

# MESO-SCALE SPATIAL OF AMMATOA KAJANG SETTLEMENT REVIEWED BY THE LOCAL WISDOM VALUE 'PASANG RI KAJANG'

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## ABSTRACT

*Layout and spatial are two interrelated things that create uniqueness of a settlement where the inhabitants determine their settlement identity and characteristic. Ammatoa Kajang community with their traditional architecture form is one of many communities in Indonesia which has distinctive identity and characteristic. In this study, the scope of discussion is limited to a review of meso-scale spatial which is a human relationship with his residential environment. The location of the study is located in Ammatoa Kajang community in Bulukumba, South Sulawesi. The purpose of the study is to explore and discover the uniqueness of meso-scale spatial of Ammatoa Kajang settlement reviewed by the local wisdom value "Pasang Ri Kajang". The methods used in this study are descriptive qualitative method with Husserl's phenomenology method approach and retrospective method. The result of the study found that meso-scale spatial form in Ammatoa Kajang community contained a relationship and interaction of Ammatoa community with their environment and facility units.*

**Key words:** local wisdom; residential; meso spatial

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## 1. INTRODUCTION

Administratively, Ammatoa Kajang area is located in Bulukumba, South Sulawesi. While customarily, the area is under the law of *Pasang Ri Kajang* which has norms and customs that are unspoiled and firmly held by Ammatoa Kajang community. The settlement pattern of Ammatoa Kajang community that is located in Tana Kamase-Masea area still determined by the unspoiled culture and environment. Their villages are traditional or have not been affected by the modernization that came from the outside world. [1] suggested that the house and settlement are closely related to culture which can be seen from the views of life, the conception of world/universe, and the social organization of the community. The settlement pattern can reflect a natural environment, technology level, and various institutions that prevail in a community in order to regulate and control the nature [2].

Value and norm systems that adopted, understood, and applied in local community based on their understanding and experience in interacting and interrelated with the environment [3] is a local wisdom. *Pasang Ri Kajang* is a set of messages, advices, instructions, and rules on how humans put themselves against macro and micro cosmos, as well as procedures for establishing and maintaining harmonizing relationship with the nature/environment, with fellow human beings, and with God. Local wisdom "Pasang" is a system of values and norms that become highest guidance of Ammatoa community in conceptualize things that are most valuable in life, both temporal and after life oriented [4]. *Pasang Ri Kajang* is an unwritten rule or guidance and passed down from generation to generation through oral tradition of *Amma-Toa Mariolo* (The first Ammatoa) to his follower, then from his followers to the next generation that adhere this teaching until now in Ammatoa Kajang area [5]. Consistent life attitude with the tradition values in the middle of the swift currents of change and innovation that occur in this age is an interesting phenomenon to be observed and studied. Ammatoa Kajang community with their traditional architecture form is one of many communities in Indonesia with uniqueness and distinctive characteristics.

## 2. RESEARCH METHODS

The type of research in this study is mixed methods research or combined qualitative and quantitative research. The category of the research is a descriptive research which describes and examines the local wisdom. Case study and field study were done in order to achieve a background intensively. Qualitative research discussed in the framework of a descriptive research. This qualitative research method using phenomenology and retrospective bases. According to [6] Phenomenology, generally, is a study about phenomena or any visible things. Husserl's phenomenology as descriptive and introspective analyses about the depth of all forms of awareness and direct experience: religious, moral, aesthetic, conceptual, and sensuous. While the retrospective is an analytic approach used in the case study research. It is called as retrospective because the design of this study observed the factors that cause or create the occurrence of facts in the field. According to [7] retrospective is a backward looking research.

### 3. RESULT AND DISCUSSION

Kajang area is an area with hilly topographic, rocky soil types, and located at an altitude between 250-500 MASL. The west area of Kajang borders with Bulukumba, there are swamps in the east area of Kajang and borders with Bone bay's coastline, the north area of Kajang borders with Sinjai, and the south area of Kajang borders with Hero Langnge-Langnge sub-district. Geographically, the location of Kajang sub-district is located around the intersection of 5 south latitude and 120 east longitude lines. Tanatoa village, a place where most of the Kajang or *Kamase-Masea* communities settled, is the highest plateau in Kajang area which covers approximately 2100 Ha. Kajang has a coastline on the east as a sub-district border that has an area of 11 km long [8].

The settlement of Ammatoa Kajang community located in Benteng hamlet of Tanah Towa village which located approximately 57 km from the capital city of Bulukumba or 270 km from South Sulawesi provincial capital city of Makassar. According to "*Pasang Ri Kajang*", customs community zonation of Ammatoa Kajang is bounded by four streams known as "*Ilalang Embaya* or Butta (Land) *Kamase-Masea*" whilst the area that located outside the four streams boundaries are known as "*Ipantarang Embaya* or Butta (Land) *Kuasaya*". The fourth streams that become borders or customs community zonation of Ammatoa are located in the northern area that borders with Tuli River, in the eastern area that borders with *Limba* River, in the western area that borders with *Doro* River, and in the southern area that borders with *Seppa* River. With rainfall is about 2000-2500 mm/year and the natural conditions as above, Ammatoa Kajang community live their life with *Kamase-Masea* (sincere and willing to live simply and concerned) and lasted from generation to generation for centuries ago to the present [4].

In the distribution of area, it is divide into three areas that are Ammatoa Kajang's customs area, transition area, and outside customary area strongly influence by the influx of Islamic teachings and consciousness that appeared to split up due to the development needs of life demands. The review of the research is meso-scale spatial on the settlement of Ammatoa community (Inner Kajang) in the form of Ammatoa community's relationship and interaction with its environment and facility units (facilities and infrastructure of community) such as: yards, road environment area, mass order rules, settlement patterns, public well, and forests.

#### 3.1. Yards

The yards of Ammatoa Kajang community used for drying paddy and orchard yields mainly rice, corn, and beans; it also used for drying fabric/Kajang's typical woven sarong (*Topeh Le'leng*) dominated by black which is the color of clothes / symbol of Ammatoa Kajang community. The yards also used as a place to produce plait mats and furnitures made of pandan leaves which are one of the women household economic activities. In addition, the yards serves as a children's playground, a place to raise livestock, a place to split and store firewood, a place to store wood supplies when a person dies, a place to woodworking or repairing/making houses, a place to put containing water container/barrel to wash the feet before going up the house, a place to urinate (for visitors), and a place to self cleaning after defecating (a space that serves as a bathroom).

#### 3.2. Road Environment Area

The main road to the central area of Ammatoa Kajang in Benteng hamlet by through Karanjang customary forest with the road conditions such as cobblestone (mountain rocks fragments) mixed with clay and road width about 2 meters for pedestrian pathways. Meanwhile, the road environment in the area of Ammatoa is a dirt road with a width of 2-3

meters surrounded by bamboo and other plants forests. The main road condition in the customary area of Ammatoa can be seen in Figure 3 which is the only way to in and out of Ammatoa's customary area. This road prohibits by the custom rules to be passed by modern transportations both two-wheeled (bicycle and motorcycle) and four-wheeled (car) transportations.

### 3.3. Building Orientation

The orientation of the houses in Ammatoa Kajang area have a standard that became a fad in every community in Ammatoa area which in Kajang/Konjo language called "Panggolong" (The house orientation/direction). "*Se'reji panggolong, addalle' nrail' ngasengngi*" means there is only one direction which is all facing west. According to the Ammatoa's belief, the orientation of the house facing west is essentially lead to the "life" symbols [9]. Based on field measurement results using GPS device, the houses in the customary area facing to the west (Qibla direction) deviates by 10 degrees to the north latitude.

### 3.4. Mass Order Rules

The mass order rules of the buildings/houses are strongly influenced by the status of family relation between the inhabitants in compound family. Compound family is categorized as: 1) Head of the compound family, 2) Head's brother of the compound family, 3) Head's son/son-in-law of the compound family, 4) Head's nephew of the compound family. The mass order rules that applicable to the houses of Ammatoa community are: (a) Single Order. This order has no fixed rule; (b) Line Order. It rules the young should not be flanked by the parent (parent-children; parent-first children-second children); between brothers (brother-sister; sister-brother; first sister-brother-second sister); (c) Opposite Order. It rules that siblings should not have houses that opposite each other without splited by road; (d) Graded Order. It rules that the parent should be at the front as a sense of respect and protection for the young and also supporting the young in order to grow [10].

### 3.5. Settlement Patterns

The settlement pattern of Ammatoa Kajang community is categorized as a spread and grow organically pattern. The settlement pattern that spreads due to the tradition of Ammatoa community in building a house choose a location that is close to the field/orchard directions because it is considered practical or easy achievements. If there are number of houses that clustered together in a particular area (generally seen in the "center" of the village), it is a development form of previous 'nuclear family' house. So the settlement patterns of Ammatoa does not have building regulation. The configuration of the houses handed over entirely to the houseowner after getting 'blessing' from Amma-Toa (traditional leader). Nevertheless, the field observation results showed that the house grouping form can be grouped into four patterns: (a) Linear-clustered Pattern. It can be seen at the 'center' of Benteng hamlet; (b) Scatter-clustered Pattern. It can be seen at the 'center' of Sobbu hamlet; (c) Scatter Pattern. It can be seen at Jannaya hamlet; (d) Opposite-clustered Pattern. It can be seen at Balagana hamlet [10]. Generally, the settlement patterns in the area of Ammatoa are clustered and linear patterns (in the central customary area), scatter pattern (nearby and outside the customary area).

### 3.6. Public Well

Approximately 500 meters from the entrance gate to Benteng hamlet (Ammatoa central customary area), there is a large well (public well) which is an old well that never runs dry of wated and it is the only large well in customary area used by Ammatoa community for

bathing, drinking (clean water source), washing, and the daily/household needs. Well water is also used by the inhabitants to bathe their animals. In the public well, they can meet neighbors and relatives. They feel happy because while they are washing, they can tell and discuss about the traditional ceremony plan, other family and neighborhood news. The news could be a success and conflict story or problems related to work, family, even in this well, it becomes a place to a matchmaking between families or job opportunity news in other areas [11]. This public well is located in Sobbu hamlet.

### 3.7. Forests

In the Ammatoa Kajang customary area, there is a customary forest which is also called as heritage forest covering an area of 317.4 Ha. This forest should never be inviolable, so it is not allowed any activities that could damage the forest preservation. Those activities are timber harvesting, rattan harvesting, animal hunting, and burn the forest. Any violation committed in the customary area will get penalized in the form of customary law. There are several customary laws, ranging from the lightest to the most severe punishments. Besides customary forest, there is also social forest covering an area of 144 Ha. The trees in this forest can be cultivated and harvested, but with the condition that a person must plant a seed in advance that has same type with the tree that he want to cut and the seed must be planted beside the tree that will be cut off. In addition, there is also people forest covering an area of 98 Ha. This forest is cultivated together by the inhabitants and the result can be enjoyed together. The main function of forest for Kajang community as follows: 1) Ritual function. It is a chain of the belief system that sees forest as a sacred; 2) Ecological function. A forest considered as a regulator of the water system (*appariek bosi*, *appariek tumbusu*) which cause rains and storing water supplies [12].

The fifth teachings become the community and leader guidance in daily lives. From these teachings, a simple principle of love and mutual love between them were born. More than that is a form of affection towards their environments. The implementation can be seen with the customary law that prohibits harvesting forest product and its content indiscriminately. Tanatoa customary community is very concerned about the environment, especially on the forest sustainability that must be maintained [13]. Forest sustainability for Ammatoa Kajang community is a thing that is very guarded and forbidden to be vandalized and cultivated privately without permission of Ammatoa as traditional leader.

## 4. CONCLUSION

Spatial scale can be observed by three spatial scales that are: 1) Micro-scale. It studies about building's pattern and relationship; 2) Meso-scale. It studies about pattern and relationship in an environment; 3) Macro-scale. It studies about relationship patterns in a spatial. This study is specific to meso-scale reviewed by the distribution and the relationship between hamlet buildings with the environment condition and natural resources. Meso-scale spatial in Ammatoa Kajang community settlement contained relationships and interactions between Ammatoa community with its environment and facility units (facilities and infrastructure of the community) that are: yards, road environment area, mass order rules, settlement pattern, public well, and forests.

Ammatoa Kajang community is a community that always rely their every aspect of life to the pure surrounding natural resources without distractions of any technology product. In view of cosmology, making priority of ecology or environment as the legacy of their ancestors which had to be maintained and preserved. Because of the nature and the environment (forest) they can continue to exist until this day.

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