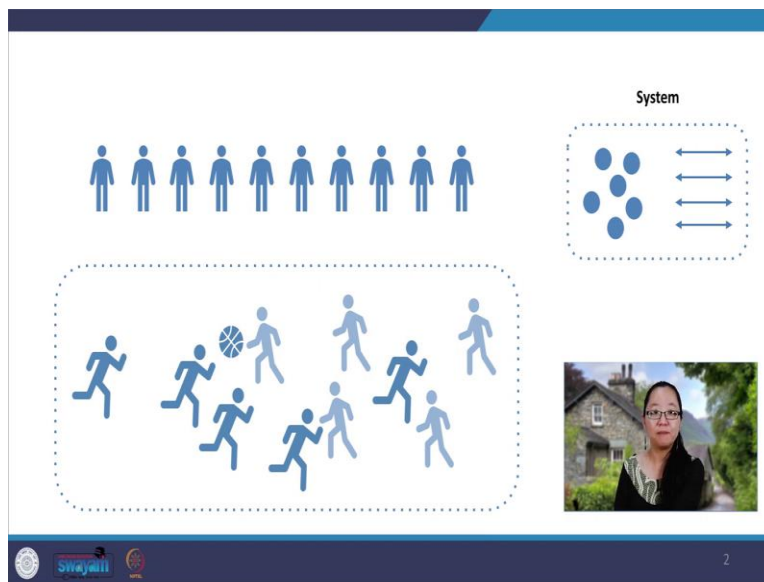


International Studies in Vernacular Architecture
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Lecture 04
Social System, Beliefs and its Architecture

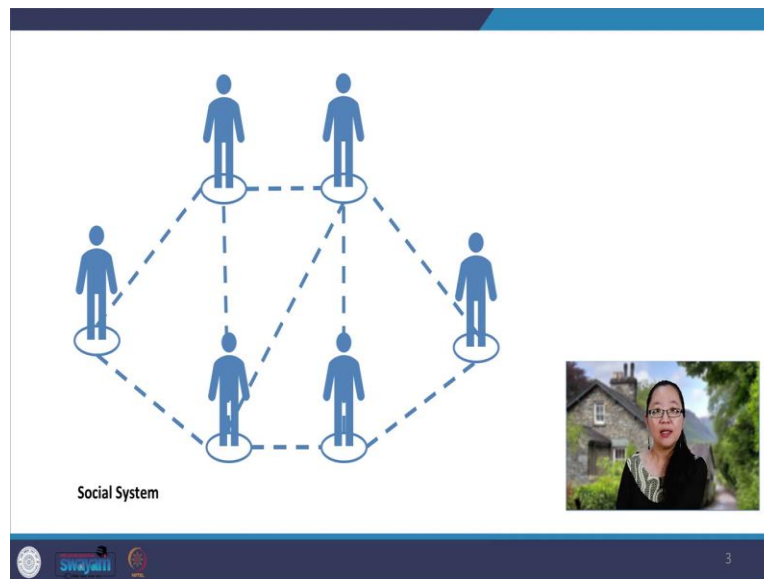
Hi everyone, my name is Yenny Gunawan. Today I am going to talk about social system, its relations to believe, and how it is represented in vernacular architecture.

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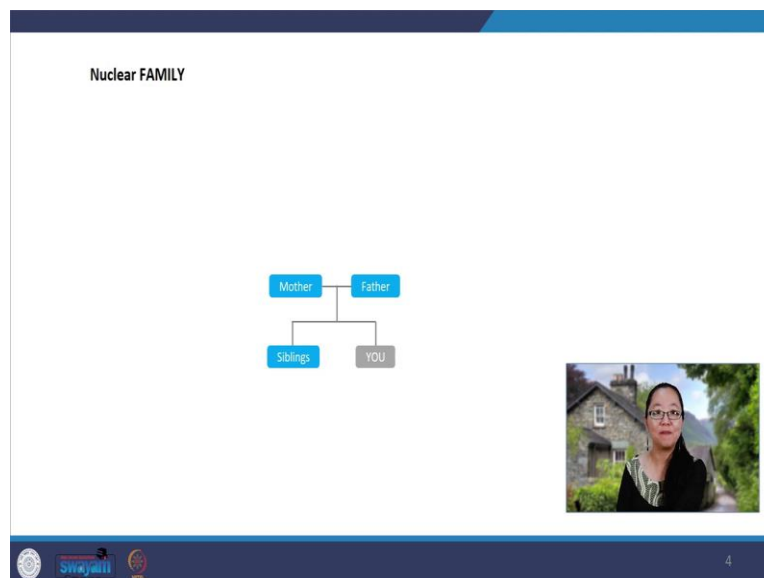
A system consists of parts and the connection between these parts called relations. Through these relations, the parts are interdependent in affecting a joint outcome. In a system every part has a fixed role and a definite role to play. For example, there are 10 person in the field, they are simply a collection of a set of individuals. But if we put them in a context such as a basketball match, a relations in the context emerge. Each have a role to play and they function interdependently for a joint outcome, to win the game.

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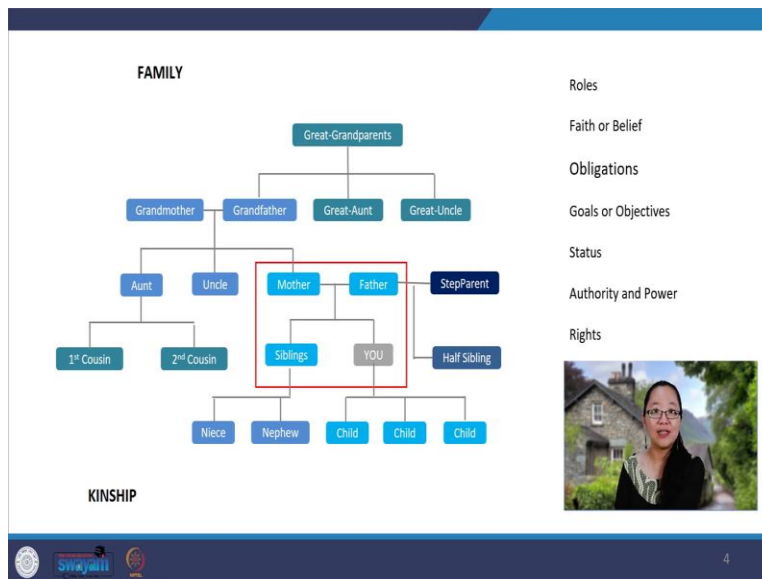
According to Talcott Parsons and William Ogburn social system discusses interrelationships between individuals and groups. According to shared norms and meaning they are interdependent for a social system to function as a whole.

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Family is a type of social system. The smallest unit is known as a nuclear family consists of father, mother, you and siblings. Each individual has a definite role to play and are interdependent to function as a family.

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The same applies in the bigger family unit. Members of the same family are interdependent and operates according to certain norms. In other words, the members play their role according to the norms given to them, without norms, no role can be performed. These norms include folkway, customs, traditions, fashions, morality and et cetera. Members role are related to elements of social system, which are belief or faith, which bring the uniformity in the behaviour.

They act as controlling agency and also act as a guide for different types of human society's obligations. The conditions are an act or course of action to which a person is morally or legally bound to do something, goals or objective. Men in society exists between needs and satisfaction. These determine the nature of social system, they provided the pathway of progress and receding horizons. This makes member of the social system independent to achieve goals or objectives.

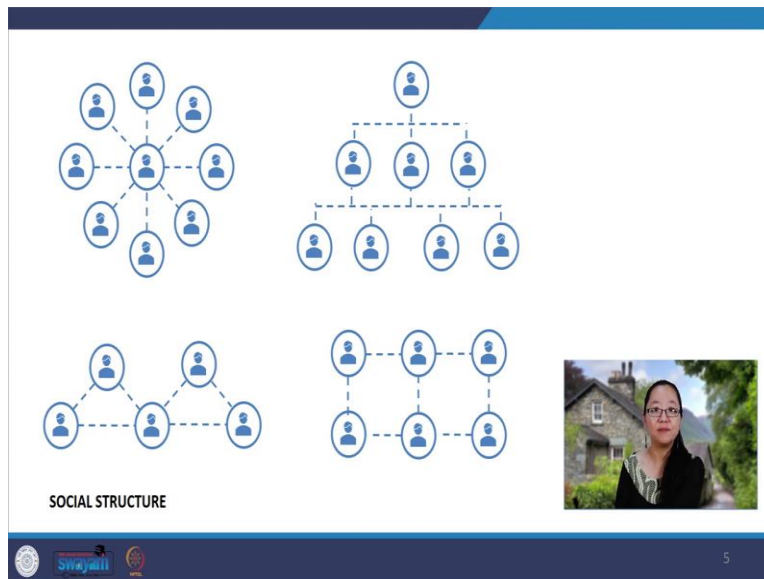
Status, every individual in society is functional, he goes by status role relation, it may come to the individual by virtue of birth, sex, caste, age or clan. Authority and power without authority no system can function. In the basketball team, the authority rests with captain, the authority exercising power will differ from one social organization to another. In family with the head of the household. In college with a principal.

In the state, it is that of the ruler. With authority comes power. It is implicit, therefore, that some should be infested with the power to punish the guilty and reward those who set an example. The

action of reward and punishment are done according to norms. Rights, those who perform roles and obey to an authority have certain rights also.

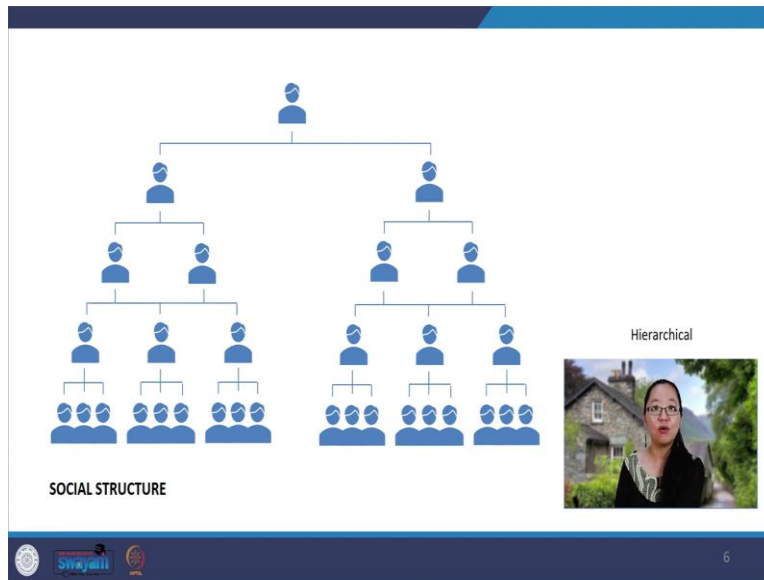
In family, the members have rights of inheritance, food, clothing, leafing, protection, recreation and education. Similarly, the players of the basketball team have the rights of profession with the administrative organization of the game.

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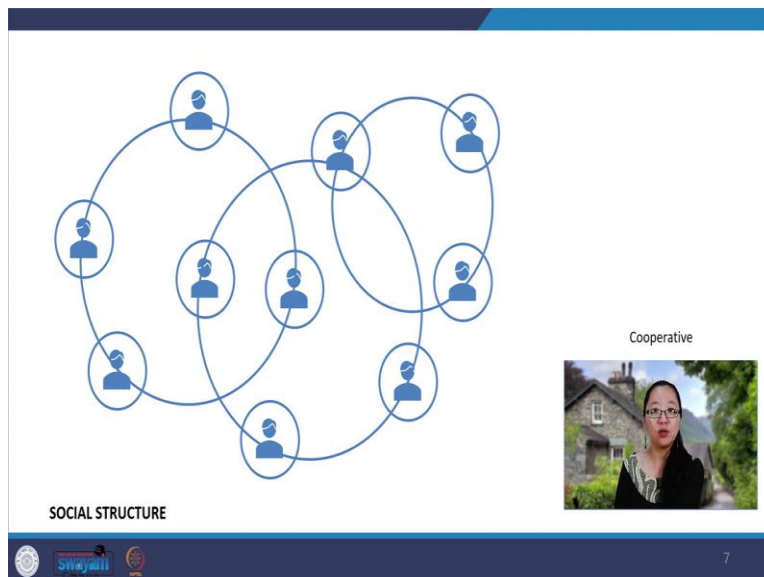
All of these elements that affect the relation between members of social system create a structure to the system, also known as social structure. Social structure is the pattern of social arrangement in society that both emergence from and determine the action and relations between members of social system. They form some kind of order in the system, the type of social structure that emerges derived from certain type of interaction between the society.

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Social structure is best explained in relation to status, authority and power as there will be a clear hierarchy between members of social system, dominant position and sub ordinate position, which define a power dynamic. By power we mean the capacity to direct or influence the behaviour of others. This hierarchical social system creates some kind of stratified society or a ranking system such as social prestige, order is exercise in the form of authority.

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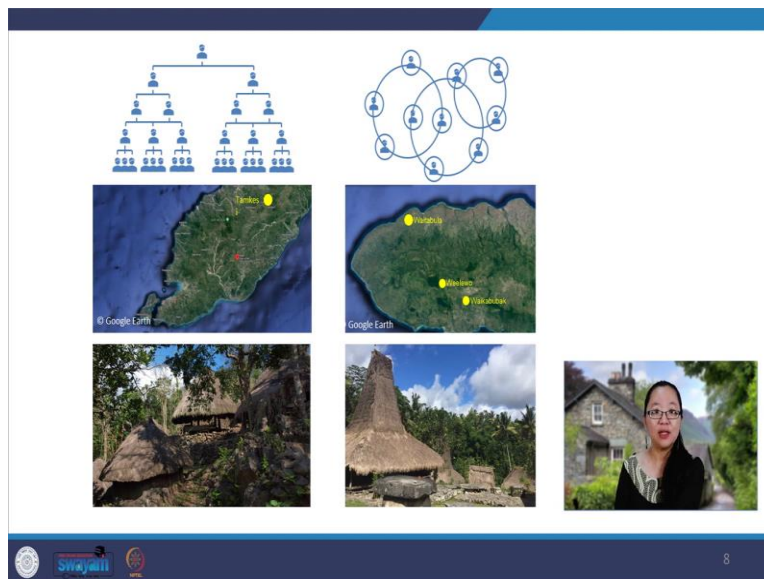


In contrast to a hierarchical social structure, there is a collaborative social system, where members self organize around a common function, each member's role and goal is important for the society to function. And when there is a limited hierarchical structure, then relationships are mostly horizontal, creating a network of social structure with an equal or almost equal power dynamics.

Order in this type of social structure seems to derive in the interconnections and between positive interdependence between members of social system. It is this interdependency that creates the glue for system as a collective function. The context which social structure in the social system function is called social organization.

For example, basketball is a social organization, each basketball team as social organization may have their own set of rules in training their athletes. Each person can belong to a different social organization at a time. For example, an athlete is a member of his basketball team, as well as a member of his own family.

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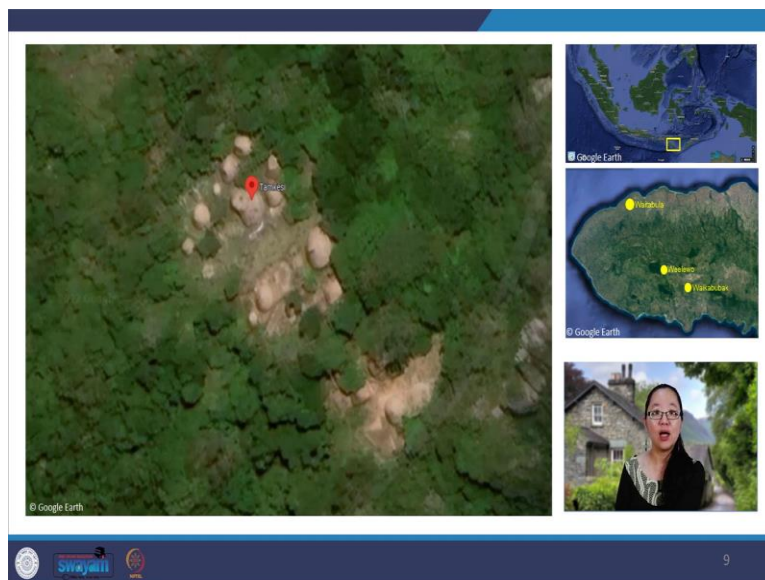


Examples of hierarchical social structure is kingdom. And in this lecture, we are going to discuss the hierarchical structure in the case of Tamkese village in Timor, Indonesia. This research is done together with Emanuel Agung Wicaksono, Aprilia Larasati, Arsitektur Hijau, Yudith Christianto and Jodi Napitupulu from 2010 until 2011. Examples of collaborative social system

is a egalitarian society, which will be discussed in the case of Djawa people in Wee Lewo village of West Sumba, Indonesia.

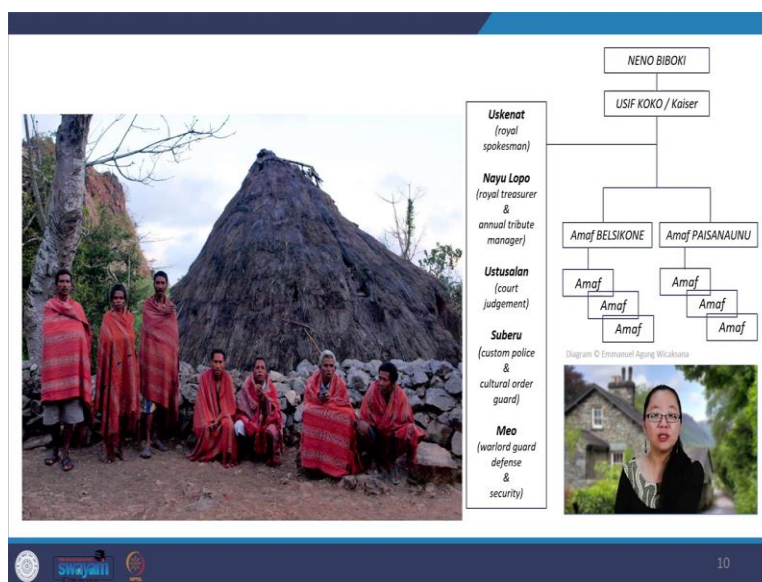
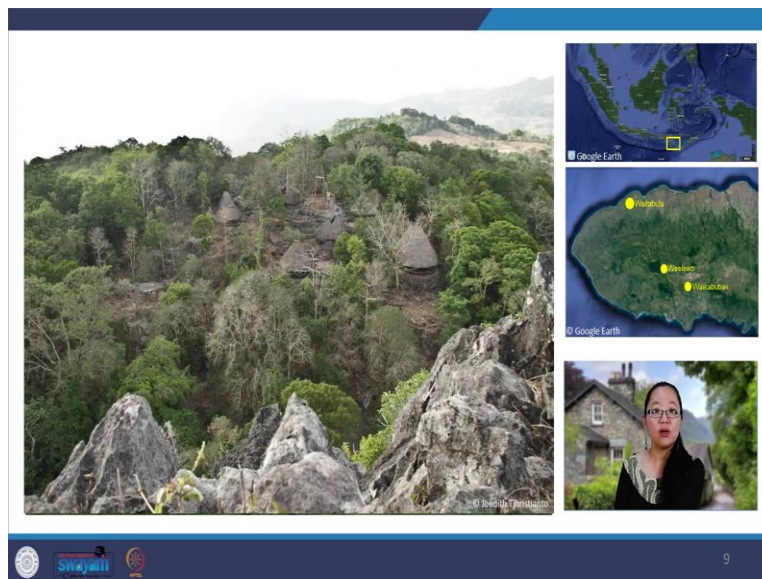
This research is done together with Justin Coupertino Umbu, Construye Identidad of Peru and Aurelius Aaron from 2017 until 2019 from 2017 until 2019. Both village still exist today. So, these two village Tamkesi and Wee Lewo Village is a social organization. The context in which social system function every social organization has its own system and its own norms, the one will be discussed first is Tamkesi village.

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Tamkesi was a village built on hill since 1865 as a palace complex for the Biboki kingdom, one of the three major kingdom in Timor Island, Tamkesi residents belong to Atoin Meto ethnic group that which lives in Timor island. They use the one chromo language spoken only by the aristocrats. This language has a higher level of art than the common people of Atoin Meto.

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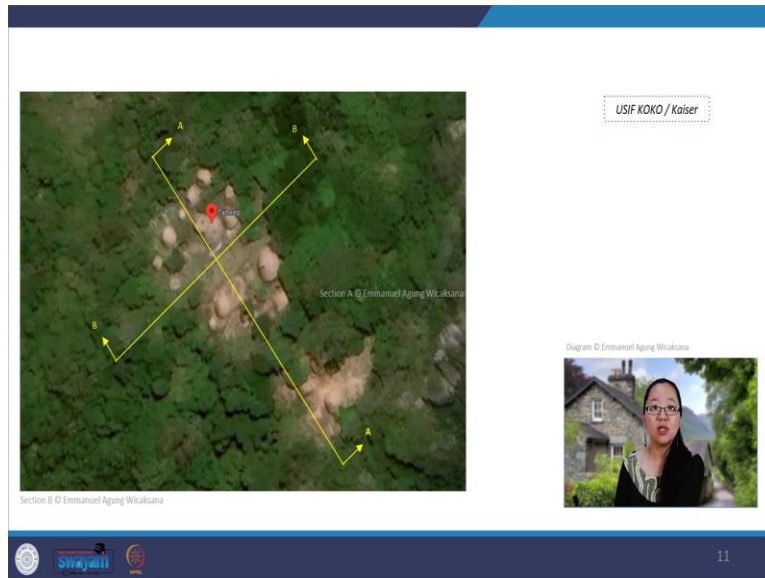


The social structure of Tamkesi community began with Neno Biboki or the Sun and the community is ruled by a king, also known as Usif Koko or Kaiser, whom believed to be the descendant of the Sun. The crown of the king is handed down through an Uzboko family lenient. The next hierarchy is a group of royal with a specific role. They are royal spokesman, royal treasurer, court judge, custom police and cultural order guard, warlord, defence and security.

And in the social structure in Biboki Kingdom the King is assisted by other officials based on their respective function, such as minor kings who lead the tribes, scattered around throughout

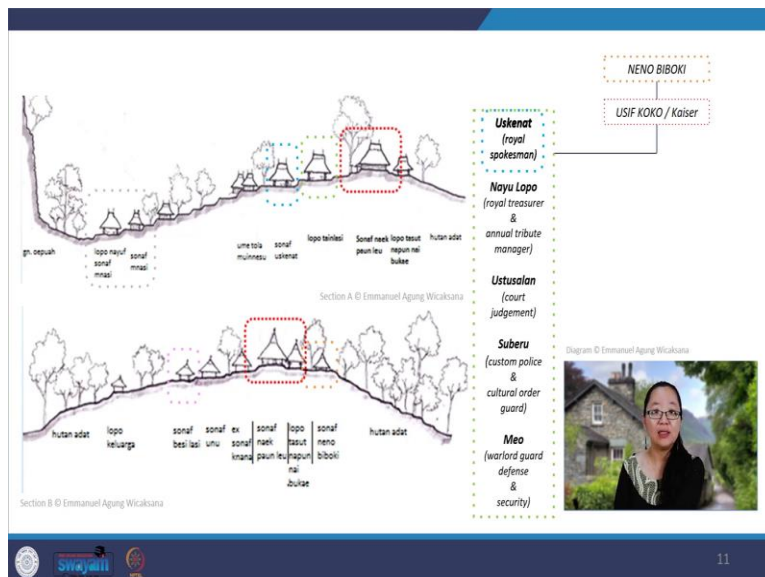
the kingdom. In general this tribes are classified into two major tribes namely by Paisanaunu which cover the eastern region and Belsikone which covers the western region.

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This hierarchical social structure is represented in the hierarchical placement of building according to the level of land, from the lowest social status to the highest social status, from the lowest level of land to the highest to the top of the hill.

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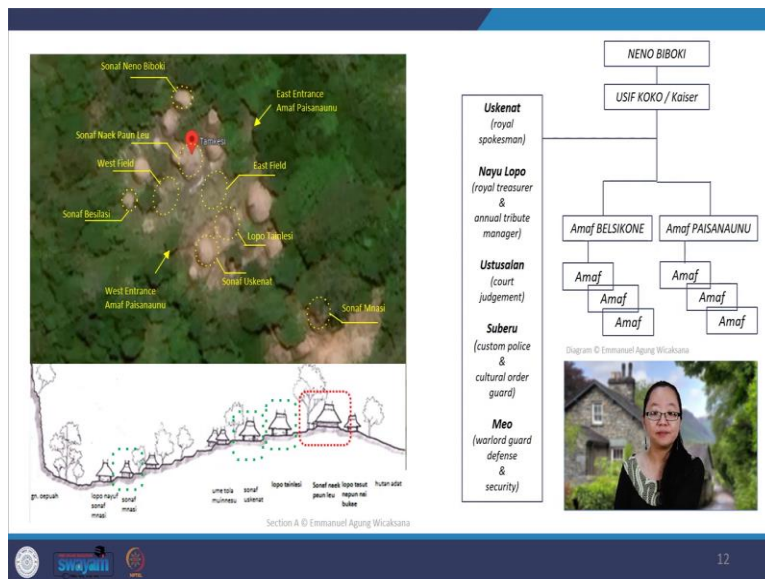


The king palace is also called so Sonef Naek Paun Leu located in the highest contour, the term Sonef means palace. So, Sonef Naek Paun Leu means the main Sonef also the biggest, which also the sacred palace, where Kaiser or the king and family live. The king was required to always live in the Tamkesi palace complex to maintain his authority and sacredness.

The Sonef also symbolizes power, existence and well being of the kingdom. Towards the north of the Kaiser palace, there is Sonaf Neno Biboki a sacred house where sacred object and traditional rituals are stored. Only very few appointed person can enter Sonaf Neno Biboki then, Sonaf Uskenat or the palace for the royal spokesman.

And then there is Lopo Tainlesi which is placed for deliberation of customary matters and storage of the Biboki kingdoms annual tribute. Sonaf Besi Lasi is a sacred palace to invoke God and ancestor for strength in preparation for war. Sonaf Mnasi also called the old palace because it used to be the residents of the King who resigned due to age. Namely, Uenun usboko who entrusted the throne of the king to his younger brother.

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The two minor king Amaf Belsikone which cover the western region, and Amaf Paisanaunu which cover the Eastern Region occasionally come to the palace complex to give tribute, report some incident or if something needs to be discussed. They enter the palace complex from different direction, and each were given specific routes to enter.

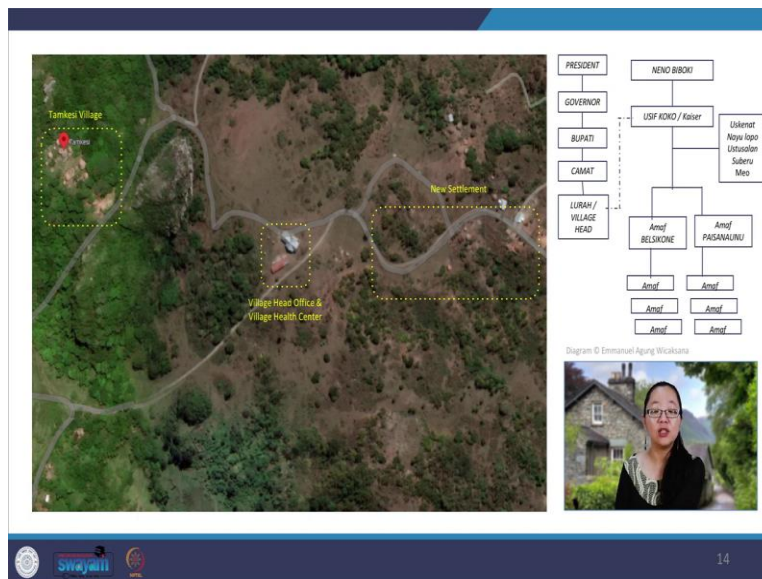
These two tribes have roles in rebuilding Kaiser's Palace. While in daily activities, villagers and visitors of the village enter the palace complex from down the hill. Villagers also use the later road to get water from a well down the here.

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Diagram © Emmanuel Agung Wikatama

Conflict of power dynamic happened when Indonesia was occupied by the Dutch for hundreds of years. The social structure change. The Dutch invent Vetor, which function as tax collector. However, the village and its regular architecture remains unchanged because Vetor lives outside the village, they come occasionally to collect taxes.

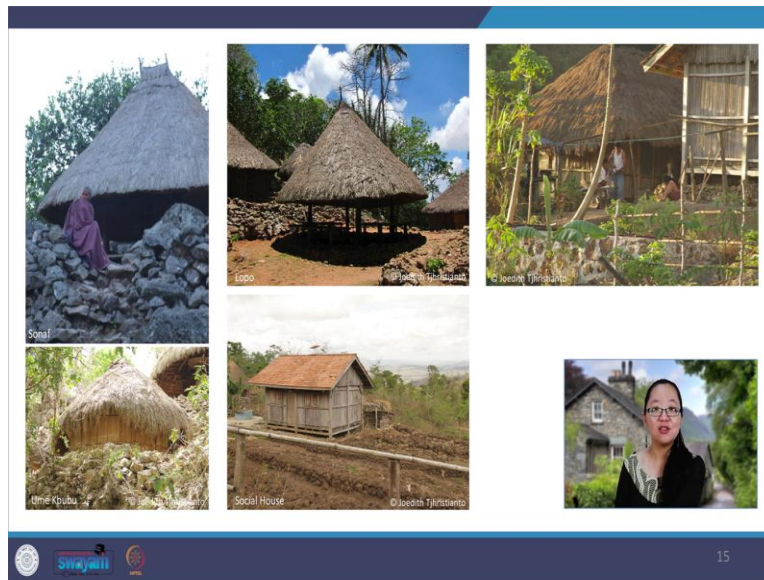
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Another conflict of power dynamic occurred when Indonesia declared its independence in 1945, and become a republic with democratic government system. The social structure changed because Indonesia's government appointed head of village who are not the king, and a major change happened because the government announced that Tamkesi houses are not hygienic.

They provide Japanese modern type house on low steels made of wood on lower part of the hill. Tamkesi residents call it social housing from Java Island. Some of the villagers abandoned their palace and houses on the hill and live in the social housing to get closer to water well. So some abandoned buildings in the palace complex up the hill work rapidly dilapidated.

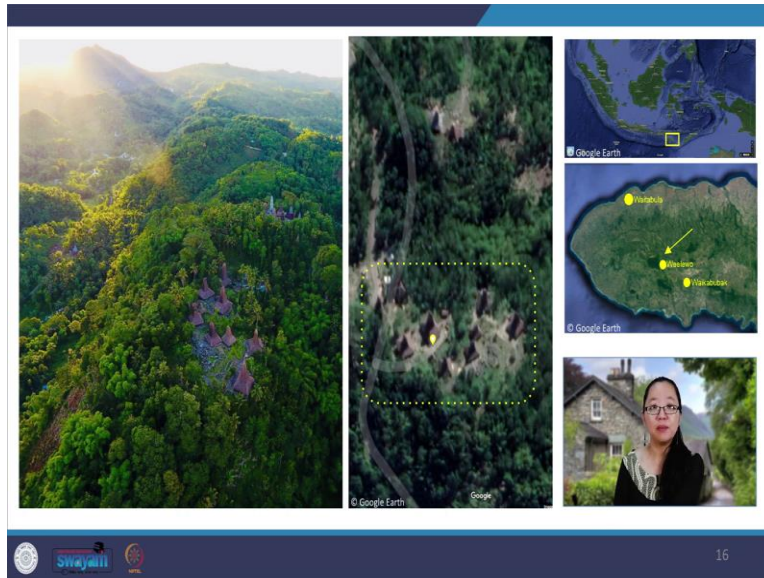
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There are four different types of building in Tamkese three traditional type and a Japanese type building. The three traditional building type are the first as mentioned before is Sonaf a palace mostly oval shape. The second is Ume Kbbubu, which is the house for the king's family, it has oval or rectangular shape.

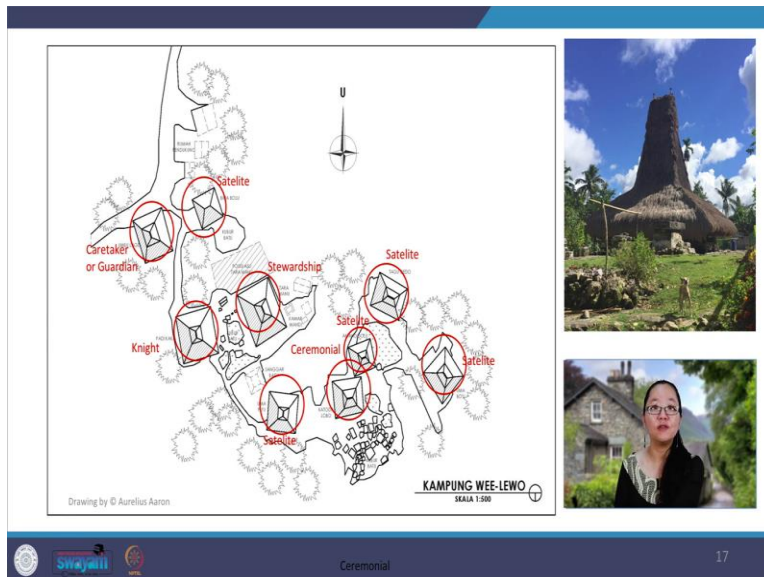
And the third is Lopo an oval-shaped two storey building that function as burn on top and as a place for daily activities such as pounding corn, eating and et cetera at the bottom. Lopo is more open and also function for community gathering. The other modern building are social house mentioned before. As we can see in the picture, the social house type from Java do not meet their needs and do not fit the Tamkese culture. So, they build another Ume Kbbubu besides the social house, and further more they add a smaller type of Lopo in front of their house.

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The second case study we will be looking at is the way java tribe in West Sumba, particularly at the Wee Lewo village and egalitarian society where members of society are considered equal regardless of gender, race, religion or age. A egalitarian society do not have class system and there are a few differences between members in status and power. Each members or groups have role and are interdependent.

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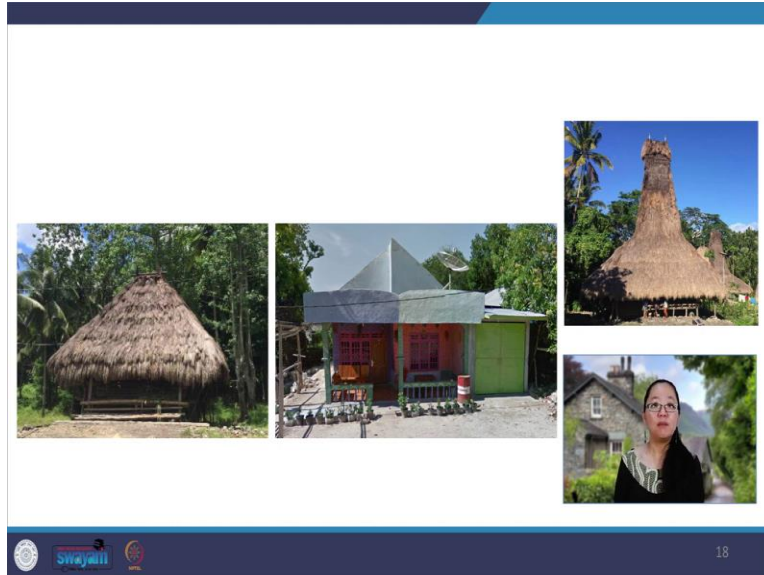
Entering the village we are welcomed by the tower like roof forms on steel. These houses are Sumba Nisumba Adat or custom house. There are 9 Rumah Adat in the village. Each house has a role in the social system. At the bottom of the hill on Umbu Vdge is the first Rumah Adat we encounter when as we enter the village.

It functions as a caretaker and guardian of the village. We have to ask their permission to enter. In the middle of the hill there is Padi Kaka the second house were made after Umbu Vdge this house act as a night or warrior in case there is intruder comes to the village. Across Padi Kaka there is Tara Manu this stewardship of the village, guests are welcome here and the house function as meeting gathering, discussion of custom or tradition and sometimes guests can sleep inside the house.

And the highest area of the village, there lies Katodo Lobo, the sacred and ceremonial house only few people can enter the house and only people invited can sit in the terrace of the house around Katodo Lobo, there are satellite houses or satellite Rumah Adat , Tagu Dedo, Amang Golu Uma Pu'u. These satellite houses is to assist Katodo Lobo for rituals on ceremonies and also to support Tara Manu or Padi Kaka if needed.

And down the hill across Umbu Vdge again there is Bina Bolu a satellite house to support Tara Manu. So, an each Rumah Adat represent a family bond and a clan of a Wejewa tribe. For example, Tara Manu is the family house of Tara Manu clan.

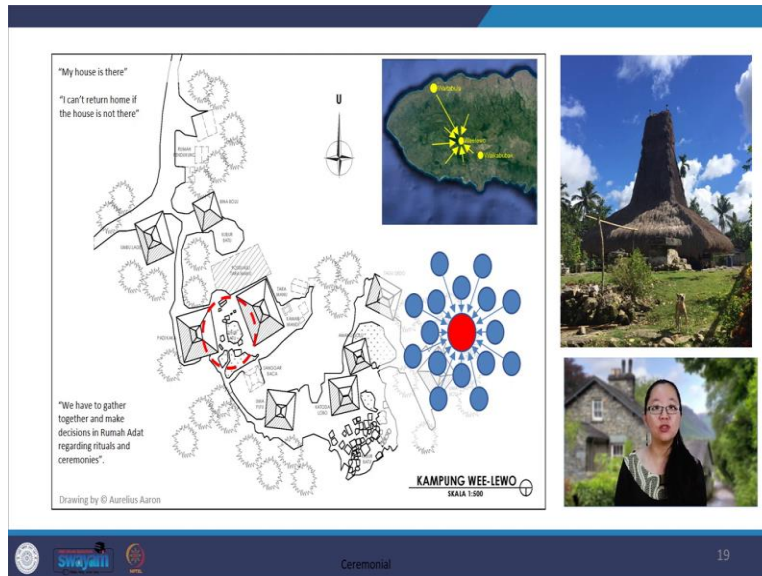
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On daily basis Rumah Adat is guarded by the caretaker, a nuclear family chosen by the clan to take care of their house. The caretaker uses the house for their daily activities. The other nuclear family in the clan live on daily basis in what is called Rumah Kabun or garden house outside Wee Lewo village. Rumah Kabun are distributed largely in and outside West Sumba even outside Sumba Island.

There is no distance restriction from Rumah Adat or other certain custom or rules to follow. Rumah Kabun can be built anywhere but not inside the village. So, there are many variations of this Rumah Kabun and some garden houses in the main city of Sumba are Mediterranean style houses made of concrete.

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Many Sumbanese are now Catholic and Christians. So in Christmas time, or whenever there is rituals, even when there is preparations for the rituals and burial ceremony. The whole clan get together in Rumah Adat they sleep, cook, eat, dance, sing and perform rituals inside and around the house.

One of the head Rumah Adat said in December at Christmas time the whole clan come to the village cooking, eating and sleeping together here inside Rumah Adat. We also dance and sing together surrounding the house and another person said we have to gather together and make decisions in Rumah Adat added regarding rituals and ceremonies.

It should be noted that there were 20 Rumah Adat added in Wee Lewo village. But all Rumah Adat had been burned down at least three times and rebuilt three times. In 2019 there are only 9, the other 11 Rumah Adat where still waiting to be rebuilt.

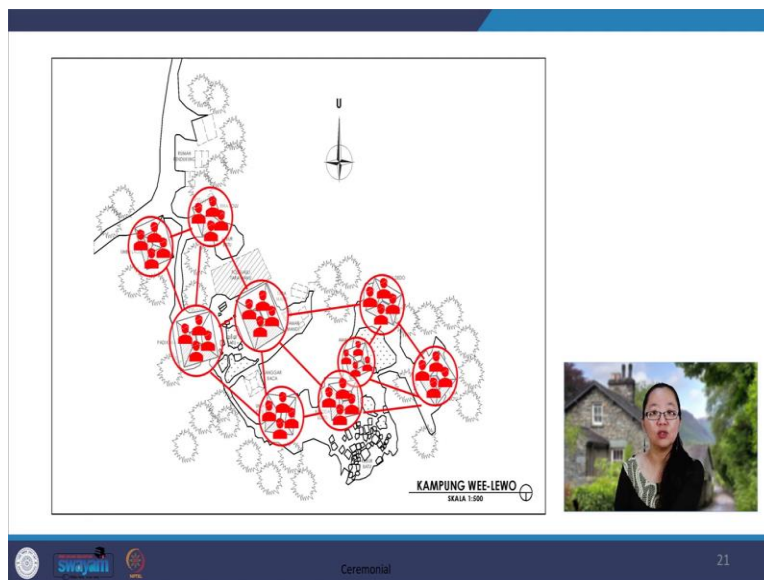
The rebuilding requires the whole clan, mostly male head of the nuclear family together and decide on every step, the trees, the days, the size, the funds and the preparations of rituals. Consequently, the rebuilding often takes several years to complete, and those who have not built rebuild their Rumah Adat cannot return to the village. In this sense, without Rumah Adat a clan has no existence in the village. So, the village become the centre of a valuable social system.

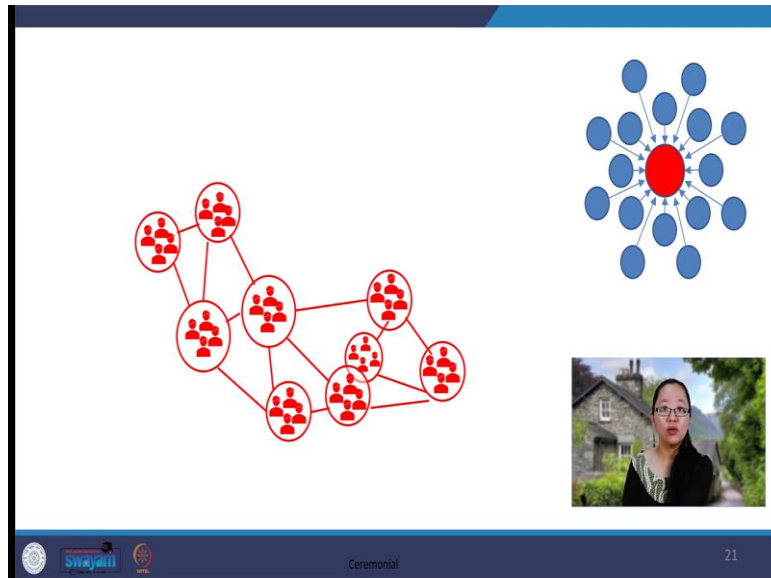
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Rumah Adat that also symbolizes family in multilayers, not only the clan, but also the nuclear family and their ancestors. These layers can be seen in the scale of the house, from the hole to the parts, while the existence of the physical house itself the Rumah Adat signifies the existence and pride of the family's clan. The parts of the house signify the importance of a complete nuclear family.

The smallest family unit the nuclear family is represented in the four main pillars at the core of the house surrounding the site the hearth. The four pillars represented the father, mother, son and daughter in law. The role of daughter in law is vital. She is seen as the bearer of the son of the family, the successor of the clan. Additionally, the placenta of every child born in the clan was put inside his or her Rumah Adat in the sense although Rumah Adat is her or his father's house. The physical house also symbolizes once past.

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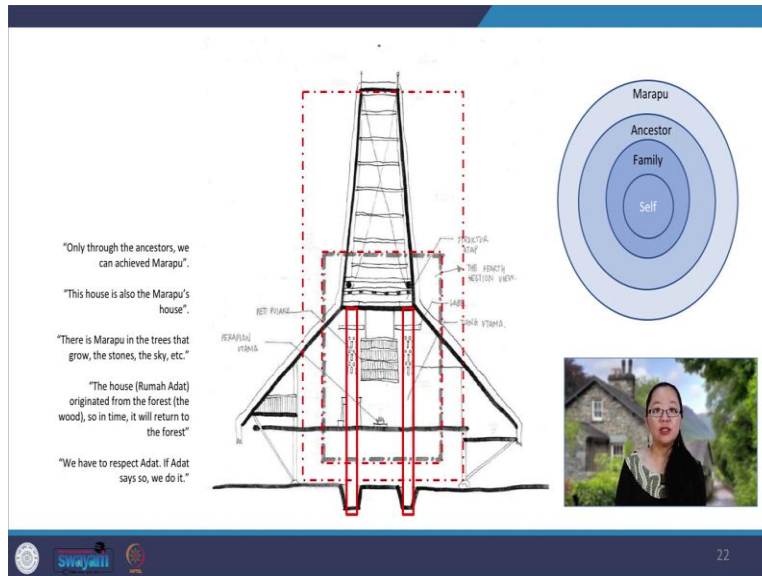


The strong bone to the ground where Rumah Adat stand can be seen on how the four main pillar displaying the nuclear family are buried in the ground. Other pillars are placed on top of the zone above the ground, and in the case of burned down Rumah Adat the rebuilding of the house must be at the same spot or in the other words, the area is already reserved for that house. No other house can be built in the specific area.

Apparently, the ground where each Rumah Adat stands is related to its clan, its story and social role related to other Rumah Adat. Each Rumah Adat is named after its clan and the Wee Lewo people know why it is built there. For example, guardian of the house also called on Umbu Vdge most sacred house Katoda Lobo, the stewardship house Tara Manu and et cetera.

In this sense, the relations between each Rumah Adat is like a consolation of social role in the village. And at the same time the village complex is the central of the social system. The ancestors of the clan is also represented in Rumah Adat.

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The name and the social role of each Rumah Adat is closely related to the story of their ancestors. And furthermore, stone tomb are placed in front of Rumah Adat as a form of respect and in a way the villagers believe that their ancestor will protect their village. Despite some Wee Lewo's villager have become Christian and Catholic. They still believe when a person died, he or she become Marapu.

For example, when a grandfather or father died, his descendants believed that he became one with Marapu, in this sense Rumah Adat is also the house of the ancestors who became one with Marapu. In an interview, the master of ceremony said that it is only true ancestor one can reach Marapu. So the ancestor is related to Marapu, a Sumbanese belief and at the same time related to the physical house the Rumah Adat.

As Tunga stated, the term Marapu has several meanings, the respected, the hidden, the crystallized, the accomplished, the sacred. The diverse meaning is are connected to the way Marapu perceives everything human, animals, plants, earth, materials, water and et cetera. So, Marapu does not aspire one mighty being, but acknowledge characteristic of a thing both in the visible and the invisible identifies the sacred.

And identifies the sacred quality of it and aim at keeping the sacred characteristic of the thing as it is. By managing the attitudes and behaviour towards each thing. In doing so, the sumbanese

believes they will be in happiness and prevent misfortune or disaster. This is what is called the norms or the value that restrict the behaviour of the people.

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Social Organization
Social Structure
Social System
Roles
Faith or Belief
Goals or Objectives
Status
Authority and Power
Obligations
Rights

23

So, we have arrived at the end of the lecture. Throughout the lecture we have discussed what is meant by social system, social organization and social structure. We have also discussed the relations between social system to a belief system and how the two is interrelated and how it is represented in vernacular architecture. Hopefully, the two case studies have clearly demonstrated the villages as social organization with two different social structure.

And through those social structure, we hope to understand relations between roles, status, authority, power, belief, obligation and rights in a social system. Lastly, this whole social system exists within an environment there is subject to long term evolution as that environment change, that change maybe in technology, economy or belief system. Either way, the whole system goes through evolution and roles within organization might vanish or emerge. Through this evolution society can adapt to new changes and maybe develop a new sub-system.

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Further Readings :

Waterson, Roxana. 2014. **The living house** : an anthropology of architecture in South-East Asia. Tuttle Publishing.



Here are some references of this lecture that you might be interested to look further. Thank you.
See you in the next lecture.