CHANGES OF SPACE FUNCTION IN TORAJA TRADITIONAL SETTLEMENT
Case: Traditional Settlement Of Ke’te Kesu, Tana Toraja, South Sulawesi

Julindiani Iskandar¹

¹Lecturer, Departement of Architecture, Trisakti University, INDONESIA
yulindiani@trisakti.ac.id/lhamanov@gmail.com

ABSTRACT
The culture of communities settlement coupled with socio-cultural background, produces the built environment as a form of local wisdom in managing and utilizing the natural environment. It occurs in almost all traditional settlements of Indonesian society, one of which is traditional settlement of Ke’té Kesu’ in Tana Toraja, South Sulawesi. Toraja traditional houses and settlements, as many traditional houses in Indonesia, are not only functioned as a residence but also functioned as various others, including social and spiritual functions. In the construction of Toraja traditional architecture, the natural condition of the environment is significantly considered in compliance with the rules and beliefs of the community. This reflects that traditional Toraja society is very attentive to local wisdom especially in developing its neighborhood. Changes in space function that are occurred at Toraja traditional settlement nowadays are the consequences of the needs of life and modernization. However, the condition of Toraja traditional settlements which nevertheless maintains its authenticity, represents the willingness of indigenous Toraja traditional society to preserve its local wisdom to defend the existence of traditional settlement that becomes Torajanese pride in particular and Indonesian in general. Changes in the space function and on the neighborhood do not produce a shift in the community cultural values within traditional settlements of Ke’té Kesu’, Tana Toraja, in South Sulawesi.

Keywords: Settlement, Traditional, Toraja, Function, Space

1. INTRODUCTION
The simplicity of traditional architecture is increasingly marginalized by the development of a wide range of new concepts in the architectural world, but a lot of interesting things can be learnt from this field, ranging from the pattern of settlements, the construction process, up to the system of trust that affected its community. Certain community with its socio-cultural background produces a built environment as the form of traditional wisdom in managing and utilizing its natural environment. This is occurred in nearly all traditional community settlements, one of which is the traditional settlement of Ke’te Kesu’, in Tana Toraja, South Sulawesi.

Traditional Toraja houses and settlements, as in most traditional houses in Indonesia, have various functions not only as a residence but it also has various other functions, including social and spiritual functions. In the construction of Toraja traditional architecture, the natural condition of the environment is significantly considered in compliance with the rules and beliefs of the community. This reflects that traditional Toraja society is very attentive to local wisdom especially in developing its neighborhood.

Changes in space function that are occurred at Toraja traditional settlement nowadays are the consequences of the needs of life and modernization. However, the condition of Toraja traditional settlements which nevertheless maintains its authenticity, represents the willingness of indigenous Toraja traditional society to preserve its local wisdom to defend its existence of traditional settlement that becomes Torajanese pride in particular and Indonesian in general.

2. THEORETICAL REVIEW
2.1. The History of Tana Toraja
Based on the story, the ancestors of Torajanese came by the boat along the Saddan river down to Enrekang. This group was divided into three, most of them went north towards Mengkendek, some went west towards Mamasa, and the rest chose to build settlements in Enrekang. Through the history, there were 40 indigenous experts (arruan patampulo), who led the entire of Toraja regions, i.e. Tondok Lepongan Bulan Tana Matarik Allo. Further, another group led by Puang Lembang came and established settlements in the area of Bamba Puang or Kotu (north of Enrekang), which became the cultural center of Toraja in the ancient time. Then, Tangdilino came to establish a government in Mengkendek. In the 15th century, the region of Lepongan Bulan Tana Matarik Allo developed a relation with its neighboring areas. 'Toriazza' was the name given by the Bugis...
Sidenreng community, while the words 'To Rajang' given by the Bugis Luwu community. Based on these terminologies and through the history, the name was eventually changed into Tana Toraja.

2.2. The Meaning of Tongkonan

The Tangdilino Government which spreaded the Alluk Todolo belief, was replaced by the Tomanurung which was titled as Puang. The Tomanurung dynasty brought great changes in the cultural and social arrangement of the Torajanese by developing a government system and social order in the society. It also established the role of traditional house as the central government which was called as Tongkonan. According to the myth, there were two kinds of Tomanurung, namely Tomanurung in Langi Puang ri Kesu' who resided at Kesu and Tomanurung Tamboro Langi who resided at Ullin. Puang ri Kesu built Tongkonan Layuk at Ke'te Kesu' and lowered the Puang at Kesu' period. While, Tamboro Langi of Ullin moved to Kandora at Mengkendek and built Tongkonan Kandora which established the role as Tongkonan Layuk. The arrival of a group of Tomanurung brought about the new role of Torajanese traditional house. As the ruler, they established their residences to issue regulations and directions to its citizens, where people came and listened to their leaders. This was the beginning or the original of Tongkonan.

Tongkonan comes from the word tongkon, meaning a gathering place. Tongkonan can be interpreted and meant in twofold, i.e. functional and symbolic meaning. As a functional meaning, Tongkonan was a place to stay. Tongkonan was formerly used as the residence of noble families and the government; therefore, only royal families were allowed to build Tongkonan. However, if low level of society wanted to build Tongkonan, they would seek approval by the head of traditional leaders to conduct traditional ceremonies, in which the one Tongkonan was for all the members of the family.

Next, Tongkonan functioned as symbolic in which it served as a place to solve the problems of indigenous and government administration. Besides, Tongkonan was also served as a gathering place, a residence, an administration place, as well as a place to store the corpse (that is, those who are dead but not yet buried) before the body undergone the specific funeral ceremony.

Functionally, Tongkonan is a two-floor stage house with a unique wood frame construction. The top floor is used as a residence, whereas the lower floor is used to domesticated cattle, mainly buffaloes and pigs. The space of the room is relatively small in which the comparison between the length and width of the house is about 2:1. The largest Tongkonan is measured as five meters width and about ten meters length. The spaces of Tangdo’ and Sumbung are narrow because its different floor height of about 40 cm above Sali. Sali is the most spacious room and used as a place to do the cooking, eating, gathering, and receiving guests. The location of the stairs is originally on the right side, and through the entrance to the Sali room. The door of Tongkonan was low, so people have to bend when entering the house. With the porch or patio, the location of doors and stairs can be moved through the foyer. There are small windows on the both sides of Tongkonan. The interior of the house is dark, because of the lack of sunlight. Roofs made of small bamboos leads to the coolness of the room which also serves as a ventilation. The shapes of Tongkonan are all the same; however, despite the same architectural styles, there are three types of Tongkonan with different functions, namely:

- **Tongkonan Layuk**: A place to create and deploy traditional rules for the society. So, it functioned as the center of traditional power.
- **Tongkonan Pekaindoran/Pekamberan**: A place to implement regulations and traditional orders.
- **Tongkonan Batu A’riri**: A place to build and develop an extended family with the founder of Tongkonan.

2.3. The Background of Ke’te Kesu’ Traditional Village

(1) Ke’te Kesu’ Geographical Location

Ke’te Kesu’ is located in Kampung Boronan, Tikunan Malenong Village and is 17 km from the Capital District of Makale, Tana Toraja. The Ke’te Kesu’ area is situated at a height of +900 km above the sea-level with its following borders:
- The Northern part: with Ratepao town
- The Eastern part: with Labo town
- The Southern part: with Makale town
- The Western part: with Rantela town

The location can be clearly seen through Figure 1 of the Map of Tana Toraja.
Ke'te Kesu is a mountainous region in which the valley is used for agriculture. Plants grown in Ke’te Kesu’ are generally heterogeneous among others are nibung tree, a type of palm tree that is used for ‘Ariri Alang, uru tree is a kind of fir, and rambutan trees which are used as building materials of Tongkonan. Because of the geographical condition, most of the population earn money from farming and breeding as well as from wood carving and constructing. However, many of the young people have left that region as well as certain kinds of jobs to gain more experiences and to study in other areas, even abroad.

(2) The Origins of Ke’te Kesu’ Traditional Village

The name of Ke’te Kesu' has a special meaning, namely: Ke’te means to reach; Kesu' means throne. The whole meaning of Ke'te Kesu' is "reaching for the throne". According to their family trees, their ancestors came from a family whose surname was Puang Ambe, namely Puang Ri Kesu’. Eversince Puang Ri Kesu' until now in Ke'te Kesu’ there have been 24-27 generations, this information was gathered from the interpretation of a series of praises chanting read by Tominaa.

3. METHODOLOGY

This paper is the result of quantitative and qualitative research by using descriptive analytical methods, in the form of:

- A preliminary literature studies to get a general overview of Tana Toraja region, and determine the location and problems of study. The study of literature includes a detailed explanation of Tongkonan traditional house in Tana Toraja, South Sulawesi.
- Field surveys and data collection were conducted by observing, interviewing and drawing sketches and making photographs of the neighborhoods as the object of research, as the primary physical elements, and as the samples houses.
- The data were analyzed in the form of comparative studies coupled with systematic writing to determine aspects of the discussion. Based on the discussion, the conclusions and recommendations were offered by summarizing the results of the analysis.

4. DISCUSSION

4.1. The Concept of Landscape Design

(1) Religious Concept of Aluk Todolo
Spatial embodies the cosmological concept of Tana Toraja society that is based on the belief on Aluk Todolo. Aluk Todolo is an ancestral beliefs of people in Tana Toraja.

(2) Outdoor Spatial Design Concept of Ke'te Kesu’ Traditional Village

- **NORTH (Ulu Langi),** reflecting the earth's head
- **WEST (Rambu Solo),** Smoke-down reflects death
- **EAST (Rambu Tuka),** Smoke rises reflect happiness
- **SOUTH (Polo Langi),** reflecting the foot of the earth

**Figure 2.** The Diagram of Outdoor Spatial Design Concept of Tana Toraja

Public space is formed by a row of barns and tongkonan, as well as their circulation path. Philosophical meaning of public space: analogous to the way in which human life or flow stop in the earth, symbolized by the houses tongkonan, and to continue his journey to another universe when it was time.

**Figure 3.** Application Diagram of Landscape Design Concept at Ke'te Kesu’ Traditional Village in Tana Toraja
3.2. The Concept of Interior Design

Figure 4. Diagram of Settlement Pattern at Ke’te Kesu’ Village

Museum is frequently visited by tourists because Ke’te Kesu’ village has been legitimately made as one of the tourist attractions by the government.

Figure 5. Layout of Tongkonan at Ke’te Kesu’ Village
Applying Local Knowledge for Livable Space

Sali is located in the middle of the building that serves as a living room, as a kitchen, as a toilet, as a place/space for storing corpse, and as a family room. Those who are allowed to enter the room are only close relatives of the family and the traditional elders. The Sali walls in the room are black because of the soot arising during cooking and smoke coming from the furnace; yet it is beneficial as a wood preservative. Toilet is located at the east, on the right side of the furnace. The toilet is used for mothers and children to urinate at night. Sali room is also served as a chamber for the corpse.

![Figure 6. Sali Room in Tongkonan at Ke’te Kesu’ Village](image)

Sumbung is functioned as a bedroom of parents, children who are still breastfeeding and girls, and a place to store the tools of war and treasures. The floor is higher than Sali and Tangdo, which indicating that the occupants of Tongkonan have power and a high degree in the region.

![Figure 7 & 8. Wall of Sali Room in Tongkonan at Ke’te Kesu’ Village](image)

Tangdo is located in the north and served as a bedroom of grandmother, grandfather and their sons. This room is located in the north in order to easily supervise the family members. Parents/grandparents as the elders and respected people are given a room at the very front. There are two windows in the Tangdo room conveniently overlooking the north. The heights of the Tangdo room floors are the same as Sumbung room in which there are no ornaments.

![Figure 9. Sumbung Room in Tongkonan at Ke’te Kesu’ Village](image)

The function of the vault below Tongkonan is as a shed for cow and other pets. Urine coming from the toilet in the house is usually fell underneath and licked by a buffalo. In general, the vault is used to store goods.
3.3. The Concept of Vertical Sharing Space

**Ulu Banua (Head)**
Ulu banua consists of the roof and walls of the roof. The roof is made of qualified bamboos which are halved and arranged overlapping associated with rattan rope. The aim is to prevent the leak of rain water through the cracks. The roof space is closed with a wall of uru wood just like the walls on Kale banua.

**Kale Banua (Body)**
Kale banua consists of floor and wall elements. The floor is using uru wood materials and is arranged parallel to the beams floor.

**Suluk Banua (Vault)**
Suluk banua consists of foundation, a’iriri (columns), and beams. The system of column and beam stiffeners does not use nails, but it is very traditional by using pegs pole system.

3.4. The Change in Function
The change in function at Ke’te Kesu’ village is a change that is caused by many factors, one of which is the change in the flow of new information. The development of technologies brings changes at the Ke’te Kesu’
Applying Local Knowledge for Livable Space

Village. The discussion about change covers the change in the function of rooms at Tongkonan of Ke'te Kesu' village.

Tongkonan was formerly functioned as a gathering place, a residence, a government administration place, and it was also served as a place to store the corpse. Those functions have now changed into a museum, given that Ke'te Kesu village has been legitimately made by the government as one of the tourist attractions in Tana Toraja. The Museum is dedicated to preserve the culture of Tongkonan itself in order to simplify the delivery of information to the tourists.

<table>
<thead>
<tr>
<th>Table 1. The Changes in Function of Tongkonan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ke'te Kesu’ Village</td>
</tr>
<tr>
<td>Previous Function</td>
</tr>
<tr>
<td>As a place to stay.</td>
</tr>
<tr>
<td>Current Function</td>
</tr>
<tr>
<td>As a place to stay and as a tourism area.</td>
</tr>
<tr>
<td>Tongkonan</td>
</tr>
<tr>
<td>As the residence of the family, where to store the corpse.</td>
</tr>
<tr>
<td>Most of tongkonan in Ke'te Kesu’ village are not occupied and there is one tongkonan which serves as a museum.</td>
</tr>
<tr>
<td>Front Room</td>
</tr>
<tr>
<td>As the bed of the boys and their grandparents.</td>
</tr>
<tr>
<td>As the bed of the guardian, since most tongkonan are only occupied by a few people, and they are not the members of one family anymore.</td>
</tr>
<tr>
<td>Living Room</td>
</tr>
<tr>
<td>As the place of the dead, a place to cook, as a toilet.</td>
</tr>
<tr>
<td>As the place of the dead, a place to cook, as a toilet.</td>
</tr>
<tr>
<td>Back Room</td>
</tr>
<tr>
<td>As the bed of the girls and their grandparents.</td>
</tr>
<tr>
<td>As the bed of the guardian, since most tongkonan are only occupied by a few people, and they are not the members of one family anymore.</td>
</tr>
<tr>
<td>Barn</td>
</tr>
<tr>
<td>Served as a place to store crops and it was used as a place to entertain guests of honor like royal family.</td>
</tr>
<tr>
<td>Served as a place to store crops and it is used as a place to entertain guests of honor like royal family, also the tourists who come to visit. When there is a funeral ceremony, the nobles family is located underneath the barn.</td>
</tr>
<tr>
<td>Open Space</td>
</tr>
<tr>
<td>As a place to carry out traditional ceremonies, such as funerals, weddings, building a house, etc.</td>
</tr>
<tr>
<td>It is still used as a place to carry out the ceremonies, such as funerals, weddings, building a house, etc.</td>
</tr>
<tr>
<td>Pedestrian</td>
</tr>
<tr>
<td>A passing path at the time of the ceremonies were held. The pedestrian was located behind the barn.</td>
</tr>
<tr>
<td>The pedestrian is now located in front of tongkonan which was already made street paving. The function is still as the passing path, but the street paving makes the procession of the ceremony is disrupted for a lot of people are passing by on this pedestrian path.</td>
</tr>
</tbody>
</table>

4. CONCLUSION

Ke'te Kesu’ village is one of the traditional villages in Tana Toraja which still holds the teachings of the ancestors. However, there are some changes in relation to the development of technology and the adaptation of people’s needs, such as:
- Religion, formerly the population of Ke'te Kesu’ village believed in Aluk Todolo teachings. It is now changed into their believes in one only God.
- Function, formerly it was a residential and administrational place. It is now changed into a tourism village that has been legally approved by the government. Therefore, a lot of information is affected the change of Ke'te Kesu' traditional village.
Changes in space function that are occurred at Toraja traditional settlement nowadays are the consequences of the needs of life and modernization. However, the condition of Toraja traditional settlements which nevertheless maintains its authenticity, represents the willingness of the society to preserve its local wisdom to defend the existence of traditional settlement that becomes Torajanese pride in particular and Indonesian in general. Changes in the space function and on the neighborhood do not produce a shift of the community cultural values within traditional settlements of Ke‘te Kesu, Tana Toraja, in South Sulawesi.

REFERENCES