


Local Wisdom Approach in Creating Comfort for the Children of the Orphanage on Bunga Ncole Street Medan

Hillery Milenia br Ginting ^{*1}, Firman Eddy ¹

¹ Department of Architecture, Faculty Engineering, Universitas Sumatera Utara, 20155 Medan, Indonesia

*Corresponding Author: hillery.milenia@gmail.com

ARTICLE INFO

Article history:

Received
Revised
Accepted
Available online

E-ISSN: 2622-1640

P-ISSN: 2622-0008

How to cite:

Ginting, H. M.; Eddy, F. Local Wisdom Approach in Creating Comfort for the Children of the Orphanage on Bunga Ncole Street Medan. International Journal of Architecture and Urbanism. 2023. 7(2):319-327.

ABSTRACT

Architecture is a field that overcoming growth and development of children's Orphanage, one of which is by creating comfort and safety for foster children through architectural design and the available facilities. This journal aims to find out how the local wisdom approaches can correlate with the design of an orphanage so that it can create comfort for foster children or the local community. This journal uses a qualitative method consisting of secondary data, including literature studies and primary data (location surveys and observations, and interviews). After the data has been collected, then data analysis is carried out so as to be able to explain the results and conclusions of the study. The local wisdom approach considers important regulations and information that apply in the location that is the object of research. The local wisdom approach includes aspects of climate, culture, society, and existing habits so that the child orphanage is able to provide comfort and security for the orphanage children in their growth, study and work so that it is beneficial for their future. Through writing this journal, it is known that the Local Wisdom Approach at the research location is able to have a good correlation between the design of the Orphanage with the supporting aspects of the local area, as well as providing comfort for the Orphanage children and having a positive impact on the surrounding community.

Keywords: child, children's orphanage, local wisdom.



This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International.
<http://doi.org/10.32734/ijau.v7i2.13513>

1. Introduction

Indonesia still has many important social issues to discuss, including inequality in children's lives. A child needs support from the environment in his growth and development. For some children, affection from their families can be felt when they have a complete family and comfortable place to live as desired by children in general [1]. However, there are social problems in some children that occur because they do not have a complete family; they cannot feel the attention, support and affection of the families they have, such as abandoned children and orphans. In Indonesia, the case of abandoned children and orphans is a problem that concerns the community. The increase in the number of abandoned children and orphans is due to the presence of parents who abandon their children either physically or for certain reasons. Parents leaving their children can be caused by death or a lack of parental responsibility towards their children. In general, neglected children do not have the opportunity to get attention or affection from their families, which children in general should receive and feel [2].

In connection with what has been explained regarding abandoned children and orphans, an orphanage is an important place for abandoned and orphaned children in their growth and development. This is following the definition of an orphanage according to KBBI, namely, "an orphanage is defined as a house, place, or

residence used to care for (care for) orphans, orphans, orphans, and also abandoned children". From this explanation, the Orphanage is a substitute for a family figure for abandoned children and orphanage children. So architecturally, the planning and design of the Orphanage also influence comfort and safety in the growth and development of the Orphanage's children. However, many orphanages in Medan still are not suitable as a place to live, which in its design considers safety and comfort for abandoned children and orphans. Although many have conducted research and written on the design of the children's Orphanage, only a few have conducted research and written on the design of the Orphanage that considers the local wisdom approach. The local wisdom studied is local wisdom in one of the areas in Medan.

Local wisdom which is the approach in designing the children's Orphanage also influences the lives of the orphanage children, such as climate and natural considerations, the culture of the surrounding community, the habits of building users and other aspects of local wisdom. As for the planning and design, it is adjusted to local wisdom in the location of the construction area so that the Orphanage has a harmony between the community, buildings, nature and the environment. In addition, the existence of the local wisdom approach to the design of the Orphanage can also help promote the preservation of the values of people's lives so that the Orphanage is also unique to the area.

1.1. Orphanage

Every child has the right to have care which is basically the obligation and responsibility of parents in the family environment. However, not all children have complete families. In this regard, if a child's parents are no longer there, their whereabouts are unknown, or the parents are unable to exercise their rights and obligations, then for the sake of social interests or the interests of the child itself, another party is needed to play a role in the child's life either of their own free will or because legal provisions, rights and obligations are the responsibility of the state [3]. This shows that an orphan or abandoned child lives in a place that is the state's responsibility, namely an orphanage.

The foster children who live in the Orphanage have their own character. The character of each foster child will vary according to the age and background of the child's life [4]. The different personalities of each child can also change due to the influence of the orphanage environment. This is because the orphanage environment is the main social environment in procuring adjustments to children, both to friends of the Orphanage or their caregivers. This is an important aspect for the Orphanage to pay attention to, because a child or teenager is required to be able to adapt so that it becomes the main capital for them to live in the wider community, be able to face life in the future, and not have a negative attitude [5]. Orphanages have caregivers or caretakers who play an overcoming and development of foster children. Orphanage caretakers play a role as executors in supporting the continuity of education for foster children. In other words, the role of caregivers in orphanages is as family and foster parents for orphanage children. In this regard, orphanage caretakers have a role in forming the character and spiritual mentality of children which aims to guide, educate, direct, and regulate the behaviour of foster children [6].

In addition to having caregivers as an overcoming growth and development of orphanage children, the Orphanage must also be equipped with facilities that are able to support the development and growth of foster children. Some of the facilities that must be provided in orphanages include facilities that support children's privacy as primary facilities, supporting or secondary facilities, as well as determining the number and management of orphanages [7]. Architecturally, the guidelines for building children's orphanages according to the facilities are: First, facilities that support children's privacy can be in the form of separate bedrooms for boys and girls according to standards, comfortable and safe bedrooms, nanny's bedrooms, and bathrooms are provided separately for men and women. Then Second, supporting or secondary facilities which can be in the form of a dining room, place of worship, health room, sports room, playroom, art room, library, counselling room and others [7]. Concerning facilities in the needs of foster children, one thing that must be considered is children's health from an early age. The Orphanage also facilitates health checks by medical personnel such as ensuring that each child gets vaccines, immunizations, vitamins and so on according to the child's age and needs. Apart from that, the Orphanage also provides First Aid for Accidents as well as for emergency needs [8].

1.2. Child

A child must be cared for, and nurtured with love because children have dignity and rights that must be upheld and protected, so that children can be useful and useful for the nation and society in the future [9]. In contrast to children in general, orphanage children often have to receive more special attention. In general, orphanage children do not get enough love from their parents. This often results in foster children being fussy, seeking attention by showing behavior that aims to attract the attention of the community or caregivers [10]. This can also cause problems in child development such as children becoming naughty. In addition to families that are not harmonious and lack of love for children from their parents, delinquency in children can be caused by an unfavorable playing environment or living environment which causes a child's mental, psychological, and behavior to deviate [9].

Deviant child behavior is related to children's problems in terms of adjustment. Adolescents who live in orphanages face many internal or external issues in adjusting to the environment, both at and outside the Orphanage. Foster children often face many problems that require changes in everything compared to when the child lives with the family [11]. The development and development of foster children is the responsibility of orphanages to improve children's welfare by educating, caring for, guiding, and providing skills instilled by parents in the family [12]. This also relates to the child's level of social confidence, as the affection and attention of those around them is very important to a child's growth and development as well as emotional issues related to conflict. [13].

1.3. Local Wisdom Approach

Cultural diversity in Indonesia is a form of cultural identity from each region. Customary law, cultural values and beliefs, governance, and procedures and procedures are examples of local wisdom. Local wisdom can be interpreted as values that are believed to be true and become a reference in the daily behavior of local people [14]. From this understanding it is known that local wisdom includes recommendations, prohibitions and other rules set in the life of the local community [15]. Therefore, local wisdom that ethnic groups own becomes a strong identity for Indonesia, including architecture. In architecture, the influence of local wisdom has a unique meaning for a designed building. As for the design of the children's Orphanage in this market was carried out with a local wisdom approach. Local wisdom explains how customs, culture, nature, and important information become the identity of a design area [16].

The design location is on Bunga Street Ncole, so the local wisdom on Bunga Ncole Street is an approach to designing a children's Orphanage. The following is the result of an interview with a resident of Bunga Ncole Street, Kemenangan Tani the first is the activities and habits of the people of Kemenangan Tani District. The usual activity is cooperation on Friday or Saturday, when 17 August a competition is held covering one village, but sometimes the competition can be done per neighbourhood. But since the pandemic it has not been done anymore. The second is livelihoods. Livelihoods that have been passed down from generation to generation are cultivating rice and corn. The field is still located in the vicinity of the village, but the fields are not as wide as they used to be because they are already crowded with buildings or houses. Other community livelihoods exist besides farming, such as office work, farming, drivers, teachers, and others. Third is tribe. In tribal areas, the majority are the karo tribe. Habits that often occur are greeting each other, being friendly, and fellow community members getting to know each other because there are still traditional attachments. In this area, the Karo tradition is still very solid. The solid karo tradition is one of the advantages of this area, although there are other tribes but all of them have joined, have tolerance and close kinship. And the last is religion and belief. The dominant religion in the region is Christianity. The location of the church is also at several points in the Kemenangan Tani District. From the results of these interviews it can be seen that how the culture, habits, or important information that exists on Bunga Ncole Street so that this information can be applied to the design of an orphanage in the area, so as to create comfort and safety for children.

2. Method

This study was conducted by incorporating various ideas and problems that exist in the field of design. This design was carried out on Bunga Ncole Street in Kemenangan Tani, due to the lack of proper orphanages for foster children in Medan. The approach of local wisdom on Jalan Bunga Ncole, Medan, is the main aspect in creating a comfortable orphanage for children, friendly for the community, and unique in the location. The method used in this writing begins with collecting both primary and secondary data (literature review), as

well as conducting a regional analysis. In addition, data collection also involved conducting interviews and direct observations (primary data) to obtain information related to Bunga Ncole Street, Medan, which will be one of the references in designing the Orphanage. This information becomes primary data in applying the local wisdom approach to the children's Orphanage, such as daily activities of the community, culture prevailing in the local community, climate and nature of the location, important events for the community, livelihoods, ethnic groups, and beliefs among the community. With good data collection process, the design of the children's Orphanage on Bunga Ncole Street, Medan, can combine aspects of the Orphanage itself or other aspects such as the local wisdom approach in the local area.

3. Result and Discussion

Based on the local wisdom approach that has been described, local wisdom for orphaned children and local wisdom in the research location are the basic concepts in designing the Orphanage on Bunga Ncole Street. The Karo ethnic group dominates the Bunga Ncole Street area, so the local wisdom approach to the children's Orphanage is also reflected in the diverse cultures prevalent in the Karo community and incorporated into the design.

Based on the literature review results and interviews with several orphanage children, there are generally supporting facilities needed to help their growth and development. In general, the skills that are of interest to children are sports and music. Therefore, in designing the Orphanage on Jalan Bunga Ncole, it is also possible to provide supporting facilities such as a building for children's crafts and skills and sports facilities such as a field to improve the comfort of the children (Figure 1). The building for children's crafts and skills is part of the Exhibition Hall and can also be a public area because it can be used by the local community when they want to hold important events, as is often done by the Karo people, such as traditional wedding ceremonies and rituals for the deceased (Figure 1).



Figure 1. Exhibition Hall, children's skills and crafts building

The Orphanage is designed with adjustments to the location of the design. The author conducted observations at the design location to obtain primary data. At the design location, the land has a bend at the back, the back area is wider and becomes the core of the children's orphanage area. The Orphanage and the children's skill building are located in the back area of the land to provide the privacy that the public or strangers cannot access. In the front area of the site, it is used for parking cars and motorcycles, as well as several pavilions and public gardens. It seems that you are referring to several facilities in the outdoor area of the Panti Asuhan. These include a field, a skill-building area, an exhibition hall, a private garden, a playground, an urban farming area, a public garden, and a parking area. Access to the Orphanage can be accessed on the arrows provided in the picture caption (Figure 2).

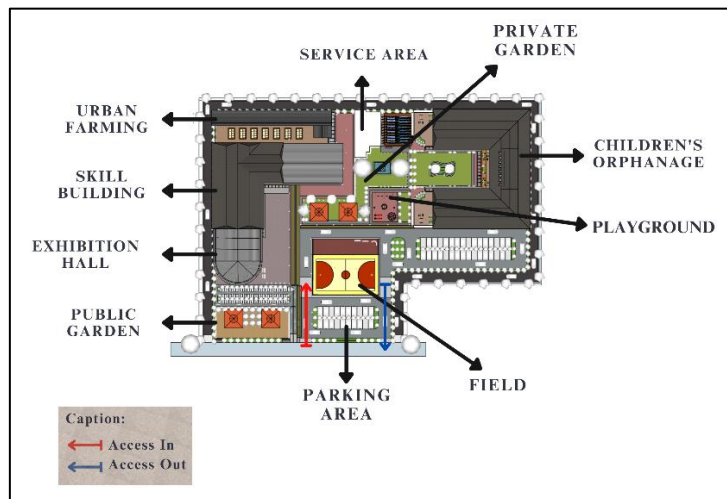


Figure 2. Outdoor space zoning and concepts of child orphanages

The building of the Orphanage consists of four floors. The first floor of the Orphanage is dominated by public areas such as study rooms, counseling rooms, health rooms and other spaces, these spaces can also be used by the community. In addition, there are also semi-public areas, including a prayer room and a children's playroom. On the second floor of the Orphanage, there is a semi-public area consisting of a dining room, a public area consisting of a study room (library), and a private area consisting of the residence of the head of the Orphanage. On the third and fourth floors of the orphanage building are private spaces that include separate sleeping areas for boys and girls and several caregiver rooms. Children's crafts and skills buildings are dominated by semi-public areas, this is because children's crafts and skills buildings are intended for children's support facilities. Every floor of the Orphanage and children's skills building has a service area, namely toilets (Figure 3).

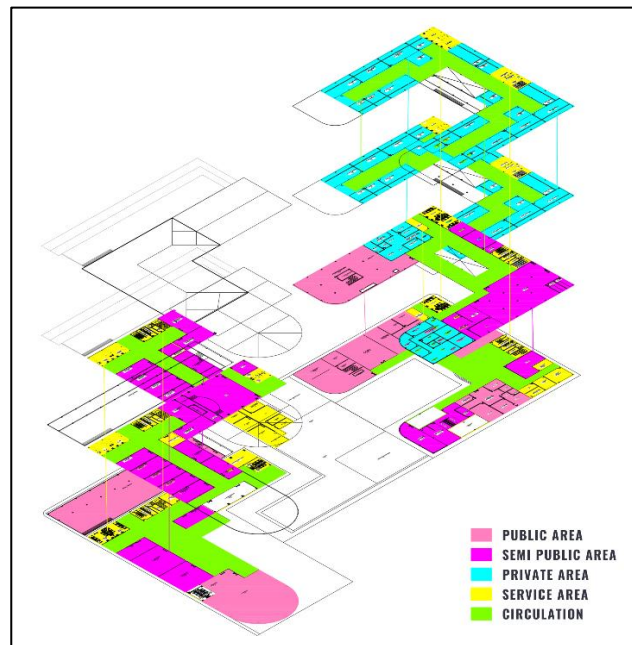


Figure 3. Vertical zoning of orphanages and children's skills building

3.1 Local Wisdom as an Approach in Design

Local wisdom in the Orphanage also includes the behaviours and habits commonly practised by the orphanage children. How the activities of orphanage children also depend on what facilities are available at the Orphanage. The existence of facilities at children's orphanages is related to the needs that support children to get good growth and development. Associated with the reality of literature studies and interviews with several orphanage children, one of their favourite things includes channelling their expressions, namely sports. With that this children's Orphanage also provides a playground (Figure 4a) and field facilities (Figure 4b) so that with this facility, they feel helped in the process of growth and development.



Figure 4. (a) Playground ; (b) Field

As previously explained, the Orphanage is located on Bunga Ncole Street. Local wisdom also includes the nature and climate in the area. This relates to how nature can help the process of orphanage children to develop properly. Because of that, orphanage children also need interaction process with nature to help calm their minds and at the same time be able to take care of nature itself. So that in its design, the Orphanage has lots of plants and vegetation around it and there is a garden in the privacy area of the Orphanage (Figure 5a). According to the results of the author's observations on the location, this area is an area dominated by residential areas. The local community's fields still surround the design location for the Orphanage. In this regard, the climate in the area is felt to be quite cool and has very fast air circulation, so that the design of the Orphanage was given many openings in the building's facade as a means of air circulation in and out of the building (Figure 5b).

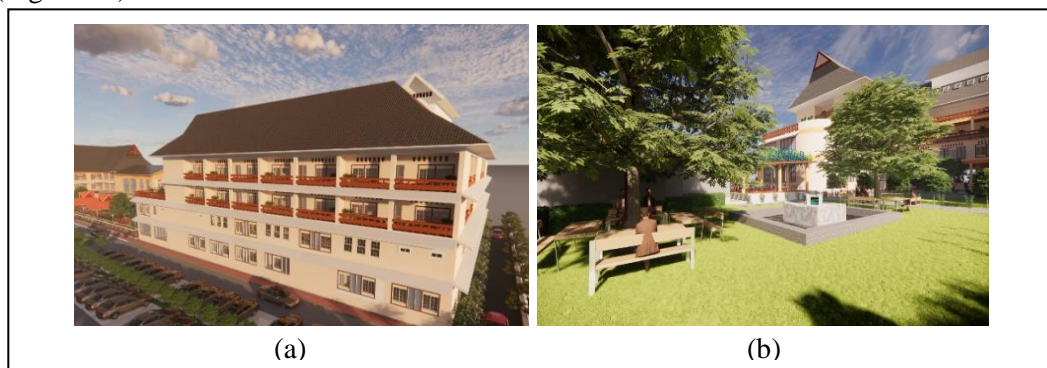


Figure 5. (a) Private Garden ; (b) The facade of the orphanage building

In addition to local wisdom from nature and the orphanage children, the local wisdom approach applied in the design of the Orphanage is the local wisdom of the Karo people because the Karo people dominate Bunga Ncole Street. One thing that can be seen in the design of the Orphanage is that the roof of the children's Orphanage represents the traditional house of the Karo tribe (atap Mecu, rumah Siwaluh Jabu) which can become one of the identities for this children's orphanage building (Figure 6).

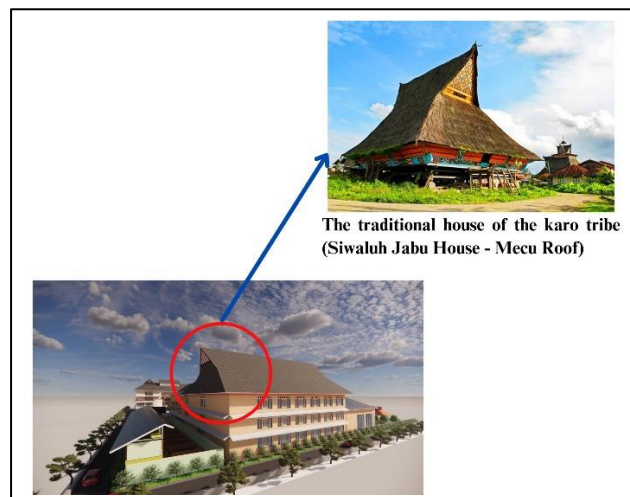


Figure 6. Roof of the Orphanage

At the Orphanage, there is a private area for those who live in the Orphanage. This area is the central orientation of each part of the orphanage building. This area can be used to gather and interact with fellow orphanage users. This area is also a barrier between the children's Orphanage and the skills building, so activities become more organized according to the function of each building. As for the facade of the building, it is dominated by openings so that the wind can circulate optimally from outside to inside the building or vice versa (Figure 7a). According to the results of an interview with one of the regional heads, he said that in that area, the dominant livelihoods among the local community were gardening and farming. This can be seen in the Bunga Ncole Steet area where there are still many residents' fields and this is the residents' land for gardening. The daily life of this community also influences how the children's Orphanage is designed. In its design, urban farming can be a facility and a place for children to grow crops. It is intended that an orphanage in the area can become an environmentally friendly building (Figure 7b).



Figure 7. (a) Orphanage private area ; (b) Urban Farming

Considering the people who live above the farmers, the nursery's design on Jalan Bunga Ncole also includes a garden in front of the nursery. The shape of the pavilion's roof also represents the roof of the traditional Karo house (atap Sianjung-anjung rumah Siwaluh Jabu). The pavilion is designed away from the Orphanage's private area so that the local community can freely access the pavilion. So that with the Orphanage on Bunga Ncole Street, the Orphanage can become one of the identities of the area and the local community can also benefit from the establishment of the Orphanage (Figure 8).

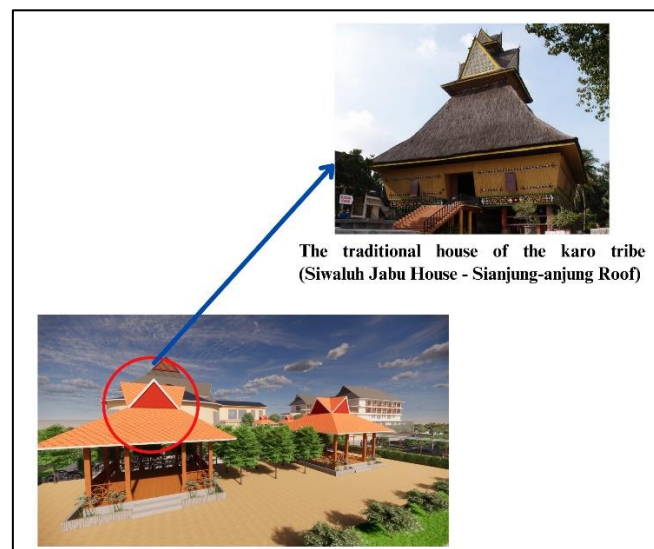


Figure 8. Gazebo in the public garden

4. Conclusion

This research was conducted to find out how the local wisdom approach can have a good correlation with the Orphanage so that it can create comfort for the orphanage children and the local community. The area that became the research location was on Bunga Ncole Street, Medan Tuntungan. Orphanages have mandatory and supporting facilities to meet foster children's growth and development needs. Facilities related to the wisdom of foster children can be in the form of supporting facilities, including study rooms, playgrounds, fields, and children's crafts and skills buildings that aim to channel positive and negative emotions from

children. Nature and climate are important aspects in building local wisdom in certain areas. Bunga Ncole Street has cool air flow, so in designing the facade of the Orphanage there are many openings as access for air circulation. The roof of the building represents the roof of the Karo traditional house (Siwaluh Jabu), so the Orphanage can be one of the unique in the area, which indicates the dominance of the Karo tribe. In addition, the dominating community livelihood is gardening. In its design, the front area of the Orphanage is a public park to accommodate people who want to rest or come home from work. Orphanages with a local wisdom approach include consideration of the orphanage children, climate, culture, and habits of the surrounding community so that the local community will also positively impact the Orphanage.

5. Acknowledgements

This research is an orphanage design based on a local wisdom approach that can be used as information and reference for future orphanage design research. Thank you to my supervisor for helping write this paper, all lecturers in the Department of Architecture, Faculty of Engineering, Universitas Sumatera Utara, and my friends who have helped me work on this paper.

6. Conflict of Interest

Manuscript Title:

Local Wisdom Approach in Creating Comfort for the Children of the Orphanage on Bunga Ncole Street Medan.

The authors whose names are attached below declare that no conflict of interest in this manuscript.

Author names:

Hillery Milenia br Ginting

This statement is signed by all the authors to indicate agreement that the above information is true and correct (a photocopy of this form may be used if there are more than 10 authors):

Author's name (typed)

Hillery Milenia br Ginting

Author's signature



Date

09 Juli 2023

References

- [1] Suwita P. Tingkat Penyesuaian Diri Anak yang Tinggal di Panti Asuhan (Studi Pada Panti Asuhan Baiturrahmah Desa Rimbo Panjang Km. 17 Kecamatan Tambang Kabupaten Kampar). *Jurnal Online Mahasiswa (JOM) Bidang Ilmu Sosial dan Ilmu Politik*. 2016;3(2).
- [2] Hardiyanti R, Barky NY, Sasarwaty R. Perancangan Panti Asuhan di Medan dengan tema Arsitektur Hijau Designing an Orphanage in Medan with the Theme of Green Architecture. *Ojs Uma Ac Id*. 2018;2(1):31–40.
- [3] Qamarina N. Peranan Panti Asuhan Dalam Melaksanakan Fungsi Pengganti Keluarga Anak Asuh di UPTD Panti Sosial Asuhan Anak Harapan Kota Samarinda. *EJournal Administrasi Negara*. 2017;5(3):6488–501.
- [4] Pande KF, Andrianawati A, Cardiah T. Analisis Pola Penataan Ruang Panti Sosial Asuhan Anak Amanah Bandung Berdasarkan Aktivitas dan Perilaku Penghuni. *Jurnal Arsitektur Archicentre*. 2021;4(1):35–44.
- [5] Rifai. N. Penyesuaian Diri pada Remaja yang Tinggal di Panti Asuhan (Study Kasus pada Remaja yang Tinggal di Panti Asuhan Yatim Piatu Muhammadiyah Klaten). 2016.
- [6] Khoirunnisa S, Ishartono I, Resnawaty R. Pemenuhan Kebutuhan Pendidikan Anak Asuh di Panti Sosial Asuhan Anak. *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*. 2015;2(1).
- [7] Astama FY. Landasan Konseptual Perencanaan dan Perancangan Panti Asuhan Anak Terlantar di Kabupaten Magelang. 2015.
- [8] Prof. Ir. Sri Astuti Indriyati MS, PhD. Perencanaan dan Perancangan Hunian: Panti Asuhan Anak dengan Konsep Arsitektur Perilaku (Pedoman Teori dan Praktis) [Internet]. CV WIDINA MEDIA

UTAMA. 2020 [cited 2023 May 29]. Available from: <https://repository.penerbitwidina.com/publications/335534/>

- [9] Tamba PM. Realisasi Pemenuhan Hak Anak yang Diatur dalam Konstitusi Terhadap Anak yang Berkonflik dengan Hukum dalam Proses Pemidanaan. 2016;
- [10] Almutahar H, Sasap Abao A. Pola Pengasuhan Anak Yatim Terlantar dan Kurang Mampu di Panti Asuhan Bunda Pengharapan (PABP) di Kecamatan Sungai Raya Kabupaten Kubu Raya [Internet]. Vol. 2, Jurnal Program Magister Ilmu Sosial Universitas Tanjungpura. 2014 [cited 2023 May 29]. Available from: <https://www.neliti.com/publications/9546/>
- [11] Rahmah S, Asmidir A, Nurfahanah N. Masalah-Masalah yang Dialami Anak Panti Asuhan dalam Penyesuaian Diri dengan Lingkungan. *Konselor*. 2016;3(3):107–12.
- [12] Haerunisa D, Taftazani BM, Apsari NC. Pemenuhan Kebutuhan Dasar Anak Oleh Panti Sosial Asuhan Anak (PSAA). *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat*. 2015;2(1).
- [13] Sofian M, Arffin S, Yasir A. Orphanage Welfare and Care Centre As Integration with Community. *Arts and Design Studies*. 2013;13:31–8.
- [14] Diem AF. Wisdom of The Locality (sebuah kajian: Kearifan Lokal dalam Arsitektur Tradisional. *Berkala Teknik*. 2012;2(4):299–305.
- [15] Soedigdo D, Harysakti A, Usop TB. Elemen-Elemen Pendorong Kearifan Lokal pada Arsitektur Nusantara. *Jurnal Perspektif Arsitektur*. 2014;9(1).
- [16] Hillery G. Perancangan Panti Asuhan Anak di Kota Medan dengan Pendekatan Kearifan Lokal. *Repositori Institusi Universitas Sumatera Utara*. 2022.