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FAMILY STRUCTURE AND ITS INFLUENCE ON SETTLEMENT DESIGN FOR FISHERMEN

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ABSTRACT

Settlement is a product of culture and the cultural values become a consideration for residential designs; one of them is value of family structure involved in spread of houses in the settlement. This value also presents a collective space which is semi-public and can enhance the unity, security, and mutual assistance of society. However, cultural degradation is happening nowadays that makes the values decreased because of internal and external factors. As a result, the present of collective space has become decreased and this makes high societal personalization and residential environment becomes unsecured. This study aims to recognize how far the decrease of values of family structure in the spread of houses in fishermen's settlement and its influence on societal life. This research uses qualitative method as main approach and quantitative method is used a supplementary method. In-depth data collecting is conducted on public figures and questionnaires on fishermen living in traditional settlement of AengBatu. Result of study shows a decrease of kinship values in the spread of houses. However, generally, the values are still used by some people in the spread of houses in the settlements.

Keywords : family structure, fishermensettlement

1. INTRODUCTION

Background

Settlement is a product of culture. As a cultural product, according to Rapoport (1994), forms of traditional housing and settlement in terms of culture should be viewed as initial milestone and cannot be denied. As stated in Human Right (1996) that activities directed to establishment or modernization in the field of housing must ensure that cultural dimension of settlement is not sacrificed. This statement is not too different from what has been described by Martokusumo (2007) that in the era of globalization, understanding and developmental concepts which are not certain to be suitable for socio-culture of the society cannot be denied, and this is often followed by various environmental problems as a result of establishment approach that is not based by local context. With regards to kinship and settlement, Altman, Rapoport and Wohlwill (1980) stated that cultural core is defined as group profile of space users (societal profile), a particular lifestyle and important types of activity. Element of the cultural core is kinship structure.

Problems.Nowadays, in the development of fishermen's settlement, kinship in the spread of fishermen's houses starts to not be considered. This impacts social life of society, especially related to mutual assistance, togetherness, and intimacy, while those values have been used for long in designing settlements.

Aims.This research aims to recognize how far the decrease of structural value of family in the spread of houses in fishermen's settlements at rural areas and its influence on societal life.

Methods. Methods used in this research were qualitative and quantitative methods. Qualitative data collecting was conducted by interviewing public figures, while spreading out questionnaires was for obtaining quantitative data from fishermen in traditional settlement of Aeng Batu who live in stage houses. Data analysis was conducted through interpretation and descriptive statistics.

2. Theoretical Review

Family Structure

Values of family structure affect residential designs. Koentjaraningrat (1983) and Mulyati (1995) explained about family structure which influences position/location of residential housing in an environment and can create collective space for the family needs. Position of this collective space becomes a binding among family groups or close neighbors becomes social space in residential environment.

Fishermen Settlement

Settlement is a group of houses, and those houses are buildings which have functions as places for living, facilities for empowering families, reflection of owners' dignity, and assets for the owners. Apart from houses, settlement is also equipped with facilities (Act No. 1 Year 2011 about Housing and Settlement).

Fisherman as a person who only does activities such as making nets, picking up tools/equipment and fish into boats is not included as fisherman. But mechanists and cooks who work in a fishing ship are considered fishermen (Mubyarto, et al. 1984).

From the two definitions shown, it can be concluded that fishermen settlement is a group of houses occupied by society who work as fishermen that is equipped with facilities, both general facilities and fishing-related facilities.

3. Discussion

3.1. Location

Fishermen settlement or settlement of Aeng Batu is located in Subdistrict of North Galesong, Takalar Regency, South Sulawesi, Indonesia. The settlement is commonly populated by fishermen living in a stage house which is a traditional house of South Sulawesi. Figure 1 shows the location of fishermen settlement of Aeng Batu.



South Sulawesi

Takalar District

Aeng Batu Village

Figure 1. location of Fishermen Settlement

3.2. Relation between Structural Values of Kinship and Settlement

Structural values of family plays important role in creating residential design. This particularly gives impact on position of houses in an environment. The values create collective spaces in the form of open and semi-public spaces and they are used by kinship group, but there is still possibility for other people who are not from the kinship group to use it by firstly having permission from the owner. This is one of aspects that involves in creating residential design. At the fishermen settlement of Aeng Batu, those kinds of group can still be found in some areas, and one of them can be seen in Figure 1. Location of settlement in a unit of complex family shows a kin relationship. If the kin relationship is closer, the center (parents' house) will also be closer and this is shown in Figure 2.

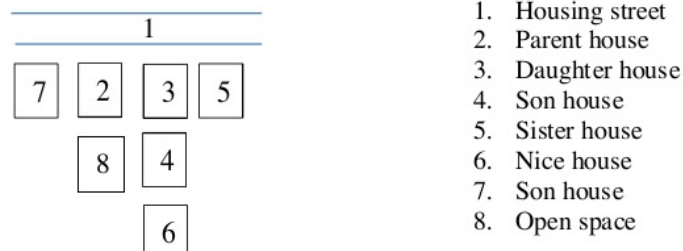


Figure 2. Sketch layout houses of family structures (By: H. Juba Dg. Kebo, (Tamalate Galut, 2014))

Open space which belongs to kin group is used for sport activities, social interactions, playing, drying clothes or fish and seaweed, parking for boats or other vehicles, and party. Several collective spaces have been changed into settlements because family needs of living space are getting higher. The data showing a percentage of kinship member that becomes closest neighbour in traditional fishermen settlement of Aeng Batu is presented in Figure 3.



Figure 3. Open space between the family houses
The open space is used as sport, social interaction, play for children, drying clothes or fish and sea weed. The open space is a big family own. At present the space some times change the function as a land for house, because the need of family member to build a new house for their children.

Meanwhile, the data show about the number of family members who become nearest neighbors in the following graph show in Figure 4. Percentage of family ties (intimate society) in the traditional settlement Aeng Batu.

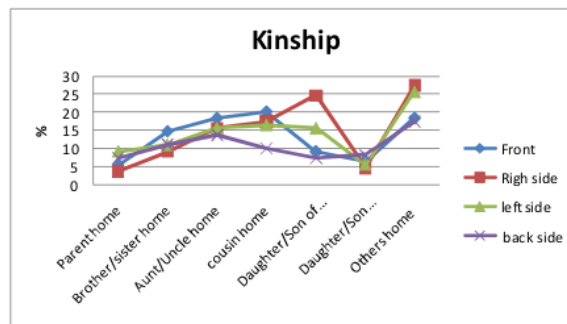


Figure 4. Graph the percentage of the houses association with kinship.

The graph shows a percentage from kinship member's houses. It is clear that the kin binding still dominate the position of house in a group, even though there are some neighbors who are not a kin, but the number is not significant.

The spread of house is supported by Hamid's statement (1978) that the most ideal position of Bugis-Makassar ethnic house is built near the family members both from husband's and wife's family, as well as other closest families. Mulyati (1995) explained that kinship can become a determinant factor in the forming of settlements and houses. The explanation is also supported by Atman and Chemers (1984); Koentjaraningrat (1982); and Altman, Rapoport and Wohlwill (1980), who include element of kinship as a factor which affects the forming of settlement.

Based on the discussion, it is clear that kinship pattern is still used in forming fishermen residential patterns and creating collective spaces, and this is because of its significant roles in creating togetherness, kinship, senses of belonging, and senses of protecting which thus contribute in the security of environment and society. This value is related to mutual assistance which is the basic character of people living in villages, the character of prioritizing cooperation among community. Also, this value becomes one of factors that break the hedges among houses as a result of limited lands. Families consider that hedges will give an impression in making distance with the neighbors, whereas the closest neighbor still has blood relation. The present of open spaces in groups of kin become a binding for houses in those groups, and removal of house hedges creates a close relation to each other (among neighbors).

For fishermen community of AengBatu, closeness of houses and existence of collective houses create a significant level of interaction among them. This significant interaction occurs mainly in the noon and there will always be smaller groups of community with various activities interacting with each other.

Based on the review of relation between kinship binding and settlement, it is clear that residential patterns and forms of settlement are affected by kinship binding, and it comes from mutual assistance and eagerness to be close with the family.

3.3. Relation between Settlement and Kinship Relation

According to Mardanas (1985) and Limpo (1996), kinship relation, especially family structure, affects residential design. This can be seen in the division of spaces, where there are spaces for house owner, boys and girls, parents or older people, etc. Pattern of spatial division in Bugis-Makassar ethnic house is shown in Figure 5.

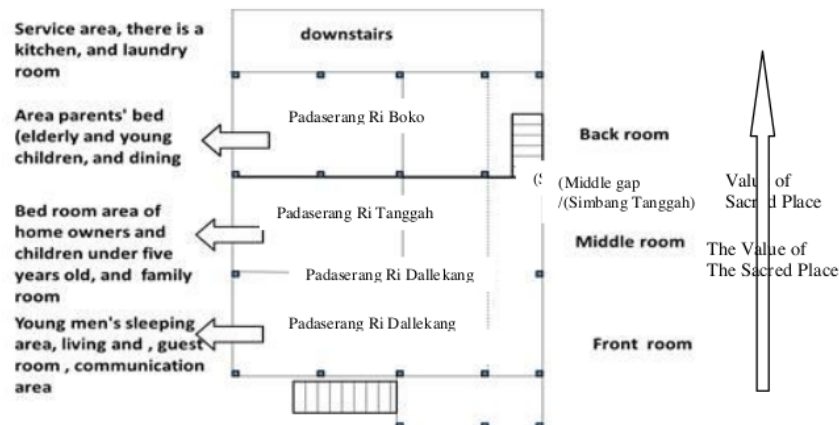


Figure 5. Family Structure Linkages with Lay Out Home Spare Bugis Makassar

In fishermen community, public space for house owner and daughters is close to each other, room of house owner is close with the main pillar, while daughter's room is behind middle gap (*simbang tanggah*) which is located in the back chamber (*padaserangriboko*). Some families locate their daughter's room close with the grandparent's room at the same space. Front room is used by boys and guests. Family room is beside the owner's room. At the backside from back chamber, there is a service room which is an additional space. There is no partition between family room and guest room. From the division of spaces as described above, it can be concluded that guest room and boy's room are located at public area, while space for the house owner and family room are in semi-public space, and girl's room and parent's or grandparent's room are in private space. Condition of fishermen settlement is similar with what occurs in other Bugis-Makassar ethnic houses located in highland, such as Kajang and Karampuang. In those two places, house owner, girls, and parents are at the backside and they have partitions and higher floor surface compared to other houses, whereas boys can use family room or guest room which does not have partitions as their area. Structure of family member in the house is implemented through the height difference of floor surface and partitions for public, semi-public, and private spaces (Idawarni, 2007).

Related to women as the user of private space, this has a correlation with philosophy of Bugis-Makassar ethnic called *siri*. *Siri* is an honor that needs to be kept, and women become one of the symbols of family honor (Wahid, 2007). Therefore, to keep and protect women that have become a symbol of family honor, the way is to place the woman in private public and it is given a partition, or by heightening the floor surface of that space. In addition, *siri* value is also known as *pacce* value which contributes in spatial division. The value makes older people's (grandparents) existence in a house always considered. They usually occupy collective spaces with girls or near to the girl's room.

Conclusion

Family structure still gives significant influences in the spread of houses in the environment of fishermen settlement, and its use for residential design creates togetherness, intimacy, and security for environment and resident. Inside the settlement, the values create a division for public, semi-public and private space. Private space is occupied by girls and older people, and boys occupy the public space.

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