Revisiting the traditional house in the central area of Sumatra: the case of Dharmasraya in West Sumatra and Batang Kuantan in Riau

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Abstract. Minangkabau has connection to the founding of the Malayapura Kingdom in Pariangan-Saruaso by Datuk Ketumanggungan (Akarendrawan) and Datuk Parpatih Nan Sabatang (Adityawarman). This kingdom existed after the victory of buffalo fights from the Majapahit Kingdom and the dimming of the Dharmasraya Kingdom (Koto Alang Kingdom) after the attack of Kandis Kingdom. The Dharmasraya was in the region between Hulu-Batanghari (Padang Roco and Sungai Dareh) and Batang Kuantan (Lubuk Jambi - Taluk Kuantan) and eventually became the subordinate kingdom of the Malayapura and subsequently under the Pagaruyung Sultanate as the subordinate territory (Rantau or Hilir or Downstream) of Luhak Tanah Datar (Darek or Hulu or Upstream); one of the central of Luhak Nan Tigo. The relationship between the regions in history and myths may indicate cultural relations, especially in their traditional houses. How are the architectural characteristics of the Rumah Gadang in Dharmasraya and Rumah Godang in Batang Kuantan? This research method is qualitative, by conducting a literature review, field study, to be analyzed architecturally to get a clear conclusion. The results showed the architectural similarities and linkage between Rumah Gadang in the area of Dharmasraya and Rumah Godang in Batang Kuantan area, especially in their spatial systems and shape-form systems.

1. Introduction

The Malay people in the Central Sumatra Region are one part of the nation of Austronesian speakers linguistically and genetically, especially in the sub-branches of the Western Malayo-Polynesian language family [1], see Tabel 1. The Central Sumatra region is associated with Malays and the Matrilineal kinship system which not only exists in West Sumatra, but also Riau (except coastal Riau and Riau Islands), Kerinci, and Hulu Batanghari (Jambi). There are at least two systems of leadership in Central Sumatra originating from Ancient Malay Customs; Perbatinan and Kedatuan [2]. The groups that used the Perbatinan system are Akit People, Sakai People, Talang Bonai People, Petalangan People, Talang Mamak People, and Orang Rimba (Kubu or Anak Dalam) whose territories are considered to be Rantau (Hilir or Pesisir) areas. The Duano and Orang Laut in the Riau Islands also used this system, but they use a patrilineal kinship system. In general, the leader is called Batin, sometimes in some areas also called Rio (Jambi), Monti Ajo (Pelalawan), Tumenggung and Patih (Kubu and Talang Mamak). While the system of Kedatuan is led by Datuk or Panghulu who are in Darek (Hulu or Pedalaman) which oversees Perbatinan. According to Khamdevi [3], the first stage of the process of Malayo-Polynesian settlement is from the sea directly into the hinterland because it is
safer, near sweet-water sources, and the natural conditions are suitable for farming, for instance the Mentawai and Dayak. The next stage, they then spread towards the coast to open new land and make contact with the outside world.

Table 1. Numbers in some Languages in Central Sumatra.

| Language   | Indonesia | Minang | Kampar (Ocu) | Kuantan | Kubu | Sakai (Umum) | Kerinci (Hilir) |
|------------|-----------|--------|--------------|---------|------|--------------|----------------|
| One        | Satu      | Ciek/ Aso | Ciek/ Oso | Ciek/ Oso | Satu | So | Sikok         |
| Two        | Dua       | Duo     | Duo | Duo | Duo | Duo | Duwo | Dua         |
| Three      | Tiga      | Tigo    | Tigo | Tigo | Tigo | Tigo | Tigo | Tigo        |
| Four       | Empat     | Ompek   | Ompek | Mpat | Ompek | Mpat | Empat |
| Five       | Lima      | Limo    | Limo | Limo | Limo | Limo | Limo | Similan     |
| Six        | Enam      | Onam    | Onam | Onam | Onam | Nam | Enam         |
| Seven      | Tujuh     | Tujuah  | Tujuah | Tujuah | Tujuoh | Tujuh | Tujo | Tojo        |
| Eight      | Delapan   | (Sa-)lapan | (Sa-)lapan | Lapan | (Sa-)lapan | Lapan | (Sa-)lapan Lapan |
| Nine       | Sembilan  | Sambilan | Sambilan | Sambilan | Sambilan | Sambilan | Sambilan | Similan     |
| Ten        | Sepuluh   | Sapuluh | Sapuluh | Sapuluh | Spulooh | Sapuluh | Sipuluh | Sepolo   |

In history, the Central Sumatra Region has experienced the rise and the fall of ancient kingdoms. These kingdoms included mainly the Old Malay Kingdom, Srivijaya Kingdom, Dharmasraya Kingdom, Kandis Kingdom, Kampar Kingdom, Malayapura Kingdom, Pagaruyung Kingdom, Indragiri Sultanate, Jambi Sultanate, Aceh Sultanate, Malacca Sultanate, Johor Sultanate, and Siak Sri Inderapura Sultanate. Austronesian houses (especially Malayo-Polynesian) have similarities and differences in cultural traditions. These similarities can result in cultural borrowings among and near neighboring communities. These similarities show significantly the same linguistic derivation [4]. It is also possible that the borrowing process also has influence from the authority at that time [5].

The characteristics of a building have three categories; spatial systems (space), physical systems and figural configuration (form), and style systems. For the case of a dwelling, it is a 'cultural artifact' or 'social construction' which is produced by a community collectively at that time, in which there are a cultural context, social pattern, and lifestyle. Particularly in spatial systems, socio-cultural systems play a role in influencing spatial hierarchies [6]. This is also in line with the study of 'space syntax' in architecture, where spatial arrangement is a 'genotype' (space), the realization of the genotype in a physical environment is a 'phenotype' (form), and the production of a common complex semantics in groups of phenotype is a style. In traditional and vernacular houses, the genotype (space) is more likely to be consistent, phenotype (form) may consistent or not, while styles can evolve, change and vary more [7] [8] [9] [10] [11], see Figure 1.

![Spatial, Physic and Figural Configuration](image)

**Figure 1.** The Linkage Levels on Architectural Characteristics Comparison.
How are the characteristics of architecture in the Central Sumatra Region? On this occasion, the study focused on the Dharmasraya and Batang Kuantan areas. The results and discussion only focus on the qualitative narratives of traditional houses in the region. Whereas the linkages, similarities, and differences will be carried out on the next publication.

2. Research Method
This is ongoing research. In this study, the research use a qualitative method approach to review and describe the data from literature and on the field. To get exposure to myths and histories relating to the research sites in Dharmasraya, West Sumatra, and Batang Kuantan, Riau, this research also use literature review. Literature review will also support the field studies in finding primary data.

This research collected data by observation and interview approaches. The research locations in this discussion are Muaro Sijunjung and Punjung Island in West Sumatra and Koto Gunung and Koto Sentajo in Riau (see Figure 2). Data analysis will describe into three categories, namely: spatial systems (space /genotype), physical systems and structural quality (form/ phenotype), and stylistic systems (style/ a common complex semantics in groups of phenotype). The results of the present study are preliminary descriptions of the findings in the literature and in the field, where further research will discuss the analysis of linkages, similarities, and differences in architectural characteristics on upcoming publications.

3. Result and Discussion

3.1. The Review of Myths and History in the area of Dharmasraya and Batang Kuantan
This review tried to describe the mythical and historical data about Central Sumatra, that the data is scattered and has not been integrated into one comprehensively. The Central Sumatra region was the area of the Old Malay Kingdom which was finally conquered by the Srivijaya Kingdom in 682 AD and became a subordinate kingdom. In 1,025 AD, the Srivijaya Kingdom collapsed by the attack of the Chola Kingdom from South India. In 1,286 AD Maharaja Srimat Tribuanaraja Mauliwarmadewa became a king in the Kingdom of Dharmasraya or Bhumi Melayu; located on Pulau Punjung (West Sumatra Province, Indonesia).
Sumatra) according to the Padang Roco Inscription at the base of the Amoghapasa statue. The Singhasari King from Java has presented this statue through the Pamalayu Expedition. The scholars agreed that this king was most likely from the Mauli Dynasty in Jambi [12]. This person was very similar to Sri Tribuna or Sang Sapurba in Sejarah Melayu or Sulalatus Salatin or Malay Annals (Raffles’ version and Leyden’s version). Sang Sapurba established a new kingdom after going through Batang Kuantan. Both versions mention the name Sang Sapurba, but in the Leyden version it was mentioned that Sang Sapurba was the Sri Tribuna, while in the version of Raffles Sang (Nila) Utama was the Sri Tribuna who is the founder of the Kingdom of Singapore [13] [14]. The person was also likely to be the same person as Iskandar Dzulkarnain in Tambo Minangkabau [15], Tambo Lubuk Jambi, Hikayat Raja-Raja Pasai [16], stories in North Sumatra [17] [18], Jambi, Bengkulu, and South Sumatra.

In Javanese Pararaton, two princesses from Dharmasraya; Dara Petak and Dara Jingga. Dara Petak married to Raden Wijaya (Sri Kertajasa) during Pamalayu Expedition, who was the successor of Sri Kertanegara and the founder of a new kingdom named Majapahit after the fall of Singhasari Kingdom. While Dara Jingga married to Adwayabrahman, then gave birth to a son who became king in Malayu, named Tuan Janaka, the name of his coronation is Sri Warmadewa or Raja Mantrolot [19]. Many scholars suspect that Tuan Janaka is Adityawarman; King of Malayapura. However, Uli Kozok rejected the presumption because of Adityawarman's age, which is incompatible with this event. So he connected Tuan Janaka with Akarendrawarman, who was the uncle of Adityawarman. He referred to the Kitab Undang-Undang Tanjung Tanah found in Kerinci, where Adityawarman was still a subordinate king at Dharmasraya when Akarendrawarman became king in Saruaso. And Akarendrawarman also was the nephew of Sri Tri Buana. The leadership continuation from uncle to nephew is seen very clearly in this kingdom, which runs a matrilineal kinship system. In the inscription of Pagaruyung VII, Akarendrawarman has moved the royal capital from Pulau Punjung (Dharmasraya) to Surawasa (Saruaso), and called himself Maharaja Diraja. In inscription Pagaruyung VIII, Akarendrawarman began to build irrigation channels to irrigate agricultural land in Surawasa, Tanah Datar and in 1,316 AD Adityawarman continued his uncle's work. In Kitab Undang-Undang Tanjung Tanah, Adityawarman has expanded the area of Dharmasraya to Kerinci and Hulu Batanghari [20], which is in line with Tambo Sakti Alam Kerinci [21]. According to Kozok, this shows that Adityawarman at that time was a subordinate king (Maharaja) located in Dharmasraya, while Akarendrawarman became the central king (Maharaja Diraja). The Kingdom of Malayapura has also reached the area around Pasaman - Rokan Hulu - Tapanuli based on the Lubuk Layang Inscriptions, where a young king named Bijayendrawarman erected a stupa in a place called Parwapatpuri. This inscription is not dated, but according to the paleographic analysis of this inscription in the same period as Akarendrawarman or Adityawarman, it is not clear whether it was in the period of Akarendrawarman or Adityawarman. In 1,347 AD, based on the stone inscription on the back of Amoghapasa statue, Adityawarman replaced his uncle with title Srimat Sri Udayadityawarman Pratapaparakrama Rajendra Maulimali Warmadewa and called himself as Maharaja Diraja of Malayapura.

Akarendrawarman and Adityawarman seem to be related to Datuk Ketumanggungan and Datuk Perpatih nan Sabatang which are told to several legends, for example in Tambo Minangkabau, Tambo Lubuk Jambi, Hikayat Raja-Raja Pasai, Tambo Sakti Alam Kerinci. The transfer of the kingdom from Dharmasraya to Saruaso has not been confirmed but may be connected to the story that found in Tambo Lubuk Jambi. In the story, the Kingdom of Koto Alang was conquered by Kingdom Kandis. Raja Koto Alang, who is known with title Aur Kuning, moved to Jambi, while his two advisors, Datuk Ketumanggungan and Datuk Perpatih, who moved to Pariangan (Parahyangan) established a new kingdom. The kingdom of Koto Alang was probably the Dharmasraya Kingdom, while the Aur Kuning may be the Sang Sapurba or its successor. However, this myth source is also a hereditary oral source from traditional leaders in the Kuantan region with so many different versions, so it is hard to be an encouraging reference. The location called ‘Kandis’ is mostly in the Central Sumatra region, but
the closest to the Lubuk Jambi and Kuantan areas is Lubuk Kandis in Indragiri near Bukit Tigapuluh in the Talang Mamak clan area.

Datuk Ketumanggungan and Datuk Perpatih Nan Sabatang were always identified with the story of buffalo fighting, as recorded in Tambo Minangkabau, Hikayat Raja-Raja Pasai, and stories in North Sumatra. This story probably happened when the Gajah Mada forces from the Majapahit Kingdom in Java invaded the Nusantara around 1,334 AD until 1,357 AD, as noted in the Pararaton. In order not to cause bloodshed due to war, a buffalo fighting contest was held in Pariangan (Parahyangan) at the foot of Mount Merapi, which was finally won by the locals. This event is associated with the name of the central location of the Malayapura region; Minangkabau or "victorious buffalo." Since then, people outside the region, especially the Malays themselves have called the inhabitants of this region with ‘Minangkabau people,’ even though they are still Malay ethnic. This matter is the same as the mention of other Malays, for instance Kampar people, Kuantan people, Jambi people, and so on. Basically, the composition of clans in Riau and Sumatra are not much different. The text of Mpu Prapanca’s Kakawin Negarakertagama in 1,365 AD, has mentioned the name Minangkabau, Kandis, and Kampar as a subordinate state of Majapahit. It seems that there has been an attempt to re-attack Malays by the Majapahit Kingdom after Gajah Mada ended his position in 1,357 AD. Gajah Mada died in 1,364 AD [22].

In the Saruaso II inscription, Adityawarman appointed his son Ananggawarman in 1,375 AD, with the title Maharaja. According to Kozok, Ananggawarman replaced Adityawarman as a ruler in Malayapura, which violates the prevailing leadership system. This event shows the instability in Malayapura. In Chinese Records [23], Majapahit attacked Malayapura once again in 1,376 AD when the Kingdom of Malayapura requested the protection of the Emperor of China after the death of Adityawarman. This situation has caused the Malayapura Kingdom weaken. In 1,405 AD, the Malacca Sultanate arised and this indicated that Majapahit's influence in Sumatra, and Peninsular Malaysia was gradually diminishing, in addition to the civil war in Majapahit itself. Then Demak Sultanate has emerged in 1,475 AD and became strong in Java. Finally, Majapahit ended in 1,478 AD [24] [25].

In 1,459 AD, Rokan (Hilir), Siak, Kampar, Indragiri, Jambi were conquered by the Malacca Sultanate and latter then by Johor Sultanate. Dobbin stated that some people migrated toward the west coast, such as in Pesisir Selatan, Muko-Muko, Bengkulu, Pariaman, Natal, Sibolga, Barus, Meulaboh, and Lampung. At this time, the nomads from Minangkabau also reached the area around Malacca and Negeri Sembilan and recognized to the leadership of the Malacca Sultanate, as told in Tambo Alam Naning. However, after Portuguese defeated Malacca in 1,511 AD, Sultanate of Johor controlled the Negeri Sembilan region. For security reasons, Johor requested the Kingdom of Pagaruyung to send a king who would later lead the region [26] [27] [28].

Tome Pires's noted in 1,512 - 1,515 AD several kingdoms in Central Sumatra at that time. A Chinese ruled Rokan (Hilir) under the influence of Malacca. A Moor (Muslim from Arab?) ruled Siak, who paid tribute to Kampar. Kampar (Kiri) paid tribute to Malacca and had gold trade relations with Minangkabau. A Chinese ruled the Kampar Kanan under the influence of Malacca and had trade gold relations with the Minangkabau. Indragiri is the main port of Minangkabau. Three kings ruled in Minangkabau, one of whom was Muslim. A Moor from Java ruled Jambi, where the hinterland area was Minangkabau. A Moor from Java ruled Palembang, where the hinterland area was Pariaman (to Bengkulu) which was a Minangkabau region. In east of Barus, there was a Minangkabau hinterland area [29].

In 1,561 AD, Henrique Dias was stranded on the east coast around Kampar River, who was helped by a man dressed like the Paderi. The man said that Kampar River was the Minangkabau River. Then he was invited to meet Sultan Pagaruyung. Kampar, Siak, and Indragiri were still the Minangkabau region. Siak was seized by Johor, while Indragiri broke away from Minangkabau. The coast region of these rivers belonged to the Sultanate of Johor [30].

Then in the 17th century, the west coast was dominated by the Aceh Sultanate. In the 17th century, the VOC approached Sultan Pagaruyung to monopolize trade and establish warehouses in Padang and on the west coast that controlled by the Aceh Sultanate. The Dutch first defeated the Portuguese and
occupied Malacca in 1,641 AD. Then, VOC managed to expel the Aceh Sultanate from the west coast in 1,666 AD, returned the region to Pagaruyung. After that, VOC had monopolized the west coast of Minangkabau. Then in 1,685 the EIC, a British trading company, anchored in Indrapura and was allowed to build a warehouse. Then they went to Silebar, took soldiers, and built a fortress. King Pagaruyung gave legitimacy to EIC to monopolize Indrapura. VOC felt threatened and started presssing EIC. EIC went and focused its trade in Manjuto (Muko-Muko), Silebar, and Pasaman [31] [32].

In 1,771 - 1,779 AD, Marsden noted that the Minangkabau region; between the Musi and Siak Rivers on the east side, and between the Majunta (Indrapura) and Singkil rivers in the west. Even Bengkulu (Silebar) to Barus. Pantai Cermin, Patapahan, and Pekanbaru were trading markets that were still in the Minangkabau region, which means that Kampar has become part of Minangkabau. Besides that, the Ombilin-Indragiri River (Batang Kuantan), Siak River and Batanghari River were shipping routes to Minangkabau. The Indragiri River was the main route from Minangkabau (Lake Singkarak) via Ombilin then to Kuantan, where small ships departed at high tide, and lower their anchor at low tide. The central government in Minangkabau are in Suruwasa and Sungai Terap. Marsden also noted that the Batak were under the influence of the Minangkabau. They obeyed the Minangkabau Sultan [33]. In 1,826 AD, Burton also noted the same thing [34].

EIC subsequently succeeded in occupying all the VOC regions in the west coast of Minangkabau in 1,781 - 1,785 AD, especially in Padang. Pagaruyung and his people rejoiced over the success of the British expelled the Netherlands. In 1,785 AD, The VOC seized the west coast from the hands of the EIC. Soon after that, the VOC went bankrupt, and Europe was experiencing Napoleon Wars. Ten years later the British occupied again the area under the leadership of Sir Thomas Stanford Raffles, who domiciled in Java. In 1,814 AD, the London Convention decided that the British had to return the Dutch territory, especially in west coast Minangkabau. However, Raffles postponed the surrender of the west coast, for wanting to liberate it and to return it to Pagaruyung. In 1,815 AD, there was a war between custom leaders and religious leaders (Perang Paderi). King Pagaruyung and his followers fled to Lubuk Jambi, Kuantan. Raffles made an expedition to the hinterland of Minangkabau [35] [36].

In the expedition, Raffles found the Kuantan river to be one of the Minangkabau trade routes that originated in Lake Singkarak. On Lake Singkarak there were canoes and large boats similar to the South Sea Islands (Polynesian) battleships. Raffles also found that the houses in Minangkabau between the hinterland and the houses on the coast were different. These houses were not like the description of Marsden. Marsden could have researched houses only in Kerinci and Hulu Jambi. The house where Raffles rested in Minangkabau was about 100 feet (30.5 m) in length, 30-40 feet (9-12 m) high, with a 10-foot high floor (approximately 3 m). The house looked sturdy and supported by three wooden pillars like a mast. The wall was under a triangular roof soaring up in several layers, resembling the stern of a ship. At the bottom was closed for cattle and other livestock. The entrance was in the middle of the house. The second entrance was at one end of the house. The inside of the house consisted of one large room which is high and proportional in size. Three fireplaces with the same distance from each other were on the front of the room. At the back, there is a small room which is a women's room that has spinning machines [37]. In 1869, Wallace found houses in Minangkabau built 6 feet high on wooden or bamboo poles. The best houses were usually decorated with lots of carvings and had high pointed roofs and hangings. The face of the triangular walls met each other and all the main pillars and beams were carved well. The floor was bamboo blades, then on it was given a mat. There was no furniture [38].

The west coast was taken back by the VOC in 1,819 AD. In 1,821 AD, the nephew of Pagaruyung King asked Dutch for help to expel the religious leaders and their followers and offered the submission of Minangkabau territory entirely including Pagaruyung. He had no right to sign that agreement. However, this incident was a betrayal to all Minangkabau people. Then the Dutch had managed to control Minangkabau territories entirely in 1,824 AD. The religious leaders and custom leaders had joined forces to defeat the Dutch but then had lost the battle in 1,838 AD [39] [40].

The VOC then had divided the Central Sumatra Region; the west coast of Sumatra, the east coast of Sumatra, Riau and its subordinates, Jambi, and Bengkulu. Initially, the west coast region of Sumatra
consisted of the present West Sumatra region, Bangkinang, and Tapanuli. In the next development, the VOC exchanged the Tapanuli region with the Kerinci region. Kuantan, Indragiri, and Riau Islands were in “Riau territory and their subordinates”. Siak, Rokan, Bengkalis, to Deli were in the east coast of Sumatra region [41], see Figure 3.

**Figure 3.** Central Sumatra Division in Dutch’s VOC era.

In 1,942 AD, Japan took over Dutch power in Sumatra. Japan finally left Sumatra, and Indonesia declared its independence in 1,945 AD [42]. In 1,950 AD the Central Sumatra province was formed that consisted of West Sumatra, Riau, Jambi and the Riau Islands in the present. Because of the inequality of development in the Central Sumatra Region, a war of rebellion by the PRRI (Revolutionary Government of the Republic of Indonesia) broke out. After the PRRI defeat, President Soekarno divided the Central Sumatra region into West Sumatra, Riau, Bengkulu, and Jambi in 1,957 AD [43]. Due to the absence of even development, the Riau Islands region split into a separate province from Riau Province in 2,002 AD by forming BP3KR (Agency for the Struggle to Establish the Riau Islands Province).

3.2. The Review of the Architectural Characteristics of Traditional House in the area of Dharmasraya and Batang Kuantan

*Muaro Sijunjung and Pulau Punjung*. The Dharmasraya region was a Rantau region from Luhak Tanah Datar as its Darek area. The Luhak Tanah Datar is one of Luhak Nan Tigo (Tanah Datar, Agam, and Limapuluh Koto). Traditional houses in West Sumatra are called Rumah Gadang with Bagonjong or Gonjong roof style. However, the Rumah Gadang in the Tanah Datar area (Darek-Rantau) have Gajah Maharam styles (Couto, 2008), see Figure 4.

**Figure 4.** Rumah Gadang; Tanah Datar Style or Gajah Maharam (left), Agam Style or Surambi Papek or Gajah Manyusu (center), and Limapuluh Koto Style or Rajo Babandiang (right).

Field studies have been conducted in the Darek-Rantau Tanah Datar area, see Figure 5. However this time, the discussion focused on the Dharmasraya Kingdom region, namely in Sijunjung and Punjung Island, where both are close to the Batang Kuantan region in Riau. The location of Sijunjung is in Batang Kuantan (Sijunjung Regency, West Sumatera), while Pulau Punjung (Dharmasraya Regency, West Sumatra) is in the Upstream Batanghari River. Both locations are the neighboring area.
The Rumah Gadang in Sijunjung has a transversal rectangular plan. From the front entrance we will meet the front room as a guest room (public space) called Balai. After the front room, there is a family room called Labuah (semi-public space). Behind it, there is a space that divided into rooms for female family members, which are called Biliak as private spaces. Sometimes behind it, there are kitchen and bathroom on the back of the house. There is a room called Anjuang on the left side, which functions for the customary leader’s room (private space) when there is a ceremony or a meeting, see Figure 6.

The body of the house formed like a boat shape. The structure, walls, and floors are wood. Bamboo woven wall (Sasak) is used on the left, the right, and the back side of the house, which functions very well for air ventilation. The foundation stands on the stone pedestal foundation. The roof form followed the form of a Lancang boat and buffalo horn as inspiration. There is a decoration at the end...
of the roof called Gonjong. This house has two Gonjongs. The old roof cover was palm fiber, now covered with a zinc roof.

The Rumah Gadang in Pulau Punjung is not much different from the house in Sijunjung. There are a few things that are different. There is a room called Bandua which functions as the front of the Bilik. The entrance is right in the middle. The scale and proportion of this house is large. The roof has two levels with four Gonjongs. The Anjuang room is on the left, see Figure 7.

![Figure 7. Rumah Gadang in Pulau Punjung.](image_url)

**Koto Gunung and Koto Sentajo.** The research locations in Batang Kuantan region are from Kuantan Hulu to Kuantan Hilir shown in Figure 8. But for now, the location of the Koto Gunung and Koto Sentajo was discussed. Both are still in the Batang Kuantan region.

![Figure 8. Locations of Field Study in Batang Kuantan.](image_url)

The houses in Batang Kuantan vary greatly, see Table 2. Some houses are similar to Rumah Gadang with Bagonjong or Gonjong roof, especially in Lubuk Ambacang, Koto Gunung, Siberobah, Lubuk Terantang, Sawah, Kopah, Pulau Sipan, and Koto Rajo. Some of the other houses are Rumah Godang which have multilevel Kajang roofs (Kajang Bertingkat or curved Lipat Kajang) such as in Gunung.
Lubuk Terantang, and Koto Sentajo. There are also a number of *Rumah Godang* with *Kajang* roof but without multilevel roofs in Toar, where this roof is similar to *Kajang Padati* roof of *Rumah Gadang* in Pesisir Selatan, West Sumatra or to *Kajang Lako* of *Rumah Gedang* in Hulu Batanghari, Jambi.

Table 2. Houses and Roof Style in Central Sumatra.

| House Type | Roof Type  | Form                                      |
|------------|------------|-------------------------------------------|
| Minangkabau| *Rumah Gadang* | Buffalo Horn and *Lancang* Boat (Lanchara) |
| Minangkabau west coast | *Rumah Gadang* (Limapuluh Koto) | *Kajang Padati* Canoe with *Kajang* roof |
| Hulu Jambi | *Rumah Gedang* | *Kajang Lako* Canoe with *Kajang* roof |
| Kerinci    | *Rumah Gedang* | Gable Roof Canoe with *Kajang* roof? |
| Suku Kubu  | *Rumah Godong* | Gable Roof Canoe with *Kajang* roof? |
| Mandailing – Natal | *Rumah Bagas* Godong | *Padati* *Tarup Silengkung Dolok* |
| Rokan Hulu | *Rumah Godang* | *Gajah Menyusu* *Lancang* Boat (Lachara) |
| Bonai      | Stilt House  | Gable Roof Canoe with *Kajang* roof? |
| Akit       | Stilt House  | Gable Roof Canoe with *Kajang* roof? |
| Kampar     | *Rumah Lontiok* | *Lontiok* *Lancang* Boat (Lanchara) |
| Siak       | *Istana Lama* | curved *Lipat Kajang* Canoe with *Kajang* roof |
| Kuantan    | *Rumah Perabung* | *Lipat Kajang* Canoe with *Kajang* roof |
| Talang Mamak| *Rumah Godang* | curved *Lipat Kajang* Canoe with *Kajang* roof |
| Duano      | Stilt House  | Gable Roof Canoe with *Kajang* roof? |
| Riau east coast | *Rumah Potong Limas* Potong Limas | Canoe with *Kajang* roof? |

The *Rumah Godang* in Koto Gunung is very similar to the *Rumah Gadang* in West Sumatra, especially the one in Tanah Datar. This house has a transversal rectangular plan. The entrance is on the right side. After that, we will meet the front room as a guest room (public space). Then, there is a family room in the middle of the house (semi-public space). There are rooms for female family members behind (private space). Sometimes the kitchen and bathroom are on the back of the house, see Figure 9.
Figure 9. Rumah Godang in Koto Gunung.

The structure, walls, and floors are of wood. The foundation stands on the stone pedestal foundation. The body form and the roof form of the house are similar to Rumah Gadang. Some houses have decorations at the end of the roof like Gonjong, at least for Gonjons. The old roof cover was palm fiber, now covered with a zinc roof.

The Rumah Godang in Koto Sentajo is different from the house in Koto Gunung by the naked eye, especially the body form and the roof form. However, the spatial system has quite the same genotype. This house has a transversal rectangular plan. The entrance is on the right front. The front room functioned as a guest room (public space). There is a family room in the middle of the house (semi-public space). There are rooms for female family members behind (private space). The kitchen is on the right back of the house, see Figure 10.

Figure 10. Rumah Godang in Koto Sentajo.

The structure, walls, and floors are wood. The foundation stands on the stone pedestal foundation. The roof form of the house followed the form of curved Kajang roof. The old roof cover was palm leaves or palm fibers, now covered with a zinc roof. Some houses have granary like Rangkiang in Rumah Gadang in West Sumatera, see Figure 11.
Figure 11. Rumah Godang with Rangkiang on the front, Koto Sentajo.

4. Conclusion
The Malay speakers in the Central Sumatra region have historical and cultural traditions that are interconnected and influence each other. Traditional houses are a reflection of social and cultural conditions in a time lapse. After reviewing the mythical and historical literature and the data from the field, this research shows a strong relationship among the Malays in the Central Sumatra, especially in the traditional houses in Dharmasraya and in Batang Kuantan. They have similarities and differences, that show consistent systems and inconsistent systems, see Table 3.

Table 3. The Comparison of The Traditional Houses in Dharmasraya and in Batang Kuantan

| Architectural Characteristics | Sijunjung | Pulau Punjung | Koto Gunung | Koto Sentajo |
|------------------------------|-----------|--------------|-------------|-------------|
| Spatial System               | ✔         | ✔            | ✔           | ✔           |
| Orientation                  | ✔         | ✔            | ✔           | ✔           |
| Hierarchy                    | ✔         | ✔            | ✔           | ✔           |
| Physical System & Figural Quality | ✔         | ✔            | ✔           | ✔           |
| Physical form                | ✔         | ✔            | ✔           | ✔           |
| Materials                    | ✔         | ✔            | ✔*          | ✔*          |
| Space                        | ✔         | ✔            | ✔           | ✔           |
| Barrier                      | ✔         | ✔            | ✔           | ✔           |
| Stylistic System             | ✔         | ✔            | ✔           | ✔           |
| Roof                         | ✔         | ✔            | ✔           | ✔           |
| Column                       | ✔         | ✔            | ✔           | ✔           |
| Openings                     | ✔         | ✔*           | ✔           | ✔           |

✔ Consistent ✔* Almost Consistent ✔** Inconsistent

The spatial systems as the genotype are maintained through cultural borrowings or continuations. The form systems as phenotype are almost consistent, but the stylistic systems tend to change, evolve, or vary. Those systems have transformed through cultural development by local innovations, the influence of the outside civilizations, or the influence of the change of the authority from one kingdom to another, see Figure 12.
Figure 12. Temporary Hypothesis of The Linkage between Rumah Gadang in Dharmasraya and Rumah Godang in Batang Kuantan.

From the results of this discussion will be continued at the analysis stage to look for similarities and differences in architectural characteristics. In the next publication, we will discuss the architectural linkage between the two regions from the results of the analysis.

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