

ORIENTATION CHARACTERISTICS OF SASAK TRADISIONAL HOUSE (*BALE TANI*) IN LIMBUNGAN HAMLET, EAST LOMBOK REGENCY

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ABSTRACT

Traditional settlements are very identical to the Customs and cultural traditions of the people in each region. Traditional settlements in nature and generally have rules on the pattern and order of houses in settlements that follow the rules of local culture and existing traditions, one of which is in matters of orientation in home settlements. The purpose of this study is to find out and be able to explain the characteristics of the orientation of the traditional house of the Sasak tribe (*bale tani*) in the hamlet of Limbungan which has a traditional house orientation based on the approach of traditional rules and traditions of indigenous peoples or local communities. The research methodology used is a qualitative method approach descriptive analysis by conducting comparative analysis of traditional Sasak settlement groups. The results of research on these settlements can show there is a basis that the emergence of the orientation of the sasak tribe is related to the concept of orientation of the House facing east. The direction of the orientation of the house is good that the direction facing east and West, and strongly opposed to the direction facing south and North. The eastern direction of the traditional house is very considering the topographic condition of the placement of the House. Houses located on hilly topography will generally always be oriented towards high ground and always facing east, especially the shipyard is always at the foot of Mount Rinjani

INTRODUCTION

Dusun Limbungan is a Sasak settlement area located in the village of Perigi, Suela District, East Lombok regency, West Nusa Tenggara and its territory is located in the hills with an altitude of 750 meters above sea level and more precisely located on the slopes (feet) of Mount Rinjani. Where each settlement has a very large area of two hectares surrounded by rice fields. Sasak settlements are generally clustered and lined up. The pattern and formation of traditional residential space is one form of cultural heritage that has historical, philosophical value from the local community, therefore one of the traditional villages has a unique spatial pattern that has cultural value (Dewi, 2016). Traditional architecture is a form of architecture that is passed down from one generation to the next (Rapoport, 2016). Traditional homes are also a source of

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inspiration that can be used to inform the design of contemporary building (Irsa & Masdar, 2013). Moreover, traditional dwellings in Indonesia have undergone several changes. Due to a scarcity of reed and other materials derived from wood, one of them is distinguished by the use of modern roofing materials such as corrugated metal (zinc) (Prasetyo, Alfata, & Pasaribu, 2014). Studying traditional buildings allows people to study the culture of a society that is more than just physically building traditions. Traditional communities, especially those that are still bound by customs that become concessions in living together. There are norms of values and rules in the present there are still many possibilities to change in an effort to find a cultural identity that is applied to traditional buildings. Therefore one of the traditional villages has a unique spatial pattern full of cultural values (Subiyantoro, 2019). The orientation of the Sasak tribe in the settlement environment in the Limbungan Hamlet can indicate the direction of orientation (Sabrina, Antariksa, & Prayitno, 2010). Thus, it is interesting to investigate further.

The orientation of the Sasak tribe in the environmental management of settlements in Dusun Limbungan can show the direction of orientation, so it is interesting to study further. According to Idawari (2011) the orientation of the traditional house is very important and very disakralkan, there are several elements that are often used as a benchmark orientation of the traditional house is the mountain, sun, sea, river and wind direction. The orientation of houses in traditional settlements can be influenced by the cosmological view of the local community (Ismanto & Sudarwani, 2020; Rayson, Mohammad, & Suryasari, 2014). There is an example of a toraja traditional building whose pattern is lined up from East to West. In the cosmology of Aluk todolo the direction of the setting sun (West) which is seen where the spirits of ancestors reside as the direction of death and the direction of the Rising Sun (East) which is quite seen as the direction of birth as the direction of the future (Sumalyo, 2004). The existence of the basics of toraja settlement pattern that follows a pattern of orientation matallo-mattampu (east-west) with tongkonan arrangement facing north and south facing along and spatial form. This concept is derived from some of the teachings of cosmology Aluk todolo (Mithen & Onesimus, 2003).

Determination of the orientation of the house is also related to a belief of the community against something important such as the direction of the traditional settlements facing the shipyard that always believe in the magic of Gunung and orientasi facing the House should not be in front of the mountain or the North and South. Examples in Bugis settlements in mata village form two types of patterns, namely linear and clustered. Rivers associated with seas and rivers, (Nurjannah & Anisa, 2010). Bugis houses in TadampaliE village are oriented to the four cardinal directions, namely East, West, North and South (Naing, 2018). But the good and bad of such orientation towards residents of the house depends on the placement of the main door. According to Shima (2006), orientation that is considered good is generally oriented to the East-West according to the cardinal directions. Bajeng-Gowa-South Sulawesi has always been the orientation of traditional houses on the entry of islam, on the West and East. Where the West began to be considered the most sacred direction because of the location of the Qibla of islam. And to the East is the direction of the Rising Sun that can symbolize fertility and zest for life (Idawari, 2011).

Interesting research to study the elements that serve as the main benchmark orientation of the house and its meaning, and can be analyzed to determine the characteristics of the orientation of the traditional house of the Sasak tribe in Dusun Limbungan. Based on the description of the orientation of traditional houses from studies that have been carried out, the characteristics of the orientation of houses in the Sasak tribe settlement of Dusun Limbungan will be studied based on the settlements of settlement groups in this hamlet, taking into account the character of the topographic conditions of the environment. Looking for the concept of orientation based on traditional beliefs and customs of the local community and other factors, the ultimate goal is to determine the characteristics of sasak orientation and factors to be a reference from

the orientation of community houses in Dusun Limbungan, which is based on the approach of traditional rules and traditions of the local community.

METHOD

This methodology uses descriptive qualitative research analysis to discuss and compare the characteristics of the orientation of the sasak tribe in the hamlet of Limbungan. Qualitative research method is used to examine the condition of the natural object in which the researcher as a key instrument (Sugiyono, 2019). Descriptive research can examine the status of groups such as humans, conditions, objects and systems of thought and events where now with the aim of making descriptive done in a systematic way, factual and accurate about the facts to be examined (Nazir, 2014).

There are ways of collecting data that can be used is observation, literature/ documentation and interviews. While the selection of informants can use purposive sampling techniques. Purposive sampling is a technique of taking samples not based on random, starata or area but rather based on considerations that focus on a specific purpose (Arikunto, 2013). Interviews can be used as a data collection technique to find a problem that will be investigated if the researcher wants to know things from various informants more in – depth (Sugiyono, 2019). Observation Data and interviews conducted by all buildings in the hamlet of Shipyard have the characteristics of the settlement along with the character of the environment, which is where the topography of the settlement is in the hilly area. The discussion process can be started with an explanation of the general description of the location of the study by being able to describe the general characteristics of Dusun Limbungan related to the orientation of houses in Sasak settlements from the results of interviews conducted, and can identify and analyze the characteristics of the orientation of traditional Sasak houses in Lombok and finally formulate the final conclusion from the results of the discussion about the characteristics of the orientation of the Sasak tribe in Dusun Limbungan.

RESULTS AND DISCUSSION

A. Location Description

The research location was in Dusun Limbungan, Desa Perigi, Kecamatan Suela, Kabupaten Lombok Timur, Nusa Tenggara Barat. The exact location is a traditional Sasak House in the hamlet of Limbungan which is in the hills and at the foot of Mount Rinjani. Dusun Limbungan is one of several hamlets in East Lombok regency, and Dusun Limbungan has a historical heritage, namely traditional Sasak houses which are located in hilly areas with natural environmental conditions that are still very natural in the form of plantations, rice fields and forests.



Figure 1. Description of Research Locations in West Limbungan and East Limbungan

The boundaries of Dusun Limbungan are as follows: south of Mount Rinjani, North: residents' settlements (Desa Perigi), East : West Limbungan, West: East Limbungan.

B. History of Research Locations

There is a brief history of traditional Sasak settlements in Dusun Limbungan which is located in Desa Perigi which before becoming a village, perigi was known as Bukit Durian which was obtained by the refinement of government rules during the New Order period, bukit durian was later immortalized as the name of the hamlet. in descending order and from the languages that why it can be called Bukit Durian which is given the first name and well after becoming a village area. When it was still a jungle and wilderness, there are large trees and underneath overgrown with thorns so cut down the forest is very difficult because at that time footwear in the form of sandals or shoes did not exist at all, but there is a person although not wearing footwear he is very immune and not pierced by thorns. Therefore he cut down and cut down the jungle to be used as agricultural land to quickly take place after many years people began to come to make a bale – bale (gubuq) led by the above. Because the soil is quite sloping, the rocks are installed so that they can withstand soil avalanches. Before the emergence of the village, there was a kampung Limbungan which in history had opposed the invaders from the Netherlands so as not to pay tribute (tax) so that the Dutch leadership was very angry and ordered to attack the shipyard so that there was a war that could be known as silat Limbungan which was led by pepadu, among others Patih Darwasih, Guru Kepak, Penganten Ratnayu. At that time, the shipyard could be defeated by the Dutch, so many figures from the shipyard were captured and sent (discarded) to Aceh and Sumatra.

In a story that was obtained, the shipyard community when there was a hill War, The Shipyard Hill was controlled by people from Bali. When dominated by the Balinese, the people of the Sasak Limbungan tribe moved to the Pringgabaya area and soon probably died their rice fields. When they lived in Pringgabaya, they built the economy from scratch by opening an agricultural field.

C. Concept of Orientation in Traditional Sasak Settlement

Interviews with Indigenous stakeholders in the shipyard stated that, in general, traditional Sasak settlements are oriented in one direction, namely towards the East. Can be interpreted the best and recommended east direction facing east, due to the direction of the

Rising Sun, in this case, the traditional house facing the East will be kept away from reinforcements and calamities and the arrival of abundant sustenance.

Orientation towards North and South is not recommended in the hamlet of Limbungan, because the building should not be turned back and in front of the mountain because it will oppose the gods or will get disaster and reinforcements when opposing the rule. In addition, the mountain is a place where the people of Dusun Limbungan earn a living where the original people of Limbungan work as farmers, so that it becomes a form of appreciation for the mountains which become a source of life. Therefore, traditional Sasak settlements always choose the direction of orientation to the East compared to the south and North for the sake of security, trust in local customs and culture (Wirata & Sueca, 2014).

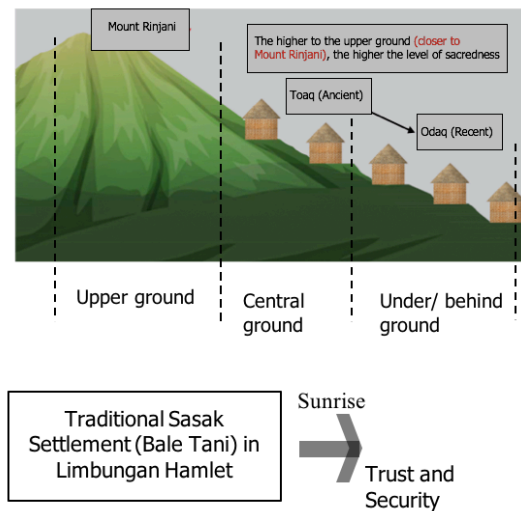
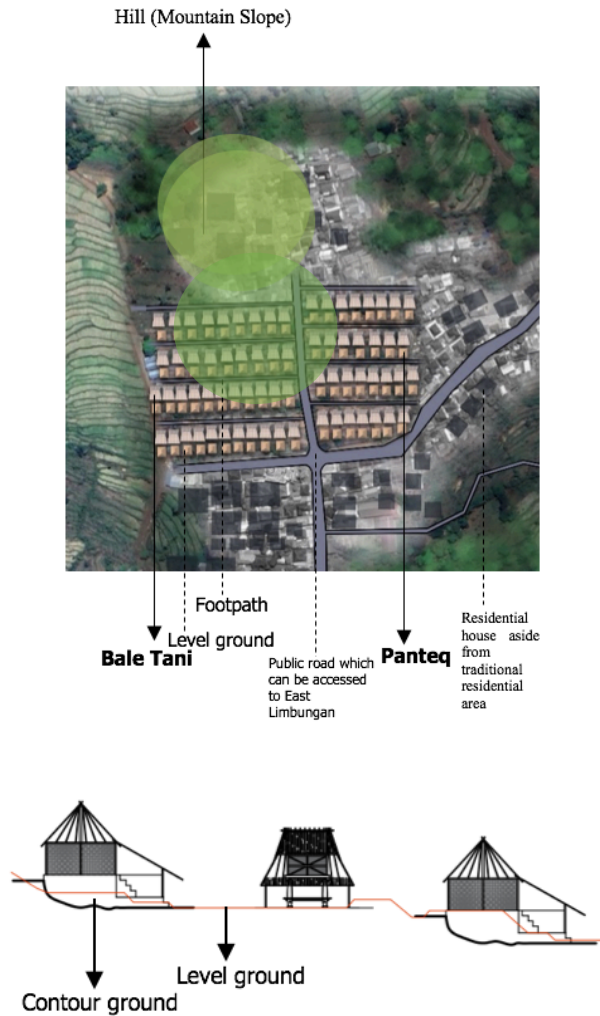


Figure 2. Concept of Sasak Orientation in Limbungan Hamlet
Source: Analysis Results, 2015

D. Orientation in Limbungan Hamlet (*Bale Tani*)

Settlements in Dusun Limbungan Barat and Limbungan Timur, physically have been in different locations and separated between the East and West shipyards. The settlement pattern is symmetrical where the traditional house follows the contour direction. The orientation of this traditional house is generally facing east and is on the slopes of Mount Rinjani. In the traditional Sasak settlement there are two buildings, namely the Sasak traditional house (*bale tani*) and *Panteq* (Rice barn) located on *tanah datar*. While for *bale tani* is in a high place (contour). Characteristics of sasak settlement patterns as in the picture (Figure. 3)



- Contoured soil is usually filled by Bale Tani
- Flat land filled by footpaths and panteq (rice barns)

Figure 3. Characteristics of the Orientation of the Sasak Tribe in the embankment and the Contour Display Model of the Building
Source: Analysis Results, 2015

The direction of orientation along with the residential layout is always facing Mount Rinjani, which can be said to have an upper nature and can have a very high hierarchy of space. The traditional settlement of the Sasak tribe in the shipyard has a cosmological concept by maintaining a balance between the trajectory of the sun and the position of Mount Rinjani which is very believed to be the place of origin of the Sasak ancestors. The arrangement of settlement patterns based on having a belief system, the Sasak traditional settlements have a very symmetrical, distinctive, and even symmetrical pattern and the pattern is still maintained today. According to (Snyder and Catanese 1984) it can be understood that the traditional society that has been formed from a dwelling has a pattern of arrangement that can refer to a very sacred thing. Without neglecting the role of other factors, rituals and religion are the center of consideration, so that occupancy and settlements are formed that become meaningful. The

importance of orientation and layout in traditional residential buildings is an expression of cosmology based on beliefs and traditions based on culture.

CONCLUSION

The results of the study indicate that the basis for the emergence of the orientation of the Sasak traditional house in Limbungan Hamlet is related to the orientation concept, which assumes that the best Sasak traditional house always faces east by following the topographical contours in Limbungan Hamlet. The orientation of the layout of the Sasak settlement in Limbungan Hamlet faces east, and there is an orientation formation that is a legacy of traditional and cultural traditions that have become the provisions of the Sasak tribe in Limbungan Hamlet. The settlement pattern of the Sasak traditional houses in Limbungan Hamlet is very concerned with a natural aspect which is strongly reflected in the house's location, which always follows the hill topography where traditional houses are always from the bottom to the top of the hill. The orientation is strictly prohibited from facing north and south because it can lead to the belief that houses facing north and south were considered to be against the gods and cause bad things to happen to the house owner. The choice of the east direction is due to the safety of the traditional house, which can resist Bala and bring sustenance.

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