

# The Dynamic Concept of Bugis House: Wasaubola Transformation

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## ABSTRACT

Bugis house changes due to adaptations made by residents to meet current needs, slowly the original pattern of Bugis house gradually changed from the past until now. This research will trace the shape of Bugis house changes in three areas in the Soppeng Regency. Data on the phenomenon in the field, namely changes in the shape of space that occurs in traditional Bugis houses in the three districts, will be the basis for reprocessing the shape of the Bugis house. This research approach is carried out by qualitative methods with deductive and inductive approaches, starting by observing empirical realities about the Bugis house transformation phenomenon and then explaining things going on at current conditions the concept of cosmology at the Bugis house at the *wasaubola* levels has undergone in the meaning.

**Keywords:** *Dynamic Transformation, Wasaubola Concept, Bugis House*

## 1. INTRODUCTION

Bugis house is a rectangular stage house extending backward. Vertically and horizontally consist of three parts: the roof, the body of the house, and the ground. A horizontal division divided are *lego-lego* (veranda), *watangpola* (main house), and *jokke* (kitchen house). These three parts are associated with the corridor or called tamping. *Watangpola* is a core part consisting of several parts, generally the parts of a minimum of two *lontang*, and there is no rule of the maximum amount.

Waterson [1] explained that the Bugis house is a stage-shaped house, where the floor of the house is raised by about 180-200 centimeters. The ground part serves to store agricultural tools, carpentry, and livestock.

In the early 1970s, Bugis people began to change their tamping models by equalizing the floor level between *watangpola* and tamping, where previously the level of the tamping floor was lower than the *watangpola* floor. Houses built in the 1970s had the same floor level, and houses built before the 1970s began renovating their homes by raising the tamping level parallel to the *watangpola*.

Around the 1980s, the community began to build Bugis houses by eliminating tamping parts so that circulation moved to the main house (*watangpola*) section. The sacredness of *watangpola* has been lost

where the belief of the Bugis tribe that the *watangpola* part is sacred, rules, and beliefs are applied to the part. In addition, another part that changed was the roof, where the roof of the Bugis house was in the shape of a straight saddle, then the early 1980s saddle roof with a slight curve. The loss of tamping accompanied this change.

In the 1990s, Bugis people began to do cooking activities at the ground house (*kolong rumah/wasaubola*), step by step, creating a private space using bamboo or zinc materials as the wall. Then the community began to add space with a harvester wall. Some homeowners make a whole room at the *wasaubola*, but a permanent space is built with half of the space under the house.

## 2. BUGIS HOUSE

Bugis house building construction has similarities with traditional houses in Southeast Asia, where construction is in the shape of "H" [2]. [3] explained that the division of houses vertically in three parts, namely *rakkeang*, *alebola* and *wasaubola*. The three parts are also analogous to human beings: the head, body, and legs. [4] According to Matthes sketch 1874, the shape of the bugis house is a low floor section about 50 centimeters from the main house (*watangpola*).

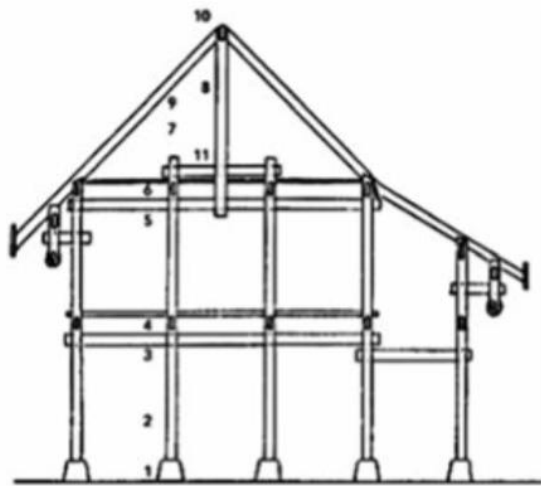


Figure 1. Structure house according to by Oliver Paul 1987 (Source: Encyclopedia Traditional Architecture)

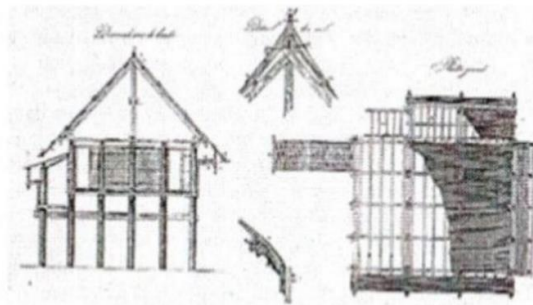


Figure 2. Sketch by BF. Matthes, 1874. (Source: Atlas Ethnography)

Ismail [5] explained that the Bugis house consists of several sections or *lontang*. There are at least two *lontang*. According to [6], the Bugis house is still in house form, and there are additions parts on the front and back. The additional is *lego-lego* on the front and the kitchen house on the back of the main house. Usually, there is a seat in the *lego-lego* section for the manor house, and there is air circulation on the roof that also serves as a symbol of social status. It is further explained that in the Bugis house, there is tamping on one side of the main house or *watangpola*.

The shape of the Bugis household ladder consists of several kinds depending on the social level of the owner. The unique thing is that the number of stairs is always odd [7]. Doubrawa and Zamoly [8] explained that the previous Bugis household stairs had a straight-line direction with the road. Still, with colonial government rules and local rules, the direction of the previous stairs changed parallel to the road.

Waterson [9] explained that Southeast Asia has something in the standard that uses ornaments on the end of the roof. The ornaments are in the form of buffalo head horns. This ornament is called *anjong* in the Bugis area and functions as an antidote to black magic. Ornaments

at the end of the house's roof are a decoration to beautify the shape of the house. The form of ornaments made of flora and fauna, such as Buffalo horns, roosters, *parenreng* flowers. In addition, the *anjong* has the meaning or symbol of the social status of its owner [10]. Today *anjong* has undergone a shape transformation from the original buffalo head horn to a cross-shaped wooden material [11].

### 3. METHOD

This research approach is carried out by qualitative methods with deductive and inductive approaches, starting by observing empirical realities about the Bugis house transformation phenomenon and then explaining things going on at current conditions. Methodological techniques used are exploration research techniques with purposive sampling and multiple case studies. This paper uses the literature study and survey method. The literature study focused on the shape, elements, and space of Buginess's houses. At the same time, the survey method observes the change of the Bugis houses at this time in the regency of Soppeng. The observation was accompanied by taking a picture of the transformation of the ground of the Bugis house.

### 4. RESULTS AND DISCUSSIONS

With the growing number of residents and the increasing activity in Bugis houses such as mini shops (stalls) and rooms, residents tend to increase space in the *wasaubola* (ground floor), which is at the bottom of the house to meet the needs of the current residents. The addition of space has changed the function and shape of the house. Bugis house changes due to adaptations made by residents to meet current needs, slowly the original pattern of Bugis house gradually changed from the past until now.

#### 4.1. The Transformation Concept Bugis House

Several changes have been identified, namely *kolong* /*wasaubola*, from public to private. Previously the function of *wasaubola* was a space for social interaction between neighbors, children, or adults to play, storage of agricultural/carpentry tools, and rice places before being moved to the *rakkeang* section. *Rakkeang* is a space carried directly by the roof, and above the *alebola*, vertically, *Alebola* is the core space where the house's occupants carry out daily activities. The house floor was about two meters above the ground, which was left open. *Alebola* is between *rakkeang* and *wasaubola* or *kolong*.

This hierarchy is explained through the philosophy of *Sulapan Eppa*. Humans always imitate the patterns in the environment and surroundings. Still, if it is associated with function, it will always refer to activities related to fulfilling their current needs and desires and continue to develop dynamically.

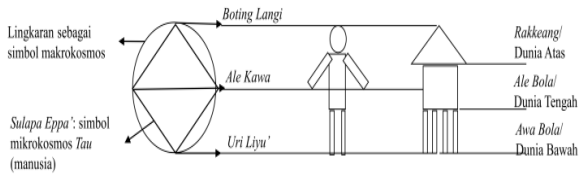


Figure 3. Symbol and cosmology of Bugis's old believing.

The original floor plan of the Bugis house consisted of *lego-lego*, *tamping*, the main house (*watangpola*), and the kitchen house. Generally, the tunings have been eliminated during colonial rule. It is because of colonial rules for noble houses and economic factors. The floor is lower than the main house and higher or parallel to *lego-lego* and kitchen houses. And the *tala-tala* floor is higher than *watangpola*.

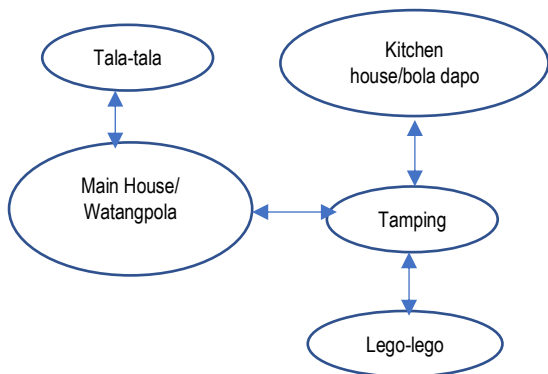


Figure 4. Plan room and the circulation of Bugis house

In this study, the case of the traditional Bugis house is in the Soppeng area. The case study consisted of twelve Bugis houses that identified changes and adapted to their current needs. In twelve cases of studies, there were found some similar typical houses so that three Bugis house themes were found that experienced changes in general in the *Awabola* room. At the *Rakkeang* Level undergoes a change in function and in a change in shape, which changes the shape of the roof. At the *wasaubola* level, the addition of space at the bottom of the house makes much space at the *wasaubola* level used as a room. Significant changes occur at the level of *wasaubola*. It changes in form and function, which were previously used as open spaces and specifically for communal/public activities, currently wholly or partially covered with wood or zinc board materials, and some activities become more private.

In general, the kitchen space is placed at the level of *Awabola*, then in some cases coupled with stalls and room additions. Changes to the kitchen that occur are the kitchen house lowered by about 130 cm and widened to the bottom of the tunings (*under-tala*), and above the kitchen is the room for storage, and the space can only be accessed through the *tala-tala*. Transformation concept of Bugis house according to the case in the location

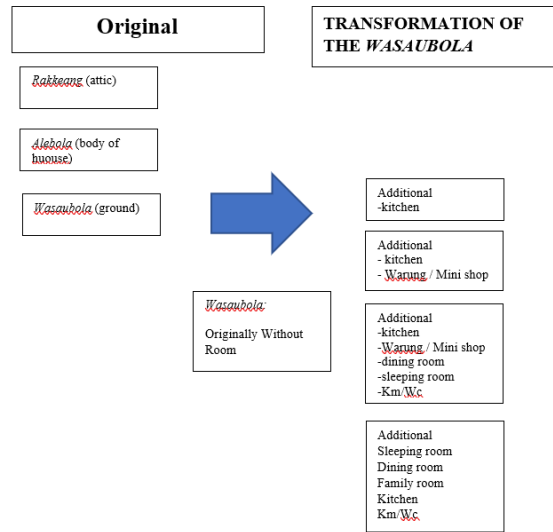


Figure 5. The transformation concept of wasaubola of Bugis house

In addition to increasing the number of households, the fulfillment of the needs of economic activity becomes the main factor of change.

### 5. CONCLUSION

The conclusion of this research is the changes that occur in Bugis houses, namely changes that occur in storage activities at the *rakkeang* and changes in the shape of the roof; changes, additions, and adjustments of storage activities at the *awabola* level, namely increasing habitability activities and trading activities; tend to remain on personal activities carried out at level *alebola*. This causes level *alebola* is not adjusted, except for the addition of space to the same activity.

The concept of cosmology at the Bugis house at the *rakkeang* and *awabola* levels, analogous by 'under - world' that describe interactions with the environment and other living things, has undergone in the meaning. Because of social and economic factors, resulting in changes at the level of *Rakkeang* and *awabola*, in addition to physical factors, at the level of *awabola* the distance of the house which is about two meters above the ground resulting in the addition of space and human activities that can freely be done.

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