

Study of Architecture and Cultural Landscape of the Dhawe Tribe, East Nusa Tenggara

Maria Parni Pora¹, Irawan Setyabudi^{2*}, Rizki Alfian³

^{1,2,3}Department of Landscape Architecture, Faculty of Agriculture, Universitas Tribhuwana
Tunggadewi, Indonesia

Corresponding Author: isetyabudi.st@gmail.com

Abstract

Keywords:
*traditional
architecture;
cultural landscape;
preservation;
Dhawe tribe.*

The Dhawe Tribe cultural area, better known as the Ola Dhawe Traditional Village, is currently the center of attention of the government and the local community because the site has changed the activity pattern of the Dhawe Tribe community both in terms of culture and in terms of culture and landscape. These changes occur in community activities that can damage the environment, such as logging activities around customary forest areas, converting customary land into residential areas, natural exploitation around the Dhawe Tribe area, and replacing traditional house structure materials from raw into modern materials. The changes that occur are feared to impact the preservation of the landscape and culture of the Dhawe Tribe community. Therefore, it is necessary to conduct a study on human interaction with the landscape, which is now called the cultural landscape, as the primary material for sustainable development and efforts to preserve the various values. This study aims to identify the architectural characteristics and cultural landscapes of the Dhawe Tribe and determine the public's perception of its conservation efforts. Primary data was obtained using focus group discussions, while the analysis method was carried out in a descriptive-qualitative manner and continued with quantitative analysis. The results and discussion obtained can be developed on recommendations for preserving the architecture and cultural landscape of the Dhawe Tribe. The conclusion is that efforts to identify architecture and cultural landscapes and public understanding of culture are needed as conservation efforts.

@ 2017 The Authors. Published by GKAK UNMER Malang	Article	Received	: Aug 17, 2021
	History	Accepted	: Nov 22, 2021
		Published	: Jan 15, 2022

1. Introduction

In Indonesia, there are various ethnic cultures in each region, including in Nagekeo Regency. There are several tribes, namely the Nataia Tribe, Lidhe Tribe, Lape Tribe, Rendu Tribe, and Dhawe Tribe. Nagekeo Regency is a district with a wealth of unique history and culture, especially the ethnic culture of the local community. The Dhawe tribe is more specifically located in Dhawe Village, Aesesa District, Nagekeo Regency, East

Nusa Tenggara with a distance of 7 km from the center of Mbay City to the Dhawe Tribe area. The Dhawe tribe also has tourist attractions that tourists can enjoy when visiting the village, such as the architectural form of traditional houses, traditional clothes, relics of traditional elders, and traditional boxing ritual attractions that are held every year. This tourist asset is categorized in a cultural landscape that presents some of the uniqueness that the tribe has had for centuries, as well as traditional house buildings that still have the original Dhawe Tribe architecture.

Cultural activities in the Dhawe Tribe community have been going on for a long time, such as cultural activities in the agricultural, plantation, forestry, and water sectors. The cultural landscape of the Dhawe Tribe is unique, such as the existence of community institutions having formal events as a form of gratitude for the harvest, the architecture of traditional buildings of the Dhawe Tribe's traditional houses, and the existence of traditional territories. All of these examples arise due to the pattern of community activities in interacting with the environment. This is expressed by community groups in the form and pattern of settlements, land use patterns, circulation systems, building architecture and other structures.

Not only talking about physical or biophysical aspects, but in socio-cultural aspects, the Dhawe Tribe community has 3 (three) core traditional rituals, namely: (1) The traditional ritual of cutting teeth (Zaba Ngi'i) which has the meaning of maturation of a young woman before leaving to the level of marriage. (2) The traditional ritual of hunting by the Dhawe Tribe community is referred to as (Baro Dhawe). (3) the traditional boxing ritual (Etu) of the Dhawe Tribe. Traditional boxing is one of the ceremonial sports of traditional rituals to show the authority of a man. Of the three core traditional rituals, they are still closely related to the natural environment around the Dhawe Tribe community area.

In this study, architecture and cultural landscapes were appointed as research topics. They became the urgency of the problem, namely that culture is currently experiencing changes to the pattern of community activities both in terms of culture and the landscape. These changes occur in community activities that can damage the environment, such as logging activities around forest areas, the loss of some Dhawe Tribe heirlooms from ancestral heritage due to lack of good management from the government and the community, and lack of knowledge of the surrounding community about the Dhawe Tribe cultural landscape. Changes in the function of customary land into residential areas, natural exploitation around settlements, and replacing some traditional house structure materials from raw materials to modern materials are also other factors causing this. The culture of the tribal or local community is now increasingly difficult to identify its character due to the decline in cultural or historical values, and the natural physical value contained, considering that the interaction between various human groups and the landscape is increasingly intensive takes multiple forms. The changes that occur are feared to have an impact on the sustainability of the landscape and culture. This also means that these settlements do not have residents, or there is no life cycle in this area because the community has spread to several regions. The reason is that this area does not have adequate facilities and is quite far from the urban center, which has complete facilities. The Dhawe Tribe community feels that their customary area space has not been fulfilled because there are no boundaries to protect the area. After all, some traditional cultural ornaments have been stolen, one of which is "Peo" (the symbol of the unity of the Dhawe Tribe). This creates a public perception that the area is not well protected.

Architecture and Cultural Landscape of the Dhawe Tribe, East Nusa Tenggara

Maria Parni Pora, Irawan Setyabudi, Rizki Alfian

The interesting side is the existence of traditional cultural activities carried out once a year and the unique characteristics of the cultural landscape. The reason for choosing the Dhawe tribe as the object of research is because there is no single researcher who has researched the area, so that it needs to be appointed so as not to eliminate the existing culture because at this time, in general, people do not know about the importance of the cultural landscape for future generations. Examples of reasons for physical architecture for the appointment of this research include traditional houses, spaces forming the area, or the Dhawe Tribe Traditional Village.

Some of the thoughts that underlie the study of cultural landscapes include: According to Simonds (2014), a landscape is an area with specific characteristics that can be classified as a good landscape if it has a harmonious unity in the relationship between all its constituent components and is terrible if there are no elements. Unity among its constituent components. Meanwhile, Starke & Simonds (2006) say that the landscape is an area that experiences certain characteristics that its existence can enjoy through all the senses possessed by humans. The landscape is also expressed as a land that has some aspects of formation, composition, and characteristics (J.O. Simonds & Starke, 2006; J. O. Simonds & Starke., 2014).

According to Hakim (2012) the cultural landscape is a manifestation of land and resource management with a cultural approach to ensure the survival of the local community (Hakim, 2012). Cultural landscapes refer to those aspects of the physical environment that embody the values, aspirations, conflicts, prejudices, and aesthetics of any relationship with humans. Cultural traditions, rituals, spiritual practices and concepts as well as history, topography, natural environment values, uses and other factors that contribute to creating various kinds of value arrangements and dimensions of tangible and intangible things. The tangible aspect is the side that is directly observed by the eyes and is in physical form. On the contrary, the intangible aspect is the values and norms of society that are not seen now (Ginzarly, Pereira Roders, & Teller, 2019). One of the physical forms can be seen from the architectural form of traditional houses (Rushton, Silcock, Rogers, & Schnabel, 2018). In general, traditional houses are adaptive to the natural environment, and materials are pretty available in nature. The community also has a philosophical value to build traditional houses. (Wahyudi & Wikantiyoso, 2021).

Traditional settlements are a manifestation of the socio-cultural values of the community, which are closely related to the socio-cultural values of their inhabitants, which in the process of their preparation use the basis of traditional norms. Traditional settlements are often represented as places that still hold traditional and cultural values related to beliefs or religious values that are special or unique to a particular society rooted in certain places outside of historical determination. Traditional settlements have patterns that describe the nature of the distribution of settlements (Dwi & Antariksa, 2005). There are categories of traditional settlement patterns based on their shape, which are divided into several parts, namely (a) Cube-shaped settlement patterns (spread and far apart) (b) Elongated (linear) settlement patterns consisting of elongated rivers, roads, and coastlines; (c) Rectangular settlement pattern (gathering and clustering); (d) The settlement pattern is circular (assembled and arranged in a circle following the road).

Several studies have been carried out previously. This previous study was about the Marriage of the Dhawe Tribe, Nagekeo Regency, East Nusa Tenggara According to Customary Law and Law Number 01 of 1974 concerning Marriage, according to a study conducted by Emilia Gamo. The research findings are knowledge about the Dhawe Tribe

marriage and signs of maturity before marriage according to customary law, describe and analyze the application of the traditional marriage system and signs of maturity and provide alternatives (Gamo, 2014).

The following research was on converting Mbay Kiri land, which was carried out by F. X. Fajar Ly No and Rodriques Servatius. The decision to change land use by the local government has caused community resistance because it is considered to have ignored the decisions made by the previous government on the interests of indigenous peoples. The resistance carried out by indigenous peoples is expected to be responded to wisely by the local government. The results of research in the field are that the agreement results have not been optimal in realizing the community's desire to make Mbay Kiri land as a rice field irrigation area, coupled with the results of other decisions by the government in the functioning of this Mbay Kiri land. (No & Servatius, 2020). Finally, research on the Dynamics of Agrarian Conflict in Indigenous Peoples researched by Dwi Sumarni. Conflict is a struggle to obtain and fight over values, status, power, and limited resources where the conflict aims to obtain the things above and bring down the opponent. From the results of this study, it is known that conflicts in fighting over land rights or more in conflicts of authority. Factors influence the conflict process in society, namely economic, political and socio-cultural factors. None of these studies have been discussed architecturally, so this is a novelty value in research (Sumarni, 2015).

Based on the identification of the problems above, the main issue in this study is the need to identify the characteristics of the architecture and its cultural landscape to introduce preserved cultural values. In addition, it is necessary to measure the extent of public perception about the current condition of the Dhawe Tribe and its preservation efforts. This study aims to identify the architectural and landscape characteristics of the Dhawe Tribe and determine the public's perception of the preservation of their cultural landscape.

2. Method

This research activity was carried out in Dhawe Village, Aesesa District, Nagekeo Regency. The observed area covers the entire Dhawe Tribe area, which has 5 (five) hamlets, namely Bo'asabi, Bo'abe, Bo'arebhe, Pisa, and Malalado hamlets. Data collection for the implementation of this research began in August - November 2020.

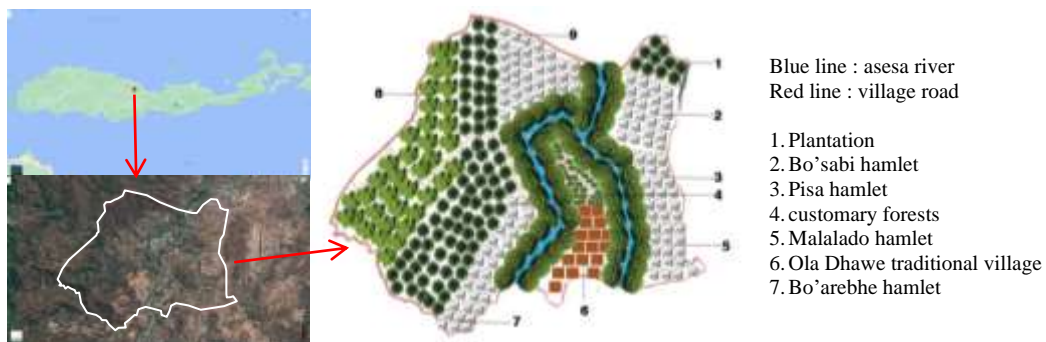


Figure 1. Research Site Map

This study uses a combined analysis with descriptive-qualitative analysis and combined with quantitative analysis. Qualitative analysis is a type of data collection commonly used in social research (Creswell & Poth, 2017; Koentjaraningrat, 2012; Kuntari, 2007). Qualitative analysis is descriptive research that tends to use a lot of

Architecture and Cultural Landscape of the Dhawe Tribe, East Nusa Tenggara

Maria Parni Pora, Irawan Setyabudi, Rizki Alfian

analysis and an inductive approach. This research was observed by direct observation in the field as evidenced by physical data (photos, sketches, and survey results). Data collection was carried out using Focus Group Discussions (FGD) (Creswell, 2014). This analysis is similar to the research the cultural activities of the Dayak tribe (Setyabudi, Santoso, & Albina, 2021). The Head of Dhawe Village, Mr. Maksimilian Q. Nusa S., STP, and the traditional elders in Dhawe Village, namely Mr. Pius Djawa, Mr. Mus Jera, Mr. Mikhael Mena, as well as to the people who take part in the management of the area. FGD is a qualitative data collection technique to gather information about the characteristics of the cultural landscape and people's perceptions (Paramita & Kristiana, 2013) of the cultural landscape of the Dhawe Tribe. The data obtained are in the form of information about the features of the cultural landscape and the spatial elements that make it up. In addition to FGD, primary data was obtained through observation or field observations, produced in photographs and recordings.

There are 2 (two) analyzes carried out at this stage. The first analysis is carried out from the physical and biophysical data inventory of the landscape, which is interpreted by descriptive analysis to determine the character of the cultural landscape – followed by a quantitative analysis related to the community's perception around the Dhawe Tribe area.

1) Analysis of the architectural characteristics and cultural landscape of the Dhawe Tribe, carried out on several aspects, namely aspects of the physical form of residential architecture and the division of space in the micro area, in the broader scope explained about the physical/biophysical aspects, social-economic aspects, and cultural aspects. In analyzing the cultural landscape characteristics to obtain data using the Focus Group Discussion (FGD) method.

2) Perception analysis was conducted to determine how much influence the landscape conditions and cultural values around the Dhawe Tribe Cultural area had on the pattern of people's lives. The data obtained from the perception analysis is to prepare a questionnaire to the respondents with several questions to collect public perception data. The respondent's data collection technique uses the Accidental Sampling method, how to obtain the data by using questionnaires distributed to respondents directly at the research site at random (Sugiyono, 2012). There are 30 respondents received. After the data is obtained, it is processed by calculating the percentage (%) of the community's knowledge about customary rules and from where the source of knowledge is from the age of 17 years to the age of 40 years and over with elementary, junior high, high school and college education. As for the results, there were two people aged 17-20 years old who didn't know, five people aged 21-40 years old who knew and 16 people who didn't know, while ages over 41 years old were three people who didn't know and four people who knew. The results of this calculation are in the public perception diagram (Figure 10).

Next, a synthesis stage aims to get a solution from the conclusions at the analysis stage to be applied in the Dhawe Tribe area. The product of this research is in the form of recommendations for actions to preserve the cultural landscape in the Dhawe Tribe area. The results of this study can be used as a reference by the government and all community groups in managing the potential and preserving the culture around the Dhawe Tribe area.

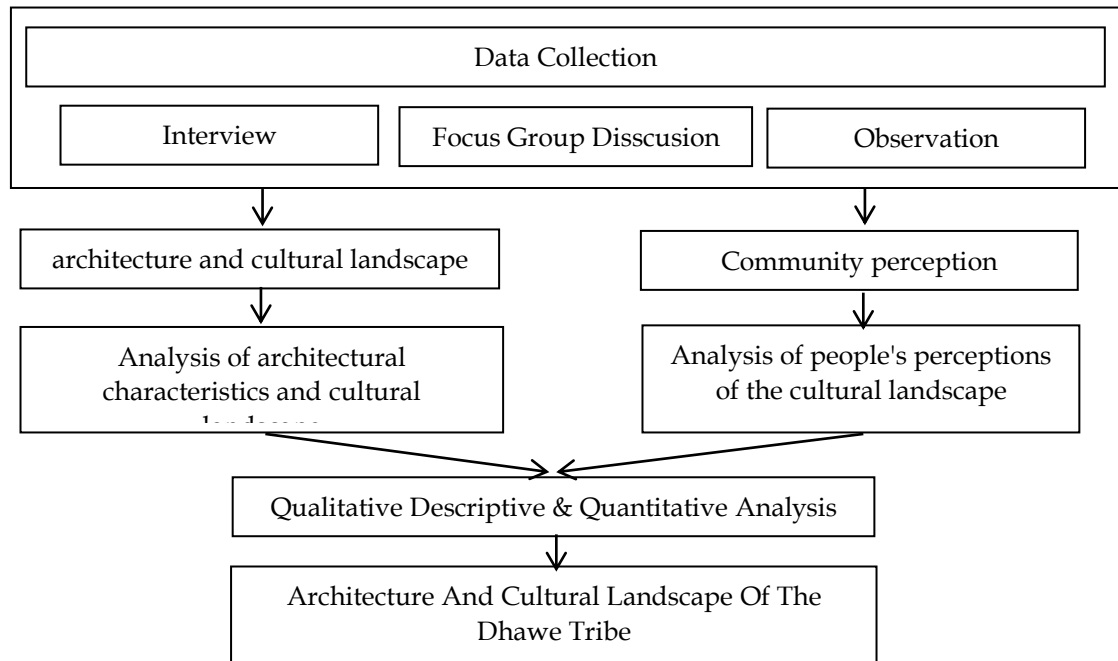


Figure 2. Research Site Map

3. Result and Discussion

The Dhawe tribe is located in Dhawe Village, Aesesa District, Nagekeo Regency, East Nusa Tenggara Province, 7 km from the center of Mbay City. Dhawe Village is bordered by Nggolombay Village to the north, to the south by Langedhawe, to the east by Lape Village, and the west by Tedamude Village. This area is located at an altitude of 200 meters above sea level. The total area is 3,289.8 hectares. The following is a discussion of the history and analysis of the physical characteristics of architecture and cultural landscapes and people's perceptions of their preservation.

History of the Dhawe Tribe

According to the traditional elder Mr. Mus Jera, who has served since 2011, the history of the Dhawe Tribal Village (Ola Dhawe) consists of 2 brothers named "Dhawe and Dhengi". Dhawe is a brother, and Dhengi is a sister. Both are orphans who live together with the people of the village. Both have cornfields far from the village. When the corn had started to dry, a herd of pigs arrived, then Dhawe ordered his dog named "Ebo Rua" to chase after the herd of pigs so as not to damage his corn garden. "Ebo Rua" (dog) chases a pig that is only aimed at a sow to the cave that is the pig's nest itself. When he arrived at the cave, Dhawe was very surprised to see a pig and his dog "Ebo Rua" talking to each other about how they searched for food to survive in 7 days. A pig said that God ("Ga'e Bapu" = God of the Universe) was angry with the actions of humans who had broken their promises and oaths. First, God will curse humans by not sending rain, and second, God will curse humans by making the seas rise to cover the contents of the earth.

Within seven days, the two brothers Dhawe and Dhengi built a big boat and prepared food for supplies, namely six handfuls of earth, six handfuls of kitchen ash, and six handfuls of charcoal, when the seawater rose. On the 6th day, the boat was finished and started with rain (drizzle) followed by heavy winds. On the 7th day, the seawater had filled the earth's surface, and the two brothers began to enter the boat with all their provisions. After receiving instructions from God (Ga'e Bapu), they took handfuls of

Architecture and Cultural Landscape of the Dhawe Tribe, East Nusa Tenggara

Maria Parni Pora, Irawan Setyabudi, Rizki Alfian

earth, kitchen ashes, and charcoal and began to scatter towards sunrise and towards sunset. In the end, the seawater began to recede. The ash became soil, and kitchen ashes became sand, and charcoal became stone. The boat of the two brothers was stranded in a place that continues to be called "Ola Dhawe" (Ola = village, Dhawe after the name of the person). The house of the two brothers was named "Kowa Dhawe" (Kowa = big boat) until now. In order to have children, Dhawe married his brother and had twins.

After their children grew up, Dhawe and Dhengi advised their children Togo and Mogo to stay in Ola Dhawe village in the house they had built, namely in Kowa Dhawe. Togo and Mogo built another house and named it "Dhengi Dhawe". Meanwhile, Dhawe and Dhengi and their three twins went to find new land with the remaining five handfuls of land.

The story above is the Ola Dhawe Traditional Village history, which at this time, the Dhawe Tribe community annually performs traditional ceremonies in the traditional village. The history of the formation of the Dhawe Tribe was originally formed from the occurrence of the traditional village of Ola Dhawe, namely from the descendants of Togo and Mogo and from the three twins Dhawe and Dhengi. Togo and Mogo have a daughter named "Tawa". Tawa married a sailor named "Ana Kodha Goru" (Ana Kodha = Captain). Ana Kodha Goru continues to live permanently in Ola Dhawe and is given the task of being a war leader in maintaining security at sea and land (Mosa Sike, Laki Bani). Ana Kodha Goru and Tawa have children named "Wegu" and "Tadi", because Tadi is already married, so he lives alone with his family. Wegu lived alone after his parents, Ana Kodha Goru and Tawa, died. The people in Ola Dhawe gave the name "Wegu Ana Ralo" (wegu an orphan) is currently the folklore of Wegu Ana Ralo.

After living in Ola Dhawe with his wife, Wegu planned to consult with the "Mosalaki" (elders). Their joint deliberation to repair houses damaged by a passing herd of buffalo and planning "Pogo Peo, Mula Peo, and Para Peo" (cut Peo, plant Peo and hold Peo = branching wood, which is now a distinctive symbol of the Dhawe Tribe community). Wegu and mosalaki from Ola Dhawe village. In addition to the discussion on Peo, Wegu and Mosalaki of the village of Ola Dhawe held a discussion on teachings and advice about holding a traditional party "Kenduri (Zebu Kobe)" for the closing ceremony of the dead so that they can live happily in the afterlife (in Dhawe language, Lau Nitu Wura). The second is to carry out traditional ceremonies such as "Circumcision (Tau Nuwa)", which is a ceremony for the maturation of men, and the "Cutting Teeth (Zaba Ng'i)" ceremony for the maturation of girls. An event with the dance "Tandak (Teke Dhegha)" on the last night of the ceremony (Zebu Kobe). From the deliberation conducted by Wegu and Mosalaki, Ola Dhawe village, they have formed a tribe called the "Dhawe Tribe".

The traditional village of Ola Dhawe is a strategic place in terms of security (in the Wegu period), because it is located on a hill surrounded by ravines, so it is complicated for the enemy to attack the traditional village. Those who inhabit the Ola Dhawe Traditional Village consist of 5 large families with traditional houses located from "Ulu Ola Dhawe to Eko Dhoa Kata" (the end of the Ola Dhawe village to the end). Of the five traditional houses, the main house of the large Dhawe Tribe family of Dhawe and Dhengi descent and their four twins. The five leading traditional houses have their respective duties and functions to maintain the Ola Dhawe traditional village. At this time, the people of the Dhawe Tribe live in the traditional village of Ola Dhawe but have spread to several hamlets of the village, including Bo'asabi Hamlet, Bo'arebhe Hamlet, Bo'abe

Hamlet (still included in Dhawe Village), and some of them already exist, which spread to downtown Mbay such as in the village of Danga. However, in the traditional village of Ola Dhawe now there are no residents.

Analysis of Architectural and Cultural Landscape Characteristics of the Dhawe Tribe

A. Traditional House Architecture

The traditional house of the Dhawe tribe is called Sa'o Waja, and each traditional house has a barn that is used to store buffalo horn head ornaments from the time of Wegu Ana Ralo. The barn's location for storing ornaments is right in front of the traditional house on the left side. Its use is not only for storing ornaments but also for storing offerings to ancestors.

The architectural characteristics of the Dhawe Tribe's traditional house are influenced by the layout and pattern of the village, which is from the topography of the Ola Dhawe Traditional Village. The traditional house (Sa'o Waja) has a primary function: a social function and a religious function. It is called having a social function because this traditional house is a gathering place for the Dhawe Tribe community and a place for deliberation. Meanwhile, it is called a religious function because this traditional house is a place for traditional ceremonies and as a place to store tribal heirlooms. This traditional house is a unifying place for all tribes and the abode of ancestral spirits. Traditional houses have a strong architectural character, and this can improve the visual image in an area (Iswanto, Giriwati, & Wikantiyoso, 2020).



Figure 3. (left) Dhawe (Sa'o Waja) traditional house, (right) Barn for storing buffalo horns

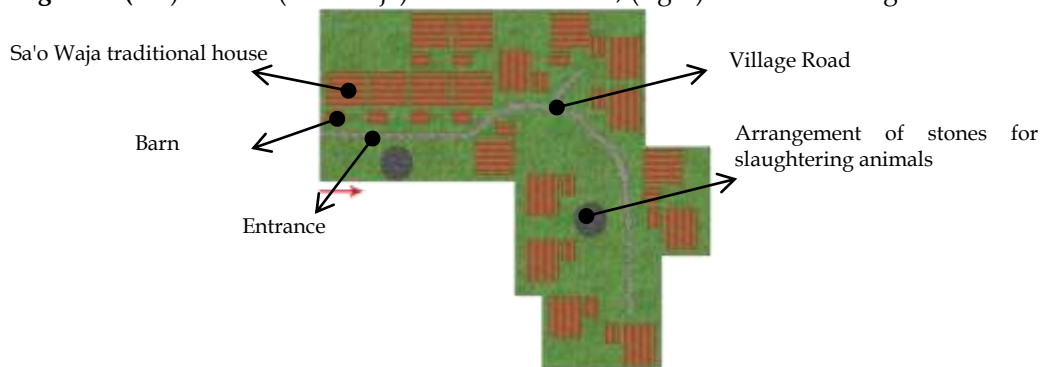


Figure 4. Dhawe tribal house layout map

The analysis of the residential area of the Dhawe Tribe was carried out through 3 spaces, namely the micro, mezzo and macro space.

1) Micro space

The micro space is part of the residential space of the Dhawe Tribe. This space consists of elements that make up the traditional house of the Dhawe Tribe, namely Ulu

Architecture and Cultural Landscape of the Dhawe Tribe, East Nusa Tenggara

Maria Parni Pora, Irawan Setyabudi, Rizki Alfian

(head), One Weki (body), and Lewu (foundation or under). In the One Weki (body) section, a separate space division has its meaning and function. This analysis was conducted to determine the elements that make up the traditional house of the Dhawe Tribe. This analysis was carried out through descriptive analysis using the FGD method directly on the Dhawe Village community.

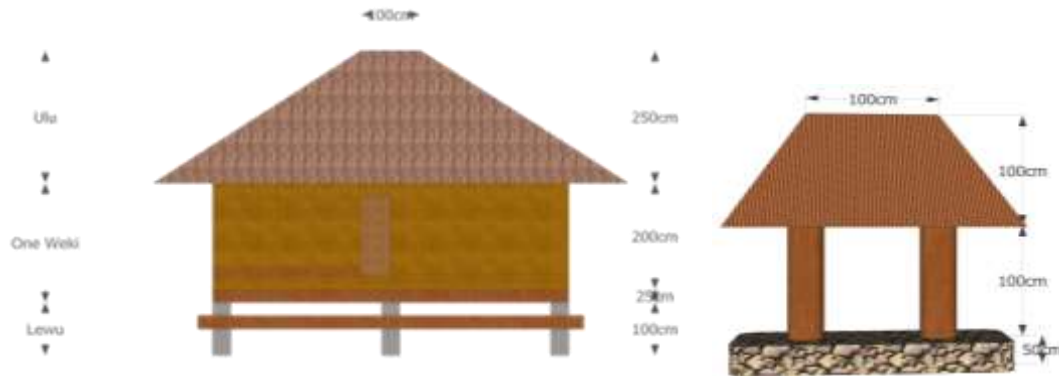


Figure 5. The division of the traditional house of the Dhawe (Sa'o Waja) tribe and the buffalo horn barn

The traditional house of the Dhawe Tribe is divided into three parts, namely Ulu, One Weki, and Lewu. Ulu is the head. One Weki is part of the body, and Lewu is part of the legs as it refers to the position of the human body. When referring to the roof space, walls, and stage floor, the roof space is Ulu, walls as One Weki, and stage floor or under as Lewu. The leg (under) is called Lewu Sa'o, under the traditional house formed by the connection between poles called Leke. The lower part is a room under the floor with floor support poles that are 1.5 meters high, and the foundation uses natural stone. At the same time, the Ulu or head is the roof of the building made of thatch, with its fingers using bamboo slats that are split with a width of 6 cm.

Hierarchically, the traditional house is in the highest position because it becomes the center that leads to Dewa Zeta and Ga'e Zale (the Creator and Ancestor). This existing house is always associated with cosmic and sacred things because the house is also used to carry out traditional activities (traditional ceremonies) that are sacred and sacred.

- The upper part (Ulu) functions as a cover for the house's structure, which is interpreted as a symbol of the authority of a tribe and its relationship with the Creator.
- The middle part or body (One weki) functions as daily activities and practical, functional activities for sleeping, eating, and cooking. Its meaning is related to a harmonious life.
- The lower part (Lewu) serves as a load-bearing structure above it with the meaning that it is considered the lowest and dirtiest part, this ibis room functions as a cage for animals such as chickens and pigs, which can be used as traditional ceremonies at any time

The division of space for the Dhawe Tribe's traditional house. The middle part or One Weki is divided into three rooms, namely:

- a) The front (tent = bale-bale) functions as a relaxing room and as a room to receive guests, with a height of 0.5 meters with a function to reach into the house.
- b) The foyer is located at the front, used as a meeting or deliberation room. The middle room is used as a restroom and can also be used as a shared dining room.
- c) This room has a kitchen and can also be used as a dining room in the inner room.

The wall material used is giant split bamboo. Horizontally, the spatial pattern of traditional houses is always associated with the demands of activities such as eating together, cooking, and socializing. Traditionally, this house has a separation of spaces with a number of restrictions, such as the division of a cooking room or kitchen (Lika Lapu). In Lika Lapu, there is a place that cannot be passed (Pire) used to store offerings to ancestors.

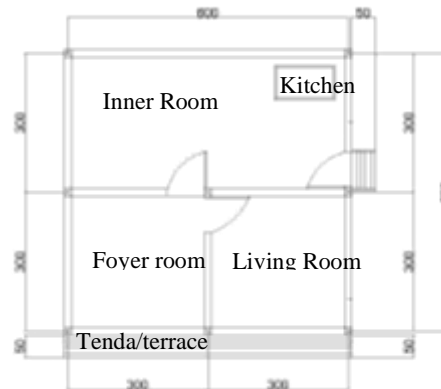
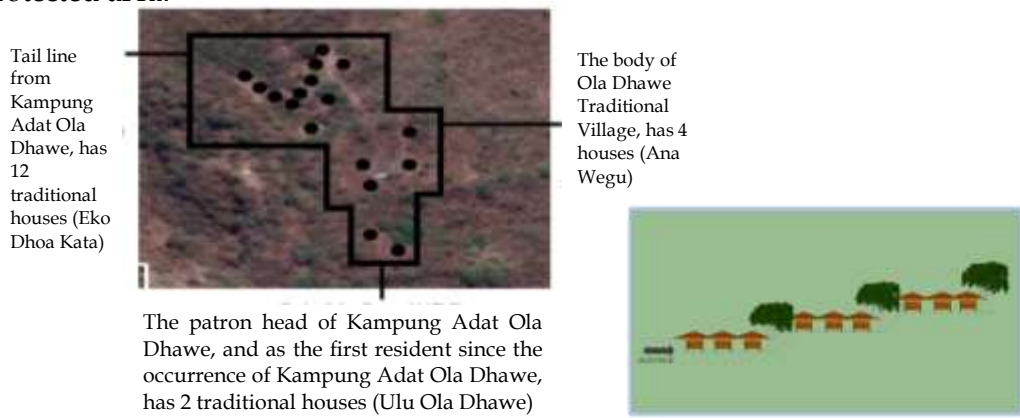


Figure 6. sa'o waja floor plan

2) Mezzo space

The mezzo space is part of the macro space, which consists of the residential environment of the Dhawe Tribe, more specifically in the traditional area of the Ola Dhawe Traditional Village. Ola Dhawe Traditional Village is a very spiritual area used for traditional ceremonies of the Dhawe Tribe community every year. It is said to be a spiritual area because there are still traces of ancestral heritage, and the area is used as a protected area.



Tail line from Kampung Adat Ola Dhawe, has 12 traditional houses (Eko Dhoa Kata)

The body of Ola Dhawe Traditional Village, has 4 houses (Ana Wegu)

The patron head of Kampung Adat Ola Dhawe, and as the first resident since the occurrence of Kampung Adat Ola Dhawe, has 2 traditional houses (Ulu Ola Dhawe)

Figure 7. Site plan and sections area of the Ola Dhawe Traditional Village

In the Ola Dhawe Traditional Village area, three spatial patterns have their respective functions and tasks. The first is "Ulu Ola Dhawe", the head of the village protector and is also the first occupant since the history of Ola Dhawe, which has two traditional houses. The second is "Ana Wegu" which is a body in the Ola Dhawe

Architecture and Cultural Landscape of the Dhawe Tribe, East Nusa Tenggara

Maria Parni Pora, Irawan Setyabudi, Rizki Alfian

Traditional Village. There are four houses with duties and functions as maintaining security at sea and land in this room. In addition to maintaining security at sea and land, they also have to guard "Peo". In this space is the first place to place "Peo" (a symbol of the power of the Dhawe Tribe and a symbol of the unity of the Nagekeo Regency). The last one is "Eko Dhoa Kata" which is the Ola Dhawe Traditional Village tail. There are 12 traditional houses in this room with their respective duties, namely as a deliberation for every resident of the Ola Dhawe Traditional Village. Those assigned as executors of ceremonies for boy's and girls' maturity and as leaders of songs or arts in the proper implementation of traditional ceremonies.

3) Macro space

Macro space is a landscape space that supports the whole community life, including forest space and residential space (covering the Dhawe Village area). Settlements dominate the eastern part. The western part is dominated by forest and plantation areas. There are settlements and plantations in the northern part, while in the southern part is the customary forest area and the Ola Dhawe Traditional Village, where this area is sacred. The closer to the southern hills area, the more sacred space. The forest layout in the Dhawe Village area is located quite close to the Dhawe Tribal Village, namely the Ola Dhawe Traditional Village, with a hilly physical environment.

The five hamlets in Dhawe Village (Dusun Bo'asabi, Bo'arebhe, Bo'abe, Pisa, and Malalado) have a long (linear) settlement pattern river road, which is the direct access to the capital city of Nagekeo Regency. In this area, the settlements are located on the left and right sides of the road, generally found in the lowlands with sloping morphology, making it easier to build roads in settlements. The factor causing the settlement pattern in these five villages is because it has a flat topography and has the potential for plantation land to be used as their livelihood.

B. Land Use

Land uses in Dhawe Village are generally house yards, settlements, fields/fields, individual plantations, village plantations, vegetable and herbal farming, protected forests, community-owned forests, customary forests, timber gardens, and customary lands. The condition of the protected forest in the Dhawe Village area is still in poor condition. People's forests are also owned by many people who have cut down trees to be used as firewood. In addition, some burn to open plantation land. In opening agricultural/plantation land, it must be developed based on the function of the area in each region. Judging from the community area, Dhawe Village is an area that has the potential for plantation areas, namely cashew plantations. From the interview data obtained, according to the head of the neighborhood association, Pius Djawa stated that many people were clearing plantation/agricultural land by slashing and burning forests. People who practice a combination of cutting and burning trees no longer need to get permission from the authorities. Concerning the Dhawe Tribe community's customary rules, the community may open plantation land. However, it must be in their forest or community-owned forest, divided by the management (land office), and already has its land certificate. As for customary forests and protected forests, the community is strictly prohibited from taking such actions. If anyone violates these rules, they will get sanctions in the Dhawe Tribe culture, such as paying a fine (Waja = in Dhawe language) to the Dhawe Tribe community in the form of animals or eating and drinking, as well as sanctions from the authorities.



Figure 8. (left-center) Cashew plantation and vegetable farming in Dhawe Village, (right) condition of protected forest and customary forest in the Dhawe Tribe area

C. Spatial Planning of Customary Areas

Customary areas are customary areas in the form of land, water, or waters and natural resources above them with certain limits, owned, utilized, and preserved from generation to generation and in a sustainable manner to meet the needs of people's lives obtained through inheritance from ancestors. They or claim for ownership in "ulayat" land or customary forest (Permendagri 52 of 2014). Based on the participatory mapping, customary areas have two zoning zones, namely zones for utilization and zones for protection.

The traditional village of the Dhawe Tribe (Ola Dhawe traditional village) is an area with a protected function because it has been a very sacred and historic traditional area since its ancestors. From the government regulation, Nagekeo has several spatial planning patterns (RTRW) for the Ola Dhawe Traditional Village in the Dhawe Tribe, including the following: (a) Protected areas and cultivation areas, (b) Local protected areas, (c) Protected areas for local community wisdom, (d) The customary area including its customary forest has an area of 4 hectares, (e) Cultural and scientific conservation area.

The Dhawe Tribe's customary forest layout is close to the Ola Dhawe Traditional Village, with a hilly physical environment. In the customary forest area, the Dhawe Tribe (Ola Dhawe traditional village) has natural stones neatly arranged upwards. There are two locations of these stones. The first serves to store or plant "Peo" on the stones because Peo symbolizes the unity of the Dhawe Tribe and a symbol of unity from Nagekeo Regency. The second is a place to slaughter animals, namely buffalo. Because during Wegu Ana Ralo's history, they arranged the stone to slaughter a buffalo and distributed it to the Dhawe Tribe community to be used as their food. Until now, the Dhawe Tribe community still preserves these elements not to damage or collapse (According to the traditional elder, Mr. Mus Jera).



Figure 9. (left) Peo-symbol of the traditional unity of Nagekeo Regency, (middle) Fortress of war during the colonial period against the Dutch, (right) Location of the graves of the Dhawe Tribe in Ola Dhawe Traditional Village

There are also stones arranged lengthwise that form a fortress surrounding the Ola Dhawe Traditional Village. According to Mr. Pius Jawa (traditional elder), the stones were arranged as a fortress of war during the colonial period against the Dutch since the

Architecture and Cultural Landscape of the Dhawe Tribe, East Nusa Tenggara

Maria Parni Pora, Irawan Setyabudi, Rizki Alfian

arrival of the Dutch in 1904. Kampung Adat Ola Dhawe has a grave layout under Sa'o Waja (traditional house) where keep Tadu Bhada ornaments (buffalo horns) from the ends of each pole of the traditional house. Each grave is made of natural stones neatly arranged and has a relatively long stone made upright, indicating that it is part of his head. While there is one grave right next to the traditional house (Sa'o Waja) where the community lives, it is the grave belonging to Rumah Kowa Dhawe, the head of all traditional houses in Ola Dhawe Traditional Village.

D. Cultural Activities and Customs

1) Traditional ceremony for the maturation of girls and boys (Cutting teeth = Zaba Ngi'i and Tau Nuwa = circumcision for boys)

Cutting teeth (Zaba Ngi'i) and circumcision (Tau Nuwa) are traditional rituals of the Dhawe Village community, meaning the maturation of a girl and a boy before marriage. This ritual is usually carried out at the vulnerable age of preteen or adolescent, depending on the ability of the child's parents. This ritual is one of the complements in the process of getting married. Women who will have their teeth cut must lie down using the Dhawe Village traditional cloth (flower cloth = Roba Dhowi) instead of plain black cloth. After lying down, there will be a traditional elder who cuts his teeth (Zaba Ngi'i). How to do that is by using a stone that will be rubbed into the tooth's surface until it is flat. To get rid of the pain, people have to eat some betel nuts. After doing the event, the family and the invitees held the culmination of the night event, namely the Tandak dance (Teke Dhegha), to express gratitude to God and the ancestors for the passage of the event. All the family and invitees will circle the bonfire in the middle and hand in hand.

2) The traditional ceremony of Gua Ru and Gua Leza (Baro Dhawe)

In this series of traditional ceremonies, all Dhawe Tribe people who have a traditional house in Ola Dhawe Traditional Village must stay within one week during the traditional ritual. Before this ritual took place, 2 (two) months earlier, the Dhawe Tribe community held a traditional ceremony of grilling bamboo rice or commonly called Po'o Kose, which has become a traditional food from Nagekeo Regency whose manufacturing process is done by burning/roasting. The meaning of the traditional Po'o Kose event is the preparation of food from the bed, perhaps for the core traditional ceremony, namely the traditional ceremony of gratitude for the rainy and dry seasons and for preparing provisions for men who will go hunting. In the implementation of traditional ceremonies as the culmination of the unity and integrity of the Dhawe Tribe, Baro Dhawe is carried out by 17 (seventeen) traditional houses / Sa'o Waja. In the implementation of Baro Dhawe, which is held once a year, there are 4 (four) groups of Maro Roga Bore (hunters).

3) Traditional boxing ceremony (Etu)

The Etu ritual is a tradition that has long been attached and has been carried out by the community and its supporters. Apart from being ceremonial, the Etu ritual is also enjoyable. Various forms also adorn the course of this ritual, in which there are elements of dances and rhymes that are sung in every process this ritual takes place. These forms are addressed to the ruler of the earth or called Ga'e Zale and the sky's ruler or called the Zeta God.

Analysis of Community Perception

Public perception questionnaires were distributed to 30 respondents in each hamlet of Dhawe Village consisting of 10 men and 20 women in the 15-20 year age category is two people, 21 people aged 21-40 and over 41 years of age seven people. All respondents

think that environmental conditions and the existence of the Dhawe Tribe's customary area significantly affect community activities. The existence of the Dhawe Tribe area is felt to be very important to maintain the sustainability of the surrounding community. One of them is maintaining the continuity of their traditional ritual activities to remind them of their ancestors and the Creator. The existence of customary areas and cultural activities is the community's responsibility in implementing customary rules and regulations. Based on the questionnaire, it was found that 30% of the people knew the customary rules, and 70% of the people did not know the customary rules. People who do not know customary rules consist of 2 people aged 17-20 years, 16 people aged 21-40 years old, and three people over 41 years old. While the people who know the customary rules consist of 5 people aged 20-40 years old and four people over 41 years old. Respondents know the customary rules about being prohibited from taking salt mines in the sea without permission from the traditional elders if they want to cut down a large tree (banyan) the current is to give offerings to their ancestors, the customary rules about planting the rainy season and dry season and roasting bamboo rice (po'o kose) to carry out Baro Roga Bore (a traditional hunting event). Information about customary rules was obtained from generation to generation, implementing formal events, print, and electronic media. The community's knowledge of customary rules is mostly obtained from the implementation of formal events. In this case, most of the community participates in the implementation of adat starting from the age of teenagers to the age of over 40 years. According to the people of Dhawe Village, the implementation of customary rules has been 100% well implemented.

The economy is one aspect that the community pays attention to in preserving the cultural landscape of the Dhawe Tribe. The community has a high enough desire to preserve the Dhawe tribal area with various forms of action. As many as 48% of the people want a form of conservation of the area in regional planning as a means of cultural tourism. Then as many as 18% of the people want conservation to support the implementation of cultural festivals both regionally and nationally. As many as 34% of the people want to take advantage of the surrounding natural conditions for their daily needs.

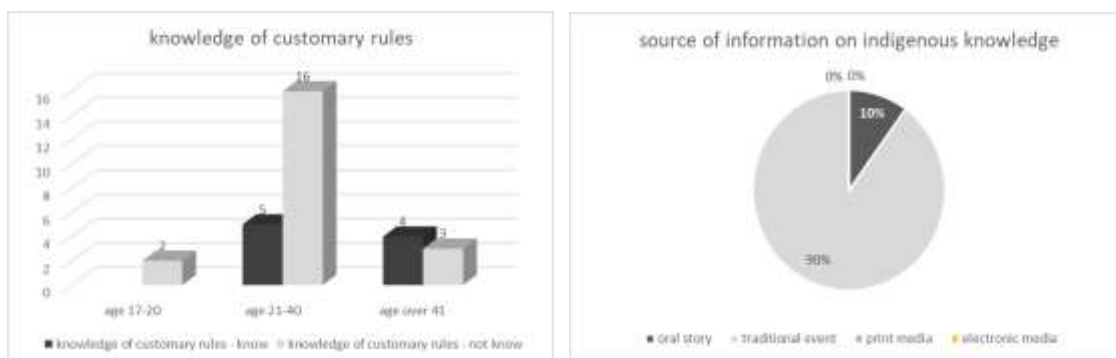


Figure 10. Diagram of community perception

Recommendations for Preserving Dhawe Tribal Cultural Landscape

Based on the analysis conducted on the cultural landscape of the Dhawe Tribe, it is necessary to take conservation measures from various physical and non-physical elements. This recommendation aims to improve the existing landscape management system in maintaining each element of the cultural landscape. Recommendations for the conservation of cultural landscapes that will be proposed are as follows:

Architecture and Cultural Landscape of the Dhawe Tribe, East Nusa Tenggara

Maria Parni Pora, Irawan Setyabudi, Rizki Alfian

- a) Determination of regional zones in the landscape of the Dhawe Tribe customary area as a conservative area to protect environmental conditions and preserve culture. The Dhawe Tribe cultural landscape preservation zone consists of 3 zones: the core zone, buffer zone, and utilization zone.

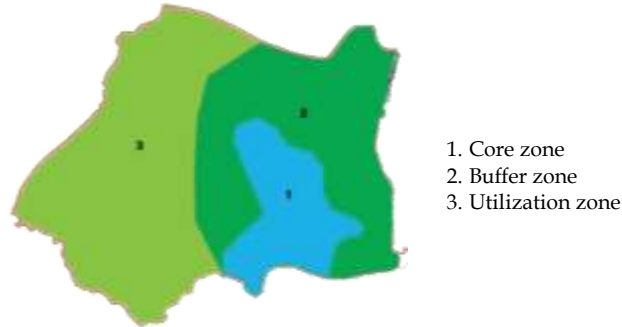


Figure 11. Determination of zoning in the cultural landscape

- b) Management and preservation of physical elements with historical and cultural values from the Dhawe Tribe community (Nurisjah & Pramukanto, 2011). The problem that is solved is not only the efforts of the community and local government but also the need for conservation action with the planning of cultural tourism areas (Santoso & Wikantyoso, 2018).
- c) Efforts to rehabilitate the indigenous area of the Dhawe Tribe (Ola Dhawe Traditional Village).
- d) Development of policies, regulations, and legal aspects to support the sustainability of the Dhawe Tribe cultural landscape.
- e) Planning of cultural tourism areas by implementing several agricultural and plantation activities to preserve the culture and economy of the community.

4. Conclusion

The Dhawe tribe is located in Nagekeo Regency, East Nusa Tenggara, has tourist attractions such as traditional house architecture, traditional clothes, heirlooms, or attractions displayed every year. However, there are problems, namely changes in community activity patterns, that can damage the environment or culture. Changes in the function of customary land as residential areas and natural exploitation around settlements are also some of the factors. Community traditions are increasingly challenging to find because people have started leaving traditional settlements and looking for new potential areas. This problem is the basis for identifying cultural landscapes and community perceptions to preserve the Dhawe tribal settlement area. The findings of this study are a description of tribal history to determine the development of Dhawe tribal settlements and traditional houses (Sa'o Waja). The structure of this house consists of Ulu (roof), One Weki (walls), and Lewu (foundation). Traditional house materials with bamboo slats and thatched roofs, while the foundation is made of natural stone. In general, the micro space consists of a terrace or tent, a foyer, and an indoor space (kitchen and dining room). In an enormous scope, namely the mezzo and macro scales, there is a hierarchy of spiritual areas and many traces of ancestral heritage, or what is called the cultural landscape. Settlements dominate the east. In the west, there are forests and plantations. There are settlements and plantations in the north, while in the south is

the Ola Dhawe Traditional Village, which is then purified and increasingly sacred part. The cultural activities that use the traditional space are tooth cutting ceremonies, Gua Ru and Gua Leza ceremonies, and traditional boxing ceremonies. The extent to which the community's understanding of tradition is measured through perception analysis. This analysis resulted that 90% of the community learned about local customs from the events held and 10% from oral stories. Most of those aged 21-40 years did not know customary rules, while those over 41 still knew ordinary rules. The analysis results recommend preserving architecture and cultural landscapes by determining the core, buffer, and utilization zones around the Dhawe tribal settlements, and of course, the traditional settlements as the core zone. In addition, more specific physical and non-physical management and preservation are needed, rehabilitation efforts in damaged areas and the development of policies on sustainability, as well as planning for traditional tourism areas.

REFERENCES

- Creswell, J. W. (2014). *Research design : qualitative, quantitative, and mixed methods approaches*. New Delhi: SAGE Publications.
- Creswell, J. W., & Poth, C. N. (2017). *Qualitative Inquiry and research design: Choosing among Five Approaches*: Sage Publications.
- Dwi, & Antariksa. (2005). Studi Karakteristik Pola Permukiman di Kecamatan Labang Madura. *Jurnal ASPI*, 4(2).
- Gamo, E. (2014). *Perkawinan Suku Dhawe Kabupaten Nagekeo Nusa Tenggara Timur Menurut Hukum Adat dan Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan*. (Bachelor), Universitas Kanjuruhan Malang, Malang.
- Ginzarly, M., Pereira Roders, A., & Teller, J. (2019). Mapping historic urban landscape values through social media. *Journal of Cultural Heritage*, 36.
- Hakim, R. (2012). *Komponen Perancangan Arsitektur Lanskap*. Jakarta: PT. Bumi Aksara.
- Iswanto, H. H., Giriwati, N. S. S., & Wikantiyoso, R. (2020). Typology and Morphology of Traditional House of Sumbersari Village Udanawu Blitar District. *Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal*, 12(2).
- Koentjaraningrat. (2012). *Pengantar Ilmu Antropologi*. Jakarta: PT. Rineka Cipta.
- Kuntari, T. (2007). Qualitative research (qualitative research). Elearning Education Stase Public Health Clinic. Retrieved from <http://fk.uui.ac.id/upload/klinik/elearning/SMEs/researchqualitative-fkuii-titik.pdf>.
- No, F. F. L., & Servatius, R. (2020). NEGARA VERSUS MASYARAKAT ADAT: Studi tentang Resistensi Masyarakat Adat Dhawe atas Keputusan Pemerintah Kabupaten Nagekeo tentang Alih Fungsi Lahan Mabay Kiri. *Warta Governare: Jurnal Ilmu Pemerintahan*, 1(1).
- Nurisjah, S., & Pramukanto, Q. (2011). *Perencanaan Kawasan untuk Pelestarian Lanskap dan Taman Sejarah*. Bogor: Departemen Arsitektur Lanskap Fakultas Pertanian Institut Pertanian Bogor.

Architecture and Cultural Landscape of the Dhawe Tribe, East Nusa Tenggara

Maria Parni Pora, Irawan Setyabudi, Rizki Alfian

- Paramita, A., & Kristiana, L. (2013). Teknik Focus Group Discussion dalam Penelitian Kualitatif (Focus Group Discussion Technique in Qualitative Research). . *Buletin Penelitian Sistem Kesehatan*, 16.
- Rushton, H., Silcock, D., Rogers, J., & Schnabel, M. A. (2018). *The Tangible and Intangible: Interpreting Modern Architectural Heritage in Virtual Realities*. Paper presented at the the Tangible - Intangible Heritage(S) - Design, Social And Cultural Critiques On The Past, Present And The Future.
- Santoso, D. K., & Wikantyo, R. (2018). Faktor Penyebab Perubahan Morfologi Desa Ngadas, Poncokusumo, Kabupaten Malang. *Local Wisdom Scientific Online Journal*, 10(2).
- Setyabudi, I., Santoso, D. K., & Albina, K. (2021). "Gawai": Cultural Activities in the Shroud of Jangkang Bokidoh Dayak Tribe Traditional Architecture in Balai Sebut Village. . *Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal*, 13(1).
- Simonds, J. O., & Starke, B. W. (2006). *Landscape Architecture: A Manual of Environmental Planning and Design*. New York: The McGraw-Hill Companies.
- Simonds, J. O., & Starke, B. W. (2014). *Landscape Architecture*. New York: McGraw-Hill Companies.
- Sugiyono. (2012). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta.
- Sumarni, D. (2015). *Dinamika Konflik Agraria Dalam Masyarakat Adat (Studi di Kalangan Suku Dhawe dan Suku Mbay, Kabupaten Nagekeo, Flores, Nusa Tenggara Timur)*. (Doctoral), University of Muhammadiyah Malang, Malang.
- Wahyudi, D. S., & Wikantiyoso, R. (2021). Limbungan Local Wisdom and Conservation of Vernacular Architecture East Lombok Sasak. *Local Wisdom: Jurnal Ilmiah Kajian Kearifan Lokal*, 13(2), 165-176.