ANDIRIPOSI' AND ITS FUNCTION IN TRADITIONAL HOUSES AT PITU ULUNNA SALU, MAMASA REGENCY, INDONESIA

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1. Introduction

The old adage says, "it's different from the bottom of the fishpond, different from the grass-roots". Literally, this means that all fishponds are different, and all fields are different, even the grasshoppers that live in those fields are different. But this is only a metaphor which tells us that places or regions are very different. This includes the traditional architectural products of each community in each region and means that the particular traditional architecture of one distinguishes itself from that of another. The saying may therefore be applied to traditional architecture in the Indonesian Archipelago.

Various ethnic groups in Indonesia have produced various types of traditional architecture which, as well as being charming to look at, is of high cultural value and interesting to study. It is, moreover, not only ethnicities, but also sub-ethnicities that have different architectural characteristics or typologies, all of them enriching traditional Indonesian culture and architecture.

The researchers were interested in studying and examining more closely the traditional architecture in the Pitu Ulunna Salu Region (PUS), an area located in the middle of the West Sulawesi Province, which administratively consists of seven sub-districts in Mamasa Regency, known as ATM (Aralle, Tabulahan, and Mambi) in the aftermath of Law No.11 of 2002 concerning the formation of Palopo City and Mamasa Regency.

In Mamasa Regency, there are cultural differences that have penetrated into this region from the outside and have affected the procedures for building houses. This situation has consequently given rise to different architectural models, even though in some areas there are certain similarities. According to Ambe 'Kapala Mangngi' (a community leader and traditional figure), who was interviewed by the author in Nosu, migration to Mamasa ocurred through three channels, a view also upheld by Buijs, a researcher and anthropologist from Leiden University. The three channels were, namely:

1) The middle route – this route enters the Pana area, Mamasa, and reaches Mambi as stated by Ambe' Pa'doran in an interview. Its distinctive feature is *' ada' sanda mata, sanda ma'pata' sibawa kamalangngisan anna gayang sa'de*, which means

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complete customary rules are to be adopted starting from the simplest traditional ceremony to the highest traditional ceremony called *malangngi',* in which one of the principal features is the killing of a sacrificial animal by stabbing it on the side.

2) The northern entrance – this route enters Tabang, Tabulahan, Kalumpang, as stated by Ambe' Bobolangi' in an interview. Here, the main characteristic is the *ada' sanda rumpukan sibawa pasayoan anna gayang sa'de*; that is, several kinds of traditions have been approved in this area and are to be implemented using full traditional ceremony and artefacts in the form of heirlooms and killing sacrificial animals as offerings by stabbing them on the side.
3) The southern route, which enters the Simbuang, Pattae, Messawa, and Sumararong areas as described by Ambe 'Sundidi in an interview. Its distinctive feature is the *ada' sangkandean sangngayokan sibawa gayang kollong*; this means there is only one *adat* (tradition or custom) and the implementation of a traditional ceremony marked by killing an animal as an offering by stabbing it in the throat [1].

Based on these three routes, there are some differences in implementing customs, for example, in the practice of slaughtering animals. If in the central and northern regions they stab a pig from the side, a buffalo is slaughtered by slitting its neck. This applies to all areas ranging from Pa'na, Tabang, and Mamasa, to the Mambi region. But specifically, for the Sumararong, Tabone, Messawa, Sepang or southern regions of Mamasa Regency, the way to slaughter a pig in a traditional ceremony is to stab it at the base of its neck and, in the case of a buffalo, by spearing it from the base of the neck through to the heart.

To carry out these rituals, which are important community practices, even today, a container is needed, and that container is architecture. In the past, traditional architecture provided a forum for performing community activities and practices in daily life at home, within the family, and in social relationships with the people around them. Therefore culture, as an activity, together with the environment it takes place in, can be seen as the genius of the local community that has influenced the traditional architecture in each region. This means certain differences existed in the customary procedure for building houses, including several related aspects, in particular, architectural ornaments. The main house, in which the community leader (customary leader) lived, was of primary importance and played a major role in all community activities. Specifically, in the Mambi and surrounding areas, which is commonly referred to as the Pitu Ulunna Salu (PUS) region, Buijs said, "Although the old tradition is still very strong in some places in PUS, in many ways it is affected by its relationship with the coast. The shape of the houses is similar to the shape of the Mandar house, and many PUS names show the background of the Mandar" [2]. Therefore, the traditional architectural model in this area is very different from other regions.

To understand traditional architecture, some opinions are expressed about what architecture is. Rapoport said "Architecture is all kinds of developments that are intentionally carried out to change the physical environment and adapt it to certain administrative schemes that emphasize more, the socio-cultural elements" [3]. Another opinion, expressed by Sholihah, states that "Architecture comes from the word "archi" which means head, and "techton" which means craftsman. In general, architecture is the art that is carried out by an individual or group in designing a building that comes from their ideas and imagination" [4]. Furthermore, Mithen explained that traditional architecture is an architectural work designed by traditional communities from generation to generation as a means of carrying out various activities and meeting the needs of everyday life [5].

The traditional house is a form of traditional architecture that all ethnic groups throughout Indonesia possess. Yulianus, explained that traditional architecture is the result of local culture [6]. Therefore, it can be concluded that the traditional architecture of Pitu Ulunna Salu consisting of the traditional house and the surrounding built environment, such as the rice barn, as well as the rice fields that are an integral part of the design, are the result of the culture of the Pitu Ulunna Salu people.

2. Materials and methods

The research was carried out in the Pitu Ulunna Salu (PUS) region, Mamasa Regency and its objective was to determine the function of the A*ndiriposi'* as the main pillar in a traditional house in the Pitu Ulunna Salu area, in the past. To achieve this objective, a qualitative study was carried out which explored several research areas. This included data collection, which was done by observation and in-depth interviews with community elders who still had knowledge of the function of the An*diriposi* in traditional houses in the region, as well as data presentation, data reduction and analysis; finally, conclusions were drawn by examining all the information obtained through the research [7].

3. Results

3.1. Architectural review

After accurately exploring the research area, it was found that only two traditional houses with *Andiriposi'* were still intact. According to community information, such houses have long been abandoned, namely since the community embraced Christianity and Islam, which started with the arrival of the Dutch, who spread Christianity in the area, in 1907. Then, several decades later, after the area became more accessible, traders from the Bugis region followed, who spread Islam. Only a few still adhere to local ancestral beliefs, or *aluk mappurondo,* and this is what has contributed to the survival of the two traditional houses. Another traditional house in the same style was destroyed only some time ago simply because no one looked after it or cared about it anymore.

The two traditional houses that are still intact are in different villages, one in Kaju Bera village and the other in Kondo Ruba' village. These two villages are the sites of the *aluk mappurondo* (ancestral religion) which is still practiced, even though the population is so small that the two traditional houses are threatened with extinction if the Regional Tourism Office does not take action to preserve the two remaining relics on the ancient site.

The traditional house of Pitu Ulunna Salu is a form of house on stilts. When viewed from the outside it appears as a very simple structure built with local materials, that are also simple, such as the material of the roof covering, which is made from sago palm leaves. Likewise, the physical form from the outside looks very simple, but when viewed from an interior perspective, it actually has a very important function in fostering the order of life in society. Figure 1 shows how the physical form of the traditional house is laid out.

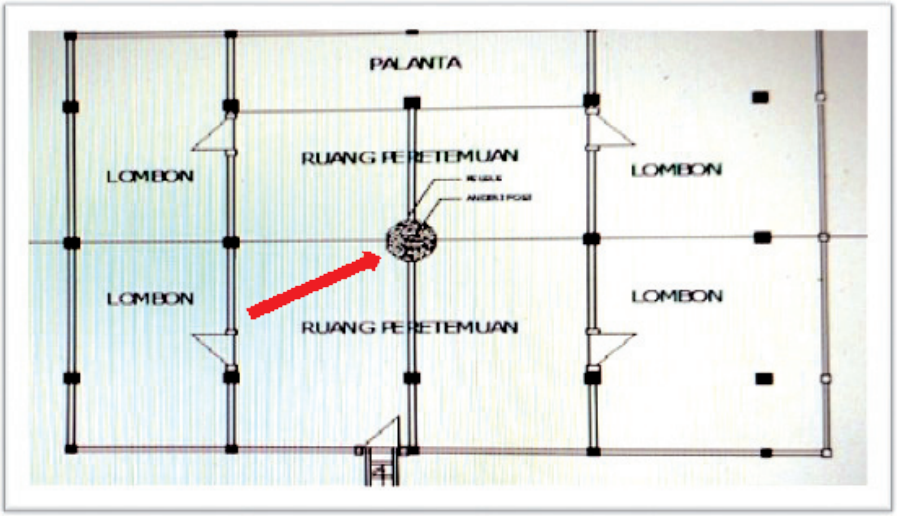

Figure 1. Traditional house plan in Kondo Ruba' (arrow indicates Andiriposi) (Source: Authors).

In the middle of the plan of the traditional house in Kondo Ruba', there is a large pillar, called *Andiriposi'* (indicated by the arrow) that functions as the main pillar and central structure, because all the pillars that support the house are connected to the main pillar. The plan also shows the spatial structure of the main room which forms a large meeting room. The top of the *Andiriposi'* appears in the middle of the room, and is round and flat, not continuous to the roof. The flat part serves as a mortar for pounding rice in the house when it rains; however, it changes its function to become a seat

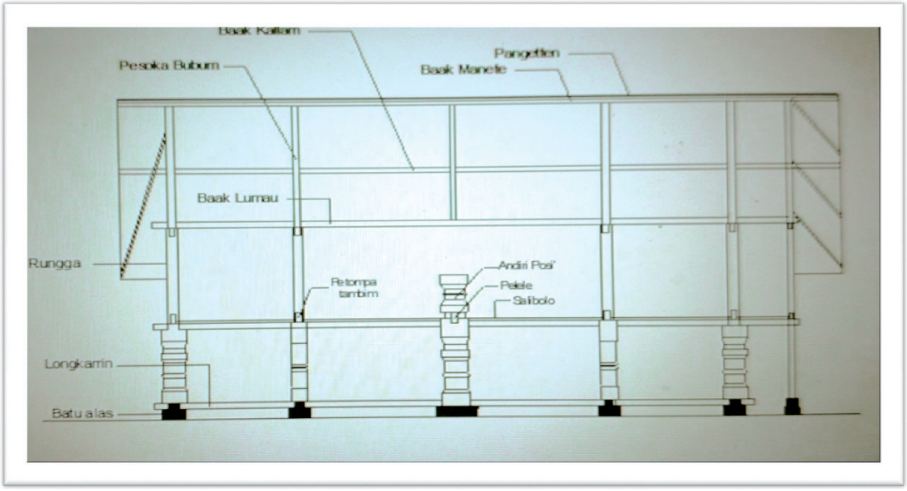

Figure 2. Longitudinal section of the traditional house of Kondo Ruba' (Source: Authors' research results).

for the customary chairman if a meeting is held at the traditional house. In another part, there is a sleeping area (*Lombon*), consisting of four rooms; one room is occupied by the customary head with his wife while another is occupied by his children who, even though they may be married, live with their parents until they are able to build their own home. If, however, they already have their own home, when their parents die, one of their children, who is entrusted with the leadership (usually the first child), must return to the traditional house and continue their parents' duties as customary leaders in the area. Other parts of the structure can be seen in the longitudinal and cross sections in Figures 2 and 3. Figure 2 is a longitudinal section of the structure illustrating where the *Andiriposi'* stands in the middle of the house. In this position it acts as the main pillar by carrying the weight of the sub-floor structure without however reaching the upper structure and supporting it, which is the function of the other pillars. In fact, the other pillars, which go from the ground to the top of the structure and are connected to each other with thin beams called *pelelen* (literally 'tendrils'), carry the main load of the floor structure.

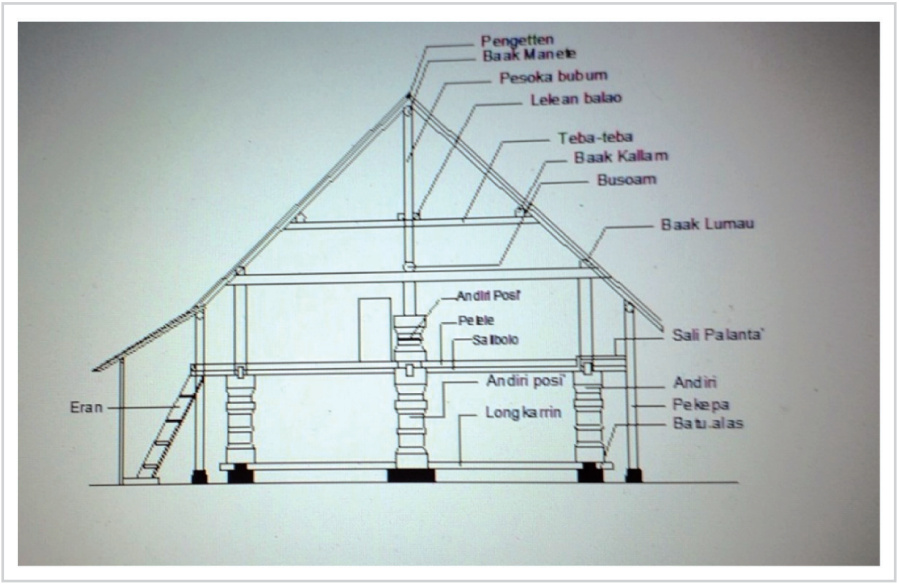

Figure 3. Cross section of the Kondo Ruba traditional house (Source: Authors' research results).

Figure 3 is a cross section of the house showing the other smaller pillars around the *Andiriposi'* in the centre and connected to each other by the thin beams (*pelelen)* which reach the roof structure, so that the entire structure is seen as a whole single unit with the *Andiriposi'* pillar as the focal point.

The *Andiriposi* in Figure 1(house plan) is situated in the centre of the house and as can be seen in the longitudinal section, in the middle of the meeting room; to the left and right of the meeting room there is a sleeping area (*lombon*). As mentioned earlier, it consists of bedrooms or family rooms that are used by different families. This is because the traditional house is not inhabited by only one family, but very often by several families. These 'families' are namely the people who were the first owners to occupy one of the rooms; then come their children with their families, who may occupy

another room. Therefore, there is usually more than one family in the house, especially if they are not yet well established economically. In this case, they are allowed to stay in the parents' house until they are able to make their own house.

The position of authority is generally bequeathed to the first child. If the first child is a girl, it may be held by the second or third son. Consequently, the son who replaces his father lives in the traditional house. If all of the children are women, one of them may be appointed as the customary head to replace the father and called *ada'baine*, but she must meet the criteria of possessing good leadership qualities, which may include fairness, prioritizing public interests over personal or family interests and others, in order to be a good customary leader too.

3.2. Physical features of the house

As explained above, research into this type of house revealed two structures that were intact: the traditional house in Kondo Ruba and the other, in the traditional village of Kaju Bera. The characteristics of the two remaining homes can be seen in the photos (Figure 4 and 5) taken at the research location.

Figure 4. Traditional house in Kondo Ruba' (source: Authors' research results).

Figure 5. Traditional house in Kaju Bera (source: Authors' research results).

The original owner of this traditional house, which is hundreds of years old, has long died and the people who inhabit it today are the fifth generation of descendants of the first owner.

Similar to the traditional house in Kondo Ruba, the one in Kaju Bera is also hundreds of years old. Today, the seventh generation of descendants of the first owner live in it, so it is estimated to be older than the one in Kondo Ruba'.

Figure 6 shows a detail of the wooden structure of the house. It can be seen that the corner pillar is connected to other vertical pillars by the narrow poles and beams (*pelelen),* which reinforce the structure, making the whole much stronger and more solid. This is a typical model of the traditional house structure in Kaju Bera.

The corner pillar also functions as a support for the upper section and through the connecting network of pillars and beams (*pelelen)*, is connected to the *Andiriposi*' in the middle of the house, so that the entire structure is a unified whole and is extremely solid. The structure, moreover, is able to absorb shocks, for example, in the event of

an earthquake. This reflects the idea of a construction that has been adapted to the environment, considering that the area is situated on a fault line linked to the movement of the earth's tectonic plates, in this case, the Saddang Fault, which stretches from the Mamuju region, heading south, to the East coast of Selayar Island and South Sulawesi Province, for approximately 500 km. This shows that although the knowledge of the old people of Pitu Ulunna Salu about tectonic earthquakes may have been limited, it was based on their empirical experience, so they were able to create a structural model that adapted to the natural conditions in which they lived; this is a piece of local wisdom that today's generation can be proud of. Figure 7 shows the current condition of the *Andiriposi*' inside the house (indicated by arrow).

Figure 6. The main pillars of the traditional house in Kaju Bera connected to one another by narrow beams called pelelen (Source: Authors' research results).

Figure 7. The Andiriposi' in the middle of the traditional house in Kondoruba' appears larger than the other pillars (source: Authors' research results).

Figure 7 shows the *Andiriposi*' which stands in the middle of the house. Underneath the house, the *Andiriposi'* is buried in the ground and is surrounded by large stones; together they form the foundations of the structure, so there is no lower floor in which it is connected to other supporting pillars by the narrow beams (*pelelen*) This makes the structure as a whole, a strong, stable, solid unit.

4. Discussion

The structural materials used to build the house are easily obtained from around the location of the village, and consist primarily of uru wood and hardwood, fibers and stones. To tie the pieces of wood together, a peg and tie system was used. The specifics of the traditional house, include the *Andiriposi*' or the main pillar in the middle of the house, made specifically to be the focal point; because of its special function, it is decorated in a very particular way. A good example is the *Andiriposi'* in the center of the structure of the traditional house typical of the Pitu Ulunna Salu area.

Pua 'Sundung, a humanist, explains that this main pillar is the starting point for the construction of the houses because everything revolves around this point. It is the first pillar to be installed, then the other pillars follow, after which they are connected to one another by the narrow beams called *pelelen*. According to stories told by the old people

in this area, in the past, if they wanted to construct a traditional house, the ancestors of the Pitu Ulunna Salu people looked for large, tall, straight trees that were healthy and situated on even ground. The type of wood was uru wood, a wood of good quality that grows in the area. The tree was not felled at the base but in the middle because it was the part of the tree with its roots in the ground that was then used as the *Andiriposi'*. A hole was then made for each pole (*pelelen* or 'tendrils') to connect with the smaller pillars that were installed later, and the house was built around the *Andiriposi*. So, the base of the tree remained intact with its roots and was integrated into the house, with the *Andiriposi* as the focal pillar inside the traditional house of Pitu Ulunna Salu.

This is confirmed by Buijs, who explains that all wood used for structural materials in traditional houses has two ends, namely the base from near the roots and the top associated with the branches, twigs, shoots and leaves. If the wood is used as a pillar, then the base must be at the bottom, it cannot be inverted. Thus, when installing wood as a structural material, care must be taken in positioning it correctly. For example, in erecting the pillars in a traditional house, the pillars must have all their bases in the ground and stand upright. Their function is to bear the load of the floors, walls and roof above. This is in accordance with local community belief, which as Buijs writes, states that a house must also bear the burden of life, namely the occupants and household objects inside it, because the house itself is a living organism and is directly interconnected to the welfare of its occupants. The *Andiriposi*' therefore, besides functioning as the main pillar in the foundations and being connected to all other smaller pillars, acts as the focal point inside the living area and as a symbol of the house of the customary leader [1].

5. Conclusion

Based on the results and discussion above, it can be concluded that the *Andiriposi'* has the following characteristics and functions:

1) As a structure: it is the main pillar in the middle of the house and is situated in the center of the lower structure and the floor structure immediately above it, of the building;
2) As an *adat* (custom): it is a starting point for the construction of traditional houses, and acts as a seat for the traditional leader during *adat* meetings;
3) Practical use: it is used as a mortar where rice is pounded and as a place for slaughtering pigs when there is a traditional ritual performed inside the traditional house.

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Biographical notes

Mithen Lullulangi, is a Doctor of Environmental Architecture and former Chair of the Building Engineering Study Program, Department of Civil Engineering and Planning, Makassar State University. He has conducted many studies in traditional architecture and the environmental field and has published scientific papers in several Scopus-indexed international journals, as well as in dozens of other international journals. In addition, he has also written several titles on traditional architecture and the environment and actively participated in scientific meetings in the form of Proceedings. In 2016 he received an award at the International Proceedings for the best paper at the Malaysia University of Technology.

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Summary

The location of this research is in the Pitu Ulunna Salu (PUS) region, Mamasa Regency, Indonesia. The aim is to examine and report on the function of the *Andiriposi'*

in traditional houses in the Pitu Ulunna Salu area in the past. The methodology involved carrying out a qualitative study by exploring all research areas. Data was collected by observation and in-depth interviews with the local elders who still have knowledge of the function of the *Andiriposi'* in traditional houses in the past. Data analysis involved qualitative analysis, which included data collection, data presentation, data reduction and drawing conclusions. The results showed that the function of the *Andiriposi'* in traditional houses in the Pitu Ulunna Salu area was: 1) Structural: as the main pillar in the middle of the house and as the central point of the lower structure and the floor of the building; 2) *Adats* (customs): as a starting point for the construction of houses and as a seat for the traditional leader during the implementation of *adat* meetings; and 3) Practical function: as a mortar where rice is pounded in the house, and as a place to slaughter pigs, when there is a traditional ritual performed inside the traditional house.

Riassunto

Questa ricerca si svolge nella regione di Pitu Ulunna Salu (PUS), reggenza di Mamasa, Indonesia. L'obiettivo è quello di studiare la funzione storica degli *Andiriposi*' nelle case tradizionali nella zona di Pitu Ulunna Salu. Nello studio sono stati raccolti dati mediante una metodologia basata sul'osservazione e sulle interviste con gli anziani locali che hanno conosciuto la funzione degli Andiriposi' nelle case tradizionali. L'analisi dei dati ha comportato un'analisi qualitativa, che ha incluso la raccolta, la presentazione, la sintesi dei dati e le conseguenti conclusioni. I risultati hanno mostrato che la funzione degli Andiriposi 'nelle case tradizionali nella zona di Pitu Ulunna Salu era: 1) Strutturale: come pilastro principale al centro della casa e come punto centrale della struttura inferiore e del pavimento dell'edificio; 2) *Adats* (tradizioni): come punto di partenza per la costruzione di case e come sede del leader tradizionale durante la realizzazione degli incontri *adat*; e 3) Pratica: come mortaio dove il riso viene pestato in casa, e come luogo per macellare i maiali, quando all'interno della casa tradizionale viene eseguito un rituale tradizionale.