

Analysis Culture Of The Ideal & Social Form Of The Use Makassar Traditional House In The Brick Processing Settlement Of Gowa Regency

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Abstract: Culture in Indonesia is very diverse and has its own characteristics in each region. Culture consists of everything that is learned from normative behavioral patterns, meaning that it includes all ways or patterns of thinking, feeling and acting. Culture can be known from the shape of the house and daily habits in utilizing the dwelling. Brick processors in Gowa regency are Makassar tribal communities who have habits and behavior patterns in utilizing their dwelling so that the house is not only a place of refuge and socio-culture meaning related to human relations and the community but is also functioned as a forum to increase the economy of its inhabitants while at the same time providing a sense of humanity towards its environment. From the use of housing to improve the economy of its habitants, there is a development of house related to the functions and habits of the occupants so that the problem is how to develop housing to support the cultural form of residents in the house. This research method is in the form of data analysis (quantitative and qualitative) which is calculated as a percentage for ideal form analysis and SPSS Crosstabulations descriptive analysis in the social form of Makassar traditional house in the brick processing settlement of Gowa regency. The development of a brick-processing dwelling in Gowa regency which is a traditional Makassar house has reduced the original value of local culture in utilizing its dwelling as a home that supports the economic improvement of its inhabitants.

Index Terms: brick-processing, culture, development, economic improvement, Makassar traditional house, ideal form, social form.

1 INTRODUCTION

CULTURE in Indonesia is very diverse and has its own characteristics and characters in each region. Culture is very complex because it includes knowledge, beliefs, arts, morals, laws, traditions and abilities and habits acquired by humans as members of society (Turner, 1969) [1]. Culture consists of everything that is learned from normative behavior patterns, meaning that it includes all the ways or patterns of thinking, feeling and acting.. Traditional architecture is one element of culture that grows and develops together with the growth of an ethnic group. Traditional architecture is the cultural identity of a tribe, because it contains all the lives of the people (Soeroto, 2003) [2]. Cultural characteristics are applied in the form of traditional architecture, and in traditional architecture there is an integrated form of culture (ideal, social). Makassar traditional architecture is a traditional form of a rectangular house (sulapaappak) which is reflected in the form of a house pole, floor plan and area of the house which are all rectangular (Limpo, 1995) [3]. Makassar's traditional architectural concept stems from an ontological view of life, how to understand the natural world in a "universal" manner. Traditional architecture in the form of Makassar traditional houses is considered religiously, namely the view that the universe consists of 3 (three) stacks, namely the upper, lower and middle world which are connected by a three-level arrangement in the form of a rectangle formed and built following the cosmos model according the view of its people, the notion that the universe (macrocosm) is composed of three levels, , namely the upper / continental continent, the middle / continental continent and the lower / continental continent (Hamid, 1978) [4]. According to Koentjaraningrat (1995) distinguishes the form of culture with the symbol of four circles in relation to the seven elements that exist. The first circle symbolizes culture as a system of

behavior, the second circle of culture as a step of community activity, the third circle symbolizes culture as an ideological system and the fourth circle is arranged hierarchically from the outermost element (physical form) to the deepest element (ideological system) [5]. Culture is a characteristic of a region. Culture is defined as "things concerned with reason or reason". (Soekanto and Sulistyowati, 2014) [6]. Ordinary culture is also referred to as the culture or factor of a person's habits or refers to the way / technique that applies to human populations in maintaining their lives (Shapiro L, 1971) [7]. Furthermore Wallace (1970), defines culture as a role in the development of human population, culture develops in generations but culture can change, culture can be seen from the living condition of each individual and community group [8]. According to Haviland (1985), culture is a complex system that includes knowledge, beliefs, arts, law, morals, customs / habits, because humans have physical and spiritual needs as members of society [9]. According to Geertz C (1989) in Daeng (2011), expressing culture can be interpreted as something that shows the existence of a system of symbols and human behavior [10].

The creation of meaningful spaces is formed through the socio-cultural background of the community which is understood as architecture because of the expression or manifestation of the meaning, function, behavior and structure of the group of inhabitants, architecture is also formed from the background of the tradition (folk tradition), reflects the culture, values adopted, habits and desires of the people (Rapoport, 1969) [11]. The meaning of space is related to the spatial realization in reflecting the local cultural values contained in the environment, the form and function of the dwelling, the dwelling is an important part of human life that is as a container for daily accrification. Space is a very important element in architecture, literally space is defined as a place (topos) or location (choros) that is a room that has an expression of three-dimensional quality (Rizky R, 2011) [12]. Space in architecture is a measurable and visible, limited by physical clarity, visible enclosure so that its existence can be understood clearly and easily.

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Traditional house that has been transformed as a community residence is the basis for the development of the personality of its inhabitants. The embodiment of home space in people's lives is influenced by habits and activeness of residents in using it. Brick processing settlements in Gowa Regency are in three locations namely Giring-Giring Hamlet, Bontolangkasa Village and Maccinibaji Village. These three locations are the largest brick-producing areas in the province of South Sulawesi. The brick processing community in Gowa Regency is a Makassar tribal community that utilizes its macro and micro space based on habitual activities, especially since the house is also functioned as an economic support for the occupants (brick processing). The development of brick processing houses in Gowa Regency is likely to experience changes. This change became the basis for excavating the meaning of cultural elements of the Makassar tribe which were still maintained by the residents of the house so that it raises the question of what is the ideal form and social form of the brick-processing community in Gowa Regency for the utilization of its residential space. The utilization of the brick processing dwelling space in Gowa Regency has the aim to improve the standard of living of its inhabitants into a productive humane house in terms of spatial use.

2 METHODOLOGY

This research is a survey research with qualitative and quantitative descriptive approaches, intended to get a careful measurement of certain phenomena, to develop concepts and gather facts, but not to test hypotheses (Singarimbun, 1989) [13]. Qualitative and quantitative research approaches are carried out in stages with observation, interviews, questionnaire distribution and using sketch / picture techniques. The results of the questionnaire were analyzed in terms of percentage for macro space and micro space statistically analyzed by SPSS Crosstabulation. The population of this study is the population with its supporting livelihood as brick processing. Determination of the sample of the population was taken purposively, specifically in the traditional form of houses, namely houses on stilts in Giring-Giring 14 houses, 14 houses in Bontolangkasa village and Maccinibaji villages in 15 houses.

3 DISCUSSIONS

3.1 Research Location

This research was conducted in three brick processing locations spread in the province of South Sulawesi, precisely in Gowa Regency. Historically the people of Gowa have known how to make bricks in the XV century, when the Kingdom of Gowa was led by the 9th King of Gowa Karaeng Tumapparaisika Kallona, when the bricks were made as raw material for making royal castles (Darmawan Denese, 2015) [14]. The three study sites are group C mining regions for South Sulawesi province.

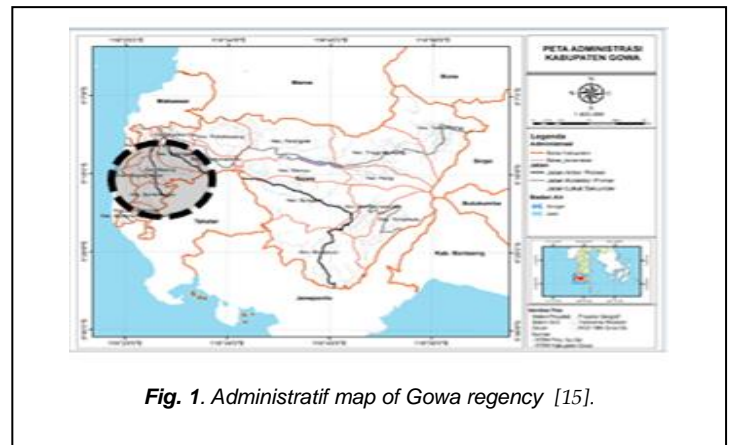


Fig. 1. Administratif map of Gowa regency [15].

Gowa Regency is at 119,37730 West Longitude and 120,03170 East Longitude 5.08293428620 North Latitude and 5.773054370 South Latitude. The administrative area of Gowa Regency consists of 18 sub districts and 167 villages / sub-districts covering an area of 1,883.33 square kilometers or equal to 3.01 percent of the total area of the province of South Sulawesi. The research sites are in three villages of Gowa Regency.

3.2 Giring-Giring Hamlet

Giring-Giring hamlet, Kalase'rena village, Bontonompo district, Gowa regency. Percentage $\pm 0.07\%$ with a population of 381 people. Giring-Giring hamlet is located at sea level 22.00% with an area of 2.34 km².

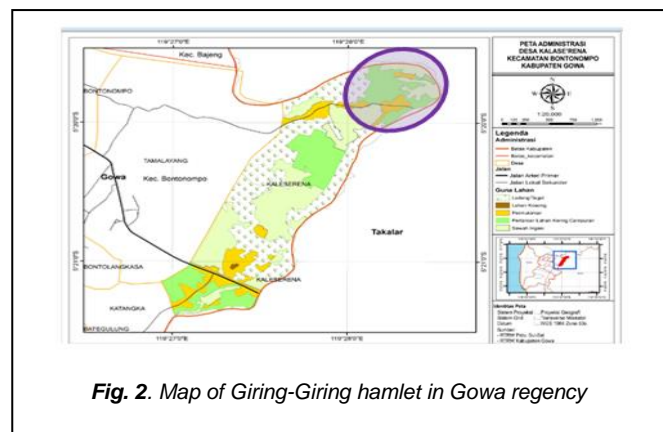


Fig. 2. Map of Giring-Giring hamlet in Gowa regency

The distance from the sub-district capital is ± 1 km and the distance to the district capital is ± 21 km. Residents in the Giring-Giring Hamlet make a living as rain fed farmers, with an area of 120 ha of rice fields, 60 ha of fields there are 2 RW and 4 RT. The The population density is 1317 people and the number of household members is ± 6 people.

3.3 Bontolangkasa village

The area of Bontolangkasa Village is ± 2.45 km² with a population density of 1.127 per km². Bontolangkasa Village is located at an altitude above sea level 19.00% with an area of 2.45 km².

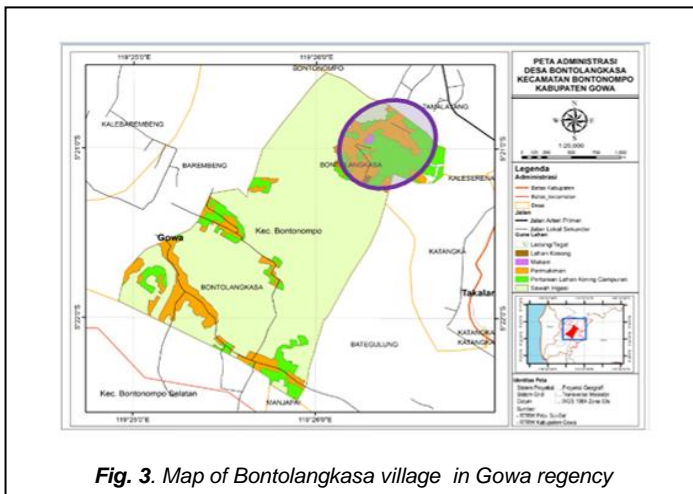


Fig. 3. Map of Bontolangkasa village in Gowa regency

The distance from the district capital is ± 1 km and the distance to the district capital is ± 18 km. Percentage of district area administratively in Bontolangkasa Village is 8.06%. Bontolangkasa village has 4 hamlets, 9 RW / RK and 16 RT, with a population of 2,683 people.

3.4 Maccinibaji village

The area of Maccinibaji Village is ± 4.32 km² with a population density of 1.045 per km² of a population of 4,513 people.

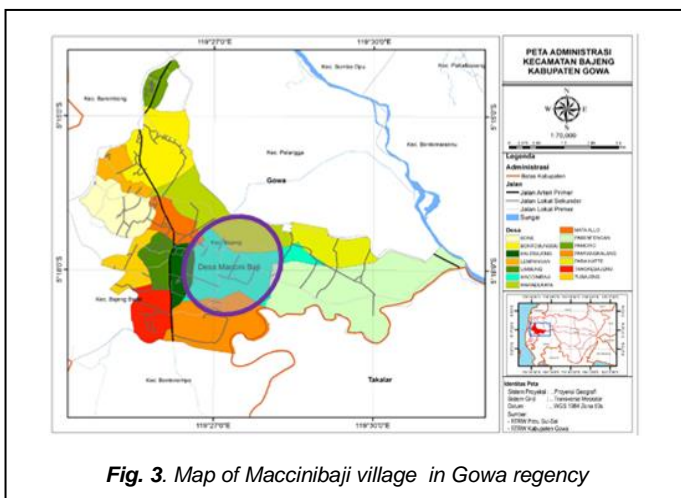


Fig. 3. Map of Maccinibaji village in Gowa regency

Maccinibaji village is above sea level 12.00% with an area of 7.19%. The distance to the sub-district capital is ± 3 km and the distance from the district capital is ± 15 km.

3.5 Analysis Ideal Form

One form of culture is the ideal form or roar outside the dwelling. The ideal form is part of the utilization of the outer space of the brick processing dwelling in Gowa Regency. The ideal form of culture lies in the minds of the people who are directly related to their own lives, such as: orientation of cultural values that lead to the nature of life, the nature of work, human perception of time, views of nature and the relationship between humans and humans. The ideal form can be known from the utilization of space outside the brick processing dwelling in Gowa regency.

The ideal form of outdoor space utilization in the Gowa regency brick processing settlement is that there are similarities between the two settlement locations, namely the

orientation of the house to the type of footpath (2 m) and the type of secondary local road I (3 m) (57.14%) in Giring-Giring hamlet Leads with the Bontolangkasa village. The pattern of house footprints towards outdoor space occurs around the house of relatives (57.14%), wells / washing latrines (14.3%) and relaxing places / bale-bale (57.14%) in Giring-Giring hamlet and Bontolangkasa village. The pattern of the footprint of the house to the location of the brick processing work there are similarities in the Giring-Giring hamlet and Bontolangkasa village, namely the distance <500 m, > 500 m - 1000 m (71.4% and 28.5%).

TABLE 1
MACRO SPACE ANALYSIS IN THE BRICK PROCESSING SETTLEMENT
OF GOWA REGENCY

Number	Macro room	Giring-Giring (%)	Bontolangkasa (%)	Maccinibaji (%)
1	Home orientation to natural resources (Natural Resources);			
	a. Material Bricks	64,3	71,43	53,33
	b. Garden	7,14	28,6	-
	c. Rice fields	7,14	-	-
2	Home orientation to the road;			
	a. Trail (2 m)	57,14	42,86	-
	b. Secondary Local I (3 m)	14,3	57,14	73,33
	c. Secondary Local II (5 m)	28,6	-	20
3	Orientation to the direction of the compass;			
	a. East	57,14	28,6	13,33
	b. West	35,71	14,3	26,66
	c. South	7,14	42,86	20
4	Orientation to holy sites;			
	a. The Mosque	-	7,14	-
	b. Etc	100	92,86	100
	5	The pattern of the site of the house against the outside space of the house;		
a. Kinship		21,4	57,14	20
b. Well / Wash the Toilet		14,3	-	26,66
c. Tree		-	28,57	26,66
d. Relaxing place / Bale-Bale		57,14	14,3	26,66
6	House footprint pattern on work location;			
	a. < 500 m	71,4	71,4	53,33
7	House footprint pattern towards work groups;			
	a. Individual	14,28	57,14	46,67
8	Macro-space patterns of social hierarchy;			
	a. Modern houses around traditional house groups	6,25	5,68	3,85
9	b. Mixed house around a group of traditional houses	1,56	6,81	6,41
	c. Traditional house around a modern home group	3,13	9,1	5,13
10	d. Traditional houses around mixed-house groups	4,68	-	6,41

e. Traditional houses around traditional houses	12,5	-	3,85
f. Traditional houses around modern homes and mixed houses	6,25	10,23	7,7
g. Modern houses around traditional houses and mixed houses	3,13	11,36	5,13
h. Mixed houses around modern homes and traditional houses	7,81	10,23	6,41
i. Etc	1,56	-	
9 Macro-space patterns on economic linkages;			
a. Distance pinggawa house to pajama house	14,1	12,5	14,1
b. Distance of Pinggawa house to community house	9,4	28,41	17,95
c. Distance of pajama house to community house	14,1	17,04	14,1
10 Macro space pattern for families who also live;			
a. Whole family	28,6	-	40
b. Child	28,6	57,14	26,67
c. Son in law	21,43	21,43	6,67
d. Sibling	-	7,14	-
e. In laws	21,43	14,3	13,33
f. Family	-	-	6,67

The pattern of house footprints for the brick working group is similar in the Giring-Giring hamlet and Bontolangkasa village (14.28%, 57.14% and 28.57%). For the macro-spatial pattern of economic links in the Giring- Giring hamlet and Maccinibaji village there is a similarity in the number of percentages seen from the distance of the brick processing dwelling (14.1%). The pattern of macro space in Maccinibaji village in terms of the social hierarchy through the pattern of the traditional house layout in the village there are similarities in the modern houses around the traditional house group with traditional houses in the traditional house group (3.85%). For the group of mixed houses around the traditional house and vice versa as much (6.41%). Whereas the macro-space pattern of families living in a brick-processing house between the Giring-Giring Hamlet and Bontolangkasa village, there are similarities where the son-in-law also lives in the brick-processing house (21.43%).

3.6 Analysis Social Form

Social form in terms of occupants' activities in utilizing space in a brick processing house. The use of space in Makassar traditional houses is reviewed in the dimensions of the houses and activities in the space of a brick- processing house in three research locations which were analyzed statistically by SPSS Crosstabulation.

From the analysis of table 2, it shows that the use of home space in the Giring-Giring Hamlet is very large, the activity occurs in the family room (0.277) and the value of balanced activities in the entrance, under the house, bedroom and kitchen (0.147). In the village of Bontolangkasa the use of house space in activities is very high in the living room (0.412) and the lowest in the kitchen (0.055). Whereas in Maccinibaji Village shows that the use of house space is very high used in activities under the house / siring house (0.522) and there is a similarity in the value of home space use in activities in the living room and family room (0.333), and there is also a similarity in the assessment of the use of home space in activities in the bedroom and kitchen (0.132).

4 UTILITATION OF MAKASSAR HOUSE PROCESSING BRIKS

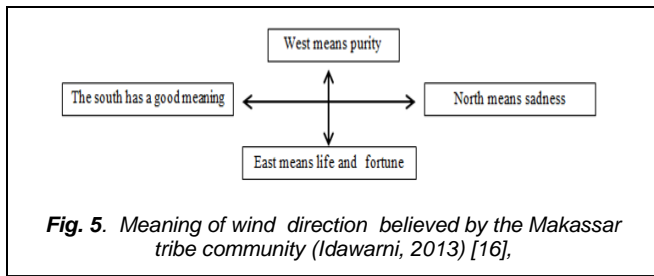
The use of Makassar traditional house space in the brick processing settlement of Gowa Regency is analysis from the ideal form (outer space) and social form (inner space).

4.1 Ideal Form (Outdoor Space)

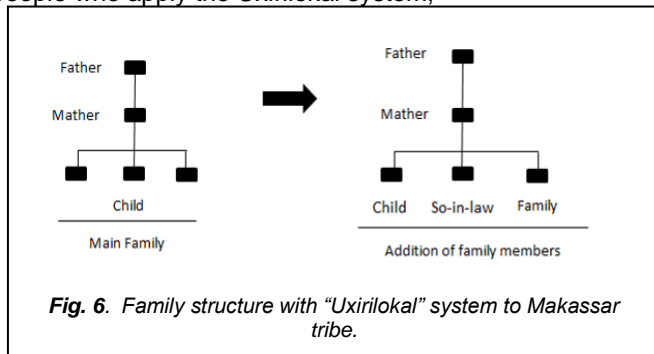
TABLE 2
UTILITATION OF HOUSE SPACE AND DIMENSION OF MAKASSAR TRADITIONAL HOUSE IN THE BRICK PROCESSIONS

Number	Activities / Space Utilization	Giring-Giring	Bontolangkasa	Maccinibaji
		28 m ² - 85 m ²	40 m ² - 75 m ²	63 m ² - 115 m ²
1	Entrance ; Page, ard and stone work	0,147	0,140	0,243
2	Under the house / Siring; Relax, take care of children, hank guests & stone work	0,147	0,171	0,522
3	Terrace; Thank guests and relax	0,141	0,408	0,471
4	Living room ; Thank guests & relax	0,142	0,412	0,333
5	Family room; Watch, relax, eating & parenting	0,277	0,141	0,333
6	Bedroom ; Sleep, relax & worship	0,147	0,363	0,132
7	Kitchen; Cook, eat, wash, shower & sleep	0,147	0,055	0,132

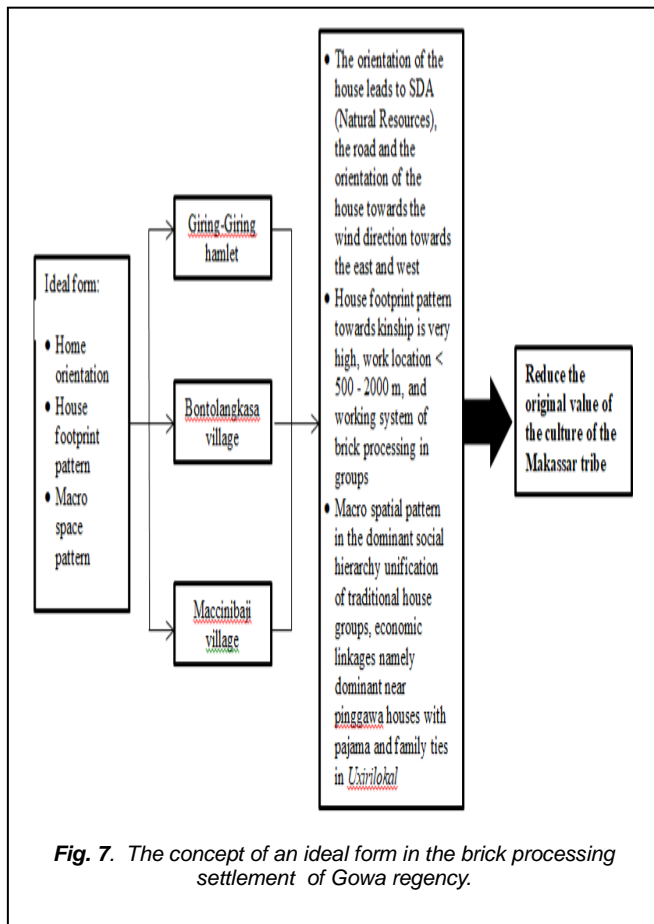
The ideal form (outer space) in the three research locations / brick processing settlements there is a similarity between the Giring-Giring Hamlet and the Bontolangkasa Village, this is influenced by the location of these two places almost close together, especially in the orientation of the house to the road, the spatial pattern of the working group (individual, family and group), the spatial pattern with the work location is quite close between with the housing where the bricks are processed. While the location of Maccinibaji village is quite far from the Giring- Giring hamlet and Bontolangkasa village. In Maccinibaji village, aside from selling processed bricks and natural resources, the bricks are sold outside the village, seen from the location of the village, which is quite close to the district capital so that the influence is quite high in utilizing the outer space or its ideal form. For the orientation of the house to the winds in the two locations of this study while maintaining the tradition / culture of the Makassar tribe in placing the dominant house orientation towards the east and west, it affects the position of the road and the linear pattern of settlements. The meaning of home orientation in the Makassar tribe are:



The pattern of macro space for families who live in one house, in the three locations of brick processing settlements in Gowa regency, there is the same percent value, which is the living in law. This is adjusted to the culture of the Makassar tribal people who apply the Uxirilokal system,

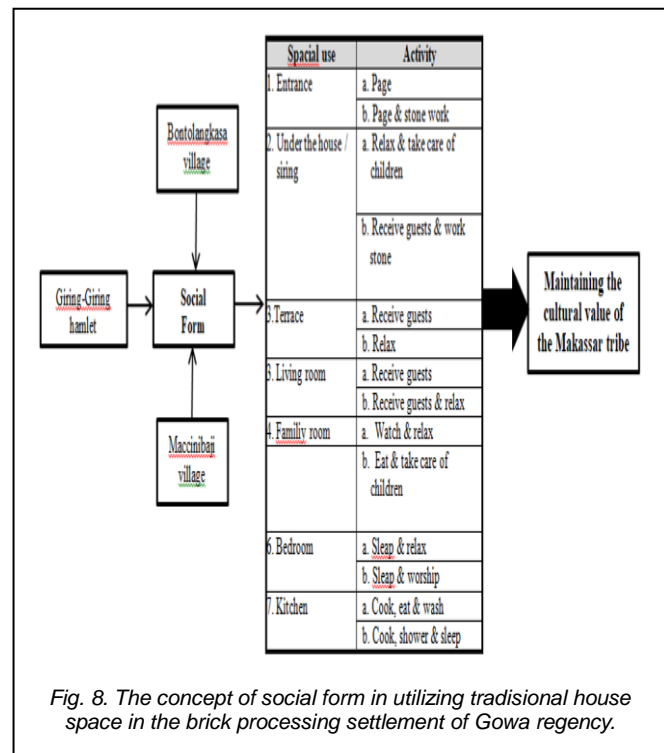


which is a son-in-law and family who live in the house of a woman / wife's family. From the utilization of the ideal form / outer space in the three locations of this study, it produces a humanist residential environment in utilizing its environment.



4.2 Social Form (inner Space)

Social form appears in the activities or behavior of residents in utilizing their homes. Utilization of brick processing house in Gowa regency there are still residents utilizing the spaces in their homes traditionally from the Makassar tribe, namely underneath / siring areas where the actual function is a wet or dirty area but also functions as a place to receive guests and work in brick processing. The living room is also used as a relaxing area while receiving guests. In the kitchen area which is culturally a Makassar tribe is a tamping area where there are also beds in the kitchen area, this is specifically for families who come to live in the brick processing house. Brick processing activity in utilizing its home space to improve its household economy, that is utilizing home space as well as brick processing area such as in the entrance, underneath / siring house, so that the brick processing community in Gowa Regency still maintains the original value of Makassar culture in utilizing its home space as a productive dwelling.



5 CONCLUSION

Analysis on the ideal form and social form in the brick processing settlement provides a cultural manifestation that is still applied, namely:

5.1 Ideal Form

- a. The orientation of the house to natural resources (Natural Resources) is very dominant because it is one of the sources of income for residents in improving their economy.
- b. The orientation of the house towards the road is more directed to the secondary road which means the orientation of the house is linear.
- c. The orientation of the house towards the winds is more directed to the east and west which has a meaning of goodness and holiness in the culture of the Makassar tribe.

- d. The site pattern at a very high kinship level is also applied to the bricks processing work system, the work location is very close to the dwelling.
 - e. The pattern of macro space in the home hierarchy is the presence of togetherness for traditional houses, the economic relationship between the location of the pinggawa / business owner and the pajama house / workers is very close.
 - f. The existence of an uxirilokal system at the level of kinship in the house is the stay of the son-in-law in his wife's family's home.
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5.2 Social Form

- a. Utilization of the entrance to process bricks is applied to support the economy of the residents of the house.
- b. The use of pits / siring houses is very dominant in receiving guests and processing bricks.
- c. The living room is more dominantly functioned to receive guests while relaxing.
- d. Utilization of the kitchen functioned as a place to cook, eat and have a bed, this is in accordance with the culture of the Makassar tribe in a space pattern called the tamping area.

With the analysis of the ideal form and social form, the application of the cultural values of the Makassar tribe is still original applied to the macro and micro spaces of the brick processing housing in forming productive housing.

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