in this research is local (local) ideas that are wise, full of wisdom, of good value, which are embedded and followed by members of the community ((Maridi, 2015) and (Sartini, 2008)). The value of local wisdom is also found in other ethnic groups in Indonesia, such as the Bugis people. Value of *siri* (defense of self-esteem), *were* (work ethic), and *pesse* (solidarity) above associated with housing and settlements form then its connection can be seen through the principle and the Bugis society lifestyle. Local wisdom of Bugis associated with housing and settlement form, among others: a) formation of settlement pattern tends to spread and clustered; b) formation of settlement grid street pattern and interconnected, refers to the *sulapa' eppa'* philosophy; c) orientation of buildings, including the West-East and North-South direction which implies a balance between the aspects of life and worship; d) building form reflects the *sulapa' eppa'* philosophy either vertically or horizontally, with the impression of attractive as a symbol of self-esteem; and e) the layout of the buildings tend to be clustered based on kinship and other emotional relationships (Akil & Osman, 2017). Local wisdom in the settlement arrangement is also found in the Northern Axis of Javanese City Center in Semarang. The economic and religious harmonies live together along the corridor. The ethnic Chinese and Arabs as a merchant set up shop houses in the corridor that had a strategic value. Meanwhile, Malay, Arab, Cirebon and Banjar settlements located behind commercial corridors. This corridor present that the economic activity dominated done by Arabic and Chinese trader (Siti et al., 2018).

Settlement land in *Nagari* Pariangan includes residential land use, the center of the

village, and the field. Within the residential area, there are community houses, religious facilities, community home industries, livestock, and fishery land. Meanwhile, the *Nagari* center has office facilities, educational facilities, worship facilities, and community houses. Referring to the pattern of land use above, it can be seen that the pattern of settlements in *Nagari* Pariangan has the pattern of The Scattered Farmstead Community (Muta'ali, 2016) that is, some residents live in the existing service center while others are scattered with their fields. There are five collections of settlements in *Nagari* Pariangan [Figure 1]. These settlements are in each *jorong*. The first group is a settlement located in the middle of *Jorong* Pariangan [in blue Figure 1] as the center of government in *Nagari* Pariangan. Furthermore, to the west of *Jorong* Pariangan, there is a residential area in *Jorong* Sikaladi (in red). To the north of *Jorong* Pariangan, there is a settlement in *Jorong* Guguak (in red). To the east of *Jorong* Pariangan there is *Jorong* Padang Panjang settlement group (in red). These settlement residents are around their rice fields and fields.

Settlements that started from *Rumah Gadang*, *surau*, and *tapián* have certain requirements in their construction, such as the selection of housing locations that pay attention to the (natural) environment. It aims for the safety of the residents as well as to preserve the environment (nature).

The *surau*, which once served as a center for religious and cultural education, is slowly being abandoned. From 1960 to 1990, it can be noted that there was a shift in the position and role of the *surau* in Pariangan. Until the 1970s, the *surau* was still inhabited by the community. Around seven *surau* are still carrying out their activities, such as reciting the Koran, learning traditional customs, and so on. The children are also still sleeping in the *surau* with their teacher. Starting in the late 1970s or at least the early 1980s, the *surau* no longer showed its activities. *Surau* as an institution that develops religiosity and culture is no longer visible (Imadudin, 2002).

The reduced function of the *surau* is due to the scarcity of reciting teachers who are experts in Arabic grammar. So that when no teacher knows Arabic, the *surau* is no longer special. Even though there are teachers, they are only limited to teaching the Koran. The reduced function of the *surau* is due to social changes that occur in society. The culture of the society that relies on the extended family has begun to experience a shift to the nuclear family and the weakening of tribal spirit. Education in the *surau* is getting worse when the child's guidance has shifted from *mamak* to father. Thus, people's orientation has narrowed to the nuclear family.

The role of the teacher in the *surau* has been taken by parents, who teach the Koran at home and provide character education. In contrast to the *surau* which is cooperative and continuous, this way of education is individual, depending on each parent. Sometimes it is difficult to discipline a child because he must learn on his own without his friends. Others have formed their study groups at home. Some children recite the Koran to a teacher who is still a relative or close neighbor.

Teachers belong to the *surau* community and intensively assist children in the *surau*. He stayed at the *surau* with the children. So, the teacher can supervise and look after the children all night long. Teachers who teach at the *surau* are appointed by *kaum* who are usually still in the same *nagari*. They taught at the *surau* for quite a long time. In its later development, the Koran teachers were taken from other areas. The delay in the regeneration of Koran teachers is a major factor. In the past, the *kaum* or *suku* had an orientation in educating their children to become people who were good at religion. Such a regeneration model then stagnates.

The most obvious social change variables are the relationship between religion and socio-economic structure. The doctrine of "*Adat basandi syarak, syarak basandi Kitabullah*" has been the ideal of society for a long time. The existing social reality brings together two important pillars of social order, namely: religion and custom. That is the social setting that exists as a whole and lasts for quite a long

time. Widespread economic pressure in the 1970s and 1990s became the basis for the decline in surau messages. *Surau* in the locus of transitional change has made him lose the momentum to increase the role of his institution. *Surau* is part of the continuity of history that exists in every era.

The “*Back to Nagari*” movement that has emerged now reflects the consciousness of the Minang people. The current socio-cultural crisis is more or less due to the loosening of traditional ties and the decreasing message of syarak. Developing a *nagari* does not only mean building social and economic facilities but also involving the mentality of the community. *Surau* as a place of worship and religious education has an important role in fostering the morals of the community. Although the function of the *surau* has been replaced by the mosque and the development of the Quran school, its

existence is very important. Therefore, in the future the *surau* will still play a very important role, the tradition of going to the *surau* has become part of people's lives.

The Pariangan community has a different pattern of life from society in general which still survives to this day. The pattern of life is that people still bathe in a bath ledge in front of the Ishlah Mosque. The Pariangan community does not eliminate the culture of bathing in the bath ledge because it is one of the places for the community to gather with each other. At this moment they had time to share the news. This is one of the things that shows the social activity of the Pariangan community is very high. They like to work together and have a high cohesiveness. Based on the description above, it can be drawn an assessment of the local wisdom values of settlements in *Nagari* Pariangan as follows.

Table 1. Value of settlement local wisdom in *Nagari* Pariangan

No	Building Function	Value of Local Wisdom in Space Function
1.	<i>Rumah Gadang</i>	As a place of residence for the family, it is also a symbol of the presence of one <i>kaum</i> in one <i>nagari</i> as well as a place for family members to agree and carry out ceremonies. With collective (social) and continuous values (continuous for each generation)
2.	<i>Surau</i>	As a place to form a strong Muslim personality or as a center for cultural and religious education. With collective (social) and continuous values (continuous for each generation)
3.	<i>Tapian</i>	As a place for bathing and washing. With collective (social) values

Source: Analysis (2021).

The value contained in the settlement pattern in *Nagari* Pariangan shows the maternal lineage (matrilineal) who lives in the area, which is marked from the *Rumah Gadang* based on ethnicity. Also, the value of the environment in the selection of locations for the construction of these settlements. Meanwhile, the value of the *Rumah Gadang* itself has a collective value over ethnicity and is continuous for the next generation. Meanwhile, the *surau* also has collective and continuous value. Likewise, with *tapian* have social (collective) values.

CONCLUSIONS AND RECOMMENDATIONS

The results of this study show that the values of local wisdom in settlements in *Nagari* Pariangan are tangible in collective (social) and continuous (sustainable) values, which values are not fully maintained in the sense that there are already existing ones that have not been continued or implemented until now. Such as the *Rumah Gadang* which is starting to be abandoned due to the increasing number of family members as well as the cost of maintaining *Rumah Gadang* is quite expensive. Meanwhile, the *surau* is no longer functioning as a center for religious and cultural education and has moved to a mosque a center for religious

education. Only the *tapián* are currently being maintained, even though people's houses already have bathrooms in their houses. But their habit to go to *tapián* is still maintained.

Recommendations that the values contained in the settlement pattern can be maintained, it is necessary to have a strong role of *ninik mamak* in maintaining the function of the *Rumah Gadang* and *surau*, by reviving *surau* activities and paying attention to the maintenance of the *Rumah Gadang*. And needs attention from the local government (Wali *Nagari*) in participating in maintaining the function of the *rumah gadang* and *surau*.

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