



SYMBOLIC MEANING OF THE MAKASSAR TRIBE HOMES IN GOWA REGENCY, SOUTH SULAWESI (SEMIOTICS APPROACH)

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Abstrak

This study aims to describe the symbolic meaning of the traditional house of the Makassar tribe. This descriptive analysis research used an inductive approach that describes facts, circumstances, variables and phenomena that occurred during research. The data was collected and analyzed using the semiotics study. The results of the study show that in general the direction of the Makassar Tribal residential buildings were facing all directions or it could also be facing one direction only. This relates to the cosmological view of the Makassar Tribe, namely 'Appa', which considers the world to be quadrangular, meaning that all contents are equal. The striking difference in Makassar tribal residences can be distinguished based on their social stratification divided into three groups namely: Karaeng group (nobility), Tu Maradeka group (independent people), and Ata group (slave servants). The most striking differences in physical form between aristocrats and ordinary people in the Makassar Tribal house can be seen from the timba 'sila/sambulayang, tuka', and anjong. The construction of Makassar houses adheres to the customs they believe in because they have profound meanings to their lives.

Kata Kunci: Traditional House, Makassar Tribe, Gowa Regency

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INTRODUCTION

Gowa regency is one of the II level regions in South Sulawesi of Indonesia. The capital of the regency is in Sungguminasa City. This regency has 1.883,32 km² landmass and ± 652,941 citizens. Gowa regency is geographically located at 5°33' - 5°34' southern latitude and 120°38' - 120°33' longitude east. It consists of lowlands area and plateau area with approximately height 10 – 2800 meters above sea level. Makassar is more famous than the Gowa Regency whereas until this present time the Gowa regency is still like mother for the Makassar City. The regency with travelled distance only 10 minutes from Makassar City supplies most part of Makassar's life basic necessity.

Koentjaraningrat (1990) stated that residence of Makassar Ethnic is physical system which is as blending result from culture system and social system developed in Makassar citizen's life. They understand and believe it as belief and valid norm. Based on that, this belief's characteristic is traditional namely a rule/ condition/ manual of tradition which is inherited and implemented hereditary.

Theoretical Framework House is as a need

House is a primer need of any person, besides food and clothes, every person deserves proper living and occupation. House takes place a shelter for people, giving safety and peaceful of life also as a place which encourage people to find and fulfill themselves (Blaang, 1984).

Self finding and fulfilling is in fact different for every person, it is a line with the requirement of house for Makassar ethnic which is different for others. Abraham Maslow (1954) stated that physical shape of house is decided based on hierarchy needs or requirements involving:

1. *Physiological Needs*; House gives protection from nature and animal disturbance and function as place for taking rest sleep and self finding.
2. *Safety and Security Needs*; House is required to give safety feeling for the occupants.
3. *Social Needs*; House gives space for social activity and interaction with surroundings.
4. *Self-Esteem or Ego Needs*; in many cultures, house has function as status giver as stated by Pedro Arrupe, that every culture has its own imagination of which part people should live. And to describe the safety place adapted by norms in the society, self-esteem is raised.
5. *Self Actualization Needs*; Home offers how to fulfill individualism interest and to enlarge hobby for self actualization.
6. *Cognitive, Aesthetic Needs*; the orientation is more to development, experience, exploration, beauty and meaning.

In this research, Makassar tribe homes according to needs based on theory of Maslow. Observation is done on point 4 and 5, the points are used because they are steps to figure out appreciation and respect of Makassar Ethnic in socialization therefore it can be known culture value which is believed by them which applied in their house living with self introduction goal as traditional people. Then, Makassar tribe homes will be observed used theory Turner regarding Makassar Ethnic's effort toward their house to fulfil their need. House observation as a need will be focused on its effect toward architectural

or design of Makassar ethnic's house living by implementation of simple concept also related precepts with house as need.

House as Self Identity

Humon (1990) explained that people's identity can be observed by 4 phenomenons namely:

1. People's identity change environment physical setting to be feeling setting as symbol.
2. People's identity is formed by gathering values.
3. People's identity is formed through environment condition which strengthen feeling bond toward people and their home.
4. People's identity is a complex relation between regional feeling and their mobilization.

Rapoport (1996) explained that building a house is cultural phenomenon, shape and organization of the room is really effected by life style and behavior of the occupant, Rapoport also explained that which include as main explanation, also included in physical – which is involve climate and need of house living, material and technology, and archaeological social which related to economic, defense and religion. Rapoport then said that “there are lots of house shapes have been developed in limited climate zone. Even variation between micro – climate kind is relatively smaller than sum of house type commonly found in area with same climate, including religion issue which able to create different kind of house (religion prohibition sometimes create anti climax solution).

House as home is cultural phenomenon as stated by Altman (1980), then it can be said that the factor of home changing is external and internal factors. External factor which is personal

need which always related to her/his environment so that the changing happens to a home environment. Internal factor is realization of a house caused by there is encouragement from variation of people's need, so that the changing of the need it self will cause changing to its physic.

In this case Makassar Ethnic use all opinion of Humon, this opinion used because it is common thing to figure out Makassar Ethnic's Identity related to precepts from Stratification Concept which then related to Rappoport's theory about house and cultural phenomenon also analyzing internal and external effects which be able to influence house shape which is as Identity of Makassar occupant based on theory implemented by Altman.

Simplicity Observation

Riqyu (1587) said that a reality is simple if it has not parts which really different. This is can be named as essential simplicity or integral, and simplicity which is owned by soul. Riqyu discribed simplicity through Wabi concept namely simplicity concept characterized by sincerity, composure, natural, imperfection shown in the materials. The Beauty and simplicity of Wabi by connecting hearts from imperfection to perfection, Asymmetrical to Symmetrical, from branch to fruit, from unbalance to balance, ugly to be beautiful, poverty and simplicity from imperfection is magnificence poverty and comes from riches heart.

Society and Culture

Society condition and someone culture also can effect to his house. According to Koentjaraningrat (1990) society can be interpreted as a group of people who interact each other, have special and unique bonds signed by unique behavior and harmonize and solid, so the unique pattern is tradition in the society. Next according Cohen (1983)

in a group of society there will be a culture. Therefore, discussion about culture can not be separated from supporting discussion about society. How huge the interest is described by Hercovits and Malinowski in (Soemarjan and Soemardi, 1964) that all things in society are depended by society related culture existence.

RESEARCH METHODOLOGY

This research used qualitative paradigm descriptively by using inductive approach analysis whereas raises fact, situation, variable and real phenomenons when research took place and present the actual by emphasizing the observation then take result based on the observation.

Research Material (instrument of the study)

Research material which needed are including physical aspect and non physical aspect. Physical aspect is Observation on macro and micro rooms, construction, building elements, and non physical aspect is thing related to norm, house living traditional shape of Makassar Ethnic. Research materials are including:

1. Physical Aspect, including:
 - Structural pattern of buildings and rooms.
 - Building's elements (column, roof, wall, window, stair, floor, ceiling)
 - Building Construction
2. Non Physical aspects including:
 - Tradition/custom principles which is believed by Makassar Ethnic.

Technique of Data Collection

Data Management and Analysis as a process which is started since data collection, secondary data as well as

primary data. Datas which have been collected are classified into related data (relevant) and not related enough or not related at all datas also checked their reliability and validity. Then classification is done based on the required categories. After that rechecking on the validity of datas. At interpretation on the meaning or implementation of the result achieved based on the purpose and research basic. Related data then analyzed using qualitative paradigm.

DISCUSSION

Makassar Ethnic's Residence Traditional Housing Pattern of Makassar Ethnic

Village of Makassar Ethnic in the past time using grouped solid and spreading patterns. Grouped Solid Pattern is often found in lowlands area such as coastal area, while Spreading Pattern commonly found in planting area.

Villages shape at that time are mostly bounded by their occupation's place, so that *Palloan Village* was well known at that time (Farmers' Village) and *Pakkaja Village* (Fishermen's Village). Every village has particular supernatural places, such as under big banyan tree or top of Particular Mountain for villages around mountain area. Besides that, every village commonly has particular places where traditional event is held in particular times. When Islam came in in their area, then mosques and musholla in every village. In generally building direction face all directions or also face to one of the wind direction. This is related with Cosmologies view of Makassar Ethnic namely Sulapa' Appa' which believe that the world's shape in foursquare, which mean all contents are in same position.

The Shape of Traditional Residence of Makassar Ethnic

Traditional Residence of Makassar Ethnic is categorized according

to social layer of the owners. Based on that, there are 3 types of house, namely:

1. *Balla' Lompoa* is a big house which is occupied by Nobel family. The shape of this house is commonly has characteristics, *Timpa' Laja* (cam) which has five stories for king, three stories for other nobel. Having *Sapana* namely layered highrise stairs under and roof above.
2. *Balla' Tarata'* is house with smaller shape than *Balla' Lompoa*. *Balla' Tarata'* is house of rich people or people with special position and highly regarded in society. This kind of house has cam with two stories and has no *sapana*, only common stair.
3. *Balla' Biasa* is house of most people.

All traditional house of Makassar Ethnic has a stage in front of main building which called *Paladang*, namely place for discussion with neighbor also place for guess waiting before allowed by owner to enter inside guessroom.

Building Material

Building materials used by Makassar tribe homes are local materials which very easy to find in our environment and in many variations based on the area. Materials that found such as strong wood and resistant toward weather condition for exaple Sandal Wood, Teak Wood, Katondeng Wood and Candlenut Wood. Commonly, if they use teak wook, it has to be combined with other kind of wood. It is because they believe that "teak" or in bahasa "*Jati*" means "Jahat Hati" or "Devil Heart", that's why it has to be combined with other kind of wood to minimize or to elimiate bad characteristic of the wood

(according to *Sulapa' Appa'* Philosophy) and *Seppu* Wood (Ulin/very hard wood), Aareca Nut Steam, Bamboo and Coarse Grass.

Wood kinds mentioned above are used for house material for Makassar tribe homes (*Alliri* or bastion), *Pallangga* (peg that extends downward), *Panjakkala'* (peg that extends to the top), *Bara'* (pegs are placed on poles and notches), *Pattoddo'* (pegs that crosses down), *Pa'dongko'* (peg that crosses upwards), *Pallangga caddi* (beam), this one commonly made by bamboo, board for floor and wall. Floor from bamboo is called *Dasere'*, while wall from bamboo is called *Gamacca'*, namely types of bamboo parts that are woven, if the bamboo is chopd namely *Tedde'*, then roof from Nipa leave and coarsee grass, they are called *Pattongko'* and if it is made of bamboo, it is called *Cippe'*. The main point is Makassar tribe homes believe in every meaning and it will very influence their life.

Design of Makassar Tribe Homes and it's Meaning

One of the Traditional House of Makassar Ethnic is Traditional House of Gowa Regency is Physical System of combination of cultural system and social system which valid and develop in Makassar Ethnic life (Koentjaraningrat, 1990). That is a belief or norm which is believed and comprehended as tradition of Makassar Ethnic. Therefore, this belief's charateristic is tradition namely a rule/ requirement/ manual which be culture and implemented hereditary.

Denah Kale Balla has foursquare shape which reflected harmony. This is related to opinion of Makassar Ethnic that life must be done by setting out harmony of life among Macro Cosmos and Micro Cosmos (Unas dkk 2015). Foursquare is coneption of macro cosmost of Makassar Ethnic which has

opinion that nature horizontally foursquare (*Sulapak Appa*).

Kale Balla' can be divided into some compartment based on line of pole of house from left side to right side. For middle society, sum of house compartment limited until 3. The 3 harmonized compartment with part of human body namely *Paddaserang Ri Dallekang* functioned as place for accepting guest, *Paddaserang Ri Tangnga* functioned as parent bed room, and *Paddaserang Ri Boko* functioned as children's bedroom especially daughter. Completeness of *Kale Balla* as *tamping* which functioned as cooking and eating place located at behinds. Vase as circulation in the house, *Paladang* as relaxation place and receiving guest informally is located in left or right side of the house.

Construction materials which used are wood for main construction including stair, palm leaves used for roof, plank from *kale balla'* used for floor and bamboo used for *tamping* floor. *Gamacca* Plank used for outer wall and tripleks used for partition.

Interesting point from the house adalah social stratification in Makassar ethnic influences the realization of Makassar traditional house. Makassar ethnic has social stratification which is divided into 3 groups, namely:

1. *Karaeng* (noble)
2. *Tu mardeka* (orang merdeka)
 - *Tu baji'* (Orang baik – baik)
 - *Tu samara'* (orang merdeka)
3. *Ata* (servant)

The most prominent of house shape difference among one stratum with others is shown by number of *timba sila/sambulayang* as follows:

1. *Timba sila lanta' lima* (5 layers), especially for empire of king.

2. *Timba sila lanta' appa* (4 layers), especially for the nobles who has high position in empire such as *Karaeng Pabbicara Butta*, *Karaeng Tumailalang Toa*. Besides that, a Noble who abdicate as king has right to live in a house with the *timba sila lanta' appa*.
3. *Timba sila lanta' tallu* (3 layers), house which is especially for *karaeng* descent.
4. *Timba sila lanta' rua* (2 layers) especially for *Tu Maradeka* class.
5. *Timba sila lanta' se're* (1 layer) especially for *Ata* and *Tu Barani* classes.

Other factors which influence traditional building of Makassar as well as Gowa Regency are three layers of kosmos structure. They are Above Nature which is called *Bottinglangi'* (top of sky) as holy place, Middle Nature which is called *Paratiwi* as place for goodness and badness also love take place, then Below Nature which is called *Uri'liu* namely a dark place. Along with that, traditional building of Makassar Ethnic is built on pole (stage house) which consist by three layers such as kosmos division as follows:

1. *Parapara*; is in upper side of house before roof (such as ceiling). This part is used to keep rice and other food stock. There are also some spaces provided in this part to keep family heritage and heirloom. *The parapara* consists of ceiling with prism shape which has cam cover namely *Timba Sila*. On this *timba sila*, there is thing which differentiate *Ana' Karaeng* (descendant of the king) and *Ata* (ordinary

people). *Timpa' laja* with 3- 5 layers signify the caste of the owners. While *Ata* only use 1 *timpa' laja*.

2. *Kale balla'*; is rooms for people which are divided into some special rooms for activities such as room for welcoming guest, bedroom, dining room and kitchen. The rooms of *Kale Bala'* for *Ana' karaeng* and *Ata* are also different from one to another. While floor level for *Ata* is same for every room. *Paladang* (terrace) is also categorized into *kale balla'*.
3. *Siring*; is below part of stage floor or underneath house which is used keep farming tools, chicken coop, goat pen or other livestock cages. For farmer family, it also can be used to keep farming tools or for fisherman, it can be used to keep fishing gear, etc. Besides that, *Siring* also has stair which different for *ana' karaeng* and for *ata*. The stair for *ana' karaeng* is more than the stair for *Ata*. There are around 11- 13 stairs for *Ana' Karaeng*, while only around 3 – 9 stairs for *Ata*, important point of stairs for both of them are the stair number must be odd. Stair for *Ana' Karaeng* is also installed handle namely *Patti'gallang*.

Specially traditional Makassar tribe homes divided vertically into three parts, namely *Pamakkang*, *Kale Balla'* and *Siring*. This division is analogized as part of human body. *Pamakkang* (from neck to head) is in upper side and functioned as place to keep yields. *Kale Balla'* or core/body (neck to navel) in the middle as activities spot and *Siring* (from navel to toe) is place which deemed as

dirty place and functioned as cages, warehouse, etc.

Ornamental Variety

Basically traditional houses have ornamental variety. One of it in Makassar tribe homes is *Anjong*. *Anjong* is crown on roof of the residence of Makassar Ethnic. Caste level also can be known from the kind of *anjong* that is used as follows:

1. Combination of Crescent moon and Lotus.

This kind of *Anjong* is only used in at *Tumanurunga Putri Ratu Karaeng Bainea Palace*. Those symbols have meaning that king which is described as moon is a Ruler who stays above and will pour light of life to all parts till the very bottom part (ordinary people) that described as Lotus. Moon symbol is also as high ambition just like moon in the sky. Furthermore, those symbols are symbols for beauty which be credit for a lady.

2. Dragon/ Snake

This kind of *Anjong* is used in king's palace and as symbol of power which mean that the king has power which always protect weak people. Dragon/Snake is also symbol of magnificence/ high degree.

3. Rooster

Some of palaces of next king used *Anjong* with rooster shape as symbols of manliness/braveness that has to be emulated. It is also symbol of livelihood and Prosperity.

4. Buffalo

Till almost the last king of Gowa, the king's palace used *Anjong* with Buffalo shape just like in *Balla' Lompoa*. This model is wealth or social

status symbol, strength and unity and prosperity also symbolize Gowa as agrarian region.

5. Chicken Tail

This kind of *Anjong* symbolize simplicity, ordinary people.

CONCLUSION

Based on the results of the analysis and grouping of data, it can be concluded that the traditional house/residence of the Makassar Tribe is different from other tribes. The people of Makassar call the house as *Balla*. Makassar Tribal houses are on stilts. The difference in the house shape is determined by the strata of a homeowner, for example a wealthy aristocrat usually has a larger house. In addition, the number of supports are usually 5 supports to the side and 6 or more supports to the back.

For the roof of Makassar, the house is shaped like a pointed saddle facing downwards. The roof of the house can be made from nipah, thatch, palm fiber, or alang-alang. Uniquely, at the top of the roof that borders with the wall there is a triangular shape called the *timpa 'sila*. Timba 'sila at the top of the roof has a symbol of Makassar society that is signifying their degree of nobility. The non-tiled lotus is owned by ordinary people while the three or more levels indicate the property of the aristocracy, also the arrangement of 5 and above belongs to the aristocrats who carry out government positions.

There is also a so-called *tuka*, which is a ladder used in the house. For nobles, their *tuka* consists of 7 or 11 steps with a handrail (*coccorang*), while ordinary people have an odd number and do not have *coccorang*. The rules in Makassar houses are usually the attic (*pammakkang*) under the roof to hold goods, for example storing rice. Whereas

at the bottom of the house a siring is made which functions as a warehouse.

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