



## Study of Feminism Architecture Concept in Museum Building: The Aceh Tsunami Museum in Indonesia

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### ABSTRACT

A study of the architectural concept of feminism in the Aceh Tsunami Museum building. In the past, an understanding held by society regarding sex differences between men and women affected control, where women were not given freedom, power, and rights completely different from men who could do anything and be anything. Feminism itself is a women's movement that demands justice and equality or equality with men. In the world of architecture, feminism is present as part of post-modern architecture because of the saturation of modern buildings that occur. studies the concept of Feminist Architecture at the Tsunami Aceh Museum in Aceh, Indonesia, which is considered to have approached the principles of feminist architecture in its buildings and the method to be used is descriptive qualitative. The author needs to research the concept of Feminist Architecture to find out the characteristics that are applied in the Aceh Tsunami Museum building. Among them are having a building that resembles the shape of the goods used by women, the shape of the building has curves that reflect the woman's body, and the use of color in the building or interior according to the preferences of women.

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## 1. INTRODUCTION

Feminine is a trait of a woman which is so striking about the elegance, gentleness, lightness, and refinement of a woman. The word feminism was first coined by Social Utopian activist Charles Fourier in 1837. seeing at that time the world's attention tended to be a different treatment of social democracy because of differences in gender, race, skin color, and so on. An understanding held by society at that time regarding sex differences between men and women affected control where women were not given freedom, power, and rights completely different from men who could do and become anything. (C.S. Punuh, 2011).

Feminism is an understanding, study, and social movement that aims to change the subordinate status of women in a society that prioritizes men's perspectives. Feminism is a movement that has 4 stages of development, namely, early feminism, first-wave feminism, second-wave feminism, and third-wave feminism, or what is commonly known as postfeminism feminism. Although all these stages of development of feminism have the same goal, that is, all feminist movements are only to fight for female subjectivity. as quoted by Ni Komang Arie Suwastini from Hodgson-Wright (2006) states that the early feminism movement was a form of efforts to face patriarchy in 1550-1700 in England (Suwastini, 2013).

The idea of feminism originated from a movement centered in Europe and moved to move. This concept of feminism has developed rapidly since the publication of Jhon Stuart Mill where women are the subjects, this movement aims to balance women and men and end the period of seclusion against women's freedom. This feminism is a women's movement that demands justice and emotion or equality from men because this movement makes women more confident that they are no longer number two in the social, work, educational, and political fields (C.S. Punuh, 2011).

In the world of architecture, feminist architectural notions emerged as a form of rejection of male domination in the era of postmodern architecture. In the era of postmodern architecture, most men played an important role in changing the world of architecture, which made female architects demanded equality in participating in architectural development through the feminist movement and not being underestimated by men (Gunardi et al., 2021). In the current architecture of feminism, it is not a principle, concept, or theory based on a single formula, but feminism in architecture is an understanding and perception of social inequality on the position of women. A meaning of feminist architecture itself adopts the nature and formation of women and the need to meet women's needs which are applied in design planning and architectural design or space requirements for women (Regina D. Manopo, 2018).

One of the female architects who embraces the concept of feminist architecture is Zaha Hadid, where she is a female architect who participates in architectural developments in the world. The concept of feminist architecture that demands space for women to separate public space from private space, because women have activities in which there are only women and cannot be seen by men, so this activity is private for women. There is a space that women need even though it is not private but there is a separation for the existence of women in that room with men, separation occurs because not all women can mix in one room with men (Supriatna and Handayani, 2021)(C.S. Punuh, 2011).

In Indonesia, some buildings approach the architectural concept of feminism, one of which is the Aceh Tsunami Museum building. The Aceh Tsunami Museum is a museum building built to commemorate the history of the tragedy of the earthquake and tsunami in Aceh, Indonesia in 2004. This building holds various evidence of the enormity of the 2004 tsunami, as well as an education center and an emergency shelter to deal with the tsunami disaster again.

## Literature Review: Feminism

Feminism, which was originally a problem of gender differences throughout the history of human civilization, is a problem of social injustice that generally affects women. Women who are solely positioned in domestic and reproductive roles so that women are hampered from their progress in the world of public and production. This is an engineering of culture and tradition that creates stereotypes or stereotypes of women who have been deeply rooted in society to reposition the role of women in social society in the gender relations of men and women. Gender here is identified with gender (sex) or a gift from God or divine nature, gender is seen as a cultural culture that is used to distinguish the roles, behaviors, mentality, and emotional characteristics of men and women in society. It can be understood that gender is a characteristic that is used as the basis for identifying differences between men and women in terms of social and cultural conditions, values and behavior, mentality, and emotions, as well as other nonbiological factors that differentiate the positions of men and women (Rokhmansyah, 2016).

Gender differences that make the world perceive that women should not get higher education, do not allow women to hold political positions or have careers, even choose the attitude of life to marry or not marry, and have children or not have children. This situation makes women not welcomed with open arms by men so that throughout world history the repression of women's issues in all fields of politics, economy, culture, religion, and so on have been sidelined and rejected in public discourse (Arivia, 2006)

Fakih (2012: 7-8) as quoted by Rokhmansyah, to distinguish in more detail that sex is a characteristic or differentiates the sex of humans that are biologically determined which is inherent in particular sex. For example, that humans who have a penis, dzakar, and produce sperm are men while those who have reproductive organs such as the uterus and ducts for childbirth, produce eggs, have a vagina and body parts for breastfeeding are women. Biologically, these tools are attached to men and women forever and permanently, which means that they cannot be exchanged or changed because it is a provision from God. Handayani (2006:5) as quoted by Rokhmansyah, states that in contrast to sex, the understanding of gender is a trait inherent in men and women who are socially and culturally constructed, For example, women are known to be gentle, beautiful, emotional, and motherly, while men look strong, rational, manly and strong.

These changes can occur from different times and places, for example in certain times and a place where women are stronger and more energetic than men and vice versa based on certain places and time, all of these things can be exchanged between male and female. (Rokhmansyah, 2016). Hubies developed gender understanding (Via Anshori, at. all 1997:25):

1. Gender difference, is the difference in behavior, character, and expectations that are formulated for people according to gender.
2. Gender gap, is the difference in political relations and attitudes between men and women.
3. Genderization, is a reference to the concept of assigning gender to self-identity and the views of others.
4. Gender Identity, is the behavior that a person should have according to their gender.
5. Gender Role, is the role of men and women which is applied in a real form according to the local culture adopted.

Regina D. Manopo quotes Sumiarni (2004) states that gender differences make women do not have justice in various things, then the feminism movement is created. Feminism from Latin, Femina which means having a womanly nature, feminism is a movement that demands

emancipation or equality and justice for women. The book entitled "The Right of Woman" in 1972 defines "Feminism is a movement for the emancipation of women, a movement that speaks out loudly about improving the position of women and rejects the difference in degrees between men and women, published by Marry Wollstonecraft. (Regina D. Manopo, 2018).

Women try to end the exploitation and oppression they experience, even if it is different for their interests. As quoted by Fasih, (1999: 99-100) that women agree that the essence of feminism is for the realization of equality, dignity, and freedom to control the body and life, both inside and outside the home (Ni Putu Sri Pratiwi, 2020).

The word feminism was first coined by Social Utopian activists, namely Charles Fourier in 1837. This European-centered movement moved to America and grew rapidly since the publication of John Stuart Mill's "Women as Subjects" (The Subjection of Women) in 1869 this movement was shown to end the period of seclusion and injustice to women's freedom that made this struggle a sign the birth of the first wave of feminism, in general women feel disadvantaged in various fields and are given priority to men in the social, work, education and political fields, especially in a patriarchal society. In a traditional society with an agrarian orientation, men are primarily placed in the main part, while women are only in the house (C.S. Punuh).

As quoted by Suwastini from Sanders (2006) and Richardson (2002) the first feminist movement, women achieved suffrage in the early 20th century. Mary Wollstonecraft's writing *The Vindication of the Rights of Woman* in the year 1792 is considered to be the first wave started. In Wollstonecraft, Sanders sees the stick of the modern feminism movement which calls for the development of a rational side in which women can study in government schools and equality with men. Richardson said that this education is the hope that Wollstonecraft will develop women's intellectuality so that they can develop into independent individuals, especially financially. Wollstonecraft was also championed by Harris and John Stuart Mill who fought for the opportunity to work for women and legal rights for women in marriage and divorce (Suwastini, 2013).

In Indonesia, there are also some feminist fighters, one of which is Cut Nyak Dien in 1896 who proved and became a pioneer that it was not only men who could participate in fighting the invaders and by guerrilla warfare. (SriAmalia, 2016). In addition to Cut Nyak Die, there was also a fighter for women's emotion in Indonesia, namely R.A. Kartini in 1895, starting at the age of 16, she had fought for freedom for women, she was also known as a hero for the struggle for women's education rights with the title "dark out, light comes out". R.A. Kartini always fought for the right to education for women not only for middle and upper-class families but for all and highly educated together with men by sending letters to influential figures and teaching actions to women (Estiana, 2019).

The first wave of the feminist movement produced freedom for women's rights in the fields of education, employment, child custody, marriage, and divorce even though they still relied on men to achieve their goals. Although the feminist movement has produced something, not all women can have that right, only middle and upper-class women can achieve this right because they can afford to pay servants to work in place of housewives (Suwastini, 2013).

Rokhkmansyah quotes Freidan (1963), NOW (1966), Thompson (2010), Thornham (2006), Gillis, et.al.(2004), Siegel (2007), Bammer (1991), Braidotti (2003: 197), Whelehan (1995), Gubar (2000), Tong (2009), Budgeon (2011), and Hewiit (2010) Where Thompson said the second wave of the feminism movement in the 1960s was marked by the publication of *The Feminine Mystique* followed by the establishment of the National Organization for Women and the emergence of the Conscius Raising (CR) group in the late 1960s. The second wave of feminism is considered to be the most united feminist movement in their understanding and movement. the second

movement of feminism has the big theme of "women's liberation" which is considered a collective revolutionist movement. According to Gillis, et.al on this second wave of feminism is a reaction to women's dissatisfaction with the various discrimination they experience even though the emancipation of women in the first feminist movement has been legally and politically achieved (Rokhmansyah, 2016).

Even though women in the first movement already got their rights to themselves, sexual reproduction, education, and work, women still make trivial things, namely appearance as a big problem that makes women fear it (Sutanto, 2017).

As quoted by Rokhmansyah, (2016) According to Thornham in 2006 second-wave feminism in America is divided into two groups of the feminism movement. The first group of feminist movements is the right group of feminist movements called the liberal feminism movement whose goal is to fight for women's participation in all social life (in America) with the same rights and obligations as men and this group is protected by NOW. Siegel stated that the second group of feminism movements, namely the left feminism movement or the so-called radical feminism movement, where this movement is rooted in the reactions of feminists who feel they are not facilitated in liberal feminism that is shaded by NOW because of differences in race, class, and protests at American atrocities in Vietnam war. Bammer said that this second feminist movement made fellow feminist fighters split and formed into several groups of their own. Braidotti considers that there are always differences between women of different classes, races, and ethnicities. Whelehan, Gubar, Tong, and Budgeon have statements that reveal the search for fairness, and feminism that can represent all women as in utopia. Hewitt stated that feminism was born from various issues and therefore has a multiple history and development. This second feminist movement ended in 1975 and reached a peak of developments that made women and the feminist movement uneasy both from academia and practitioners (Rokhmansyah, 2016).

Hannam (2007, p.166) quoted by Sutanto that the third wave of the feminism movement is very difficult to define clearly, the debate shows that feminism has its vitality and women have the potential to take action not only personally but politically. According to Rosemarie Tong in the book *Feminist Thought*, as quoted by Sutanto, Feminism consists of Liberal feminism, Radical Feminism, Marxist Feminism, and Socialist feminism.

1. Liberal Feminism (Given the discrimination of women who are treated unfairly, women should have the same opportunities as men to succeed in society).
2. Radical Feminism (Marks a patriarchal system characterized by power, domination, hierarchy, and competition which focuses on sex, and reproduction as places for feminist development).
3. Marxist and Socialist Feminism (Claimed that no one can achieve true freedom in society, especially women).

### **Feminism Architecture**

In the world of architecture, feminist architectural notions emerged as a form of rejection of male domination in the postmodern architectural era. In the era of postmodern architecture, most men played an important role in changing the world of architecture, which made female architects demanded equality in participating in architectural development through the feminist movement and not being underestimated by men, especially. In the current architecture of feminism, it is not a principle, concept, or theory based on a single formula, but feminism in architecture is an understanding and perception of social inequality on the position of women. The meaning of feminist architecture itself adopts the nature and formation of women and the need to meet women's needs which are applied in an architectural design and design or the space



requirements for women (Regina D. Manopo, 2018).

According to Amelia Jones in her book entitled "The Feminism and Visual Culture Reader" quoted by C.S. Punuh said that architectural systems are defined by what is involved and what is not included, emphasizing psychoanalysis which has the meaning of space as an emphasis on the interior defined by women and their bodies and the systems incorporated in that emphasis. Feminism was born because it was based on a desire to get an equal position with men in social, legal, political, and educational aspects where women were expected to play a more role in architecture (include) rather than just being exploited for the beauty of their bodies, used as a benchmark in the repression of the meaning of interior space (exclude). In the postmodern era, men played a more important role in changing the world of architecture, so female architect demanded equality to participate in it through feminism. This flow of feminism is part of the Postmodern part, the theory in postmodern architecture itself consists of a paradigm as a theme structure. The paradigm is (C.S.Punuh, 2011) :

1. Phenomenology to make humans feel the comfort of architecture.
2. This Aesthetic of Sublime paradigm shows the aesthetic articulation of posts architecture.
3. Linguistic Theory paradigm that raises the revival of meaning and symbols in the world of architecture.
4. Marxism, in essence, is a social architecture that investigates the state of the city and its institutions.
5. Feminism is reasoning that there is freedom and recognition in social status, gender, and so on.

The flow of feminism itself exists because of the saturation of modern buildings in the post-modern era and the demand for women to be included in the development of architecture in the world. Architecture Feminism is the art and science of designing an object that geometrically adopts the strength behind the gentleness of women and conceptually breaks the existence of men in the world of architecture (C.S. Punuh, 2011). Feminism in architecture itself is a duplication or adoption of some of the characteristics of women in general (Hapsari, 2018).

According to Dolores Hayden in "What Would a Non-Sexist City Be Like" states "I believe in the bright spot of feminism which shows the division of public and private spaces. A woman architect named Zaha Hadid embraces feminism by making architectural works beyond human reason. De La Justiciar campus building in Madrid that resembles the shape of women's wrist jewelry accessories (bracelets) (C.S. Punuh, 2011) or the curves of a woman's body such as in buildings. Following the feminist theme, color is also used to determine the character of buildings commonly used by women, namely pink, light red, light purple, and light yellow (C.S. Kill, 2011). Building criteria in Feminism Architecture are: Beautiful, Warm, Simple, Comfortable, Soft, and Calm (Hapsari, 2018).

The principles or characteristics of feminist architectural design include a color that determines the character of feminism, a winding shape or streamlines, not rigid, blends with the surrounding environment, has good aesthetics, materials using glass, or organic plastics (Hapsari, 2018).

According to Dolores Hayden in "What Would a Non-Sexist City Be Like" states "I believe in the bright spot of feminism which shows the division of public space and private space. A woman architect named Zaha Hadid adheres to feminism by creating architectural works beyond human reason. The De La Justicia de Madrid Campus building resembles the shape of a women's wrist jewelry accessory (bracelet) (C.S.Punuh, 2011) or the shape of the curves of a woman's body as in buildings. Following the feminist theme, colors are also used to determine the character of buildings commonly used by women, namely pink, pink, light purple, and light yellow. (C.S.Punuh,

2011). The building criteria in Feminist Architecture are: Beautiful, Warm, Simple, Comfortable, Soft, and Calm (Hapsari, 2018).

Although the name is the architectural concept of feminism, which is a movement carried out by women due to boredom in the post-modern era, it does not mean that a man cannot design with the concept of feminism, because the architectural concept of feminism can be done by architects from women and men.

The characteristics of the approach to the application of the architectural concept of feminism based on the description above can be translated into architectural language as follows:

1. The shape of a building that resembles or is similar to the shape of the goods used by women.
2. The shape of the building has curves that reflect the female body.
3. The appearance of a woman's character or activity in the building concept.
4. There is a division of space that is private for women or a division of space that separates boundaries for men and women.
5. The use of color in the building or interior of a room according to the preferences of women (pink, pink, light purple, light brown, light yellow, and gold).

### **Description Aceh Tsunami Museum**

The Aceh Tsunami Museum is located on Jl. Sultan Iskandar Muda, Sukaramai, Kec. Baiturrahman, Banda Aceh City, Aceh 23116, this museum was designed by Mr. Ridwan Kamil and is the result of a competition organized by the Aceh-Nias Rehabilitation and Reconstruction Agency (BPR Aceh-Nias) on 17 August 2007 while the construction and inauguration of the Aceh Tsunami Museum building in 2009. This museum was built to commemorate the history of the Tsunami tragedy that hit the Aceh area in 2004. (Novi Astuti, 2017). This tsunami tragedy killed 180,000 Acehnese, resulting in many deaths, damaged buildings, and razed to the ground. The Aceh Tsunami Museum has many meanings for the 2004 Tsunami tragedy in Aceh which is included in the building starting from the development objectives, development concept, building formation, interior, and exterior (S.D. Romadhona, 2020).

The concept of development itself is a metaphor for tsunami water waves, the overall building formation resembles a large ship depicting a ship that can float or anchor in the ocean that can face large waves such as a tsunami. (Armelia Dafrina, 2013) for the interior of the tsunami museum building, it's like we enter into big water, while the exterior looks like a supporting wave like a tsunami (A. Irda, 2021). The Aceh Tsunami Museum is also believed to approach the architectural concept of feminism in the form of the building, the use of color, and the spaces

## **2. RESEARCH METHODS**

In this research, the method used is descriptive qualitative. The data is obtained in several ways, such as searching for literature data, discussing, and comparing observed from other buildings. In this study, the data obtained from the literature review is the main data used to support the research material data obtained.

### **1. Discussion**

This discussion is an activity to share thoughts with the team from before starting the research activity to completion. The first discussion is about taking the title and theme as research, the next discussion is about the selection of case studies related to the titles and themes that have been selected. Apart from discussions with the team, Discussions are also conducted with friends

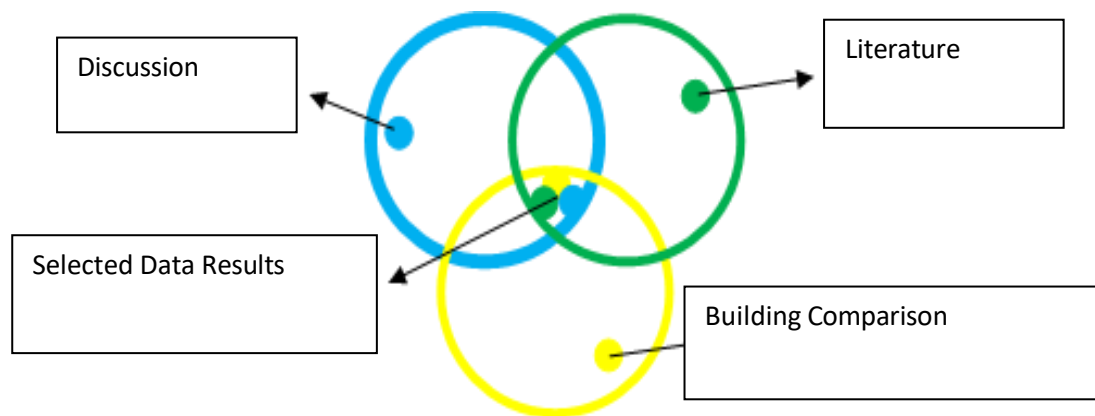
and people who understand the science concerned with the selected title and theme.

## 2. Literature

Literature is the main source of research data sourced from books, scientific articles in journals, or websites, which will be sorted and selected as the core of the problem. Seeing the conditions for the coronavirus outbreak and causing it to be difficult to travel and the number of places that are still closed, it is recommended to conduct research using literature data as an attitude to reduce the number of covid transmission<sup>19</sup>. That this research is not recommended to make direct observations to the location of the case study so that literature data becomes the main data source that can be used as research material by researchers. Although literature data is the main source of research data, there may be no other data sources that can be obtained.

## 3. Building Comparison

Looking for literature data about the application or even just the architectural approach of feminism in the museum building as much as possible, so that the data obtained can be compared to one museum building with an approach or application of feminist architecture. This comparison data was also carried out outside of the literature data by visiting the museum building even though only from outside the building was considered a feminist architectural approach.



**Picture 1.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, Data Selection, 2021.

Source: Author, 2021

The architectural principles of feminism based on several experts will be used as research test tools including:

1. The shape of the building resembles the formation of a woman.
2. The shape of the building has curves that reflect the female body.
3. The nature of woman and clothes (jewelry, clothes and other).
4. Separation of private and separate spaces for women.
5. Women's favorite colors like white, black, brown, yellow, and gold.



### 3. RESULTS AND DISCUSSIONS

#### 3.1 Building Composition and Shape

The composition of the Aceh Tsunami museum building mass is not formal (box) but is shaped like a big, sturdy, and strong boat to deal with big waves. This parable is reinforced by the shape of the building that looks like it is floating and there is a part like the chimney of a boat. (Picture 2)



**Picture 2.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, The composition of the Aceh Tsunami Museum Building Mass from the Side, 2021.

Source: tempatwisataunik.com: 2018

The composition of the mass of the Aceh Tsunami Museum building is seen from above where the composition is not a box, but like a circle that is cut and shifted. Seeing the composition of the mass from above is like a big wave that will hit the mainland where this wave is reminiscent of a tsunami event. In the middle there is a circle like a stone pendant, making the Aceh Tsunami building look luxurious, majestic, and beautiful. (Picture 3).

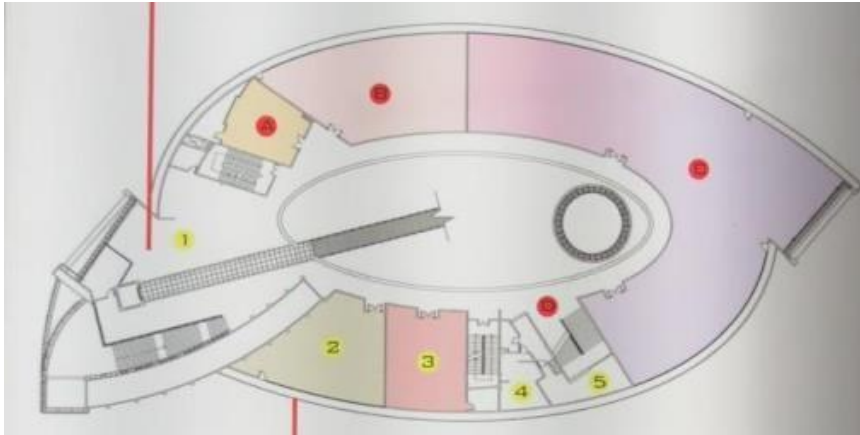


**Picture 3.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, The Mass Composition of the Aceh Tsunami Museum Building from Above, 2021.

Source: cumadibandaaceh.com: 2015

### 3.2 Circulation and Space

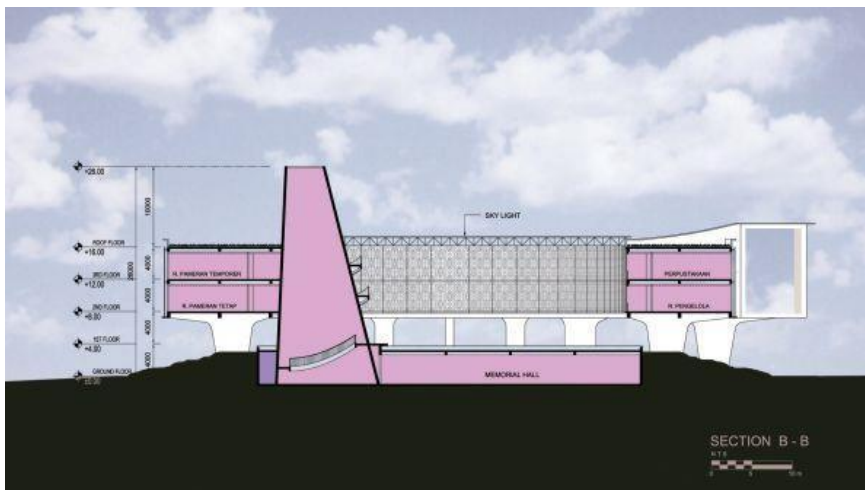
The first time you enter through the main door of the building, you will see various exhibitions on the 1st floor. This 1st floor is the bottom of the main building where the Aceh Tsunami Museum is a building that adopts a stilt house. To enter the main building we use the stairs to the center of the building. (Picture 4.)



- |                     |                       |
|---------------------|-----------------------|
| 1. Lobby            | A. Audio Visual Room  |
| 2. Souvenir Room    | B. Temporary Showroom |
| 3. Meeting Room     | C. Fixed Showroom     |
| 4. women's restroom | D. Exit               |
| 5. men's restroom   |                       |

**Picture 4.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, Aceh Tsunami Museum Building Plan, 2021.  
Source: tivedarmawan.com: 2013.

As seen in the pieces of the Aceh Tsunami Museum building, there are 4 levels, namely the ground floor, 1st floor, 2nd floor, and 3rd floor above. These 4 levels have a height of +400 m each and the height of the chimney from the 3rd floor has a height of +10m. (Picture 5.).



**Picture 5.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, Tsunami Museum Building Pieces, 2021.  
Source: dekdun.wordpress.com: 2011

On the front of the museum building, there is a museum logo resembling a whirlpool with the words Aceh Tsunami Museum and the entrance, we will enter the hallway to enter the museum building. (Picture 6.).



**Picture 6.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, Entrance to the Aceh Tsunami Museum Building, 2021.  
Source:ilndonesiakaya.com: 2020

Seen in the building under stage 1 is the bottom of the main museum building, the tsunami museum building is a stage building (Picture 7).



**Picture 7.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, Inside the Aceh Tsunami Museum Building, 2021.  
Source: travelkami.com: 2019



On the 1st floor is an open space, stairs are leading to the main building, a pool, a tsunami track record room (tsunami exhibition room, pre-tsunami, during the tsunami and post-tsunami space), helicopter debris exhibition room and the Aceh Tsunami Museum mock-up room (Picture 8.).

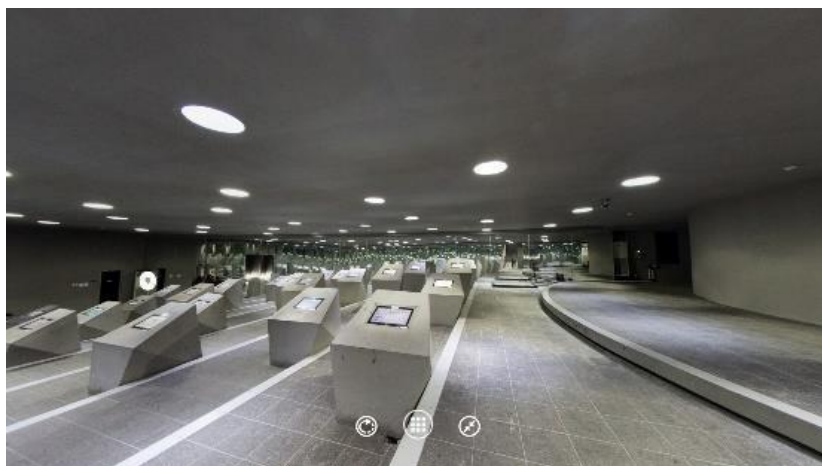


**Picture 8.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, Open Space Tsunami Museum Building 1st Floor, 2021.  
Source: indonesiakaya.com: 2020

There are 3 main rooms in the Aceh Tsunami Museum:

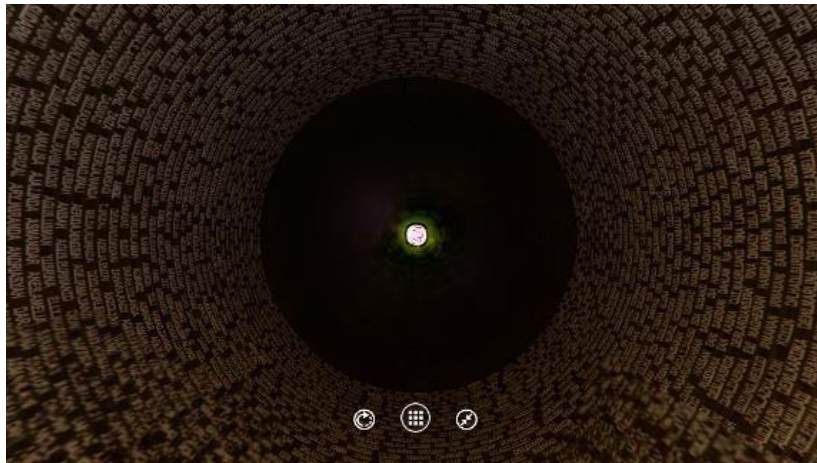
- Space Of Memory
- Space Of Forrow
- Space Of Fear

This space is named the Space Of Memory, it is close and directly related to the lobby of the Aceh Tsunami Museum. This room contains digital documentation that is presented on a computer screen and we can choose according to our wishes (Picture 9.)



**Picture 9.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, Space Of Memory, 2021.  
Source: 360indonesia.com: 2016

This space is named the Space of Forrow, it is in the lower chimney so that it gives us the impression of being in a well. This room is a place to pray for the victims of the Tsunami disaster in Aceh who died, the names of the victims are on the walls of the room (Picture 10.).



**Picture 10.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, Space of Forrow, 2021.  
Source, 360indonesia.com: 2016

This room is called the Space of Fire, it is in the hall of the museum. This room is a place to feel the situation during the Tsunami that hit Aceh (Picture 11).



**Picture 11.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, Space of Fair, 2021.  
Source maritimeneews.id: 2015

The Aceh Tsunami Museum building can be seen on the sides of the building with arches and the use of secondary skin resembling woven bamboo whose pattern is inspired by the movement pattern of the Aceh Saman Dance, combined with the use of glass on the front and back of the building with a women's scarf patterned in the Aceh Saman Dance (Picture 12.).



**Picture 12.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, Building View, 2021.  
Source: GoogleMaps.id: 2009, kumparan.com: 2019

### Discussion

The Aceh Tsunami Museum is thought to have an approach to the architectural concept of feminism in its buildings. The following are the principles of the concept of Feminist Architecture which are allegedly applied to the Aceh Tsunami Museum building.

1. "The shape of a building that resembles or is similar to the shape of the goods used by women."

Seen from the top of the building there is a large circle resembling a stone pendant which is usually used for women's necklace jewelry, on the side that rotates 2 sides to resemble a stone pendant for women's jewelry. Stone pendants are commonly used as jewelry on necklaces and rings to beautify women (Picture 13.).



**Picture 13.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, The Similarity of the Aceh Tsunami Museum Building from Above, 2021.

Source: Personal Analysis: 2021

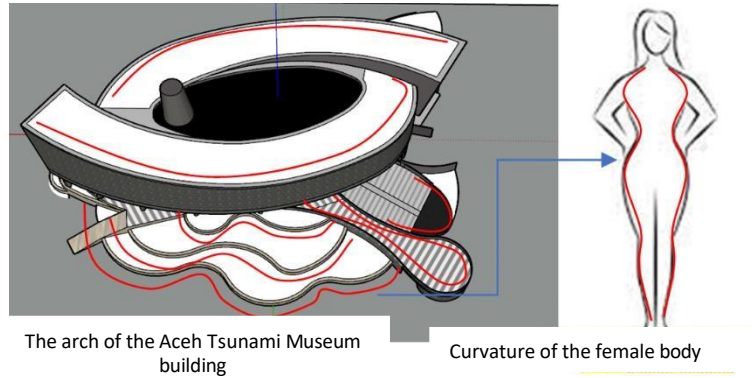
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2. “The shape of the building has curves that reflect the female body.”

The Aceh Museum has a curved shape on the sides of the main building, office buildings, and floor elevations that resemble the shape of a woman's body which tends to have a curve. (Picture 14.).

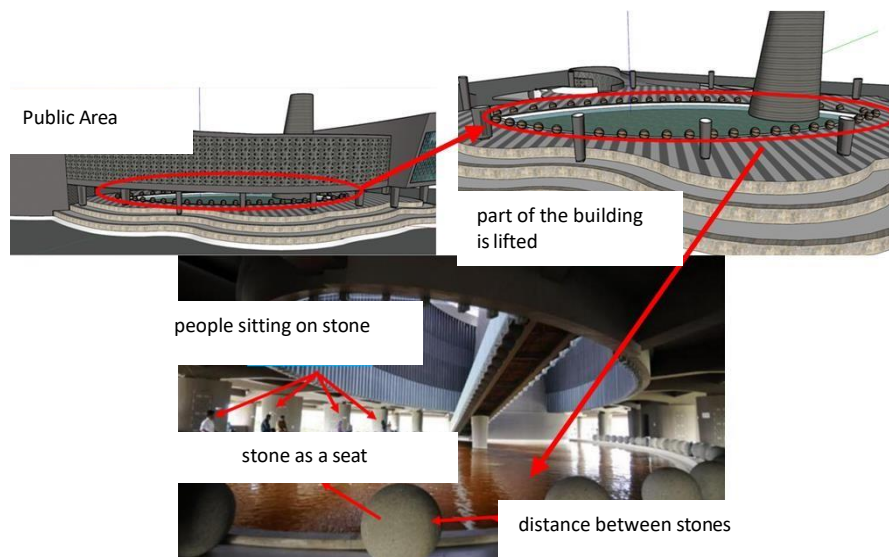


**Picture 14.** Afied<sup>1</sup> and Ashadi<sup>2</sup>, The Similarity of the Curved Shape of the Aceh Tsunami Museum Building to the Shape of a Woman, 2021.

Source: Personal Analysis: 2021

3. There is a division of space that is private for women or a division of space that separates boundaries for men and women.

The Aceh Tsunami Museum is located in the Aceh region, where Aceh is still implementing and disciplining Shari'a Law (Islamic religion) which prohibits close relationships between women and men who are not legal. One of the separations or restrictions applied to the Aceh Tsunami Museum is on the 1st floor, namely, in the public space, there is a round stone which is used as a seat for visitors which provides a distance between 1 stone and another stone. (Picture 15.).



**Picture 15.** Afied<sup>1</sup> And Ashadi<sup>2</sup>, The Aceh Tsunami Museum Room Has Restrictions on Women and Men, 2021.

Source: Personal Analysis: 2021

- The use of color in the building or interior of a room according to the preferences of women (pink, light purple, light brown, light yellow, and gold).

The use of interior colors is dominated by simple but elegant colors, namely light brown, light yellow, black. The color effect resulting from the color of the lights and the natural light of the sun makes the building dominated by yellow and black. dark gold-colored shadows that give the impression of luxury and elegant black. As well as the use of colors in buildings, namely, light brown and white. Like the colors of feminism, one of them is light brown, light yellow, and gold. (Picture 1.15).


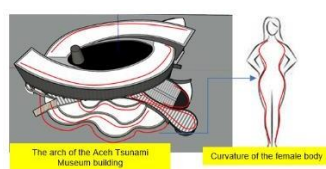


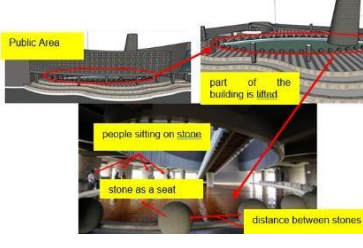

**Picture 16.** Afied<sup>1</sup> And Ashadi<sup>2</sup>, Use of Interior and Exterior Colors of the Aceh Tsunami Museum, 2021.

Source: Personal Analysis: 2021

From the above discussion it can be concluded that the Aceh Tsunami Museum approaches the architectural concept of feminism through an analysis carried out with an approach to the 5 principles of feminism architecture where the Aceh Tsunami Museum meets or approaches the 4 principles of the 5 principles of feminism architecture with the following table:

**Table 1.** Results of the discussion of the Feminist Architectural Principles Approach at the Tsunami Museum.

Principles of feminist architecture concept	Yes or no	Picture	Description
The shape of a building resembles or is similar to the shape of the goods used by women.	YES		The similarity of the shape of the building with the form of women's jewelry.
The shape of the building has curves that reflect the female body	YES		The similarity of the arches of buildings with the curves of the female body

<p>The appearance of a woman's character or activity in the building concept</p>	<p>NO</p>	<p>-</p>	<p>No data shows the existence of the 3rd principle in the Aceh Tsunami Museum building</p>
<p>There is a division of space that is private for women or a division of space that separates boundaries for men and women.</p>	<p>YES</p>		<p>There is a separation applied to public spaces through spaced seating</p>
<p>The use of color in the building or interior of a room according to the preferences of women (pink, pink, light purple, light brown, light yellow, and gold).</p>	<p>YES</p>		<p>The use of color is dominated by light brown, light yellow, and white.</p>
<p>TOTAL</p>	<p>4 PRINCIPLES OF ARCHITECTURE IN ACEH TSUNAMI MUSEUM</p>		

Source Personal Data: 2021

#### 4. CONCLUSIONS

The Aceh Tsunami Museum is a museum building as well as a building that was made to remember the 2004 Aceh tsunami incident. Made by architect Ridwan Kamil with a shape that is not rigid, curved, and has an implied meaning in every design of the Aceh Tsunami Museum design. The application of the architectural concept of feminism in the Aceh Tsunami Museum building is based on the principles of:

1. "The shape of a building that resembles or is similar to the shape of the goods used by women" = The shape of the building seen from above resembles a stone pendant and a pendant necklace case as accessories that are commonly used by women to beautify themselves.
2. "The shape of the building has curves that reflect the female body." = The resemblance of the arch of a building to the curve of a woman's body.
3. "There is a division of space that is private for women or a division of space that separates boundaries for men and women." = There is a division of space that is private for women or a division of space that separates boundaries for men and women.
4. "The use of color in the building or interior of a room according to the preferences of women (pink, pink, light purple, light brown, light yellow and gold)." = The use of colors is dominated by light brown, light yellow, and white. The architectural principle of

feminism that does not exist in the Aceh Tsunami Museum is the existence of the 3rd principle in the Aceh Tsunami Museum building.

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