



## The Meaning of Boundaries as Embodiments of Place in Ammatoa Kajang Community

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**Abstract:** Instinctively man in the hold of his daily life will form the space. A space after the given limit will turn into the place. Establishment of a traditional community is strongly influenced by the norms or rules that govern their behavior in defining the boundaries. Something interesting to see how the daily behavior patterns Ammatoa Kajang community, especially, the meaning of the boundary in the formation of their residential space. This research was conducted in Ammatoa community located in Tana Towa village, Sub Kajang, Bulukumba, South Sulawesi. The method used is phenomenology, especially in exploring the meaning of the limit for Ammatoa Kajang community through observation of their daily activities. Meaning limits on Ammatoa community Kajang besides influenced by customary norms and rules as well as changes in lifestyle. The boundaries can be as physical, non-physical and social. The place would be stronger if it is restricted or protected by other space systemically like Kajang Luar zone used as shrouded in Kajang Dalam zone.

## INTRODUCTION

Ammatoa Kajang community is one of the traditional communities in South Sulawesi province. The settlement characteristics and the form of the house are strongly influenced by the rules of customary norms which they call pasang. Also, to the space arrangement in their home.

In general, space in traditional societies is divided into sacred space and profane space. The atmosphere of the room in traditional house of Ammatoa Kajang community is formed by the imaging stimulus contained in the residential space.

In traditional societies as stated by Tuan (1977) space will be transformed into a place if it has quality or values. These quality or value that is affecting when people distinguish one space to another by giving boundaries, According to Schulz, the boundary is not the stop place but when the feeling of difference between one space with other space begins to be felt. The place is a space that has its user's emotional power.

One of way of the traditional society giving value to a space is by giving boundary. According to the desire to know more about this, the researchh question is as

follows: how does the meaning of the boundary as the place embodiment in the residence of Kajang Ammatoa community.

### Literature review

**Review of Ammatoa Kajang community residence:** Residence is the environment with the smallest scope of social relations but in traditional societies it can mean broader because the social relations is also very broad. According to Altman (1980) residential space is a reflection of the identity of social norms and cultural rules that surround it.

Residential space in Ammatoa Kajang Dalam community formed by a sense of ownership in both physical (visible) and non-physical (not shown) to a privately owned and shared place which is the space that embodies the activities of daily life and temporal. Physical residential space such as the house and its environment while the non-physical space is connectedness by ownership, needs and functioning, all of which form and support the rate of sustainability system of community life (Arifin, 213).

**Boundary; Theory and concepts:** In a study written by Worall, Florida State University, explained that the boundary theory originally developed by Susan Leigh Star and Griesemers in terms of determining the interactions that take place and objects which people create and use in the context of crossing the boundaries of different social worlds and communities. In order to achieve the main purpose of the theory, followed researcher later developed concepts along with it. The theory then relates these concepts with propositions which explain the relationships between these concepts and the role boundary objects play in facilitating interactions, translations and coherence across social worlds.

There are four core concepts used in boundary object theory: social worlds, translation, boundary objects and coherence/convergence, describes as follows.

**Social worlds:** Strauss defined social worlds as featuring one or more "primary" activities, locations where activities occur, technology that allowed activities to be carried out and organizations. This concept latter used by star in boundary theory.

**Translation:** Worall explained by reviewing Star and Griesemer (1989) that translation itself is defined in the context of multiple social worlds as the task of reconciling meanings of objects, methods and concepts across these worlds (Star and Griesemer, 1989). In another words, writer conclude that translation means a process of interpreting the social worlds into some form, it needs an actor as a translator.

**Boundary objects:** Boundary objects were defined as those objects that cross the boundaries between multiple social worlds used within and adapted to many of them "simultaneously" (Star and Griesemer, 1989).

**Coherence/convergence:** This concept were understood as derived result of both social worlds and its translation process, intersected with the boundary objects. This phase simply said as the "meeting" place for all below concepts where the exact bounding happen.

The theory is based strongly on and around these concepts which are "concatenated" together and converge on the core of boundary object theory which is the interaction between boundary objects and social worlds and the process of translation between them which if successful, results in high levels of coherence between social worlds included the embodiment of places and residential spaces. Regarding to it, boundary somehow plays role in making places diverse, determined in the social ANDD economy activity within also giving the exact border for any development related.

**Absorbing process and the interpretation of space boundary:** Architectures do not only create a space for human activity but also spaces that have social and

symbolic meaning (Waterson, 1990). Residential environment as a form of architectural space, generally, reflects the ideas and lifestyle of its creator society. Meanings and symbols are taught, nurtured and developed according to the culture development. Symbols and myths are developed to influence the meaning interpretation and perception of a space.

According Hijaz perception is the earliest part in the personality system that captures the stimulus of space. Psychology is defined as 'sensation plus interpretation' or also observations that are directly associated with a particular meaning. The process which underlies perception is always originated from the existing of 'information' and stimuli from the environment and the space atmosphere.

Furthermore, according to hijaz, interactions between human and the space atmosphere results constraints, according to the organic, psychological and social aspects. The interaction process between human and space aims to create a space atmosphere which is suitable with the degree of desired civilization and culture conditions.

The interaction process between the space and human and psychologically will lead to two kinds of possible responses provided by the human personality system. The first response is the response to 'go out' such as the activity or action by the man and the second response is a response 'into' such as the image formation in human to the relevant space. Depending on the quality of the stimulus or stimuli that occurs whether it is only up to its nature as information (denotative) then the possible response is to the outside such as action or activity. Or the stimuli from the space has additional value because its quality is able to provide connotative meaning, then the response that occurs is into which is stored as cognitive experiences that makes up the image.

According to Laurens (2004) the perception is the process of obtaining or receiving information from the environment. Theories or approaches that explain how humans understand and assess their environment are grouped into two approaches.

Conventional approaches by Paul (1978), the approach is based on sensory or stimuli. This theory considers that there is stimulation from outside the individual (stimulus). Individuals become aware of these stimuli through the nerve cells then pass sensing receptor (sensation) that is sensitive to certain forms of energy. The process of the stimulus received to these stimuli recognized and understood by individuals is called perception. Perception is not just sensing but also as an interpretation of the experience (the interpretation of experience).

Ecological approach was first proposed by Gibson (1966) argues an individual does not create meaning from what he senses. The meaning actually has been contained in the stimulus itself and is available to organisms that are ready to absorb it. He considers that perception occurs spontaneously and directly. So, it is holistic. The appearance of meaning or significance affordance that is

spontaneously arising meaning that occurs because the objects or stimuli often interact with the sensory.

## **MATERIALS AND METHODS**

The method used is phenomenology. According to Husserl, phenomenology is defined as subjective experience or phenomenological a study of consciousness from the perspective of one's subject. So, researchers in the phenomenological view tried to understand the meaning of events and linkages to people who are in certain situations.

The object of research is interpreting the understanding about residential space for Ammatoa Kajang Dalam community through in-depth observation on their daily and temporal activities. With phenomenological method means that researchers have to observe even involve to experience it. The act of observation while trying to absorb in order to be able to enter into the conceptual world of Ammatoa Kajang Dalam community what and how the understanding of meaning which is developed around the events in daily and temporal life that is related to the absorbing process of their residential space.

Heuristic analysis model of phenomenological Moustakas (1990) by Patton (2002) became the basis of the analysis in this study but was developed in the field based on the problems and conditions in the field. The stage of the process of phenomenological heuristic analysis as follows:

Immersion is the stage of merging with putting our subjectivity in objectivity studied then perform the next stage by placing objectivity studied in our subjectivity.

Incubation is the stage of waiting, allowing space for awareness, intuitive insight and perform sense, understanding and absorbing process. Illumination is the stage of expanding awareness and deepen the meaning to take on a new clarity of knowledge.

Explanation is the stage of involving the full unfolding of experience. Through focus, self dialogue and reflection, experience is described and over time the observation is re-illustrated.

Creative synthesis, this stage is to bring together a total experience, show patterns and relationships. At this stage produces a new perspective and meaning from experience. Results of experience and participation involvement next will be communicated in a personal and creative way.

## **RESULTS AND DISCUSSION**

The residential of Kajang Ammatoa community consists of custom areas and non custom areas. In the customs area, residential houses look the same with homogeneous community conditions because it is ruled by their norms and customs. Each house is based on the same concept. As for the meaning of the boundary in residences. Space in the house has a hierarchy

horizontally from front to back which is divided into three areas, the front called latta riolo (front area), then latta ritangnga (middle area) and latta riboko (rear area). The nearer it is from the rear area, the higher the hierarchy is. The boundary that separates these areas is given a raised beam of about 2 cm which is not flush with the floor can be seen in the Fig 1 and 2. To emphasize more about the boundaries, they gave the name pamuntulang which means boundary.

**The meaning of boundary in the embodiment of places in the residence:** Ammatoa Kajang community settlement consists of indigenous regions called Kajang Dalam and outside of Indigenous regions called Kajang Luar. In indigenous areas, residence shape, generally, looks the same with the condition of homogeneous society as regulated by norms and customs. At each house based on the same concept.

**Vertical division:** Space in the house is vertically divided into III parts as seen in Fig. 1.

**Para Bola (upper house):** Para Bola is the space functioned as the staple food storage also to place the ritual goods. Due to that function, draws this space as highly private and sacred Fig. 2.

**Kale Bola (middle house):** Kale Bole is part of the house that facilitate most of the daily activities whether profane ritual or contemporary sacred. The house usage in Kale Bola might be seen at Fig. 3.

Based on the house concept of Ammatoa Kajang Dalam, Kale Bola has a hierarchy horizontally from the front to back consist of three segments, front part called as latta riolo (front area), then latta ritangnga (middle area) and latta riboko (back area). Each latta has a particular function with the boundary which is collectively interpreted by the Ammatoa Kajang Dalam community. The boundary interpreted within segments is consist.

**The meaning of boundary which bounds between staircase area and front area:** This boundary is to distinguish between the outside and the inside area of the house, between the safe and less safe area. Ammatoa Kajang community often use the stairwell as a space for socializing with family and neighbors. Almost every afternoon they do it if they have spare time. The boundary symbol is there is the sliding doors that does not exist in the traditional house of South Sulawesi (Buginese and Makassar). Where to enter the door someone had to step up. It can be seen in the Fig. 3. This means that if a person wants to visit, even though the door was open, the guests can not necessarily go in but only the guest is welcome that they can get into the house. Stepping means walking toward something different from before. This different something is the living space which has certain rules.

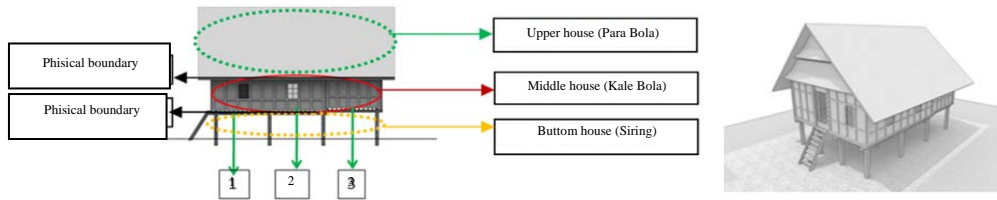


Fig. 1: Vertical house division

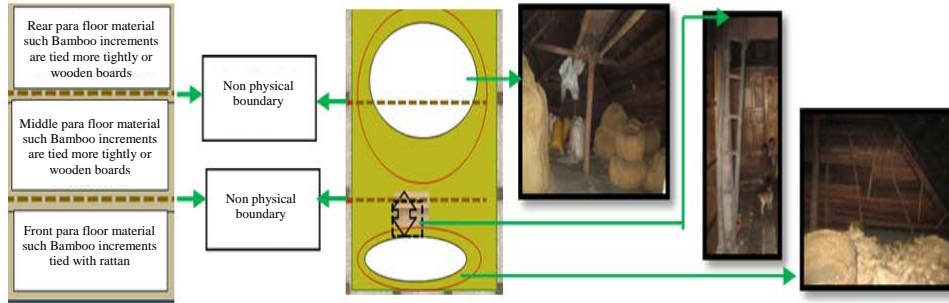


Fig. 2: Space function and boundary at the upper house

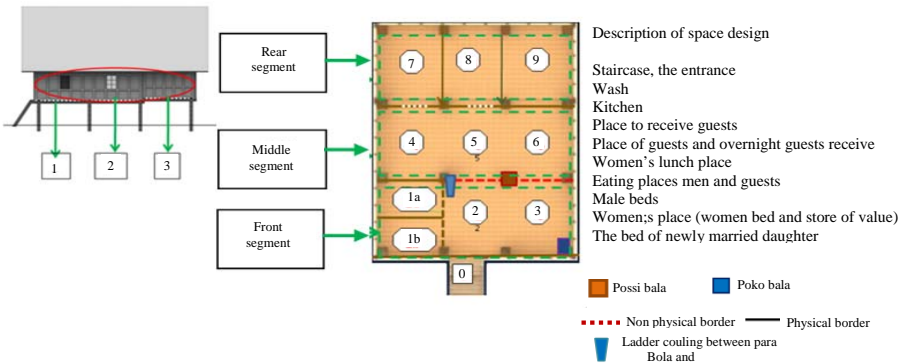


Fig. 3: Division and space usage at Kale Bola



Fig. 4: Sketch lay out as well as the activities of householders at the area between staircase and front segment

**The meaning of boundary which bounds between middle area and rear area:** The type of boundary that separates the front area and the central area in the shape

of the beam emerging about 3 cm is placed not flat to the floor. Can be seen in the Fig. 4. To further emphasize this boundary, they name it pamuntulang which means



Fig. 5: The given boundary is only sign that understood together by the group



Fig. 6: Physical boundary between middle segment and rear segment determines the safe and private area

boundary. The meaning of this boundary is so that, guests may not be stepped over before got permission from the owner of the house. Each has function and rules and hierarchy, so that, the guest may not be switched from one space to another without the permission from the owner of the house, although, there is some spaces without any physical boundary.

There are some multi-function spaces in the house but the space hierarchy does not change as the formal reception room also functioned as reception bedroom (parent and children) if the guest stay overnight. If guests include men and women who are not husband and wife, they would put a woman in bed male (6) as a room with a hierarchical higher (safer) and the male owner of the house will sleep with guests men in formal space (3) Fig. 5.

**The meaning of boundary that bounds between middle segment and rear segment:** This boundary exists is due to the difference hierarchy and also the differences in function. Physically it can be seen from the difference in floor height and the physical limits which are very demonstrative to declare that this area is very private and secure. As seen in the Fig. 6.

If family just had a child aged under 10 years, they can sleep together in this area. But if family has a child aged 10 years, then the father will accompany him to sleep on the bed male (6) mother and daughter will occupy their place in the area behind as the space with high (very safe) hierarchy.

**Bottom house (siring):** The bottom house area has no physical boundary, it is only a pole planted around

50-100 cm underground. Although, it has no physical boundary, the guest or non-householder is not allowed to pass the siring area without allowance from the householder, especially, the rear part of siring which is highly private. This has a relation due to the rear siring connected to middle house which belongs to the woman and very private. The usage of space in bottom house is seen through Fig. 7.

Overall the division of space and the boundary interpretation in house of Ammatoa Kajang Dalam community can be detailed in the following Table 1.

**The meaning of boundary in the embodiment of places in the settlement:** According to the former head Tana Towa village Salam, since, 1982, the custom community area which formerly consisted of 9 hamlets became 7 hamlets two hamlets such as Balagana and Jannaya beganto break away into the transition region. Thus, since, that Kajang community area is divided into three namely custom area, transition area and non custom area. Can be seen in the following Fig. 5.

However, like other traditional communities, Kajang community that their concept of space will follow the ancestral way of thinking, so that, Ammatoa after talking with other traditional leaders decided that the entire community in Tanah Towa village community are Ammatoa community who are still adhere to customary law. Hamlet which receive a development in the form of street building, electricity and other means government assistance is named Kajang Luar (Balagana, Jannayya and some Sobbu hamlets) while Kajang Dalam is a Ammatoa community who settled on some of Sobbu hamlet, Lurayya hamlet, Fortress, Bungkina, Pangi, Daulu,





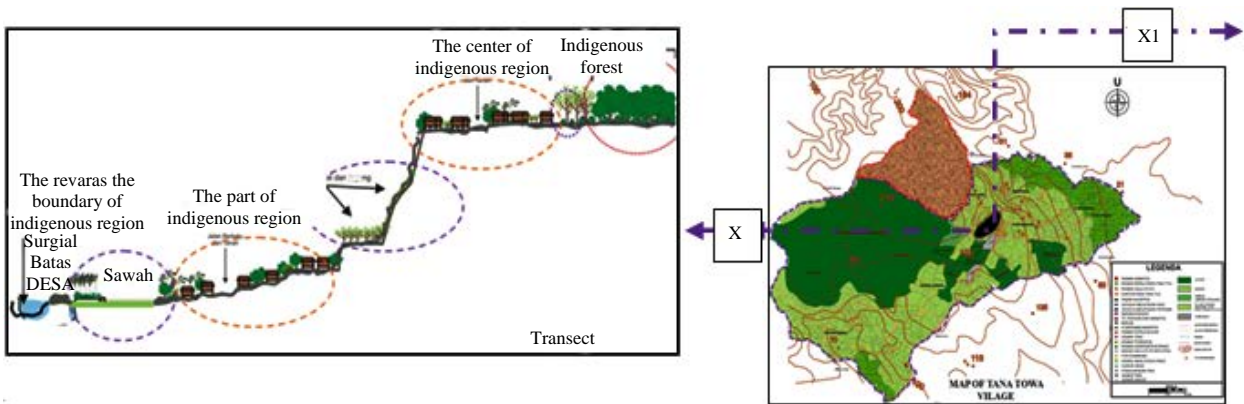


Fig. 9: Topography differences as the natural boundary (X-X1 Transect Cuts)



Fig. 10: Marker board as indigenous forest boundary warning



Fig. 12: Entrance road to Kajang Dalam with a unique atmosphere



Fi. 11: Gate as boundary between Kajang Dalam and Kajang Luar



Fig. 13: Barga as the sign element as well as buffer to the main area of Kajang Dalam with unique atmosphere

Schutz said that the boundary was not a dismissal but the it was present when we feel the difference in atmosphere of a space/place. Additionally, marker element can strengthen the function of natural elements such as all sides of forest, especially, bordered with the other village

is given a marker boards in the form of a warning over indigenous forest with customary rules that actually understood by the local community can be seen in Fig. 10-13.





Fig. 14(a-c): Routinity of traditional party ritual performed in the forest involving the Kajang Dalam and Luar community in the role of sustaining the indigenous. All of it give sign (messages), so, the other citizens can behave in accordance with the boundary (indigenous rules)

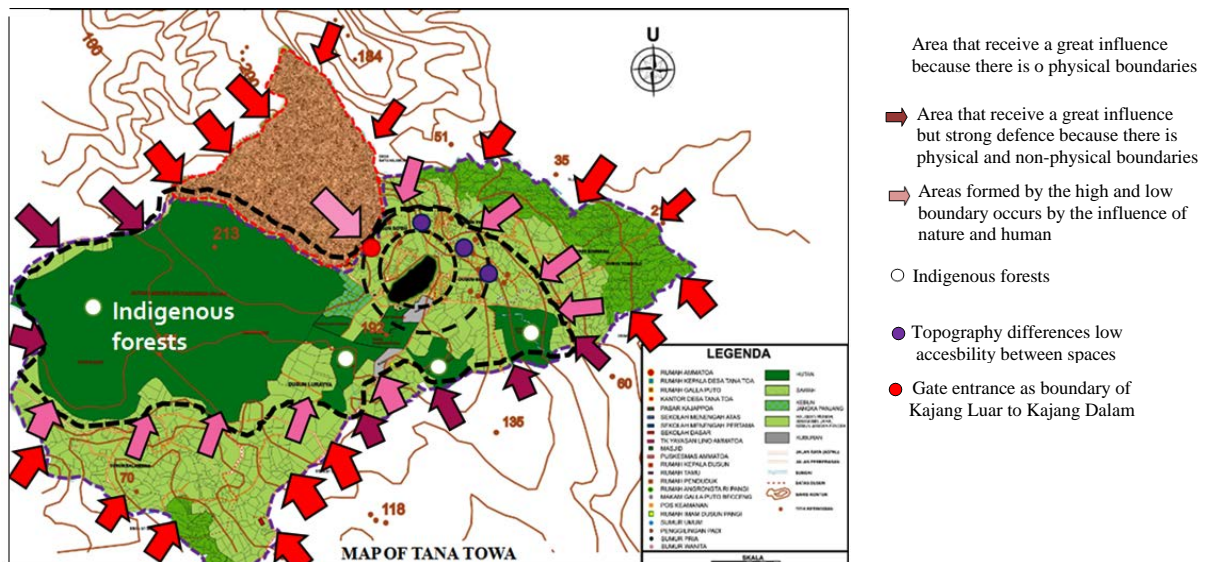


Fig. 15: The establishment of a physical boundary (natural and artificial) as well as non-physical by the different norms, customs, beliefs and politics

**Non-physical boundary in the form of rules, norms community behaviour:** Indigenous rules or norms and habits that applied in the behavior of a group can be a marker for other society. The survival of Kajang Dalam with the indigenous norms and rules as well as all the habits become a milestone in the ward outside influence or at least serves as a barrier (brake) for the swift effect of

the change. For example, indigenous events are regularly held in the indigenous forest with trust as a sacred place will further strengthen the forest as sacred space. This is routinely done either by occupants of Kajang Dalam or Kajang Luar with of course involve occupants of Kajang Dalam that really feel the ownership of indigenous forest can be seen in Fig. 14 and 15.



### **Boundry establishment at the settlement of Ammatoa**

**Kajang community:** Based on the history of the formation affairs Kajang Luar area shows phenomenon of the existence and the human condition are always in a state of change, according to the statement of Heraclitus. In an effort to maintain the condition Kajang Dalam area remains as custom area, then the presence of Kajang Luar is very helpful. This was confirmed by a statement of their traditional leaders whom they call Ammatoa that: whoever make the violation, one of them is a wish to receive development (the use of electricity and other modern tools), then he should come out of Kajang Dalam. They may stay in Kajang Luar:

Mutual linkages shows how the boundary is formed to separate the functions, conditions, hierarchies and even the rules that apply to the space. On the other hand it also shows how the survival of the rule of Kajang Dalam will be maintained by the presence of Kajang Luar.

This mutual linkages shows how the boundary is formed to separate the functions, conditions, hierarchies, even the rules that apply to a space. On the other hand also shows how the survival of Kajang Dalam rules will be higher by the presence of Kajang Luar.

### **CONCLUSION**

The meaning of the boundary is the embodiment or lug of the level/quality difference of spaces on the different sides with the adjacent spaces. The difference in quality can occur through a certain point of view can be physical condition (material, symbol) as well as non-physical such as the atmosphere of the social, cultural (values, norms, worldview) beliefs, economics and politics. The higher the difference or diversity is the stronger boundaries that formed or manifestation of spaces as a place is getting stronger.

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