

House as Life Cycle Space in Betawi Culture, *Kampung Setu Babakan*

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Abstract

Betawi is the ethnic who claimed as the origin of Jakarta with many cultural activity. Betawi is the result of a mixture of many ethnic groups that produce their own culture. Until today, Betawis mostly live in the *kampung* which is also a place of cultural development and identity. The example of existing *kampung* Betawi is Setu Babakan. They inherit culture to the next generation which is by way of traditional ceremonies at every level of life cycle. Whether the architectural space that is the means of culture affect the citizens in living their lives and what changes have occurred? It is important to understand space of life cycle ceremonies. Life cycle is connection with cultural ceremonies, so in this topic I will explain the connectivity between *kampung* as a development space of Betawis living and life cycle as a culture, to understand how they treat their own space in *kampung* as their house and connectivity with each other and the modification during time.

Keywords: *Kampung, life cycle, culture, space, house*

1. Introduction

Setu Babakan *kampung* is a Betawis cultural heritage. The existence of life cycle dependence in culture with the development of civilization. The influence of the life cycle in the inheritance can be seen in Betawi culture as ceremonies of each stage of the life cycle. The function of the life cycle is to inherit their culture to the next generation such as traditional ceremonies. There are modifications in their ceremony as a culture but still set it up to now. This culture is sustainable from generation to generation. Generally, ceremonies are held at home. Then, the house that was originally a private space for the family, turned into space as a life cycle. Betawi culture is a tool of way of life and principle. Stages of people's lives also inherit their habits as a culture. Houses that are important to human culture. To understand Betawi's place, it is interesting to study the influence of the house and its identity. Does the house as an architectural space, the means of space affect people to live their lives and what is the difference between now and before

2. Method

Observation, study literature, Interview, documentation, mapping space and analysis.

3. Result

Setu Babakan is a *kampung* of Betawi. Betawis culture is the result of all learning (Koentjaraningrat, 2009) There are ceremonies that Betawis have such as seven months ceremony, qhatam Al-quran ceremony, circumcision ceremony, wedding ceremony, dead ceremony (Betawi, 1987). These ceremonies usually held in the house, mosque or mushola, auditorium UKBP and public space. In *kampung* they live with gotong royong as a way of life (Sihombing, 2010). The ceremonies are evidence of gotong royong that still exists today.

1) Mosque or mushola as a house in lifecycle ceremony

The mosque is the center of religious activity. The function of the mosque is a place to introduce, learn, and interact with Muslims. Tjahjono, 2003 considers that betawis is a religion and they show it in their daily life.

That belief continues from generation to generation and becomes their identity. The non-essential element of the mosque is a hallway, a place for leaders (Imams), men and women, and a place of ablution. Then formed the space of public space, semi private space and private space. When there is a ceremony in the mosque, the space for each actor has a different role. This creates a new space which is the privacy space for each actors. So, in this place there is no physical boundary but the spatial boundary.

2) House as a space of cultural activities

House is an important element for Betawis people. House is the result of human needs (Lawson, 2007); (Rapoport, 1969). That's why house is so special for people in Kampung Setu Babakan. all the ceremonies that they had, held in house at first but as time goes by they made a modification with place they need to held the ceremony. House is a personal space for a family too. But when the ceremony, house turn to be public space, semi privacy space and also privacy.

When the ceremony, house as a private place for a family turn to be many function as Betawis defined their needs. There are a public space, semi private space and also private space. Public space such as park and living room. Park can be access by people outdoor than living room is the closest part of house that border with the acces or park. That is why those spaces turn to be public space. Semi private has another function. It is a space for the family and also the highlight of the ceremony. Then private space is matter to seven months ceremony and circumcision ceremony because in this ceremony they need physical boundary and need the maximum private. It is also because those ceremonies need the high focus to be accurate. Then a house turn to be multi function in every ceremony.

3) Auditorium UKBP as a House

This auditorium is the respons of government for needs of space in this kampung. It similarly the result of adaptation provided by the government to provide a place in the life cycle ceremony. this building is a public space used for life cycle ceremonies and as a transition from home in traditional ceremonies. The marriage ceremony is done in the yard of the house plus the tent because it requires a wider space. Due to the need for roofs and boundaries to protect from the weather, this place became one that was prepared for the wedding ceremony.

From this layout seen the need for space to accommodate the number of invited guests in attendance. Initially the living room and house were not wide

enough to accommodate all invited guests. This causes the outside of the house in use as a place of execution of this ceremony. As time passes, the open space yard is used to accommodate more guests. Then with technology, materials and environmental developments, the government provides a multipurpose room. This space is used for wedding ceremonies with extents, and physical constraints to accommodate activities.

4) Open Space as a House in a Life Cycle Ceremony

Open space is also a public space that is also used to carry out the life cycle ceremony and can be witnessed by people around the space. The yard is an example of open space that can be used because it can accommodate all invitations people. If the yard is usually a place to lay food at ceremonies. That ceremony not invite a lot of living guests like seven months, haircut, and circumcision. The open space at the ceremonies is as a place to wait and eat together. While the implementation of the peak ceremony is in the private space. In contrast to the wedding ceremony, the ceremony of the mass circumcision that occurs open space requires physical limits that limit visibility. It is necessary to perform the peak ceremony. Mass homes performed at home are also carried out in rooms that have high privacy. So, in its application at the ceremonial. Circumcision ceremony take the example of a room that has high privacy. This resulted in the addition of elements in the open space when the ceremony will be performed circumcision.

In circumcision ceremony that held in class room, they set class room so class room will look bigger and as a unity. During the ceremony, they will add an element to create a new privacy for the ceremony. Because this ceremony needs the maximum privacy space as a bed room in the house with highest privacy than other room. That's the diffeneeces between circumcision ceremony than other ceremony. The life cycle space may be affected by the beliefs and context of the kampung or territory. It seen that the extent, access and scale used in a particular place intended for space gathered in terms of carrying out its culture. These include socio-cultural issues. Trust is also included in the basic needs of a human being, because it can affect habits and other aspects of life (Rapoport, 1969)

In the development of a kampung, the space formed in the form of private space, semi private, public. Private space, especially the house occupied by the family, semi private sports room, office manager while the public space covers all parts of the seller's trading room. These spaces can be seen from the actors who play a role in the place and the needs of each space or accommodation supported by the space. There is also a sharing of privacy and public space. Privacy room is a room that can be accessed by the family or the owner of the house is the area of the room, while the public space is where guests gathered around the yard and the living room.

4. Conclusion

The change of the kampung space occurs by the social interaction, socio-cultural activities that occur in this kampung in their life cycle ceremony. The ceremonies are still held today. The life cycle ceremonies at Setu Babakan are held in mosque houses, open courtyards and multipurpose buildings.

That is why the cycle or life cycle affects society in the life of society in the cultural space that existed in Setu Babakan. This kampung space serves as a place to communicate, establish relationships, gain experience, build identity and interact. In the context of the culture of the community, the kampung uses a system of mutual assistance in order to maintain security, culture and harmony. This led to adaptation of architectural space in houses and mosque. The space of life cycle in the kampung Setu Babakan includes economic, social and religious activities that help the community in maintaining its culture and running daily.

From the elaboration of all traditional ceremonies, it can be said that kampung setu babakan is home to the Betawi people in carrying out life cycle ceremonies and other cultures. They took the pattern of the house order in the ceremonial activities and applied to the place of a larger ceremonial ceremony. This is the influence of the space needed in the life cycle ceremony. So in the activities of the life cycle ceremony wherever it is, the Betawi people in this kampung still feel the place is their home.

Reference

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Figure 1: Connectedness Within The Kampung
(Source: Author)

LAYOUT MASJID UPACARA DAUR HIDUP

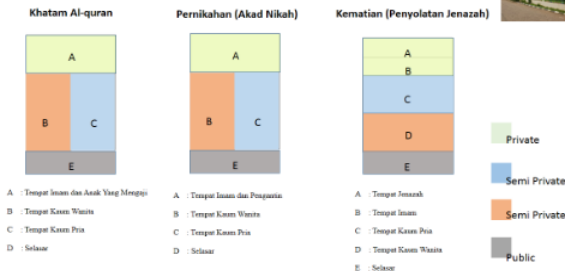


Figure 2: Layout of Mosque during traditional ceremonies

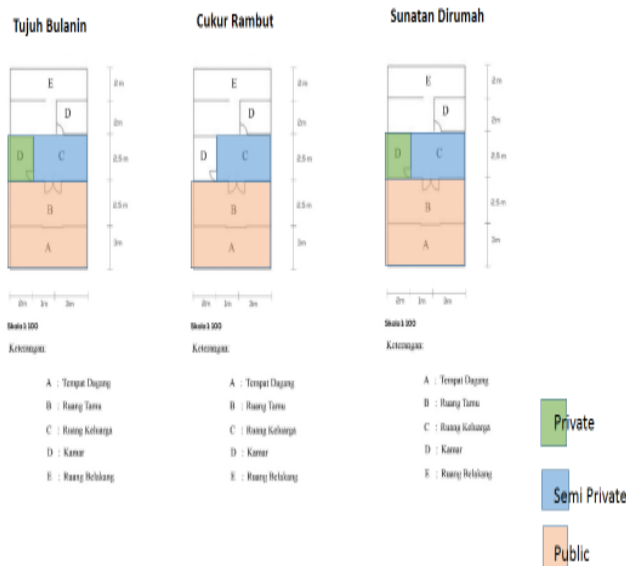


Figure 1: Layout of the House During Traditional Ceremonies

LAYOUT DALAM UPACARA PERNIKAHAN

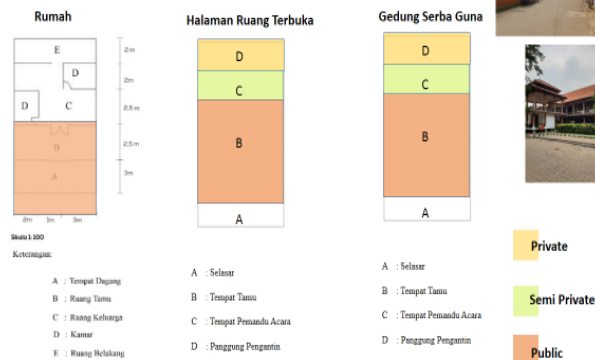


Figure 2: Layout of Auditorium UKBP During Traditional Ceremonies

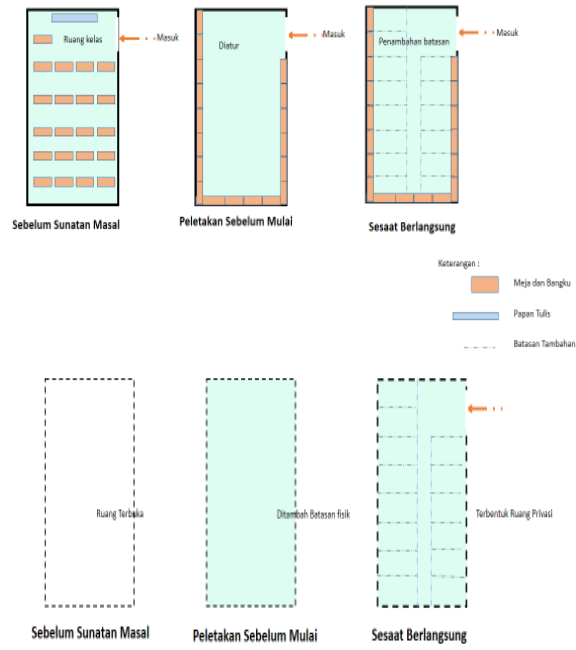


Figure 3: Class Room and Open Space Layout for Circumcision Ceremony

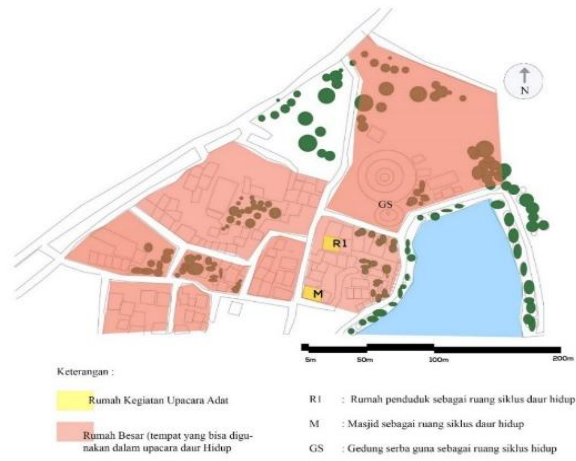


Figure 4: Kampung as Big Home for Betawis