

The Dwelling Space Value Of Muna Tribe Gunung Jati Region of Kendari City

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Abstract—The history of Muna tribe's settlement in GunungJati has intensively been influenced by the public policies of the Local Government of Southeast Celebes Province to relocate forcefully the Muna tribe's settlement in the areas of Gunung Jati. On the one hand, the relocation is done to provide protection over the areas of conservation forests as catchment areas. On the other hand, the protection policies have caused severe traumas for local community because they felt to be forcefully separatedfrom boththeir social spaceand source of livelihood.

This study was conducted by using a phenomenological approach with an explorative-inductive method to explore the value and meaning of the dwelling space in the Muna tribe's settlement in Gunung Jati as well as to identify the local concepts that have grown in the living patterns of local community and produced knowledge that they will defend their dwelling space by applying certain ways, methods, strategies, andconceptsto exist, survive and retain their dwelling site .

Results of the studyshowthat the local conceptsthathavenaturallygrown in a long historical process amidst the social life of the Muna tribe's community in Gunung Jati reflected certain ways or strategies to preserve a spirit of solidarity and a sense of caring in a homogenous community. The Muna tribe's community in Gunung Jati regarded that by the homogenous community with the same historical, economic, social and cultural background as well as the similar social relationship will be able to exist in preserving the areas of Gunung Jati as the source of strategic livelihood. Moreover, these local concepts become the bases for the development of value and meaning for the dwelling space of the Muna tribe's settlement in Gunung Jati as the social sphere to show tribal territorial existence and identity and a natural space as the source of livelihood to reach a better economic life.

Index Term—Value of Space, The Dwelling Space, Muna tribe's settlement

1 INTRODUCTION

Man has specific reasons in choosing and determining a place as their dwelling space and will give value and meaning of his/her space in the long time process. Social interaction occurred in a chosen dwelling space, will raise the local concepts that will be the pattern of bonding between dwelling space and man as the space user so that a dwelling space and its human can not be separated, since there is space meaning that man believed to the space an man will give meaning to their dwelling space, so that becomes an inseparable bond.

The emotional relationship of Muna tribe and their dwelling space needs to be deepened that is possible contained a certain value, these value need to be explored on the phenomena occurred. What value available, why and how Muna tribes dweller maintain that value, in the firmness context, Muna tribes keep hold out to establish settlements at Gunung Jati region that different with settlement in Muna island. This suspected has been dwelling space value which is believed by Muna tribe community on determining a place as their dwelling region in exposing as a whole the dwelling space value of Muna tribe as repertoire and cultural heritage that has not been explored in depth.

From description of the background raised a research question, namely: Are there dwelling values believed by Muna tribe

as basis in choosing their dwelling place?

This research purpose is to explore, discover and describe the value system of dwelling space of Muna tribe can be described the relationship between the dweller (Muna tribe) and their dwelling space (Gunung Jati region) so that can be transformed and described ethical empiric and transcendental information into concept on the dwelling space values that Muna tribe believe in determining the their dwelling region. In this matter, these values will build dwelling behavior as a form of demands to the use of dwelling space requirement, so it would seem to surface the presence of dweller emotional relationship with their dwelling space.

The results are expected can increase knowledge repertoire on the dwelling space values and extending knowledge horizons on the space meaning in which there are values believed by the dweller as the dwelling region.

2 LITERATURE REVIEWS

Literature reviews in this research provides some outlook into the lattice of theory. Function of the lattice of theory as the background knowledge support functioning to unify perception of certain concepts related to the research focus on the value, space and dwelled.

Some outlooks on the value concept; definition of value according to Poerwadarminta (1976) is a quality that is qualitative, grade or quality related to something bad or good, indicating the level or degree, properties/important or useful things to humanity, have a sense related with the size system, indicating a level in each particular viewpoint.

A qualitative value can not be measured with grade or degrees with certain size standard as there are intangible abstract things but can be felt. An abstract space value, certainly can not be mathematically measured as there is meaning contained therein. Meaning can be described into qualitative value and can be made a concept if can be revealed transcendental meaning in its value system. The relationship between meaning and value are very closely. Meaning has a higher level than value. Something without meaning would not be worth (Rimadewi, 2004). The relationship of meaning and value in the value conception is there are values in the dwelling meaning adopted by Muna tribe in choosing and determining their dwelling space.

Tuan's views (1977) on the value concept of dwelling region space is not always equal each other as in a living system, community have basic of confidence in choosing and establishment a dwelling region, the basic of confidence can be influenced by sociocultural system, social system, social stratification system are different over the transcendental strength. On the other hand, a space will have meaning and value if it has object in it, in the space context as a dwelling place would be worth if the place is habitable.

Traditional spatial structure of settlement can be categorized into two fundamental relations, namely between global space and element space and the second is the relationship between elements space itself. Both basic relationships are embodied in four spatial structure concepts namely placement and sequence as relationship between global space and element space, while interaction and hierarchy as relationship between element space. Global space based on the villagers cognition, while the land, roads, house units, environment facility is element space (Han, 1999). Certain elements in a settlement will be very decisive in identifying and classifying the spirit of space from a place. Experience in the space is foundation and frame of all knowledge experience to the spatio-temporal space objects, and each abstract thought is attempt to transcend the frame. Human experience who live in real space is an attempt to realize the abstract thought. Spatial experience is foundation and frame of human knowledge to understand a space in more tangible context

3 METHODS

3.1. Research Methods

The method used in this research is inductive qualitative exploration under phenomenological paradigm concept. Exploration method is chosen to make it easy to explore and record a growing phenomenon in the selected location, Induction is chosen since the context will be more easily described, and qualitative to reveal in more adaptive and sensitive multiple realities. It is based in the consideration that information ex-

tracted is unmeasured values by number, the recorded events is a growing phenomenon in community. Qualitative research is basically consciousness to look at phenomenon to interpret the events in certain situations (Moleong; 2005; Muhajir 2000).

3.2. Observation Material

Four subject matters of observation will be explored are: 1). Man (Muna tribe) that utilize space as dwelling place, namely; regarding the history background of the formation of settlement region in Gunung Jati, social and cultural living pattern and things that be motivation of Muna tribe in determining the dwelling space. 2). Gunung Jati region which is a place/dwelling space, namely; regarding to the material objects value, or place and its physical component as the space object. 3). Time (period/era) related to dwelling historical background of Muna tribe settled in their dwelling space (Gunung Jati region). 4). Activity, each activity or behavior occurred.

3.3. Research Measures

The first step conducted is by holding initial observations, carried out to collect initial data of variety space characteristics, trying to find the key informants who know history of village, making classification of family and kinship patterns relationship, making region boundary of focused observation, studying social character of community and observe community activities, exploring factors that influence the land use both for residential land or agricultural/plantation land, exploring livelihood patterns of community, identifying land use patterns based on kinship ties, identifying and studying patterns, status of land ownership process in kinship ties of extended and nuclear family, exploring social and indigenous institutions growth in community, and exploring aspects of social relations occurred in community.

The next step was conducted mini tour observation or focused observation to further explore the initial information by developing questions and more depth sensitivity observations so knowing the implicit and explicit things. The steps are performed in grand-tour and mini-tour will stimulate the growth of cases will be categorized in the formation of observation themes.

The next stage is selected observation. At this stage will be more focused on cases have been found and has been categorized, then this stage the researchers have conducted characteristics, contrasts/differences and similarities between categories and find the relationship between one categories to another categories.

After categorization of the cases, will be known the stronger themes and some are not. The stronger themes was keep more depth explored so these themes will then be translated the meaning and its meaning into the meaning of values.

4 RESULTS

The Intensity and categorization of community expression showed a stronger themes, namely (i) spatial pattern of region in terms of history aspects, kinship relationship and land

ownership patterns, (ii) social life pattern, community social relationship, and character of relationship between individuals and groups are imbued with high social awareness and strong spirit of togetherness, (iii) social institutions growth in community, and (iv) livelihood patterns of community life.

The Local Concept in Community Life Patterns

The local concept built from theme in review of settlement physical of Muna tribe in Gunung Jati, namely: (i) The kinship concept in formation of region spatial pattern (ii) the region spatial pattern based on history (iii) the region spatial pattern in land ownership concept from inheritance system, the land transition system on solidarity basis (land grants) and land as an ownership identity.

The local concept grew from non-physical review in the Muna tribe settlements of Gunung Jati namely: (i) endogamous marriage system, (ii) virilocal settling system, (iii) lineage kinship systems (iv) social stratification system, (v) caring concept and social solidarity in terms of the ease to get the land, the ease of building house and mutual help culture in the community life (vi) land ownership and transition concept (vii) economic life pattern of community. (viii) local government pattern, role of social institutions and traditional institutions.

Basic of the formation of local concepts grew from a strong togetherness sense and high concern sense. The presence of mutual-interests sense in the togetherness framework and fostering a concern sense among citizens, influenced by two factors, namely: (i) trauma of past history with the existence of forcible removal of population from Gunung Jati region (ii) the existence of a cultural background equality sense, economics, native region and destination of similar dwelling.

Based on the matter, social background, culture, economy from native region does not provide a great influence and role in the formation of local concepts are believed by Muna tribe in Gunung Jati. The similarity of cultural, economic, social background and origin area plays important role in the formation of strong spirit of social concern to make changes to better life than the life of their native region.

Local concepts are believed to be a guide in community life of Muna in Gunung Jati aimed (i) achievement of economic improvement as part of the initial goal dwelled in Gunung Jati, (ii) adjust the interaction way among individuals (iii) keep solidarity amongs citizens (iv) keeping a community homogeneity (v) maintaining land ownership status (vi) avoid the entry of dweller from other community groups (vii) maintaining the continuity of territorial ownership area of Gunung Jati as a dwelling place of Muna in Kendari.

Value Systems in Gunung Jati Regions

The community life patterns of Muna tribe, Gunung Jati based on the local concepts have influence in shaping the belief will get better life and support the sustainability of their social life in homogeneous community. In these concepts there are values are arranged in value system. These values are extracted from local concepts contained in social life of community. There are four (4) categories of value, namely:

1. Social values, which are influenced by cultural similarities background, economic and native region. It fosters strong sense of social concern, social solidarity is entrenched in mutual help attitude and rooted in the code of conduct of community lives. Behavior that more concerned with individual interests rather than community interests is considered taboo, in which to certain level obtain social sanction. Social values are also reflected in the formation of economic life pattern of community and land ownership patterns. All based on solidarity and social concern.
2. Economic value, concerning the economic potential around region giving pattern in the source of community livelihoods. In addition to potential around the region, economic value is also contained in the confidence of social suggestion which gives hope that lives in Gunung Jati will obtain a better economic life. The relationship between economic value and local concept is the formation of economic life pattern of community that dominant in working as laborers supported by economic potential of region.
3. Historical value. The historical value is reflected in the region spatial patterns both in colonial era to post resettlement and in spatial pattern based on the kinship. The relationship between historical value in building local concept is kapala kampo role and its offspring in providing examples of behaviors that promote the togetherness spirit and social concern, so the behavior has become habit and eventually become social norm. The community who maintains and protects the norms and implemented in their life pattern is a form of appreciation to kapala kampo role in the historicity value of Muna tribe in Gunung Jati.
4. Cultural Values. The cultural values are categorized in three things: (i) innate culture from native region, (ii) culture are formed in the life context in Gunung Jati and (iii) culture that is cultural acculturation from native region in Gunung Jati as their dwelling place. The role of native culture serves as the background in growing the spirit of togetherness. The role of a new culture grew in the settlement in Gunung Jati is an adaptation process of situational condition of community in the settlement context of new dwelling region. While both acculturation between new culture and native culture is a guide in community in everyday life to show the characteristic (identity) of tribal in Kendari City.

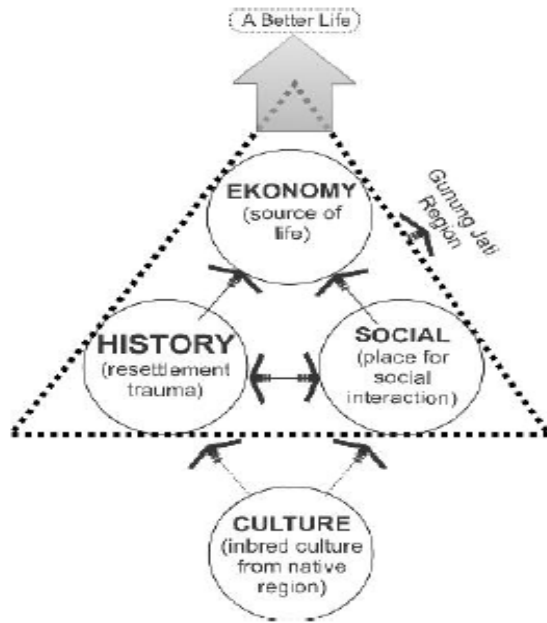


Figure 1: Intensity of Expression in Giving the Value Meaning

Interpretation of Dwelling Space of Muna Tribe in Gunung Jati

Interpretation of Gunung Jati Region as dwelling space for Muna tribe is local concept that is not expressed verbally by community but done in activity pattern of their community life. Interpretation to the space concept is made after stringing cases, themes, concepts and values from the results of exploration through induction method. Now, the meaning (space concept) of Gunung Jati as dwelling place of Muna tribe divided into 2 (two) important points:

1. The meaning of dwelling space of Muna tribe settled in Gunung Jati as social space for demonstrating existence and identity of their tribal territory. These meaning is built from the historical aspects of region, kinship systems concept, social relations, role of social and traditional institutions, role of head of village and based on the existence of strong social concern in providing the ease to community for having land and shelter.
2. The meaning of dwelling space of Muna tribe in Gunung Jati region as space the source of life that can improve economic life, which is formed through history process, economic potential of region, strong solidarity, sense of shared destiny and supported by common sense either from history aspect, native region and economic background.

Function and Role of Local Concepts for Dwelling Space of Muna Tribe in Gunung Jati

Muna tribes assume that Gunung Jati is source of life that must be maintained and must be protected to avoid separation between community with their source of livelihood, so that Muna tribe tend to keep trying maintains Gunung Jati region

as dwelling place by building local concepts as protection means to ward off the possibility of removal or coercion such as past experience and ward off the possibility of invasion or expansion of settlements by other communities.



Figure 2: Position of Local Concept in Dwelling Space Value of Muna Tribe

The role of most fundamental local concepts in the community life pattern are (i) maintaining community homogeneity in Gunung Jati region, (ii) maintaining sense of togetherness and sense of social concerns which deeply rooted in community lives.

The function and role of local concepts at its final destination is Gunung Jati region remains to be the dwelling place of Muna tribe as embodiment of territorial identity and existence of their community and Gunung Jati region as source of life.

The role of local concepts in its function as tool or strategy to maintain Gunung Jati as identity space and source space of Muna tribal life, is conducted in 2 (two) strategy approaches: (i) maintaining the physical of Gunung Jati region through local concepts associated with marking in the land ownership identity, both individual ownership, kinship group or community ownership, (ii) maintaining the physical of Gunung Jati region through local concepts that regulating social community relationship.

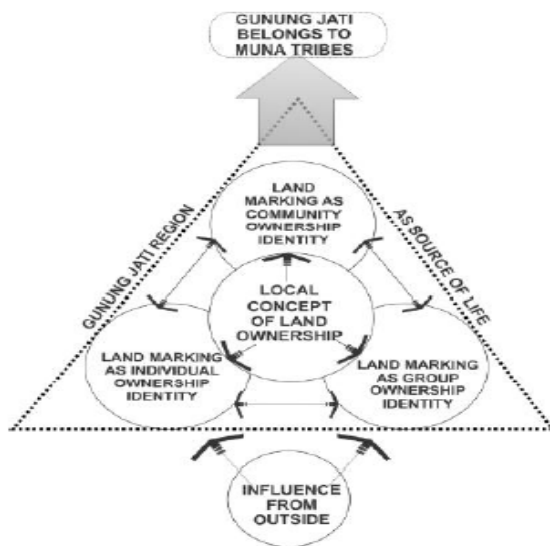


Figure 3: Local Concept in Building A Region Ownership Territorial

Maintaining the physical of Gunung Jati region through local concepts associated with marking in an individual land ownership identity is done by: (i) the land cultivated is intended as ownership identity not as source of livelihood; land is not used as source of livelihood as the background of community in general as the farmer, but the land cultivated is only to indicate the ownership identity, (ii) the residential houses is built permanently. This is done as form of recognition to legality of owned-land status, although condition of regional topography inaccessible by motor vehicles so that the construction costs are relative expensive than in lowland region and dominant livelihood as laborer, did not impact and influence on development of permanent residence. (iii) providing boarding facilities for dweller who have not land and place in abandoned lands (iv) providing facilities in process of building a house and have land for dweller who have married but have not place to reside.

Local concepts grew in the community in terms of identity marking of land ownership in kinship group is done by (i) establishing settlement patterns based on kinship relationship, it allows process of settlement growth in certain kinship groups. In broader scale, will formed larger settlements group as marking the territorial identity. (ii) given freedom to kinship groups to cultivate unproductive land in conservation forest region as the ownership identity of particular kinship group. (iii) providing social suggestion to relatives who were in the Muna island to come dwelled in Gunung Jati in order to make expansion of settlements in certain kinship groups which are homogeneous as a sign of territorial ownership.

Local concepts in kinship group systems that are lineage will build a territorial identity marking of community land ownership. Identity marking of territorial ownership based on community is the entire land owned either privately or collectively.

Maintaining the physical of Gunung Jati through local concepts that govern community social relationships in order tend to be closed from effect of the inclusion of other communities in their kinship system is done by: (i) keep homogenisitas of existing dweller in Gunung Jati (ii) maintaining solidarity among dweller by instilling a strong social attitude and concern.

Muna tribe who dwelled in Gunung Jati is homogeneous community. The homogeneity is maintained and forming a community life pattern that eventually became a norm in community in the form of (i) endogamous marriage system, (ii) patrilineal family structure (iii) virilokal dwelled system (iv) a lineage pattern kinship systems (iv) land ownership prioritized to dwelling place than for agriculture. These matters was unnoticed by Muna tribe of Gunung Jati that with above way is a strategy in maintaining Gunung Jati as territorial identity space of Muna community in Kendari City.

Overall local concept that is built in the community life pattern based on the similarity of interests and imbued by high togetherness spirit and social concern. Both of the cases was very closely related and interconnected. The loss of togetherness spirit and social concern in the values embedded in local concept will affect the continuity of community lives of Muna in Gunung Jati both in aspect of their dwelling place or in aspect of source of economic life of their community However, does not apply in reverse. The loss of local concept that has been a social norm in community life, it is possible to grow new local concept in accordance with an existing conditions and circumstances when the concern values and social solidarity is still rooted in the community life patterns.

5 CONCLUSION AND RECOMMENDATION

CONCLUSION

Muna tribe with their dwelling place in Gunung Jati region is an interrelated integral unity, there is close relationship between the dwelling place and the human (Muna tribes) and mutual assistance in value and meaning. The Interpretation of dwelling space for Muna tribe of Gunung Jati region are as (i) social space to demonstrate the tribal territory identity and existence. (ii) space as source of life that can improve economic life. The meaning is built from the regional history aspects, kinship systems concept, social relations, role of social institutions and traditional institutions, role of the head of village and based on the existence of strong social concern to provide the ease for community to have land and residence, regional economic potential, strong solidarity, sense of shared destiny supported by equality sense both from history aspect, native region and economic background as well as the similar purpose and expectations. Thus, the value and meaning of the region for Muna tribe is important things, and the next level the dwelling space in Gunung Jati is a vital medium in community lives since it is considered as the source of life.

Cultural differences from the native region and the new region includes the concepts in the community lives pattern, is

a fact that human will always adapt to the environment with all its challenges and problems, the local concept born from the process of interaction in long period of time is a concept believed to be able to keep community homogeneity of Muna tribe.

SUGGESTION

Suggestions will be presented leads more to idea contribution for further research, that generally the settlements of Muna tribe in Kendari City is divided into 5 (five) villages, namely: Gunung Jati, Jati Mekar, Sanua, Labibia and Mangga Dua villages, all settlement region of Muna tribe occupy settlement spaces in mountainous areas, thus the findings in this research can be tested in location that different with different approach in order to build a repertoire of knowledge about the dwelling space of Muna tribes. However, of course, the findings in this research can not be generalized in other places since of different historical background, culture, social, beliefs and community life patterns, although there are similarities in physical of region, this results of research can also tested in other settlements with similar or different research methods approaches.

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