

Local Wisdom Values As Philosophy of Buginese Aristocratic Traditional House Form in Bone South Sulawesi

A. M. Akbar ^{a)}, Ananto Yudono ^{b)}, Ria Wikantari ^{c)}, Mohammad Mochsen Sir ^{d)}

^a Doctoral Student, ^b Professor, ^{c, d} Assistant Professor Department of Architecture, Faculty of Engineering, Hasanuddin University, Makassar, South Sulawesi, Indonesia

Abstract — This research is initiated by phenomena of extinct Buginese Aristocratic traditional house in Bone by modernization and globalization. This can give impact on lose one of the Buginese tribe cultural local wisdom products in Indonesia. This research aims to disclose local wisdom values of Bone Buginese Aristocratic in their traditional house form. This research used qualitative method by phenomenology approach. Samples of the research consist of three types of Aristocratic house in Bone namely *Saoraja*, *Salassa* and *Bola Sada*. The research was conducted by natural observation, in-depth review as an interview by diachronic reading technique. Secondary data was obtained through journal exploration, research reports and relevant literature sources. The analysis used interactive approach including data reduction, data display and conclusion drawing as well as verification and validation (triangulation). Results of the research conclude that Buginese Aristocratic Traditional House Form in Bone has high religious appreciation values to God as the creature of universe and respect to fellow God creatures as a symbol of wise and prudent Aristocratic identity in leading and protecting social integrity of the community.

Keywords — **Philosophy of Form, Traditional House, Buginese Bone Aristocratic.**

I. INTRODUCTION

A few researches on Buginese Aristocratic traditional house in Bone is caused by difficult access to enter to study directly the Aristocratic traditional houses as a unique symbol of Buginese tribe culture in Sulawesi island. This is also seen as a manifestation of local wisdom of traditional architecture work in Indonesia.

We can see a number of tangible general characteristics but, all of which are less studied in a depth manner. Even, there is also less study on intangible special characteristics, for example a perception that Buginese Aristocratic traditional House Form in Bone formerly is seen as an embodiment of ancestor physics in a philosophy manner [10], since they consider house as a self-identity symbol in order to be inherited to the following generation of Buginese Bone Aristocratic.

Some of this Buginese Aristocratic traditional house are still exists currently since the old era which are used as a daily residence. On another side, the condition of most of the house

currently is damaged and even wrecked as well as abandoned by its dwellers. This can give impact of extinct one of the local wisdom products of Buginese tribe culture in Bone which formerly was used as the center of the biggest Buginese tribe kingdom in Indonesia.



Figure 1. The wrecked Buginese Bone Aristocratic traditional house abandoned by its dwellers
Source: Survey photograph, 2020

This is a unique and interesting phenomena to be studied in a depth manner concerning the physical form of Buginese Bone Aristocratic traditional house based on Buginese culture in the context of philosophy as local wisdom values of Buginese Bone Aristocratic traditional house in order to meet self-identity needs and increase life quality in the scope of sustainable community before the buildings are extinct by the time.

II. RESEARCH METHODOLOGY

This research methodology is descriptive qualitative approach with phenomenology paradigm [3]. This is because the research discussion is not only tangible phenomena but also intangible one namely Buginese cultural values as a local wisdom of Buginese tribe Aristocratic in Bone closely related to philosophy and personal expression or trust issues on illogic issue.

III. LITERATURE REVIEW

1. Local Wisdom Values

According to [2] local wisdom human positive attitude related to the nature with its surrounding environment as wisdom local ideas, full with advices and values as human life guidance. In local wisdom, there are also local cultural wisdom as integrated local knowledge in belief, norm and culture systems as well as expressed in embraced tradition and myth in a long period by a community [4].

2. Buginese Traditional House in the Context of Cultural Values

Buginese traditional house is influenced by an understanding that this universe is divided into three parts of nature namely: 1) The upper realm which is inhabited by a single God (*Dewata Seuwae*), 2) The middle realm is this earth which is inhabited by humans and

their environment, 3) The lower realm is inhabited by spirits [7]. Meanwhile, according to [6]. Buginese traditional house is a universal form of the universe, it is expressed as a rectangular shape (*Sulapa Eppa*), namely the philosophy of Buginese tribe which originates from the myth stating that the origin of human event is believed to consist of four natural elements, namely: earth, water, fire, and wind.

All of the institutions related to construction or development of traditional house based on cosmology can be disclosed through the symbolic meanings, understood in a hereditary manner [1]. According to [9], cultural-social factor is a determinant of traditional house architecture manifestation since there is cultural value system which will guide humans in perceiving and understanding surrounding environment. Difference of House Form depends on public response at physical, social, cultural and economic environment meanwhile it can be able to find out clearer physical and cultural variables, if public perception and value have been understood [5].

IV. FINDINGS AND DISCUSSION

The findings in the field samples of the Bone Aristocratic traditional houses of *Salassa* and *Bola Sada* tend to follow the composition of the *Saoraja Petta Ponggawae* room space, with a firm rectangular base in each space marked by poles as the module boundary points for each space zone which is the basic formation of the traditional house.

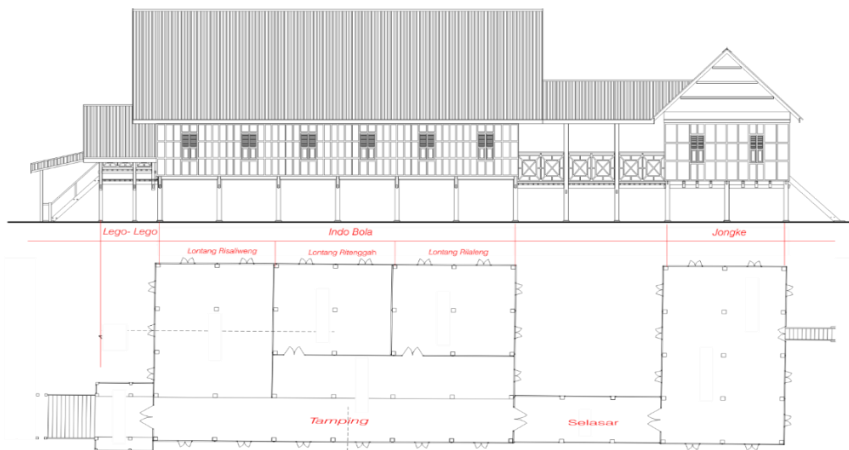


Figure 2. Composition of the Aristocratic man *Saoraja Petta Ponggawae* house
Source: Author's Analysis 2020

1. Philosophy of Structural Form

The construction of traditional houses for Buginese Aristocratic in Bone does not use formal lengths and widths such as meters or centimeters. They use measure in the form of *Reppa* (fathom), namely; long stretch of hand towards the left and right of the house owner.

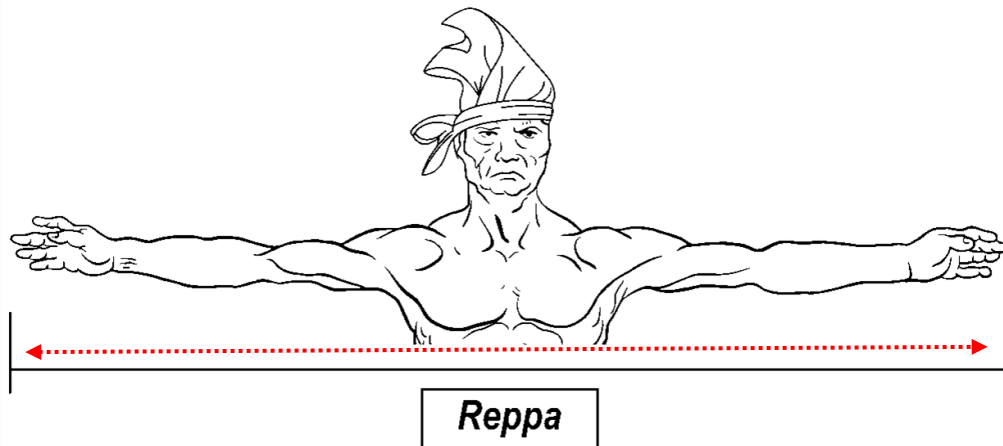


Figure 3. *Reppa* size in the Traditional House of Buginese Bone Aristocratic
Source: Processed from Najamuddin field interviews, 2017

The size of the traditional house is considered to have an effect on the fate, safety and luck of its occupants (Rahmansyah, 2014). The traditional house structure of the Buginese Bone Aristocratic is in the form of a frame, can be knocked down without using a nail and symbolized by *MappasitujuAju* (adjusting the size of the wood) which is interpreted as *Sipakatuju Rupa-rupana Aju'e* which means that a large royal structure must be supported by prosperity of its people without having to use any violence to make it prosperous.

The arrangement of Buginese Aristocratic house structure consists of: natural stone as a foundation, solid pillars as the legs of his house, while the body of the house consists of poles and wooden beams connected to form a rigid rectangular frame as the basic structure of the floor and wooden walls of the house using boards, as well as a massive triangular roof structure as the head of the house, all of which are made of wood.

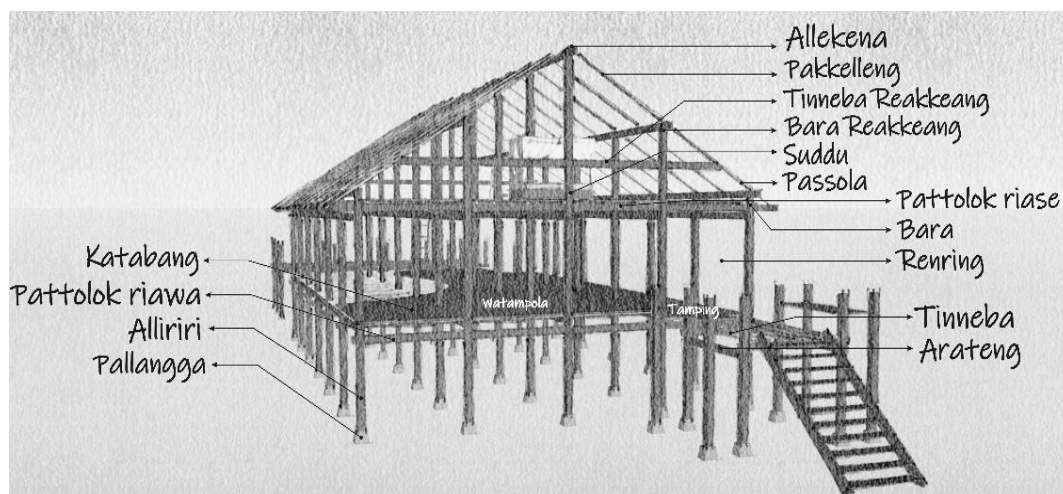


Figure 4. Structure of Traditional House Forms of Buginese Bone Aristocratic
Source: Author's Analysis, 2020

Vertical space arrangement as the basic forming factor of the house is analogous to the philosophical form consisting of: feet (*aje*), body (*ale*) and head (*ulu*), which is a mythological manifestation of *Attauriolong* (the ancients) believed that this macrocosm was divided into three realms, namely: the lower realm (*Uri Liyu*), the middle (*Paratiwi*) and the upper lam (*Botting Langi*) (*Nurhayati*, 2012). The three parts of the realm; *Botting Langi* is considered to have the highest hierarchy of the forms, not only because of its position but in that the realm, *God SeuwaE (One God)* resides as the regulator of the life forms of the three worlds.

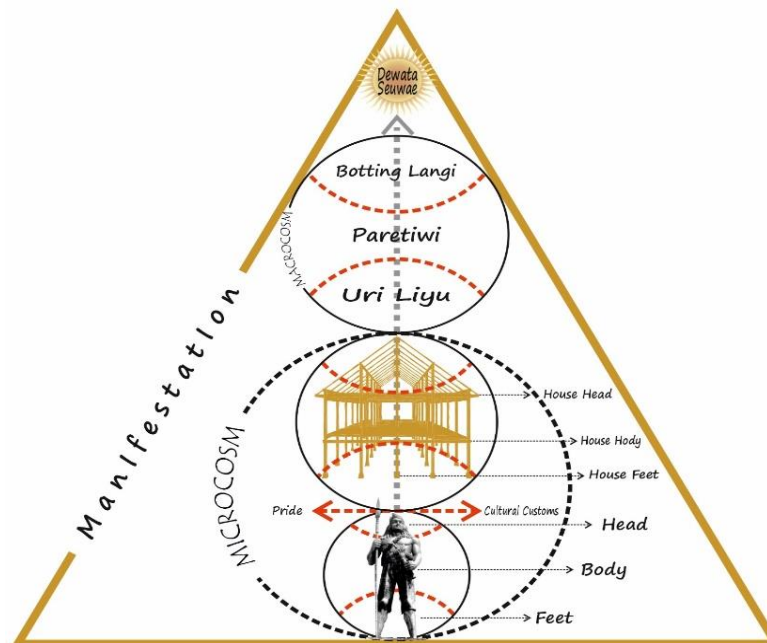


Figure 5. Manifestation of the Bone Aristocratic Traditional House
Source: Author's analysis, 2020

2. Philosophy of Triangular Shape of House Roof (*Timpa Laja*)

Philosophy of Buginese Bone Aristocratic traditional house roof forms three directions of an unbroken line, namely: First, the line swooping upwards which is symbolized as elevating (*Sipakalebbi*) which is interpreted as a form of more respect for God the Almighty (*Dewata SeuwaE*). Second, the swoops downward line which is symbolized as a form of reminder (*Sipakainge*) meaning to always remember down to the community and thirdly, a Horizontal line symbolized as a form of mutual respect (*Sipakatau*) meaning to respect fellow human beings.

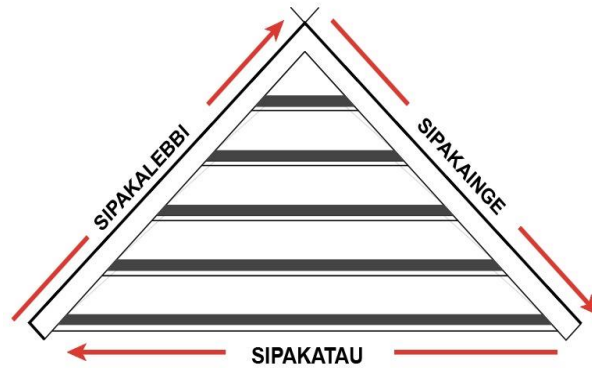


Figure 6. Philosophy of Triangular Shape of *Timpa Laja* Roof
Source: Author's analysis, 2020

While the Philosophy of horizontal line arrangement of the roof (*Timpa Laja*) is symbolized as a form of stratification of nobility level in Bone (*Akkarungeng ri Bone*) which can only be used in the traditional house of Buginese nobility in Bone as the embodiment of the king's custom (*Ade 'Maraja*) in the form of the *Timpa Laja* arrangement. Higher roof means Smaller and lower roof means greater which means that higher personal social level leads to feeling to be smaller in front of the God as the creator and greater one position means to be lower himself in order to protect those who are below.

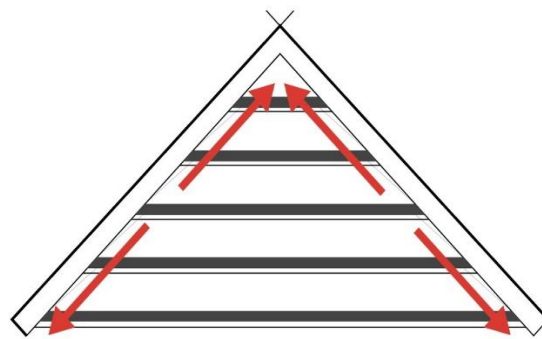


Figure 7. Philosophy of *Timpa Laja* Roof Layout
Source: Author's analysis, 2020

3. Philosophy of Rectangular House Body (*Ale Bola*)

The Philosophy of *Sulapa Eppa* as the basic concept of a rectangular shape on the body of the Buginese Aristocratic Traditional House in Bone is a physical expression of the house owner personality, which is symbolized as “*Lempu Na Warani - Macca Na Ma'Getteng*”, meaning that if humans are honest then they must be brave and if humans are intelligent then they must be firm. This is interpreted as a philosophy of leader (king) life perfection in developing self-confidence in leading his people.

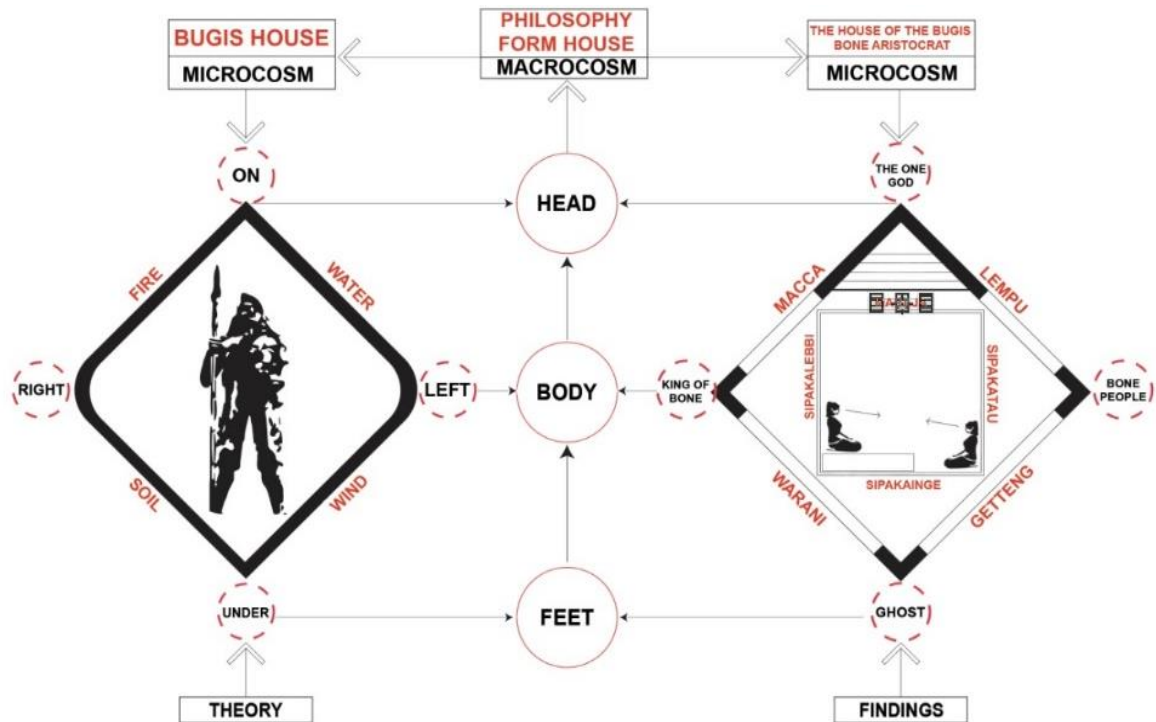


Figure 8. Philosophy of Ale Bola Rectangular Shape Concept
Source: Author's analysis, 2020

Discussion of the symbol of *Lempu Na Warani - Macca Na Ma'Getteng* is defined as a four-sided field, namely Upper Bottom - Left Right, which is transformed into a rectangular facade of the house body consisting of:

- First, *Lempu* (honest) is interpreted as a form of *Maraja* (highest greatness), namely honesty is the highest value of a king character to be trusted to lead his people, which is symbolized as a rectangular ceiling layout of the house body.
- Second, *Macca* (intelligent) is interpreted as a form of *Sipakalebbe* (human excess), namely a leader must have more knowledge or be smart in solving or seeing problems in his community, which is symbolized as a vertical form of the right wall.
- Third, *Getteng* (decisive) is interpreted as a form of *Sipakatau* (respect) in which a firm and wise leader will be respected in making decisions which is symbolized as the vertical form of the left wall.
- Fourth, *Warani* (Dare) is interpreted as a form of *Sipakainge* (mutual reminder) namely a leader must always have courage to always remind everyone of true truth and justice without taking left and right sides, which is symbolized as a horizontal line of the floor.

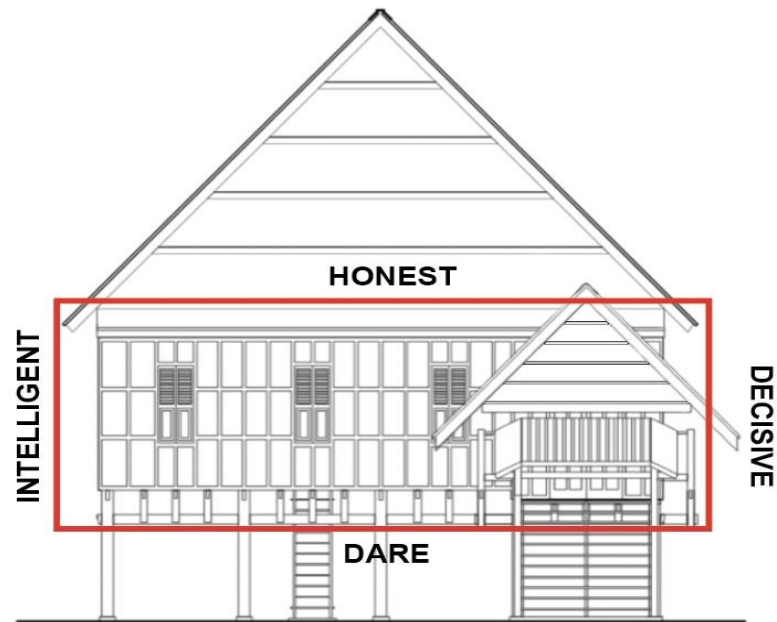


Figure 9. Philosophy of Rectangular Shape of the House Body
Source: Author's analysis, 2020

4. Philosophy of House Foot Pole Shape (*Awa Bola*)

The pole structure module towards the length and width of the house is not the same, this tends to be influenced by space form above it which extends backward. The number of poles in *Saoraja* house (palace of the king) and *Salassa* (house of the king's official) is more than *Bola Sada* (house of royal descent).

A high pole form with a large wooden beam size is different from traditional Buginese houses in general in the ancient kingdom, so that traditional house of Buginese Bone Aristocratic man is symbolized as a tall and large house (*Bola Matanre Na Maloppo*) and is supported by fine finishing workmanship and arranged neatly in a row to form a grandeur and luxury expression in the traditional house of Buginese Bone Aristocratic which is intended as the highest form of greatness (*Maraja*), namely the shape of a pillar that can only be used by high-ranking Aristocrats at that time, interpreted as a form of government power and the greatness of its territory as ruler or king in the region.

5. Philosophy of Decorative style

Decorative style (*Belo-belo*) in Buginese Aristocratic Traditional house in Bone has a number of decorative styles taken from natural objects, flora and fauna. The flora symbol carved into the walls and roof boards of the houses and stairs in the king's house

must not be equaled by other Buginese Aristocratic houses in Bone, this is related to Buginese cultural customs, such as the shape of jasmine (*parengreng*), this plant species lives without spreading and having no ends, so that it is interpreted in a philosophical manner like sustenance that is continuously flowing and never interrupted.

At the top of the traditional house roof of the Buginese Aristocratic in Bone (*Anjong'na*), there are 3 forms of fauna ornamental used as a symbol of ornaments, namely: the first symbol of Buffalo Head (*Ulu Tedong*) which is interpreted as a symbol of government area ruler, then the symbol of Rooster (*Manu Lai'*) which is interpreted as courage, namely a brave person, respected one, his words are heard in his area, this symbol is commonly used by royal officials such as warlords (*Ponggawae*), and finally, symbol of Dragon Snake (*Ula Naga'e*), which is interpreted as great strength, and according to belief, if the dragon is angry, it will swallow up the moon and the sun, causing an eclipse. This symbol is used by the aristocratic descendants of the brave army leader.

V. CONCLUSION

Philosophy local wisdom of Buginese Aristocratic Traditional House Form in Bone has high religious appreciation values to God as the Creator of Universe and respect for the fellow God creatures as a wise and prudent symbol of nobility self-identity in leading and protecting community social integrity. House is seen as static expression of nobility group role in presenting its stratification. Such expression is manifested through bigger triangular shape of the roof than rectangular shape of house body by foregrounding of *timpa laja* design as a symbol of social status in the community and the use of big pillars as a symbol of greatness of authority regions.

REFERENCES

- [1] Akbar A.M, 2016. Characteristics Territorial of *Tamping* room of Buginese Aristocrats Traditional houses in Bone South Sulawesi, ISVS 8: International Seminar on Vernacular Settlements, Proceeding, Gowa - Makassar, Indonesia, 227-239.
- [2] Antariksa, 2009. "*Local Wisdom in Urban Architecture and the Built Environment* ", in the Proceedings of the National Seminar, Unmer, Malang.
- [3] Creswell, J.W. 2008. Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. California: Sage Publications, Inc.

- [4] Ernawi,SM, 2010. Harmonization of Local Wisdom in Spatial Planning Regulation, (Online), Paper at the National Seminar on 'Urban Culture, Urban Future, Harmonization of Spatial Planning and Culture.
- [5] Hariyadi, Setiawan, B. 1995. Environmental Architecture and Behavior; An Introduction to Theory, Methodology and Application, Dirjen Dikti Depdikbud Publisher, Jakarta.
- [6] Mattulada, 1985. Latoa, An Analytical Painting of the Political Anthropology of the Bugis, Gadjah Mada University Press Publisher, Yogyakarta.
- [7] Nurhayati Rahman, 2012. Voices in the Locality of Bugis Bone, Publisher Makassar La Galigo Press.
- [8] Rahmansah dan Rauf, Bakhrani. 2014. Makassar Bugis Traditional Architecture. Journal of Building Forum: Volume 12 Number 2, July 2014.
- [9] Rapoport, Amos, 1969. *Hause Form and Culture*, Prenrice Hall, Inc. New Jersey.
- [10] Suliyati Titiek, 2019 Endogami: Scientific Journal of Anthropology Studies Vol. 2 No. 2 : June 2019 E-ISSN : 2599-1078