

TRADITIONAL HOUSE AS PUBLIC SPACE IN INDIGENOUS NEIGHBORHOOD SETTLEMENT OF SAHU REGION, WEST HALMAHERA

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ABSTRACT

Lack of public space as a place of social interaction is one of the problems in the settlement neighborhood, especially in indigenous neighborhoods settlement of Sahu region, West Halmahera. Sahu Village is one of the villages locates in West Halmahera regency, North Maluku Province. This study aims to identify the functions of traditional Sahu house as public space that is used by residents of the area for social interaction. The method used was naturalistic and qualitative research behavior by observing the activities of people who use public space spread over several indigenous areas in Sahu region. The results showed that: 1) The traditional house is a public space that is used by family members, neighbors and others who visit the region, 2) The traditional house is used as a multi-function space solving the problem of indigenous and customary meal, as well as other social activities, 3) Traditional house located in an area that is easily seen and visited in order to be used by everyone.

Keywords: *traditional house, public space, settlement, indigenous Sahu region*

ABSTRAK

Kurangnya ruang publik sebagai tempat interaksi sosial merupakan salah satu masalah di lingkungan pemukiman, khususnya di lingkungan permukiman adat wilayah Sahu, Halmahera Barat. Desa Sahu adalah salah satu desa yang terletak di Kabupaten Halmahera Barat, Provinsi Maluku Utara. Penelitian ini bertujuan untuk mengidentifikasi fungsi rumah adat Sahu sebagai ruang publik yang digunakan oleh penduduk untuk interaksi sosial. Metode yang digunakan adalah perilaku penelitian naturalistik dan kualitatif dengan mengamati aktivitas orang-orang yang menggunakan ruang publik yang tersebar di beberapa daerah di wilayah adat Sahu. Hasil penelitian menunjukkan bahwa: 1) Rumah tradisional adalah ruang publik yang digunakan oleh anggota keluarga, tetangga, dan lain-lain yang mengunjungi wilayah tersebut, 2) Rumah tradisional digunakan sebagai ruang multi-fungsi memecahkan masalah adat dan makanan adat, serta kegiatan sosial

lainnya, 3) Rumah tradisional terletak di daerah yang mudah dilihat dan dikunjungi agar dapat digunakan oleh semua orang.

Kata kunci: rumah tradisional, ruang publik, pemukiman, kawasan adat Sahu

INTRODUCTION

The public space problems are becoming increasingly complex because it involves synergy effort or process of consensus achievement process on a variety of interests. Public space in the area of indigenous Sahu amended from time to time in line with the changing times. The shrinkage of public space as a place of social interaction is one of problems in neighborhoods especially in the Sahu ethnic community, West Halmahera. Sahu village is one of villages located in West Halmahera, North Maluku province.

The Sahu ethnic community often gather while performing a variety of activities and consists of various age groups such as the elderly, young children, children, both women and men. They often use public spaces for outside activities such as meeting, greetings, and as for conversation activity is held in traditional house. The Sahu traditional house is a social space for people who are in the traditional area. Social space which locates in the open place is a space that is used by humans as a space for social interaction. Social interaction itself is one part of the social activities occurs spontaneously in the open space as a consequence caused by the movement of people in the same place. Social activities occur anywhere and anytime. Based on the above description, the problem in this research is how the role of traditional house as a public space in the traditional settlement area of Sahu tradition communities, West Halmahera.

THEORY/ RESEARCH METHODS

This study is a qualitative-naturalistic study, in which observations are made directly to the user's activity on the traditional house. The method of this research is mapping of traditional house user's behavior as public space through activities documentation and in-depth interviews to the traditional house user's to get the needed information. The research was conducted in the traditional village Sahu consisting of 5 (five) villages namely Gamomeng village, Idham Gamlamo, Balisoang, Worat-worat and Taraudu.

RESULTS AND DISCUSSION

The Sahu Traditional House as a Public Space

Area of research is in Sahu tradition region, known as Sahu district, West Halmahera. Figure 1 shows a map of West Halmahera regency and Sahu district locations

where the research was conducted. As Figure 2 shows a map of Sahu district where several traditional Sahu houses located (29 villages having traditional houses).

Traditional house is expected to start around the 17th century. Each of the villages in the area of indigenous Sahu must have traditional house in their village. Aside the usage of soccer field and house's backyard as public space, traditional house in the villages of Sahu ethnic community neighborhood's also regarded as public space. This can be seen in Figure 3 which illustrates several traditional houses in Sahu indigenous area.

The Sahu traditional house is located in the middle hometown/village (gam) alongside the main road of the village with the intention of an easy driving distance, the entire community can gather from various parts of the village, it is the center of the indigenous peoples of Sahu community. This means that the Sahu traditional house is the central customs that protect all social activities, easily accessible, and all walks of life can gather. When locates in the center of the village settlement the function of traditional house is more for cultural social event. Meanwhile, if it locates near market/shop then the function of traditional house is increasing to economic function because traditional house is also used as a trading place for community.

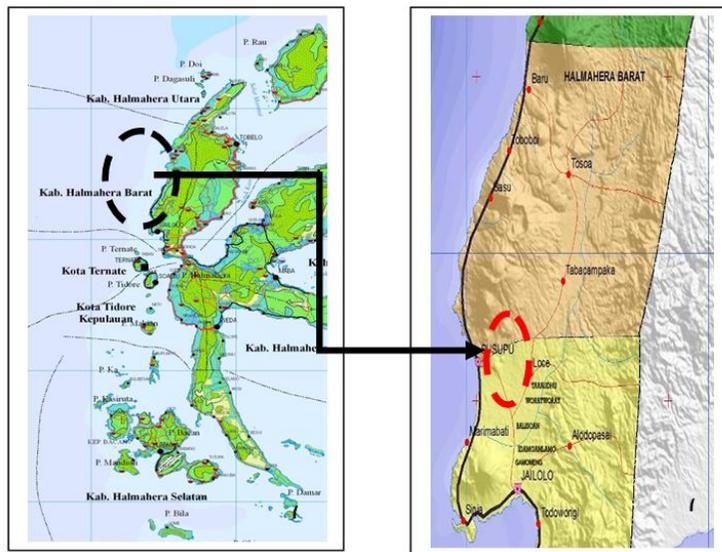


Figure 1. (a) Location Map of West Halmahera, (b) Research Location Map

Source: Bappeda Kab. Halbar, 2014

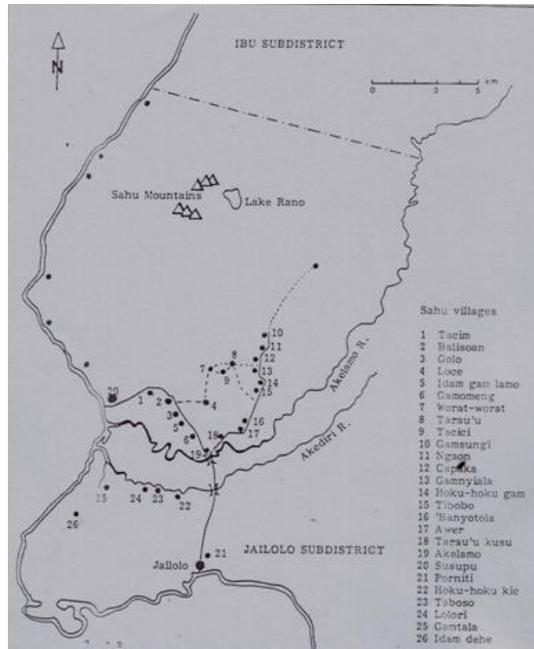


Figure 2. Map of Sahu District As The Location of Several Traditional Houses
Source: Visser, 1989 in Hikmansyah, 2008



Figure 3. Several Traditional Houses in The Village of Sahu Ethnic Community Neighborhood
Source: field survey, 2014



Figure 4. Traditional House Locates in The Middle of The Main Street and Village Settlements

Source: field survey, 2014



Figure 5. Traditional House Locates Near The Market/Shops that Used by The Community as A Place to Trade

Source: field survey, 2014

In essence, the traditional house can be easily moved, if villagers require so. The Sahu traditional house is also easily treated, by replacing the elements and components of the building if something is broken or decayed.

User activities in Sahu Traditional House

Sahu community can't be removed from Sasadu culture which physically depicted in the form of traditional house that is well maintained in every village in the area of indigenous Sahu.

The main functions of traditional house Sahu namely:

1. The implementation of traditional ceremonies. Sahu society is a religious agrarian society belief in primitive animism. In the process of agriculture cultivation there are ceremonies that must be performed in the traditional house before planting season starts and the harvest is complete when:
 - a) Sa'ai mango'a is the traditional parties after sowing rice seeds. Sa'ai means cooking, ngo'a means child. Sa'i ma ngo'a does not mean cooking a child, but rather shows the implementation of customary feast lasted for three days and

- three nights. Sa'ai ma ngo'a traditional festivity is a happy feast. This party is held when the rice planted two or three weeks old.
- b) Lamo Sa'ai is the customary thanksgiving feast lasts for seven to nine days. The duration feast of this traditional party must be held in an odd number ie 9,7,5 or adjusted by the number of Faras or traditional house roofs.
2. In the social life, the implementation of customary deliberation implemented in traditional house in the form of:
 - a) Planning for implementation of traditional ceremonies to be performed.
 - b) The work of mutual interest involves participation of all communities especially those who have been given responsibility by traditional leaders as community service (rion-rion) to work on the garden village.
 - c) Completion of indigenous cases were performed by local community such as adultery (immoral), divorce, land disputes which occur within the community in terms of inheritance, as well as land boundaries between villages.
 - d) Implementation of traditional weddings and other religious events such as meetings, Christmas parties and Easter.
 3. Other social activities such as community place to socialize with each other, community place for children to play, a place for relaxation after people returning from the field / garden in the afternoon, and other social activities.
 4. As the political activities such as organizing village meetings and used as polling stations (TPS) during general elections.
 5. Place for economic activity which is using traditional house as a place of trade for residents.

Figure 6 shows several social activities carried out in traditional house. While Figure 7 shows several culture and economy activities which are done in traditional house. All social, economic, cultural and political events/activities are done inside traditional house both during day time nor night time.

At the traditional ceremony, traditional wedding, and accomplishment of traditional problem solving, the person who present in traditional Sahu house are woman and man (come from reputable clan) of *Walasae* group, *Ngowarepe* group, *Walangatom* group and are considered as the landlords in the area of indigenous Sahu. Their seats are governed by membership in one of the clan through the male lineage (patrilineal), and according to hierarchical clan position in a larger territorial group (*garan*) as *Walasae*. In Sahu, clan position is always portrayed in that case, and the person who is considered to represent the ancestors (*omenge*) occupies his ancestor's ancient bench. The woman took a seat in accordance with the position of the husband or father. For more details please see the house plan illustrations of traditional Sahu house plan where the men and women are doing dance on traditional ceremony/traditional wedding (Figure 8).



Figure 6. Several Social Activities Carried Out in Traditional House.
Source: field survey, 2014



Figure 7. Several Cultural and Economic Activities Carried Out in Traditional House
Source: field survey, 2014

The position of the male dancers during the ceremony/wedding customs.

The position of female dancers during the ceremony/wedding customs

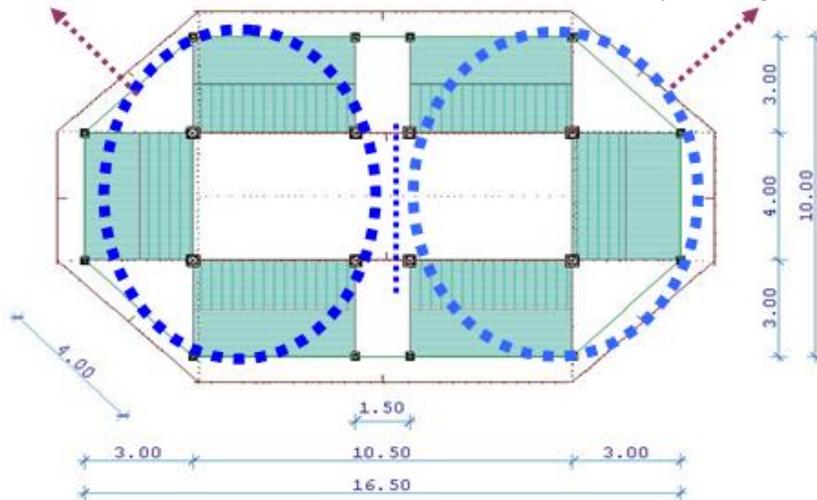


Figure 8. Sketch of Spatial Traditional Sahu House Plan
Source: Analysis Author, 2014

Regardless position of the kinship group, there are other universal position, ie between the position of men and women participants. Spatial traditional Sahu house is divided into two parts by a piece of red and white cloth transverse splitting the space into two parts and large drums hung in the middle. Where the man is the 'sea' (on the seaward/East) and woman is on the 'ground' (on the landward/West) . When accomplishment on tradition problem solving, the colored cloth called by the name of "Gelo" is not used, but the sitting position between men and women is maintained. In the following illustration, the position represented by the codes A1, A2, B1, B2, C1, C2, D1, and D2 (see Figure 9).

A1, A2: Walasae men, old people, in the main table called *taba sae'e*, the head of the table. Walasae group considered as the guard house and the land associated with a younger brother, so his capacity to deal with the "ground", which is on the South side .

B1, B2: Ngowarepe, and other Garan: men, old people, on *taba ngiman* table is chief's table. *Ngowarepe* group serves as a sea captain and was associated with his brother, so that its position overlooking the sea

A1, A2 and B1, B2 as part of men are facing the sea/East as shown in Figure 9.

C1, C2: *Walasae* women, elderly people are on main *taba sae'e* table. Women as followers of men associated with the sister, (next to the land/West).

D1, D2: Woman's *Ngowarepe* and another Gara, the elderly, on the *taba ngiman*

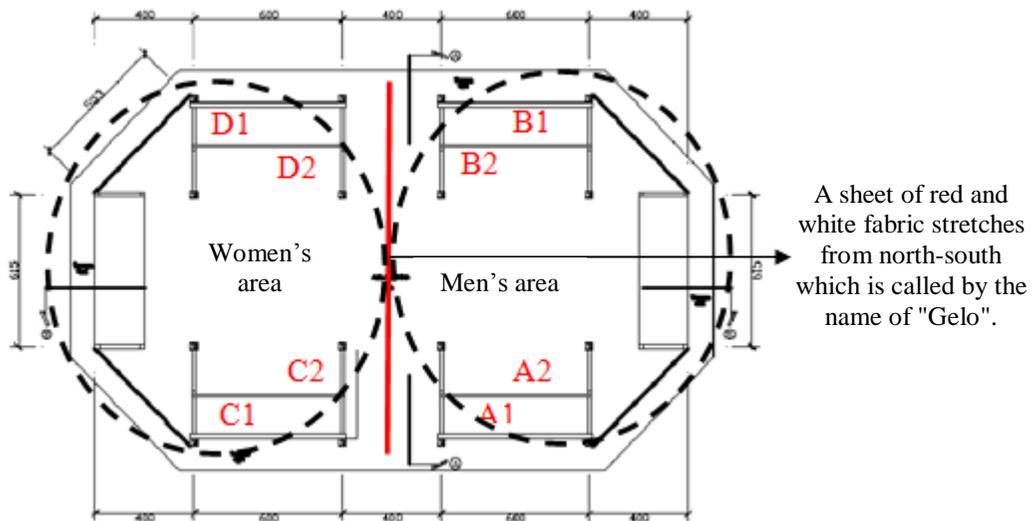


Figure 9. Sitting Position Illustration of Men's and Women's in traditional Sahu House during ongoing traditional Ceremony/Wedding custom..

Source: Analysis Author, 2014

Entrance way for the invitation is at the corner of the building just below the roof which is triangle "Boru Ma Biki" is used as an entrance to various levels of society including traditional authorities, while two entrances locates in the middle of the building is a special door passed by Kolano/Kolano Ma Jiko and his deputies

when the ceremony/wedding custom is in traditional Sahu house. Triangular shaped roof called 'Boru Ma Biki' (birds), is designed lower with the intention by passing through these doors must bow as a sign of respect. Rectangular-shaped roof called 'surabi' (porch). More detail can be seen in Figure 10.

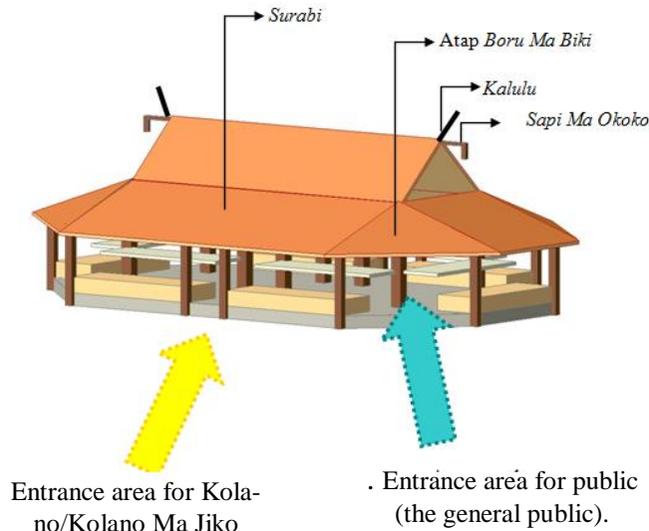


Figure 10. Illustration Entrance Area The Kolano and The Public During The Ceremony/Wedding Indigenous Peoples at Home Sahu.

Source: Analysis Author, 2014

CONCLUSION

Traditional house in Sahu community region is a public space that can be used by all family members, neighbors and others who are visiting the region. In addition, traditional house Sahu also used as a multi-function space such as a place to resolve problems, eating customs, and other socio-economic activities. Associated with the placement position therefore traditional house is always placed in areas that are easily visible, accessible or visited by all people without exception.

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