

Analysis of the Sa’o Atalaki Traditional House, Ende Regency in a Geographical Spatial Perspective

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ARTICLE INFO

Article History

Received: June 03, 2022

Revision: September 09, 2022

Accepted: September 21, 2022

Keywords:

Traditional House

Spatial

Sa’o Atalaki

Geographical Spatial

Ende Regency

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ABSTRACT

Indonesia is one of the countries in the world with various kinds of cultural diversity and different customs. Culture and traditions are formed due to several factors, one of which is geographical factors. Along with the development of the times, culture and customs have an essential role in creating the spatial structure. The spatial frame formed in each region will vary according to the ordinary conditions of the community in carrying out life. A spatial pattern influenced by geographical factors is the Sa’o Atalaki house, located in the Wolotopo traditional village, Ende Regency, East Nusa Tenggara. This study examines the spatial pattern of the Sa’o Atalaki traditional house and its relationship to geographic spatial patterns. This research uses a descriptive analysis method with literature study and direct observation. The study results are the spatial pattern of the Sa’o Atalaki traditional house consisting of several parts that function as a burial place, a deliberation room, and a traditional offering room for ancestors. Meanwhile, spatial planning in geography is divided into no parts, namely spatial, spatial ecology, and spatial complex. The spatial arrangement of traditional houses and geography is made according to the needs of each spatial function, as well as social and environmental impacts.

INTRODUCTION

Indonesia is one of the countries in the world with various kinds of cultural diversity and different customs in each region. These are formed from several factors, including historical factors, openness to the outside world, climatic factors, geographical factors, and human development (Wardiman et al., 2020). According to (Fitriana, 2018), Indonesia is an archipelagic country that is rich in culture, and each island has its own culture according to the environment and natural conditions in which it is inhabited. (Sabrina

et al., 2010) States that culture has a significant role in shaping spatial structure. Over time, the culture that occurs in society undergoes changes and developments, resulting in new conditions in the community. (Ririmasse, 2007) argued that human development that is happening today is increasingly complex, namely the creation of boundaries between natural space, cultural space, and social space, as well as the creation of various other spatial aspects so that a geographical landscape approach is needed for a spatial approach.

(Coenen et al., 2012) argues that the spatial pattern is relational, the distance between factors influencing how to interact, forming a solid connection and network. Currently, the development of spatial aspects cannot be separated from the geographical conception that occurred in the past one of the geographical spatial concepts that have become a reference is the concept of traditional houses. (Regita, 2018) suggests that humans in the past lived based on their geographical conditions. According to (Sutomo, 2013), the geographical concept is a unique region that manifests the interaction of geographical elements and spatial analysis. (Giyarsih, 2012) stated that currently, spatial areas continue to experience spatial structure transformations that are developed with various spatial concepts and are related to increasingly diverse human activities.

According to (Wardiman et al., 2020), Human activity (human interaction) and society cannot be separated from culture mixed with general culture, so humans and society use it as a way of life. Several cultural products are formed among the community, including artifacts, clothing, artistic creations, and traditional houses. (Yaroseray, 2019) states that culture regulates the spatial system of society so that people can interact with each other for harmony in life. (Molbang & Nurcahyo, 2016) argues that a traditional house is a house building that characterizes the building characteristics of an area in Indonesia which symbolizes the culture and features of the local community and is related to the personality of the local community. (Diem, 2012) states that traditional houses formed or built by humans are adjusted to the level of technology and the availability of materials at that time. Meanwhile (Halim, 2011) argues that the traditional house is a physical culture related to the identity of its inhabitants. According to (Syamsuriadi et al., 2019), Traditional houses are formed based on human needs to protect themselves from the weather in certain seasons, which can happen due to geographical factors

during the construction of traditional houses.

One area that maintains traditional houses' spatial pattern is Ende Regency, East Nusa Tenggara. Ende Regency has various conventional places with different spatial patterns and meanings for each traditional home. One established house whose spatial layout is still preserved is the Sa'o Atalaki traditional house in Wolotopo Village. The Sa'o Atalaki traditional house has a different space division according to its respective functions. According to (Achmad et al., 2017), Sa'o has a meaning as a form of trust and bond between the creator and humans and the welfare or harmony of people's lives.

This study examines the spatial pattern of the Sa'o Atalaki traditional house and its relation to geographic spatial concepts. According to (Atmaja, 2015), Traditionally, Indonesian people are familiar with the idea of spatial planning in carrying out development, such as the existence of sacred forests, land that is not allowed to build houses, group settlement areas, and other areas which are forms of spatial planning that the Indonesian people in general knowledge. (Iskandar et al., 2016) Suggested that the spatial pattern of spatial planning needs to be carried out in a transparent, effective, and participatory manner, this is because the spatial concept that occurs in the community is still different according to the geographical conditions experienced so that each community has a distinct and diverse spatial pattern.

RESEARCH METHODS

This research is a type of library research and direct observation. A literature study is a series of activities related to collecting library data, reading and taking notes, and processing research materials (Zed, 2004). The method used in this research is the descriptive analysis method by describing data related to Sa'o Atalaki in Ende Regency, as well as analyzing spatial patterns based on a geographic perspective.

This research was conducted in the Wolotopo Traditional Village in Ende Regency, East Nusa Tenggara Province.

Wolopoto Village is an administrative part of the Ndonga District. Astronomically, Wolopoto Village is located at 81°09'29' North

Latitude and 114°42'57" East Longitude. For more details, the research administration area can be seen in Figure 1 below.

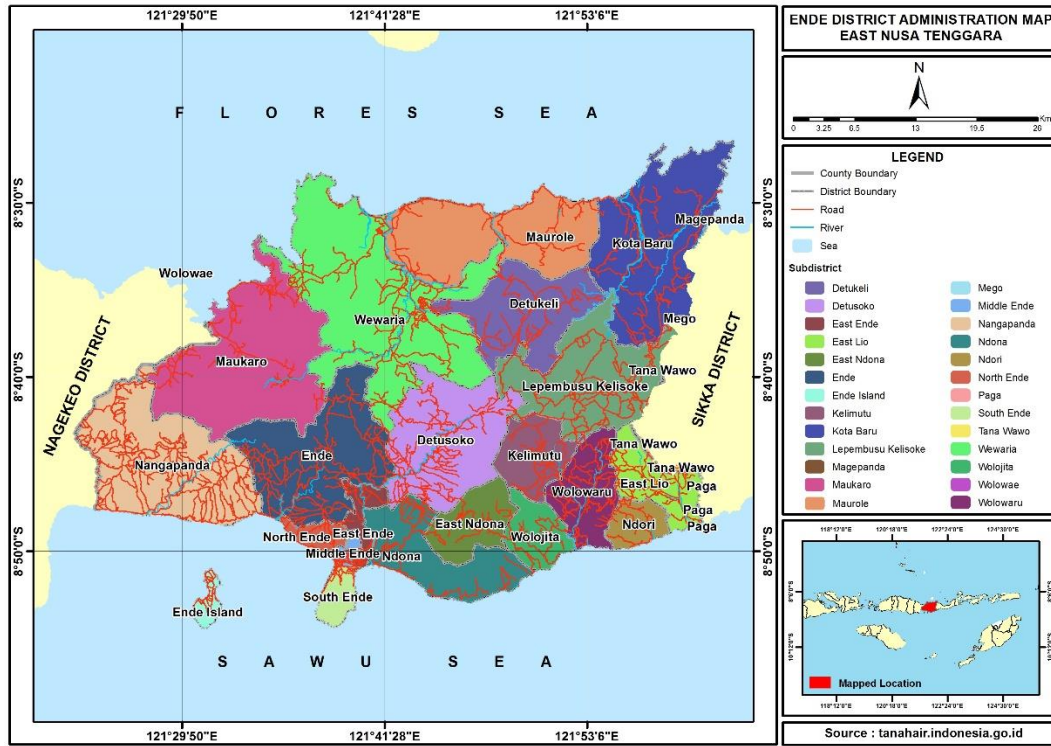


Figure 1. Administrative map of the research area

RESULTS AND DISCUSSION

The Existence of the Sa’o Atalaki Spatial Pattern

The existence of traditional villages is an answer to the demands of the need for houses and towns to live together. Building traditional homes and villages has used its technology and architecture as a form of creativity, initiative, and art and culture of the times. In line with cultural developments, modern humans use science and technology, and of course also forest or wood resources as building materials around them to build houses (houses) with various architectural designs. According to (Suharjanto, 2011), Initially, humans only used what was in nature as facilities and infrastructure or infrastructure in life, such as using caves as a place to live. Still, the development of the times eventually used tools or objects such as goods and processed natural materials such as rocks, sand, and soil.

Wolopoto village has a unique house shape with typical Ende-Lio architecture, although the roof is similar to Joglo, like in Java, it is different from the philosophical background. Sa’o Atalaki and the traditional villages built by their ancestors take advantage of their natural resources to look unique and provide peace for their inhabitants. Wolopoto village is unique in the plan and shape of the house. Each traditional house is surrounded by a stone fence (city). On the outer edge of the village are several barns (kebo) and a large banyan tree. The community house is in the form of a circle around the main yard consisting of keda (ancestral home), Sa’o ria (original motherhouse), and kanga (ceremonial land). In the middle of the kanga, a stone pillar (tubu musu/mase) is erected with a flat stone underneath (lodo nda), where traditional ceremonies are performed. Following cosmological considerations that

maintain a balance between the two extreme points, the location of the village is also seen from the perspective of two extremes,

namely ulu and eco (upstream/upstream and eco/downstream) (Figure 2).

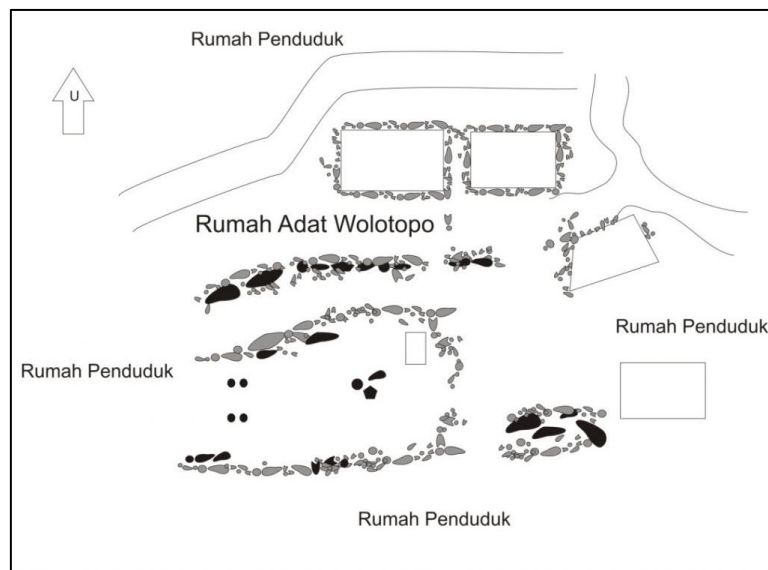


Figure 2. Plans of traditional houses in Wolopoto Village

The spatial pattern in the construction of the house is divided into two, namely the back room (*lulu, ulu*) and the living room, which has two main pillars (*pu'u mangu*), *olateo* (hanging rope as an expression of hope), two fire stoves, bedroom, and stone. Two *Bapu* (altar of offerings). As the main house, *Sa'o ria* is rich in symbols. At the entrance from the *bewa* tent to the inner room, there is a carved board in the shape of

a canoe (Figure 3). According to (Edo, 2018), The spatial arrangement of the traditional village is visible with the division of space that is different and according to their respective functions, namely the area for the houses of the tribes, the space for the funeral, and the space for the deliberations of traditional heads, as well as the offering room for ancestors.



Figure 3. House *Sa'o Atalaki*

Sa'O Atalaki Spatial Pattern in Geographic Perspective

According to Law Number 26 of 2007 concerning spatial planning, space is a container that includes land, sea and air space as a unitary area where humans carry out activities and survive. (Fadilla et al., 2018) suggested that spatial planning was carried out to see the plan's suitability with the existing conditions in the field. According to (Yunus, 2010), Geographical phenomena from spatial patterns are distinguished by physical and non-physical phenomena. The characteristics of the spatial pattern vary according to geographical conditions (Hasan, 2021).

According to (Dilabur, 1991), in the geographical approach, the concept of space is divided into three methods: spatial, ecological, and complex. The development of geographic spatial planning is characterized by the reciprocal relationship between humans and the environment. This development cannot be separated from how human social life and human interaction with geographical conditions.

The spatial pattern of Sa'o Atalaki has been carried out following the needs of the owner's house and the culture of the community so that the spatial design formed reflects geographical conditions as one of the factors in the formation of a specific spatial pattern. According to (Siwalatri, 2017), a built living environment represents various value systems and ideas from a society based on natural conditions. The spatial pattern of the Sa'o Atalaki traditional house is divided into several parts that have different uses according to geographical factors. The geographical formation of space is a must so that the rooms in the Sa'o Atalaki traditional house are not easily changed (Achmad et al., 2017).

The layout of the Sa'o Atalaki traditional house is also inseparable from the symbolic meaning so that the function and role of the traditional house can be maintained. The symbolic meaning of the Sa'o Atalaki traditional house is divided into seven parts, namely (1) Watu Pa'a (wisu

watu/atabapu), located in the main room on the right as a place for offerings, (2) Ola Teo (pusu ate Sa'o) from the heart of the house symbolizes the life centre of the residents of the hanging house in the middle of the main room, (3) Nggebhi (peti lo'o) is a small chest filled with gold (nggawu), (4) panel is a place to eat made of clay used as a place to hide food, (5) Ke'a serves as a place to eat made of shells, (6) Kak serves as a place to eat made of woven palm leaves, (7) Nggo lamba is a traditional musical instrument that is used when working/rehabilitating traditional houses (Mbet, 2004).

CONCLUSION

The Sa'o Atalaki traditional house in Ende Regency is one of the traditional houses that still survive today. The construction of traditional dwellings is inseparable from geographical factors, social conditions, and the environment in which humans live. In general, the spatial pattern of the Sa'o Atalaki traditional house is closely related to the geographical spatial pattern. The spatial pattern of Sa'o Atalaki is divided into several parts according to the function and symbolic meaning, as well as the geographical spatial way, which is divided into three parts where each element has a different role and use as reciprocity between humans and the environment.

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