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Survival Old Model *Tamping* on Bugis House in Kampong of Bunne Regency of Soppeng South Sulawesi Indonesia

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Abstract. *Tamping* is space circulation from terrace to inside home and also as space for sitting space for low rank social community. Position *tamping* is one of side of main house. The floor of *tamping* slightly low than main house floor, this model has seldom found today which community more refer on new *tamping* model. The new model of *tamping* today, the same level on main house floor. Even new Bugis house model without *tamping*. Old model house use *tamping* but the *tamping* and *watangpola* ha the same floor level. This model consists of four modules which three modules on main house and one module *tamping*. In the past, old model of *tamping* is different level floor between *watangpola* and *tamping* floor now this *tamping* floor of old Bugis house model gone the same level of *watangpola*. While new model called *eppa-eppa* house, did not use *tamping*. Community in Kampung Bunne is till survive on old model of *tamping* on their house although several house has change its *tamping* like community applied now. This model is still found around 45 house of total number of house in the kampung. This study will explore applying old model of *tamping* of Bugis house in kampung Bunne Regency of Soppeng South Sulawesi. Qualitative research is used on this study. The study was developed base in sketch, photograph and interview.

1. Introduction

Bugis traditional house is one of traditional house architecture in South Sulawesi Indonesia. The traditional Bugis house is called *sauraja* for noble while *bola* for commoner. The Bugis is the biggest tribes in South Sulawesi followed by Makasaar, Toraja, Duri and luwuk. The form of Bugis house consists of several types that are usually distinguished based on social status between noble and commoner. Noble used few different types, while commoner did not use. On the other hand, there are few special that commoner used while noble did not have them. A type of house can be used both distinguished only by element and ornament of the house. This is known as old and new model. The roof model and additional *tamping* on of side *watangpola* distinguish the old and new Bugis house model; old model use *tamping* while new model did not. Old model has several types, depending on the social rank of the owner.

This study is based on evidence of Bugis traditional housing in Kampung Bunne regency of Soppeng, an area where the local community still adopts and practices own culture, tradition, custom and religion. In this study, we will explore the old *tamping* model of house, presently, the local community used the new model *tamping*, but one kampung in Regency of Soppeng still uses the old



tamping model. Although type of the house over there used by commoner so that the type of the house is *dua karateng*.

Methodology of this research is based on qualitative approach. The literature study focuses on form and element of Buginese's house while the field study method observes the tamping element of five Bugis house samples in kampong of Bunne. The field study was accompanied by photograph, sketch up, re sketch to Auto-Cad and in-deep interview. This study explores the old tamping of Bugis house and why the old tamping model still surviving.

2. Bugis House

The form of Bugis house is rectangular extend backward by stilt on house model which the floor raised around 185-200cm [1]. The material of Bugis house use wood and bamboo. However, many Buginese houses have used modern materials such as for window, stairs, wall of terrace, and etc. this makes the design of Buginese house become much more modern than in the past. Some groups of local community have added new model of window or other elements. Some Bugis house elements have a meaning as symbol of level social rank at the community. But now this, the meaning of elements has not really obvious due to modern materials and designs. One of element Buginese's house as symbol of social status, according to [2] is layer gable roof (*timpa'laja*) that formatted from one to seven parallel slop (picture 1). An over view of Buginese about house that house is like human being which the house has head, body and feet [3]. Attic (*rakkeang*) has been analogized as head, *ale bola* has been analogized as body and ground (*wasaubola*) of house has been analogized as feet. So that the Bugisness thought that the house has a spirit so that dweller should do a ritual as an honour.



Figure 1 three layers gable (Olliver, 2010)

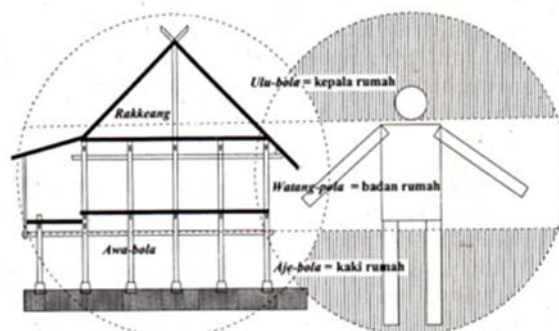


Figure 2 house as an analogy of human being

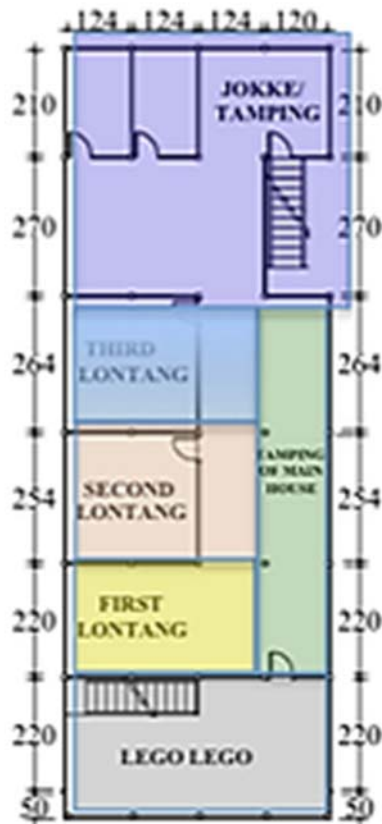


Figure 3 Bugis house plan (Abidah A, 2016)

Authors [4] said that Buginese's house plan consist of several rectangular form or section that called *lontang*. Furthermore [3] explained about plan of Bugis house that consist of three or more *lontang* which each *lontang* have difference function. Main function of first *lontang* is as guest room, space for man, space for dead, and meeting room. Second *lontang* is as space for parent and children under seven years old and also as give birth space. While third *lontang* is as place for sleeping grand parent and girls, and living/dining room [5]. Furthermore, a study explained that in one of side main house add a module as a *tamping* space that it is as air circulation space and access circulation from outside to inside house [6].

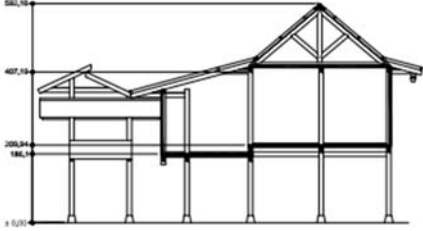

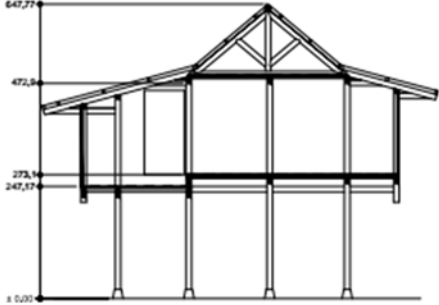

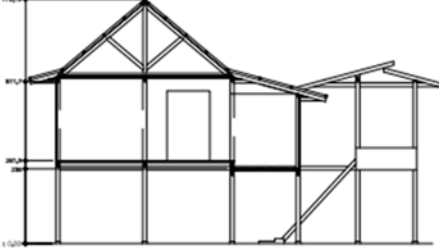

[7] said that in the past only nobility allowed to use an odd number of posts so other word commoner use even number post. Applying even number on element of commoner house found in kampong of Bunne Regency of Soppeng South Sulawesi Indonesia. House type in this area is *duakarateng* in which the house is using old *tamping* model like a *tamping* model in the past.

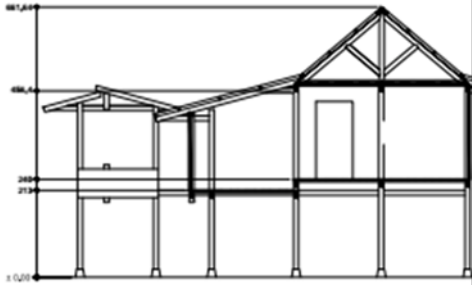

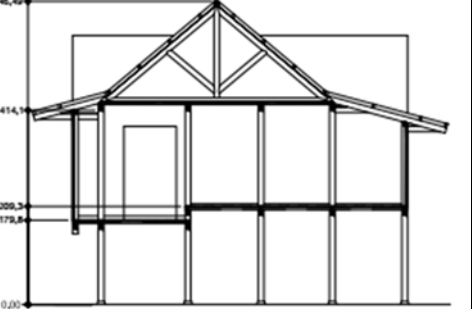

2.1. Module of House

Module of Bugis houses is formed by two and three modules in the main house while one or two modules on *tamping*. the new model Bugis house avoided *tamping*, while other hand only main house built by them without *tamping*.

The result of survey, majority of communities in Kampong of Bunne use two modules on main house and one module for *tamping*. Today, the Bugis houses model seldom used by community especially commoner.

Table : 1 façade and anatomi of house

No	Anatomy of structure	Facade	Models
1a	 <p data-bbox="247 757 730 846">Two modules on main house and one module for <i>tamping</i>. it applied floor of tamping low slightly than main house.</p>	 <p data-bbox="751 757 1203 846">Roof of tamping is additional roof so that looks roof on main house and tamping is different.</p>	<p data-bbox="1249 546 1401 577"><i>Dua karateng</i></p>
2a	 <p data-bbox="247 1301 730 1391">Two modules on main house and tamping one module. An additional lengthy on left and side house.</p>	 <p data-bbox="751 1238 1219 1328">The gable roof seen in the middle of house caused an additional space on side <i>tamping</i> and main house.</p>	<p data-bbox="1249 1016 1401 1048"><i>Dua karateng</i></p>
3c	 <p data-bbox="247 1749 730 1805">Two modules on main house and tamping one module.</p>	 <p data-bbox="751 1760 1203 1816">Roof of tamping is additional roof in side of main house</p>	<p data-bbox="1249 1563 1401 1594"><i>Dua Karateng</i></p>

<p>4d</p>	 <p>Two main house and one module for tamping.</p>	 <p>Gable roof model</p>	<p><i>Dua Karateng</i></p>
<p>5e</p>	 <p>Three modules on main house and one module for tamping. before the house is using <i>dua karateng</i> and then the house up to <i>tellukarateng</i>.</p>	 <p>Gable roof model, additional roof on <i>tamping</i>.</p>	<p><i>Bola dua karateng to up one module but the house is not called tellu karateng</i></p>

2.2. House plan of main house

The Bugis houseroom plan is depend on the function each *lontang* according to old Bugis religion as has explained previously. Although, today, several communities have changed the rule or did not follow the old rule of the Bugis. This is because the owner has been easier arrangement function of room according to owner what they like. To make the room more flexible so that *tamping* floor up to main house floor level (*tamping* and *watangpola* floor is the same level).

But in the object study, kampong of Bunne communities is still follow the rule of Bugis so that can be said that the model of house still survive by old model. Which *watangpola* is higher slightly than *tamping* like in picture of table 2.1. Rooms of five objects study still follow the rule old religion of Bugis except picture number three on the picture 2.6 put a sleeping room in the *tamping* of main house. Which the old Bugis religion believes that is only in *watangpola* as space for sleeping and the other room was not used. Function of *Tamping* is as air circulation and access circulation from out side to inside house and also part for sitting of low rank people.

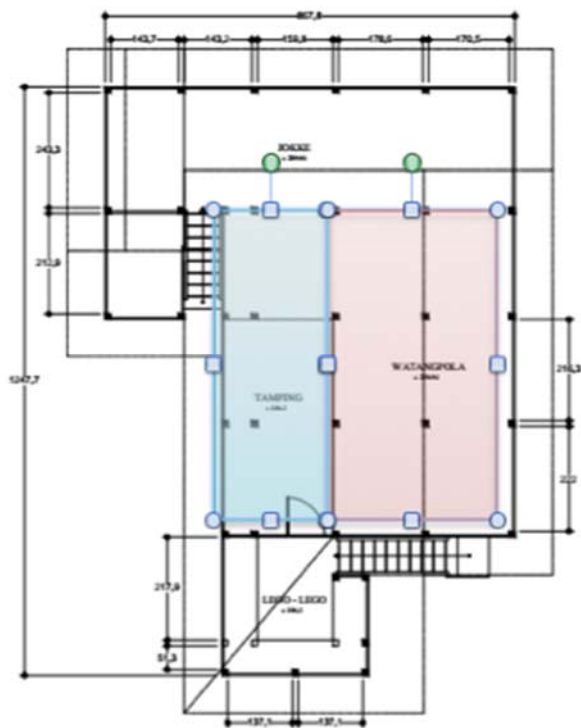


Figure 4 Duakaroteng by three lontang (1a)

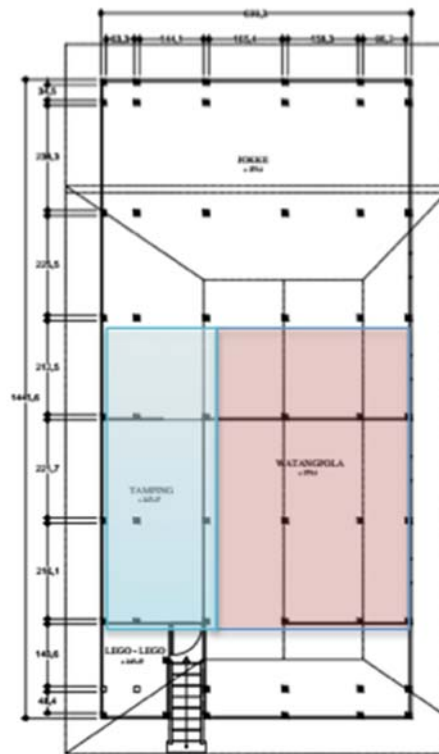


Figure 5 Duakaroteng by three lontang (2a)

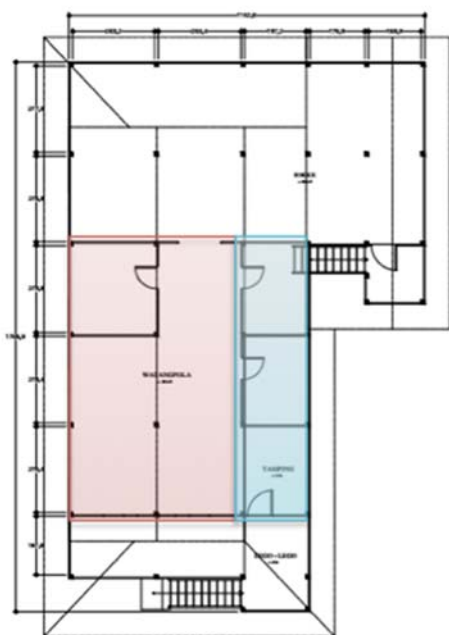


Figure 6 duakaroteng by three lontang (3a)

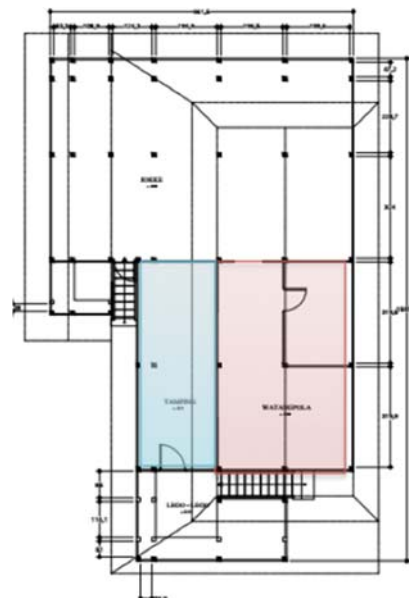


Figure 7 duakaroteng by two lontang(4a)

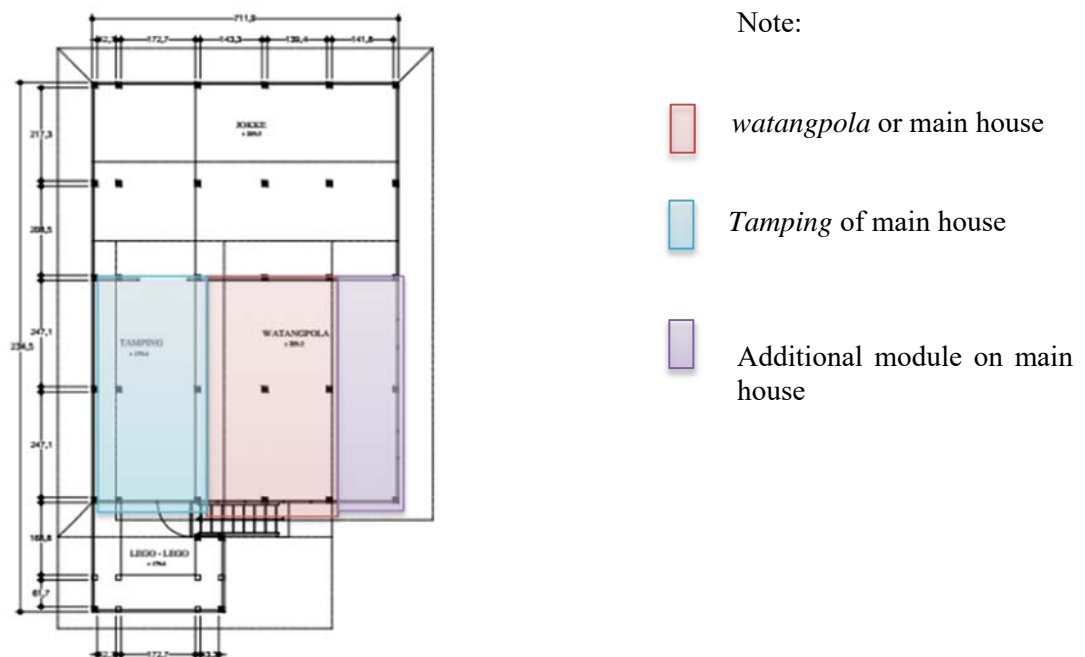


Figure 8 *duakaranteng* by two *lontang* and up one module (5a)

Housing in this objects study did not put furniture in *watang pola* but in *tamping* like on figure 2.5 So that *watang pola* as sitting places without a chair or furniture and it is easier for them if they do a traditional party. From five objects study is only fig 2.6 put a chair in *watang pola*.

Table 2 *old tamping* models

	<p><i>Tamping</i> is low slightly than <i>watangpola</i></p>
	<p>Range between planks each other is 10 millimetre it function as air circulation from outside to inside. And also as circulation access.</p> <p>Floor material in main house (<i>tamping and watangpola</i>) is plank.</p>

	<p>space for eating and store food have floor high slightly than tamping.</p> <p>floor material in kitchen house is bamboo</p>
	<p>the owner is still using traditional tools for cooking.</p>

3. Old model *tamping* in Kampung Bunne

Kampong of Bunne is a village, far away from the central city of Regency of Soppeng. Where the community members in this area work as a farmer. They voluntary support each other (*gotong-royong*). The environment of the kampong is more natural than another kampong in Soppeng. Communities slightly use the modern material over there. They are still using a local material of their floor, wall, and another element of a house except roof material used the modern material. A form of their house is an old model according to rank social that is *duakarateng* by two or three *lontang* used (Picture in Table 1). Applying old *tamping* model is not common now in Bugis area, the community build of a house with new *tamping* model or ignore a *tamping* module on the main house. Even several Bugis traditional house use old models then changed to new model so that several houses post found an ex-hole on *tamping* of main house part.



Figure 9 the hole as structure place old *tamping* model

The belief of community that *watangpola* should high slightly than *tamping* because *watangpola* is holy place among other parts of a house. While *tamping* space is an additional room/module of a house which functions as a circulation place of air and people. Low-rank people visit the house get to sit in *tamping* while if a high-rank community will put herself in *watangpola*. If the *watangpola* and

tamping floor is the same level so that visitor sits in *tamping* and *watangpola* will the same level. From explanation these communities make old *tamping* model survive until now. Applying position rank social on the house is still clear in this kampong.

Tamping floor material uses bamboo and wood, a bamboo material used in *tamping* of kitchen house and board material put in *tamping* on the main house. The *tamping* floor on kitchen use bamboo for making easy clean cast-offs to a ground and also bamboo water resistant so that no easy broken. A kitchen is a place that is always wet by water.

4. Conclusions

Buginese's house in kampong of Bunne use old model *tamping*. The area should become a conservation area and the government of Soppeng should do a program for this area so, so the area may survive with the character. And also in the future, this area can be introduced a tourism and research area for Bugis traditional house.

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