

Meaning of Layout and Construction of Traditional Houses in Kajang, South Sulawesi

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ABSTRACT

In general, traditional houses rich in meaning, such as the traditional house of Kajang communities that famous with their traditional laws called *Pasang Ri Kajang*. The purpose of study was to know the meaning of layout and construction of traditional houses in Kajang community. The location of study was carried out in Kajang Subdistrict, Tanah Towa village, Kajang in particular in Benteng, Pangi and Lurayya villages. The method used is phenomenology by studying customary rules about layout and construction of traditional houses in Kajang. Besides of that observe occupant treatment directly in giving meaning each room related to the layout and construction of houses through daily activities. The analysis was done by comparing prevail customary rules about layout and construction of houses with the meaning of layout and based on daily activities. The meaning of layout and construction of traditional houses in Kajang horizontally divided into three. The position further back, more private, holy (sacred). Also vertically divided into three. Upper is very private, holy sacred), as place to store food staples and life of creatures are sacred, in middle part as human's shelter is private and the bottom as a place supporting-activities the smoothness of life and animal's shelter and are semi-private. Sacred nature is determined by high and low floor area range from land, the existing limit and function of place.

KEYWORDS: meaning, layout, construction, traditional houses of Kajang.

INTRODUCTION

Traditional Architecture according to Gunawan Tjahjono (1995) is a product of a society that created through a very long process. This process is closely related to the formation of the tradition, where tradition is something that concerns the value that governs the behavior of a society.

Likewise with the traditional architecture of Kajang community that known as Community Ammatoa especially in particular region of Kajang that has more than 5 centuries inhabited the Kajang district. This community is very famous with their customary norms called "*Pasang ri Kajang*". These attitudes are consistent with the values and norms that they profess is an interesting phenomenon especially that examines about the meaning of construction and layout of their houses.

The building or residence is one of the physical elements of a culture. According to Koentjaraningrat (2005), culture includes physical and non-physical elements. Cultures that make up the home is not something fixed but will be constantly changing as are forms of home.

Rapoport (2005), states that culture is always changing so the meaning of buildings and settlements are also able to change. It's just that the change does not always occur simultaneously and on all elements or the order, but we will always found there are elements that has changed and constant (constancy and change).

Therefore purpose of the research is how the meaning of layout and construction in traditional houses Kajang formed based on ancestors experience and current developments.

MATERIALS AND METHODS

The research method used phenomenology. According to Husserl (1900) and Adian (2010), phenomenology is the science of appearances (phenomena). Further developed by Hegel, Kant and Hedeger form of interpretation of the hidden meaning behind the appearance.

The interpretation is not a free action nor determined by the strength of the man. People interpret things always need other people, like people know about the past, their families, and individuals who are encountered in their background in creating culture. Through the interaction, someone is able to form the notion of value and meaning that expressed in a life. (Kaeland, 2005).

Meaning of construction and layout of the traditional residential Kajang can be known through the rules, customary norms which apply through information Ammatoa (custon leader), Headman Benteng Villge, Pangi village custom leader. Next live with informants while interacting and observing informants villagers Benteng and Pangi, how they interpret the construction and layout of their homes everyday.

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RESULTS AND DISCUSSION

1) Construction of houses

Construction of houses in the Adat area, Kajang Dalam, especially in Benteng, Pangi and Lurayya Village still follow customary norms either shape, material, and social space. In general, the model and the scale looks the same, likewise materials commonly used natural materials such as wood, bamboo, rattan and thatch roofs (rumbia). Although the use of modern materials such as paint existing anti-termite and nails already there, but used only in certain parts. This shows the changes, but is still limited to basic needs without changing the meaning of the pattern of life of simplicity (*kamase-mase*) you want to display.



Figure 1: Traditional house of Kajang

Meaning contained in the construction of the house, according to, Ammatoa Village headman, and meaning which is still maintained by the Benteng, Pangi and Lurayya villagers.

- (a) Column of the house consists of 16 stems in arrow 4 at back and 4 at side, meaning the 4 elements that build the world and the universe, namely, earth, fire, water and air.



Figure 2: Development of main construction at traditional house of Kajang

As for the each 16 pole (*benteng*) has a name:

Description :



Figure 3: Name and position main construction of Kajang traditional house

- (b) Main poles (*poko' bola*) symbolize and trustworthy affect the behavior of owners so that poles must meet the requirements, that must the most righteous among the 16 poles. But pole position of *possi bola* is a sacred pole as a liaison to the *Tu rie Ara' na* (God) area.
- (c) Poles house must be planted in the ground. This is the main feature of Kajang traditional house. Because the pillars are grounded, so given the name *Bola Hanggang*. According to *Ammatoa*, it's a symbol which means that humans are not allowed to be separated with the ground, ground is the place of origin and back.



Figure 4 : Home poles are planted as the main feature of tradisional house of Kajang (*Bola Hanggang*)

2) Layout of Kajang House

Vertically, the house is divided into three spaces, namely: Upper House (*para bola*), middle house (*kale bola*) and Bottom house (*siring*) can be seen in the following figure:

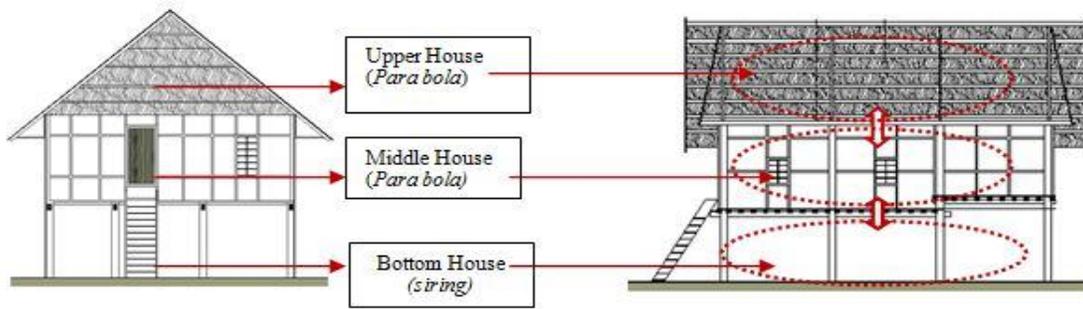


Figure 5: The vertical division of Kajang traditional house

a. Upper House (*parabola*)

Upper house is a symbol of the world's top (*boting langi*) so that is considered sacred and very privacy nature. As well as the world over (*boting langi*), which according to their dwelling place of the gods and goddesses as gods of life, so that the place is used for storing food and most still have cultural ornaments including heritage objects. Because the functionality and usability of the upper house is as a sacred place, very private, it can be interpreted as the upper house is defense of life and customs.

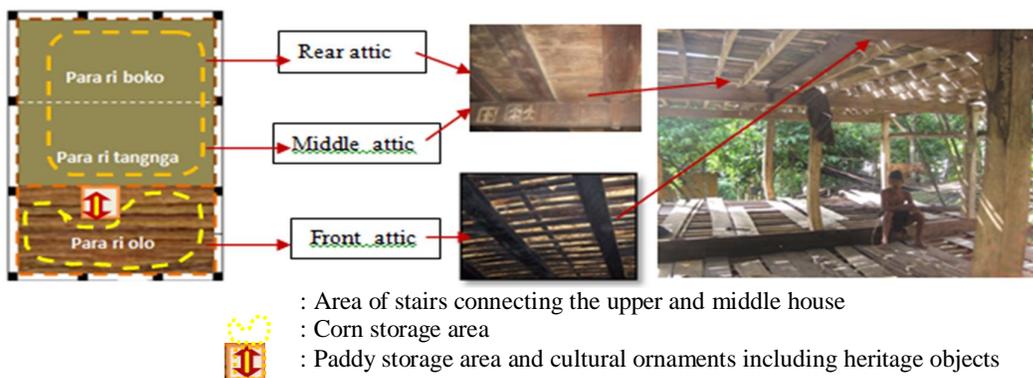


Figure 6 : Layout and construction at the Upper House

b. Middle House

Horizontally, across the house in Kajang, has 3 (three) plots called "latta", consisting of the front (*latta riolo*) for cooking and receiving guests, the middle (*latta 'ritangnga*) for place to eat and men bedroom, and the back (*latta riboko or-Tila Tila*) to women bedroom and the host.

Longitudinally horizontally divided into three namely *Lora ri ulu* (head), *Lora ri Tangnga* meaningful body and *Lora ri bangkeng* (legs). This division is the Kajang traditional home rule. With this rule means also set the position where the position of the head in the direction of *Lora ri ulu* when sleeping and kitchen are at the position *Lora ri bangkeng* (feet). This Lay out concept of space is set up so that the space hierarchy of the highest hierarchy in *Ulu Latta ri ri Lora boko* (9) and lowest in the hierarchy space *Lora ri bangkeng latta ri olo* (1) can be seen in the following figure:

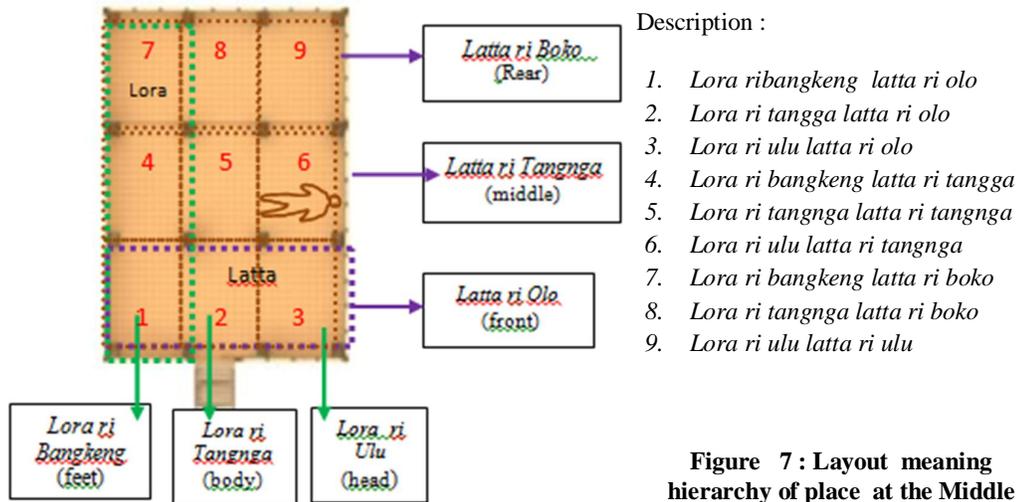


Figure 7 : Layout meaning hierarchy of place at the Middle House

Latta riboko position is higher about 30-40cm of *latta ri tangnga* and given physical separation. Difference in floor height meaningful of the award, the physical separation meaningful protection and privatization to the inhabitants of the place at *Latta ri boko* that is in the Kajang women's community. Between *latta riolo* and *ritangnga* limited by physical separation that called *pappamuntulan*. *Pamuntulang* seen as a symbol of the separators. *Pa'muntulan* means that everything has its limits, no exception at human actions or deeds. It is an offense if a guest pass *pa'muntulan* without permit of homeowners. The function where the middle house can be seen in Figure 8.

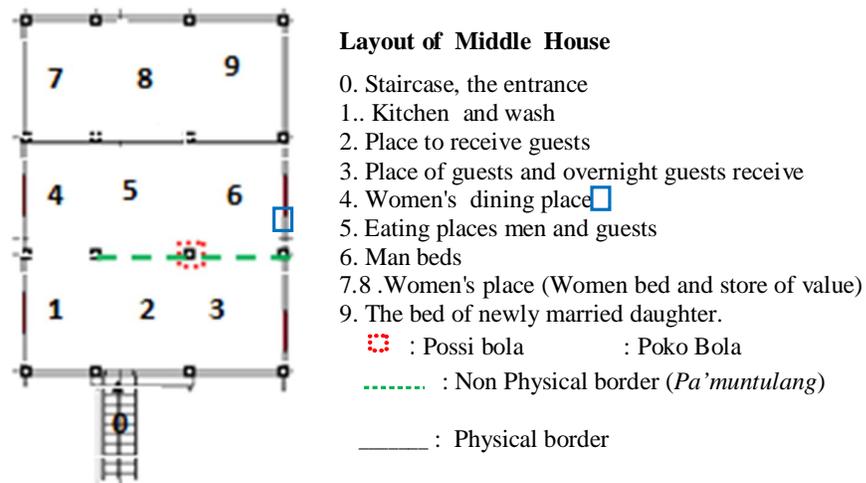


Figure 8: Layout space at the Middle House

c. Bottom House (*siring*)

In this space is generally used as a place for pets such as chickens, horses and cows in the evening as well as dogs. *Siring* also as a place for the splitting of firewood, storing of firewood, as well as the work place to fixing parts of the house. *Siring* also as a shelter dirty water from the wash (*sa'bo*). Formerly, women weave in middle house (*kale bola*) but now these activities are generally carried out in the bottom house, unless a mother is having a baby so have to weave in the middle house (*kale bola*) while keeping her child. Before weaving, all processes before that, done in the bottom house (*siring*) ranging from yarn dyeing, drying, rolling, and thread settings. Formerly the women pounding rice in *siring*, but now only rice for indigenous party that pounded in the area *siring*. At this moment rice is generally mixed with rice milling machine. Because each area is not limited to physically make use of the space in the area *siring* very flexible.



Description:

- 1) Dirty water storage from the middle house (*Sabo*)
- 2,3) Place rolling up and arrange the yarn before weave.
- 4,5) The log pile place and work place of men like splitting firewood
- 6) Horses place at night
- 7,8) Place of cow at night
- 9) Weaving place areas,
- : Place without the physical border that can be used flexible according to needs in turn
- : Pole Of house
- : Core Pole of House area in *siring*

Figure 9 : Layout and construction at the Bottom House

CONCLUSION

Meaning of circulation and construction of traditional houses in Kajang, horizontally is divided into three. Position farther back, more personal, holy (sacred).As well as vertically divided into three: The top as staple foods and sacred objects. The middle as a place of human life and the bottom as a place smooth support activities of daily life and for pets.

The nature of the sacred still determined by floor high from the land and there is a limit or symbols in place as well as the function of the place. Implied meaning is respect to women in Kajang Community.

Changes in construction and layout is very little going on as far as the changes do not violate the values and acceptable reason together like ease and privatization of user.

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