Environmental friendly "Jambur" building relevance in Karo Batak communities and gotong-royong/sisampat-sampati communities in Covid-19 pandemics

N P Tarigan

1 Character Building Development Center, Computer Science Department, School of Computer Science Bina Nusantara University Jakarta, Indonesia 11480
2 Universitas Pelita Harapan, Doctor of Research in Management in Education Leadership program student, Jl. Garnisun Dalam No. 8, Karet Semanggi, Jakarta 12930.
3 Chairman, Gerakan Peduli Disabilitas dan Lepra Indonesia (GPDLI)
4 Corresponding author: nuahptarigan1@gmail.com and nuah.tarigan@binus.ac.id

Abstract. It can be an exciting and positive thing to realize an Indonesian-style building in a location from certain ethnic groups like the Karo Batak. Notably, suppose they collaborated with social empowerment where they live so that the diversity of Indonesia's ethnic groups will be more colorful in cooperating or working together or in the "Sisampat-sampati" in Karo Language. In that case, this can be built by creating approaches for developing the character of ethnic groups and in person. Developing the character of a person or ethnic group in Indonesia will make the Indonesian people better in the future, because in principle, these characters are formed from many national cultures, such as respect for nature and others. Indonesia is very friendly or likes to communicate and interact, so that the use of social media in Indonesia can be said to be very broad and the third largest for several types of social media. However, whether this has excellent implications for increasing the quality of life or significant quality of life is still a big question especially Sustainable Development Goals (SDG) number 13, climate change. However, with a hypothesis that mutual character building is the right answer, the researcher is pleased to provide input from a broader view of character development itself and architecture. This will undoubtedly bring significant changes to the nation in the future. This paper is a conceptual article or literature study and input from several journals.

1. Introduction
The archipelago people, especially the Kato ethnic community (Batak Karo), have strong kinship ties. In terms of cultural diversity in Indonesia, this has become a different strength for forming a comprehensive Indonesian culture. As for the Karo community, this strong kinship bond is an important social asset for the Karo community to face various challenges. Karo people who are friendly and at the same time are preservers of Karo's culture and knowledge.

The Karo community is quite large in Jakarta Bogor Depok Tangerang Bekasi. However, there is no building where the Karo people gather specifically. In the Karo tradition, there is the term Jambur. In the structure of a traditional village or traditional Karo house, Jambur is a place for deliberation and a barn at the top. Adult boys and male guests usually sleep in this place. These have their philosophical value. Namely, a place to gather, congregate, and protect the village barn, safeguarding indigenous communities' property if associated with current relevance. Assets can be analogous to customs and culture, knowledge, togetherness, property assets, and mutual funds, which have great uses for the Karo...
community if they are to use. If so, then the Jambur concept can be applied to build a Karo Meeting Building in Jakarta. Of course, the construction of the Karo Meeting House (Jambur) is not an independent thing. This social capital would be even more sufficient if it complements the cultural capital that owns it. We know that many Karo traditional houses have degraded on their customary lands [1].

The construction of Jambur in Jakarta needs to revive the existing Karo culture and reveal the concepts of Karo customs appropriate for climate as we said above so that they can be relevant to current conditions. Thus, making Jambur in Jakarta will be carried out in the following process: First stage Study and Karo traditional houses’ documentation, the results become a concept for planning and designing Jambur in Jakarta. The second stage of Planning and Designing Jambur. The first stage results will document in book form. It hopes that this study will become the starting point for conducting broader and comprehensive studies of Karo culture in the future [2]. The second stage results in the form of Jambur according to the needs of the Karo community in Jakarta.

There have been many discussions and seminars in Jakarta on creating a green/smart/sustainable city Jakarta. The results of the discussion stated the need for collaboration between government and society. There is the DKI Jakarta Governor Regulation No. 112 of 2013 concerning Social and Environmental Responsibility of the Business World, which abbreviates as TSLDU. This regulation states that CSR is a voluntary activity, and companies, especially Real Estate/Property companies, have absolute freedom in determining the form of activities, funds, and locations for CSR implementation. Furthermore, it states that CSR is not an obligation/compensation/requirement/ incentive for issuing a company's license. These are very good because they can guarantee the company's safety from those who ask for CSR funds. This regulation also explains CSR's scope, namely: social and cultural development, economy, the physical environment, and disaster management [3][4].

Jambur buildings that are very environmentally friendly, especially on the building’s roof and face, can be even friendlier by replacing buildings made of tree trunks with steel building materials and materials prone to environmental damage. Local government regulations are more accommodating and follow the spirit of empowering CSR, including building safety issues. With the spirit of cooperation in the Karo community, both in the village and those migrating. “Sisampat-sampaten,” which is a more realistic social capital.

2. Literature Review

In addition to the above matters, this research by Bjorn Lomborg [5] has criticized some of the environmental challenges that lie behind sustainable development with major long-term global environmental issues. Its relevance is related to developer innovation in the context of sustainable land and land use management. From detailed research to baseline data from the most reliable sources argues that they include: Greenhouse Gases and Global Warming, Use of Non-Renewable Resources, Availability of Drinking Water and Quality, Food Availability and Distribution, Pollution and Waste, Loss of Biodiversity. Deforestation causes Water crisis, failure to mitigate climate change and adaptation, extreme weather changes, food crises, and social instability, and the escalation will be even more significant if there is no solution [6]. For the record, the 2017 Global Risk Report presents nearly 750 experts' perspectives on the impact and likelihood of 30 common global risks and 13 underlying trends that could amplify or change the linkages between them over ten years. 2016 saw a crystallization of political risk that has led to populist leaders' election, a loss of trust in institutions, and increasing tensions on international cooperation. We should not be surprised by this: Over the past decade, the Global Risk Report has drawn attention to the continuing economic, social, and political factors that have shaped our risk landscape [6].

Development and various activities by countries in the world have an impact on the environment. Global warming has become common knowledge because it has become a hot topic discussed to save the Earth. CO₂ gas or emissions is the dominant cause of trapped geothermal radiation on Earth, which causes global warming [7]. Various international commitments have been made, including the Kyoto Protocol in 1997, where industrial countries committed to reducing greenhouse gas emissions
collectively by 5.2% compared to 1990 (baseline). The Kyoto Protocol provides for the same principles for all countries signing the treaty but with different responsibilities. Developed industrial countries are required to reduce their emissions while developing countries are not obliged to reduce emissions but must report their emission status. As one of the countries that have participated in ratifying this rule, since 2004, Indonesia has also made a program to implement greenhouse gas reduction. Indonesia has paid attention to reducing greenhouse emissions with the issuance of PP No. 61 of 2011 and PP No. 71 of 2011 [4].

However, an institution created by the Indonesian government is needed to support the community's efforts in following up on the Kyoto Protocol, which has been ratified by Indonesia. One of the most extensive contributions to CO₂ emission generated from electricity generation and the largest electricity generation generated from buildings [7].

Indonesia has an Energy Consumption Index (IKE) of Indonesia's average office building ranging from 250 kWh/m²/year. In comparison, some developed countries that have implemented "Green Building" or environmentally friendly buildings emphasize low energy consumption, which has an IKE number average below 150 kWh/m²/year. In Indonesia, this is already regulated in the Peraturan Menteri/Minister Regulation PU No. 2 of 2015 concerning Green Buildings, Pergub DKI No. 38 of 2012 concerning Green Buildings and other cities, Surabaya and Makassar will follow later [8]. To create social benefits, which then contribute to economic benefits, the Social Enterprise or social entrepreneurship institution establishes. Definition of Social Entrepreneurship/Social Business: Entrepreneurship or entrepreneurship has a broad meaning; entrepreneurship sees as a function that includes the exploitation of opportunities that arise in the market. An entrepreneur is always required to face risks or opportunities that arise and is often associated with innovative actions [9]. A social entrepreneur engages in entrepreneurial activities to solve social and environmental problems by empowering communities through economic value activities. Social entrepreneurship begins with a concern for social conditions, which leads to a new business model. Social entrepreneurship is a combination of the passion for social mission with the discipline, innovation, and determination common in the business world [4]. The building where the Musyawarah (Jambur) is located looks like a pavilion but does not have an attic and has no walls. However, currently, only four still inhabited houses, even though they were incomplete for eight Jabu. The rest are not inhabited, and many are damaged.

3. Methods
In the Karo language, the traditional house is called Siwaluh Jabu. In Indonesia, it interprets as a house that is inhabited by eight families. Each family relates to blood or close family ties. Some traditional houses or Siwaluh Jabu or family can still find in Lingga Village, Simpang Empat sub-regency, Karo regency. According to Karo's social class classification in Siwaluh Jabu, family placement arranges Anak Beru, Kalim Bubu, Sembuyak, Senina brothers/sisters and other relations. Develop Rumah Siwaluh Jabu or eight families usually requires much time, energy, and material. The construction was carried out by cooperation and driven by Sangkep Sitelu. The house building event is called Pabelit Belikut. This ceremony is attended by families who want to build a house, new children, Kalimbubu (Sangkep Sitelu) and artisans/builders who will be executors. In this ceremony, an agreement makes between the home-owner's family and the expert craftsmen, witnessed by Sangkep Sitelu or Sangkep Ngeluh.

Inside the traditional house consists of eight Jabu, which arrange as follows: Bena Kayu, the leader's seat and member of the Jabu-Jabu. The tip of wood, the child's seat with the tip of the wood, namely the one who serves as the representative or the leading assistant of Jabu Bena Kayu. Wooden Bena Lepar, namely the seat of the child or wooden body. The Jabu function is also called Jabu "Sungkun Berita," a Jabu member in charge of receiving news from outside. Lepar Ujing Kayu, the seat of the Kalimbubu from Jabur/building wood. According to its function called Jabu "Simangan Minem," Jabu is highly and respected. Sedapurken Bena Kayu, the seat of the son and minister of timber. According to its function, it is called Jabu "Peninggel-ninggel," which means listening. Namely, those who serve as listeners or
recorders of conversations or decisions at each deliberation; besides, this Jabu also acts as a witness for the traditional house members' various interests. Sedapurken: The tip of the wood, the child's seat, or relative of the Jabu Lepar tip of the wood. Often also called Jabu "Arinteneng." Jabu in charge of providing calm and tranquility in the house. Sedapur-Lepar tip of wood, the seat of a teacher or shaman. Jabu is in charge of giving good or bad signs that will befall the residents of the house. Sedapurken Lepar Bena Kayu, the seat of the child or relative of Jabu Ujung Kayu inhabitants. The method used is to visually observe and existing literature, see symptoms and observations through old to new news and information, and carried out within a particular time; this approach follows the case that the author describes from above.

4. Result and discussion
This study aims to determine the environmental-friendly "Jambur" building relevance in Karo Batak communities and Gotong-royong/Sisampat-sampati (collaboration) communities In Covid-19 pandemics. Traditional buildings in North Sumatra, especially in Karo District or Tanah Karo, are said to be very environmentally friendly at that time. Buildings are from natural materials around them. Cooperation among the people has always been very well known for its mutual assistance, or it calls in Karo language Sisampat-sampatini. Especially in the current Covid-19 era, to answer research questions, an exploratory study of the property and real estate industry has been carried out in the form of observation and tracing by communicating with entrepreneurs related to property and real estate in Indonesia who includes in the REI (Real Estate Indonesia) organization. Based on the preliminary studies conducted by researchers, a framework of thinking and hypotheses is finally made related to developers who are active in the market. After passing through the essential stages above, quantitative research carries out in-depth interviews with 300 sample data taken from a population of around 3000 Real Estate Indonesia (REI) members in DKI Jakarta and its surroundings. There are 49 service companies, property sector, real estate, and building construction - the property and real estate sub-sector, taken from the developer management (developer) of REI members. Fifty-five companies concerning: Type of Company (the type of business); Its Financial Performance (Company Net Profit); Size (Total Asset); and Age (how many years it has been established/established since what year).

5. Conclusion.
Jambur is an essential building in Karo's traditional village. This building functions primarily as a meeting place and deliberation. In daily activities, this building also functions as a gathering place, a bed for adult men, and male guests' place to stay. In some villages, Jambur is close to the village barn; it is barn at the top. The male villagers who sleep in Jamburs also serve as village guards and butchers. The architectural form of Jambur is similar to that of Geriten, So that there are two things juxtaposed in the Karo traditional village, namely the social element and the element of religiosity. The existence of Jambur is an essential element in the structure of society. Currently, Jambur is made not only for a single village but also for a larger capacity to serve and accommodate social and cultural activities in the broader area. The function of Jambur is not just a meeting place but also a place to maintain the sustainability of the Karo community's traditional life. Adult males do not have to stay overnight in Jambur, but their role is still needed to maintain the "adat village" and "barn Desa." Karo customs and culture are an inseparable part of the Karo people's life in general because they become a socio-cultural bond. This socio-cultural bond fosters togetherness and holds the identity of the Karo people. Meanwhile, the village granary is the wealth that exists in the Karo community.

6. Future research
Future research needs to consider aspects related to leadership and management in goal setting, vision-mission, communication, integrity, character, which certainly has a very close relationship with the passage and development of human resources in Indonesia. Local Genius will build better in the future if the input is more prosperous, especially with a more comprehensive and in-depth approach.
7. Suggestions
Future research needs to combine the leader's character with its social plan until its implementation shows its reputation because its central role and founder plays a very significant role. The side of vision and mission has a positive and a paramount role. The personal reputation of a leader will influence elections.

Acknowledgment
This research was carried out privately by researchers, without funding support from any organization, but received input from the GPDLI (Gerakan Peduli Disabilitas dan Lepra Indonesia) a disability community in Jakarta and various places in Indonesia, and included some ideas from Bina Nusantara University, Jakarta, Indonesia.

References
[1] Boyd A D, Furgal C M and Jardine C G 2010 A social and cultural capital approach to understanding traditional activities on the land in two northern dene communities Can. J. Native Stud. 30 267–87.
Crystal E and Singarimbun M 1976 Kinship, Descent and Alliance among the Karo Batak J. Am. Orient. Soc.
Penny D H and Singarimbun M 1967 Activity Among the Karo Batak of Indonesia: A Case Study in Economic Change Bull. Indones. Econ. Stud.
[2] Saragih J T A, Loebis M N and Lindarto D 2020 Space in Batak Karo House: A Phenomenology Architecture Study in IOP Conference Series: Earth and Environmental Science.
Hudson A B 1975 Kinship, Descent and Alliance among the Karo Batak (Berkeley: University of California Press).
Bruner E M and Singarimbun M 1975 Kinship, Descent and Alliance Among the Karo Batak Pac. Aff.
[3] Abdullah Z and Aziz Y A 2013 Institutionalizing corporate social responsibility: effects on corporate reputation, culture, and legitimacy in Malaysia Soc. Responsib. J.
Balzarova M A and Castka P 2012 Stakeholders’ Influence and Contribution to Social Standards Development: The Case of Multiple Stakeholder Approach to ISO 26000 Development J. Bus. Ethics.
Tarigan N P, Abdurachman E, Simatupang B and Mursitama T N 2019 Role of corporate social responsibility for its organizational performance in Indonesian property Int. J. Sci. Technol. Res. 8 169–72.
[4] Rosaline M and Radyati N 2010 Governance and Performance of Third Sector Organisations: Credit Unions in Indonesia.
[5] Lomborg B 2016 Impact of Current Climate Proposals Glob. Policy 7 109–18.
[6] World Economic Forum 2017 Responding with Systems Leadership and Platform Engagement.
[7] Abouelfadl S 2012 Global Warming–Causes, Effects and Solution’S Trials JES. J. Eng. Sci. 40 1233–54.
[8] Da Huba R M, Rahmawati A, Sucipto T L A, M K Biddinika and Darmawan A 2020 Green building potential of existing dormitory building based on energy efficiency and conservation in AIP Conference Proceedings.
[9] Summary T H E and Brief I N 2000 Information Challenges : Productivity: The Future Managing Oneself Order A J. Theory Ordered Sets Its Appl. 22 1–8.