

ABSTRACT

Amparita is a wanua (village), where a community of local believers in Indonesia resides, known as Towani-Tolotang. Persistence in carrying out and maintaining local values and beliefs has made this community survive until to this day. The form of persistence in carrying out these local values is manifested in religious ritual activities such as sipulung, mappenre nanre, tudang sipulung, and matinja. House building activities always orient the house building towards the tompo (rising) sun and labu (sunset) sun. The existence of other communities Towani-Tolotang in Wanua Amparita lives together with other communities (Muslims and Tolotang-Benteng) despite having different religious backgrounds. This phenomenon is interesting to explore to see the nature of their spatial settlement planning.

Research on the architectural phenomenon of vernacular settlements in the socio-cultural context of the Towani-Tolotang community in Wanua Amparita, Sidenreng Rappang Regency, South Sulawesi was carried out using the paradigm and method of Husserlian phenomenology. This study aims to reach an in-depth understanding of the living culture of the Towani-Tolotang people in Wanua Amparita and discover the concepts and implicit theories used in designing their settlement architecture.

The research results reveal that sulappa eppa (four element) becomes the basis for the spatial layout of the Towani-Tolotang community in Wanua Amparita as a form of obedience and obedience to Dewata SeuwaE (God Almighty). The spatial layout of the Towani-Tolotang community is based on three main concepts, namely (1) sipulung/social, (2) toriolota/spiritual, (3) marellau/spatial. The concept of sipulung in the spatial layout of the Towani-Tolotang community is related to the presence of social space represented by lontang risaliweng and lontang ritengnga on a micro scale, bola uwa, bola uwa'ta, and bola uwa'ta battoa on a meso scale. While the tomb of I Pabbere and bulu lowa on a macro scale. The concept of sulappa' eppa which is related to cosmology classifies the world in the spatial arrangement both vertically and horizontal. Meanwhile, the orientation of the dwellings is towards tompo (sunrise direction) and labu (sunset direction). The concept of marellau is related to the hierarchy of sacred-profane spaces which can be found in the micro (rakkeang - awa' bola), meso (bola uwa' - bola wija-wija), and macro (tomb of I Pabbere/bulu Iowa - rice fields/farm) in the spatial layout of the Towani-Tolotang community. The relationship between the three concepts generates a collective awareness of each member of the Towani-Tolotang community in the form of sipulung (solidarity) which underlies the spatial planning of this community settlement. The local theory of sulappa eppa (four element) in the settlements of the Towani-Tolotang community is essentially based on the spirit of the doctrine of toriolo (ancestors) namely sipakatau (humanizing each other), sipakalebbi (mutual respect), sipakatuo (supporting each other), sipakatetong (helping each other) and siepakatong. ' (remind each other). The local theory of sulappa eppa (four element) is a theory of rural settlements in plain areas with characteristics of socio-spatial-spiritual relations.

Keywords: Wanua Amparita, Sipulung, Toriolota, Marellau, Sulappa' Eppa