

Morphology of Settlement of the Dayak Kenyah Tribe, Budaya Pampang Village, Samarinda City in a Socio-Cultural Context

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Abstract

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The Dayak Kenyah community is a dynamic tribe influenced by its socio-cultural context. Socio-cultural changes will affect the form of settlement. This journal focuses on the influence of the socio-cultural context on the settlement morphology of the Dayak Kenyah tribe in the Budaya Pampang Village to get meaning in forming their settlements. This study uses Levi-Strauss structuralism to see the meaning behind the relationship between the spatial morphology of settlements and socio-culture from data collection results such as physical evidence, interviews, and questionnaires. The results of this study found the meaning of defense, togetherness and kinship, spirituality, harmony with nature, and adaptation in the spatial formation of Dayak Kenyah settlements.

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1. Introduction

The Dayak Kenyah tribe is a tribe that lives in the Budaya Pampang Village, North Samarinda. The Dayak Kenyah of the Budaya Pampang Village comes from Apokayan, North Kalimantan (Pergitawati et al., 2014; Putri et al., 2019). This Village has been specified as a "Cultural Village" since 1991 by the East Kalimantan Government, which means that regional development will be carried out through the tourism sector (Harsanto, 2018). The potential of Dayak Kenyah cultural tourism in the Budaya Pampang Village is a potential asset in increasing the regional economic value (Widiastuti et al., 2020). Samarinda, the capital of East Kalimantan Province, develops and utilizes the potential of the Budaya Pampang Village to become a community cultural tourism owned as a tourist object and attraction (Ratnasari et al., 2020).

One of the most significant factors driving socio-cultural changes in the Kenyah Dayak community is the negative stigma of the word "Dayak" Dayak is considered a backward group of people who like to hunt for heads and destroy the environment. So this has triggered much progress in education, the economy, socio-politics, and culture (Billa, 2005). On the other hand, the Dayak Kenyah community in the Budaya Pampang Village has experienced a socio-cultural shift due to modernization (Harsanto, 2018), so

development that is not balanced with research that raises socio-cultural factors will slowly disappear their values. Therefore, in developing the Budaya Pampang Village, we need guidance in describing the culture and knowing the changes that occur so in the development of the Village, we still stick to and adapt to the values, beliefs, habits, and ways of life that have been passed down from generation to generation.

Budaya Pampang Village has a linear settlement pattern to the river, and its growth tends to be centered on Lamin Pemung Tawai . However, when viewed from the settlement map, it is not purely linear to the river, but there is a grid in the distribution of the development of the settlement pattern. In addition, changes are influenced by modernization, belief systems, natural resources, economy, and space needs. Physically can be seen from leaving the communal living culture (Pergitawati et al., 2014), transforming spatial patterns of inner space (Pergitawati et al., 2014), and the shift from the use of wood materials to brick walls with plaster finishes. Physical changes are very evident in the settlements of the Dayak Kenyah tribe, Budaya Pampang Village. The research question is, how is the spatial morphology of the settlement of the Dayak Kenyah tribe in Pampang Cultural Village, Samarinda City, in the sociocultural context? So this study aims to find meaning in the influence of sociocultural context on the morphology of the settlements of the Dayak Kenyah tribe in Budaya Pampang Village.

2. Social Culture and Settlement Form

Socio-cultural concepts are comprehensive and are indirectly related to settlement design (Mentayani & Muthia, 2017). Place in different concepts raises the complexity of the term in its comprehensive implementation regarding the relationship between social and spatial (Al-Mohannadi et al., 2020; Kamalipour & Zaroudi, 2014). Several studies set an interdisciplinary approach when constructing the form and context of the discipline of this paper, ranging from the spatial form of the house and culture, and the settlement process is a cultural phenomenon, the physical form and spatial configuration of the house are influenced by the cultural context (Rapoport, 1969).

Based on cultural knowledge, socio-cultural is the principal factor that frames the spatial configuration of settlements. Several empirical studies on vernacular settlements reveal how psychological and socio-cultural structures are reflected in urban settlements' architectural form and spatial arrangement (Brunskill, 1981; Lawrence, 1987). In addition, culture, tradition, economy, religion, and climate are the forces that underlie the structure and formation of vernacular settlements (Saleh, 2001, 2004). The process of spatial formation results from cultural phenomena and directly affects the physical form and configuration of space influenced by the cultural context (Rapoport, 1969). Socio-culture is the adoption of various complex accumulations of activities, beliefs, ways of life, kinship systems, social values, rituals, thoughts, collective vision, ethics, art, literature, gender symbols, and procedures of government produced collectively and gradually maintained in the community. Between a group of people or society that frames various aspects of daily life practice (AB et al., 2019; Al-Mohannadi et al., 2020; Hofstede et al., 2005; Holton, 2011; Kamalipour & Zaroudi, 2014; Rapoport, 1990, 1998, 2005; Rengkung et al., 2018). Settlement In the past focused on limited technology and materials, climate, the strength of tradition, and lack of economic supply. While now, the focus is more on economic, technical, and aesthetic factors (Rapoport, 1969). So these focus differences become a significant factor and influence the form of settlement.

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3. Methods

This study uses a structuralism analysis method intending to find the meaning and relation of the socio-cultural context and spatial morphology of the Budaya Pampang Village. This structuralism method identifies all elements of people's thinking procedures systematically. This analysis method can be defined as a comparison method. This method makes the structure constant and universal, then the trend that can be observed is the morphology of the settlements of the Budaya Pampang Village. The analysis process consists of 3 significant parts: (1) an in-depth case study description by explaining the history of the formation of settlements and the origins of the people; (2) an exploration of surface structures that explain each unit of observation without linking each unit of observation; and (3) disclosure of deep structures that explain and link between units of observation to get the hidden meaning of each unit of observation and its relation. Variables on settlement morphology are spatial configuration, hierarchy, and orientation. Variables of socio-culture are social values, activity systems, beliefs, and kinship systems.

4. History of Budaya Pampang Village

The Dayak Kenyah people of the Budaya Pampang Village started their journey from the migration flow from the villages in the highlands of Apo Kayan, Malinau Regency, and North Kalimantan. Many of them have moved to urban areas. The Dayak Kenyah move closer to urban areas to look for a better place to live, close to the city, and close to health and education facilities. The migration to the Budaya Pampang Village began in 1973, and many houses began to appear in 1980-1985. Then, Pampang was inaugurated as a Cultural Village in 1991. The research area is limited to areas with dense settlements and surrounded by natural surroundings (figure 1)



Figure 1. Map of the study area

5. Spatial Morphology Settlement

Spatial Configuration

Before migrating to the Budaya Pampang Village, the configuration of the settlement space can be seen from the Lamin or longhouse or Uma' dadoq. Uma 'means settlements or fields, and dadoq means long. The Dayak tribe used to think of Lamin as their settlement. The spatial configuration of the traditional Lamin forms an elongated linear pattern and a grid (figure 2a). The same thing happened to the arrangement of uma' (fields), forming a grid with a shifting cropping system. The farming system used is called the rotation method. This system is a rainfed farming system with an identifying cropping pattern. Each family head is only allowed to cultivate a maximum of 1-5 plots each year. The transfer of land from plot 1 to plot two is carried out every year; when they have cultivated the fifth plot, in the sixth year, the residents must produce the first plot again with the assumption that for five years, the first plot is fertile again.

The spatial configuration of the Budaya Pampang Village settlement can now be seen from the arrangement of houses that extend following the river pattern and form grids in their distribution (figure 2b). Lamin adat is likened to the *dalem amin* as the center of the house, and Amin lu'ung is likened to other spaces such as *atang/dapon*, cubicles, use, and *pagen/lasan*. In addition, the traditional Lamin is also considered a symbol of the unity of the Pampang community and shows that they are a family from the same ancestor.



Figure 2. Spatial configuration (a) past (b) now

The growth of settlements began in 1973, which was marked by the appearance of one house built that year. This group of people saw the potential of the Pampang area from the sprawling natural fertility and its location close to urban areas, which were very suitable for living. In 1973, several people returned to their former villages to share this good news with their relatives in the Village. This news spread to several sub-tribes and began to move to Pampang in 1980, marked by the emergence of 11 houses that year. The houses in 1973 were on the south side of the settlement (figure 3). The school in Pampang, which opened in 1980, became one of the driving forces for the Dayak Kenyah community to come to Pampang (figure 3).

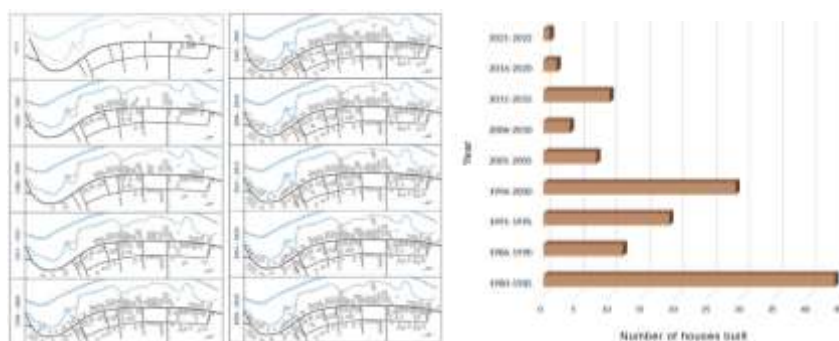


Figure 3. Houses distribution

Hierarchy

Before the migration to the Budaya Pampang Village, the hierarchy of settlement functions can be seen through the spatial layout of the Lamin. The primary function can be seen from the most accessible accessibility and accommodates the main activities. Thus, the primary function's position lies in *dalem amin* space (figure 4). The location of *dalem Amin* is in the middle of the lamin house, which has the most accessible access to other rooms. Amin has functioned as a prominent place for performing traditional rituals and social functions, becoming a gathering place for traditional rituals such as the birth or delivery of women and death ceremonies called *setangis* (Pergitawati et al., 2014). Secondary functions support the primary activities. So the position of the secondary function lies in the *pagen*

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(figure 4). Pagen is a place where families discuss and make decisions. It can be seen here that the primary function (*Dalem amin*) and the secondary function (*pagen*) are places for communal activities, whether cultural or social activities, to occur.

The tertiary function is a function that supports all activities running smoothly. The position of the tertiary function lies in the *tilong* and *atang* (figure 4a). *Tilong* is a bedroom with a minimum of 3 rooms: *tilong keloma lata* for the elderly, *tilong demanai* for men, and *tilong dekiit* for women. However, the traditional Lamin has only two rooms. *Atang* is a kitchen where they process and cook food (Pergitawati et al., 2014). The number of *atang* in one lamin house only has one shared kitchen, so eating is done together. *Atang* has two stairs going up the left and right sides that are used to enter field produce, firewood, and daily necessities that do not pass through the front stairs.

In the current settlements, the primary function lies in the traditional Lamin (figure 4b), which functions as a place to gather and carry out traditional activities. Lamin adat has the most accessible access and has a large enough land area compared to the surrounding Amin Lu'ung land area. In addition, lasan ganal is also a gathering place for the community besides the traditional Lamin. Lasan ganal is also used for coordination, sports, and celebrating certain events such as thanksgiving and field preparation. Thus, the position of the traditional lamin and lasan ganal as primary functions, which have the meaning of the center of the cosmos from settlements, is a manifestation of the relationship of values and functions between spaces within the customary Lamin itself. Janan functioned as a link between residential spaces. At certain times the road also functions as a space to support cultural activities such as dances across the janani at harvest party activities and picking up the bride and groom (*alaq leto*), which runs from the groom's residence to the bride's residence. So the position of the fetus is a secondary function. *Amin lu'ung* is the private residence of each family head. All *amin lu'ung* are equal, and there is no higher or lower position. It is a reflection of *tilong* or a bedroom that does not have a partition. So that *amin Lu'ung's* position is a tertiary function.



Figure 4. Function hierarchy (a) past (b) now

Before migrating to the Pampang Cultural Village, the concept of place according to the Dayak Kenyah community, which reflects the idea of Lamin, is front, middle, and back (figure 5a). The Dayak Kenyah people believe that the front has more magical powers than the back. The back is used for gardening and livestock farming. The middle part is a neutral area that is used as a residential area (Syahrozi, 2004).

Based on the results of interviews in areas that are considered sacred only in churches and burial places (figure 5b), these two areas are related to their God. So it can be concluded that the sacred hierarchy lies in the church building and burial place.



Figure 5. Sacred hierarchy (a) past (b) now

Orientation

Before migrating to the Budaya Pampang Village, the concept of place, according to the Kenyah Dayak community, which reflected on the lamin concept, was front, middle, and back. The Dayak Kenyah people believe that the front has more magical power than the back. Most communal activities are held at the front. The back is often used for gardening and building cattle pens. The middle part is neutral, so it is considered the most suitable for residential buildings (Syahrozi, 2004).

According to the belief of the Dayak Kenyah people, each direction has a meaning, namely: North which means Hulu Sungai; East, which is a natural phenomenon where the direction of the sun rises, indicating those who have gone to their God (died); South, which means downstream of the river in the direction of orientation which is at the top of the water is the residence of the Kenyah Dayak people who have inter-tribal marriages and currently have a contagious disease.

After migrating to the Budaya Pampang Village, the community said that the house's orientation no longer had the meaning that the ancestors believed. However, when viewed from the pattern of development of this Budaya Pampang Village. In the early 1980s, people migrated to the Budaya Pampang Village, the direction of the houses still facing west and east. The same was the case with developments up to 1990. Over time, several houses appeared facing north and south, although the number was far less than those facing east and west.

6. Social Culture

The socio-cultural context of the Kenyah Dayak shows changes and shifts in their socio-culture. The shifting social culture happened because of the negative stigma of the Dayak tribe for the community in the past (Billa, 2005). Dayak people are considered primitive and uncivilized, like hunting for heads, destroying the environment, and other negative connotations. This stereotype emerged and developed for quite a long time before Indonesia's independence. Negative stigma has become an impetus for the Kenyah Dayak community to prove that all the existing stigmas are invalid. The Dayak Kenyah community has abandoned harmful traditions such as headhunting, and the willingness of the Dayak Kenyah community in the Budaya Pampang Village to develop is very high. It is one of the reasons for the Dayak Kenyah to migrate closer to urban areas, making it easy to get a higher education.

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Social Values

Social values of the Dayak Kenyah before the Tumbang Anoi peace agreement, the Dayak Kenyah people upheld the social values of courage and heroism that can be seen in the headhunting ritual. A man who managed to bring the enemy's head to war was considered a manly figure worthy of being a leader. From this phenomenon, the social values that are upheld are the values of courage and heroism. This value is the nature of being brave, loyal, willing to sacrifice, and having power or supernatural powers (occult sciences). It is instrumental in defending the tribe and nation, maintaining self-respect and dignity, and upholding the truth. The ancestors of the Kenyah Dayak have a culture of living communally in the Lamin. In the past, lamins could be inhabited by 4-100 families built together. In this one house, they establish good communication and solve problems together. This phenomenon reflects the value of togetherness: working together, love, responsibility, and consensus.

The Dayak Kenyah community, in this more modern lifestyle, is still obedient to cultural values, such as unity, tolerance, one goal, and cooperation. All these things are summarized in the concept of *uyen three*, which means to do a good thing. These *uyen three* concepts regulate the relationship between the Dayak Kenyah Tribe and other tribes and the Dayak Kenyah Tribe with the creator and the environment.

System Activities

Several cultural activities are no longer carried out today, including the Mamat Ceremony (welcoming the heroes from headhunting) and the *lemiwa* ceremony (welcoming guests). The cultural activities still being carried out include the *Ramai lepaq ajau* (harvest party) and several additional activities. Harvest festival has changed due to the current adjustment to the beliefs of the Kenyah Dayak community. They no longer give offerings to the ancestors but have been replaced with prayers led by the priest.

At this time, the dance arts party has attracted tourists to come. This dance art party is held every Sunday at 13.00. Many tourists and tourists attended this event. Several dances were performed, including the *Hudo'q Apan*, *Hudo'q Mawan*, and *Pampaga* dances.

Religious activities are carried out routinely every Sunday in the church, a semi-organizational worship service. The general public service is followed by a religious organization worship. In addition to Sundays at church, there are morning prayers on Mondays, youth organizations worship on Tuesdays, prayer groups on Thursdays (can be done at the congregation's house or church), and youth organization worship services on Saturdays.

In carrying out social activities, the Dayak Kenyah people are used to doing it together and helping each other, called *gotong-royong*. In the early 2000s, *gotong-royong* activities to help build a family's house were still being carried out. Then, at the annual event to welcome Christmas and New Year, there are still *gotong-royong* activities. The annual event is a gathering attended by all people in the context of advising elders. Apart from that, when they are in the fields, there is also a sense of togetherness; mothers harvest the produce from the fields, fathers and fathers prepare land for planting, and several children happily help their parents.

Believes

The conversion of the Dayak Kenyah community's beliefs to Christianity makes most Kenyah people Protestant or Catholic since the 1960s. Each Village already has its church.

The *mamat* and *lemiwa* ceremonies are no longer carried out. Relations between religious communities are well-regulated in the Bible. They believe that all practical activities mean doing good to themselves; conversely, cruel people torture their bodies.

Kinship system

The kinship system from the past until now has not changed. Dayak Kenyah kinship ties are bilateral and equal between matrilineal and patrilineal. People trace their lineage through both parents at once and recognize the existence of many relatives. Theoretically, people are equally related to all families from both sides, mother and father.

7. Discussion

The theorization process from the results of data analysis in the field shows four concepts: [1] The concept of defending the tribe is part of the community's defense against its enemies; [2] The centralized concept is a concept that arises from the existence of a gathering space for the community to carry out cultural activities, social activities and as a livelihood. So that it is closely related to the concept of togetherness and socio-economic defense. [3] The powerful concept of togetherness makes brotherhood fuse so that all people in the Pampang Culture village consider that they are brothers, both distant and close relatives. [4] The concept of adaptation affects all changes and adjustments from most other concepts. However, all concepts cannot be reduced to just one big concept of adaptation. So from all the concept formation processes, five major concepts are obtained: defense, togetherness and brotherhood, spirituality, harmony with nature, and adaptation. After that, it will be matched with the concept of structuralism in the form of paired opposition from Levi-Strauss (1963).

Defense

The substance of the meaning of defense is to protect the survival of people in the world and in the spirit realm, which has two directions, namely vertical and horizontal. Vertical defense is closely related to trust. Although there has been a change in belief, the Kenyah Dayak people believe that there is a natural creator who regulates everything. This vertical defense is visible in all cultural activities that are very protective of nature to avoid reinforcements—physically seen in the meaning of orientation and the hierarchy of settlements. Such is the case with the life of the Dayak-Kenyah community today; the Dayak-Kenyah community always participates in religious activities weekly in the church to gain salvation in the world and the spiritual realm. Physically, it can be seen that the church was built, which is located in the middle of a residential area.

The horizontal defense was reflected in living communally, which meant protecting each other from attacks by enemies and wild animals in the past. Physically, *Lamin* is one of the peaks of architectural work that describes the intelligence of local wisdom of the Dayak Kenyah community in dealing with the ferocity of nature. Besides being a place to live, *Lamin* serves as a center of defense from natural disasters and enemies (Billa, 2006). The defense concept can also be seen from the distribution of the houses of the Dayak Kenyah tribe in the *Budaya Pampang Village*, which tends to be centered on traditional *lamins*, which are meaningful in terms of economic defense (figure 6). Some people's livelihoods are farming or farming; some are typical Dayak Kenyah artisans. Crops and handicrafts are sold to tourists every Sunday during the cultural festival.

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Figure 6. The defense of the economy is centered on lamin adat (a) dancers, (b) selling handicrafts (c) selling agricultural products

Togetherness and brotherhood

The meaning of togetherness and brotherhood is divided into two essential aspects: uniformity and diversity. The Dayak tribe was originally one and had a common ancestor. For thousands of years, demographic and geographic processes have divided Dayak into multi-ethnic groups. Each tribe has a different language, traditional ceremonies, and traditions. Thus, uniformity can be seen in the majority ethnic group of the community, the Dayak Kenyah tribe. In the distribution of settlements, uniformity can still be seen from the formation of small groups of the same sub-tribe. The location of residential houses between the same sub-tribe tends to have adjacent locations.

Meanwhile, diversity can be seen in many sub-tribes and acculturation of tribes (figure 7), even from outside the Dayak tribe. However, this does not diminish the spirit of unity and integrity of the people of the Budaya Pampang Village. They think that all humans are equal, so they embrace each other. This can be seen from the distribution of settlements that do not have a massive and strict separation among sub-tribes, which tend to merge in their social activities.

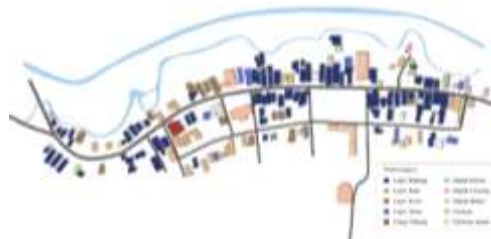


Figure 7. Distribution pattern of settlements based on the sub-tribal classification

The meaning of brotherhood and United life for the Dayak Kenyah tribe is described in the form of Lamin, which up to 100 families can initially inhabit. This is where the center of civilization and the development of customs and socio-economic order of the community take place. The number of heads of families living under one roof builds the meanings of kinship, community, unity, and cooperation. This Lamin is a place for the Dayak Kenyah community to build a tradition of cultural wisdom and interpret it in various life contexts and social interactions. So Lamin in the Budaya Pampang Village is a symbol of unity and remembering their ancestors.

Spiritual

This spiritual meaning is very influential in the daily life of the people of the Budaya Pampang Village. Spiritual meaning must manifest in thinking (spiritual) and behavior (physical). Spiritual, which is manifested in mind, can regulate values in society. People believe that no matter how small their actions, whether good or bad, they will be rewarded according to the results of their actions (Jeremiah 17:10). This can be seen in the changes in social values, which now prioritize peace, unity, and tolerance, among others. This spiritual result in mind affects every behavior of its people. This can be seen from weekly religious activities held at the church, which are always followed by the local community.

The changes that occurred were significant due to the conversion of Kaharingan beliefs to Christianity. So this causes adaptation to their cultural activities by finding a way not to abandon the old spirit, not only by treating them as a threat to deal with but also by making them integrated into Christianity. They can adapt to the past, transforming Christianity from a custom that demands complete division into a tradition that keeps the channels open between old and new, past and present. Not all aspects of the past or the old ways are, as has been pointed out, bad; indeed, some are still relevant and desirable today and thus can be "returned". From this point on, conversion is no longer an immediate "before" and "after" phenomenon but a matter of constant negotiation and adaptation.

This phenomenon is reflected in the Malang Tau ritual, which used to bring offerings to residents around Huma and see the constellations in determining auspicious days. Now, the Malang Tau ritual is just bringing seeds to the church, and seeds will be prayed for by the priest (following the teachings of Christianity). In addition, changes can be seen in the harvest ritual, which has eliminated the ritual of giving offerings and is replaced with a prayer led by the priest.

Spiritual meaning as a religious element is implied in the physical form of settlements in a hierarchical spatial pattern. Where sacredness is no longer related to orientation or layout sequences. Instead, the church is the highest center of sacredness in the Christian house of worship. In addition, the sacredness associated with the place where the Dayak Kenyah community returns to God is in the burial place on the west side of the settlement. The level of sacredness related to the ancestors' memories is in the adat lamin.

The orientation of the Kenyah Dayak ancestors has a spiritual meaning, subconsciously affecting their settlements that extend north and south. The same thing happened in the past when the traditional Lamin was built, extending to the north and south.

Harmony with nature

Harmony with nature can be seen physically or non-physically. Non-physically poured into appreciating nature. The life of the Dayak Kenyah community cannot be separated from the natural surroundings. For decades they have merged with nature and formed a symbiotic mutualism. The needs of the Dayak Kenyah are obtained from nature, such as the need for food, drink, and shelter. For the Dayak Kenyah tribe, using nature should not be done arbitrarily. They value the existence of nature, so the management and utilization of natural resources are always based on the values of cultural wisdom.

Physically, harmony with nature is expressed in the form of works that have meaning in appreciating nature. The wisdom of the Dayak Kenyah culture towards the natural surroundings is reflected in almost all sides of their life and traditions. The universe is the primary source of inspiration that inspires the works of the Dayak Kenyah culture. Visibly,

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it can be seen from the symbols, paintings, carvings, and sculptures that adorn cultural equipment such as *benyat*, *bening*, *beluko*, *seraung*, *belovit*, *besunung*, *saung*, *shield*, *perisai*, *mandau*, *sumpit* and so on. These symbols are principally their reflection and appreciation of nature. Natural elements such as birds (especially hornbills), dragons, tigers, trees, humans, and others are often used as symbols or decorative motifs of the Dayak Kenyah.

Various forms of artistic works such as dances and songs also reflect the relationship between the Dayak Kenyah and nature, such as *engang marang*, *kencet papatai*, *kencet ledo*, *kancet lasan*, *leleng*, *hudoq*, *pencuk quinine*, *datum*, and others. The harmonious relationship between humans and the natural surroundings. Through these beautiful dances, we have a responsibility to preserve nature which has provided many benefits for human life.

The Dayak Kenyah community is a dynamic community that can adapt to environmental changes. They always learn to improve the situation by paying attention to changes in their environment. Internally, they change farming patterns, gardening patterns, and etc.

Adaptation

With all the changes that occur, there are positive adaptations and negative adaptations. Positive adaptation can be seen in the loss of the habit of headhunting and having a high willingness to advance and change for the better in education. No distance exists between tribes (prioritizing unity and unity). The negative adaptation can be seen from the change in the type of house, which tends to follow the typology of urban houses, not using the type of house on stilts. This does not follow the type of residential land, a swamp area. So the more houses built, the more likely the settlements will be flooded.

The meaning of adaptation is influenced by moving the Dayak Kenyah from one place to another. Achieving the survival of the Dayak Kenyah tribe requires active adjustment to the environment, both physical and social. However, every individual in facing their environment always faces various challenges. To overcome these challenges, they must use their cultural knowledge. Environmental factors, economics, education, health, and the existence of family relationships influence the occurrence of this displacement. Budaya Pampang Village is located close to Samarinda, making it easier for people to find work, obtain higher education and be close to health facilities. This news reached the family and relatives, so gradually, many moved to the Budaya Pampang Village.

The concept of living in the Dayak Kenyah community has undergone many changes, so physically many changes have occurred. All socio-cultural activities took place in this lamin house, starting from the configuration of the space that used only to be seen on a small scale (lamina house). Now the spatial configuration can be seen from a larger scale, namely settlements, where cultural activities are centered on traditional lamins. The change in the hierarchy of space is very extreme because of the influence of the shift in the belief system. This also occurs in orientation. The influence of belief systems eliminates the meaning of orientation in the Dayak Kenyah settlement in the Budaya Pampang Village.

8. Conclusion

In the study of the morphology of this settlement, many changes occur. Significant changes can be seen in the scale of the settlements. Settlement in the past was in the form of one lamin dwelling; now, it is made up of many dwellings. Based on a study of the spatial morphology of settlements in a socio-cultural context, the following results were obtained:

1. The formation of settlements in social values builds the concept of togetherness which can be seen in the spatial pattern of lamin houses which are minimal in bulk, and the distribution of settlements which tend to be concentrated and close to each other. The primary function hierarchy is located in the middle of settlements that have the most accessible accessibility.
2. The formation of settlements in the activity system builds the concept of togetherness, defense, harmony with nature, and spirituality which can be seen from the distribution and hierarchy of settlement functions which are concentrated and close to each other. Like the traditional Dayak people who constantly live alongside nature, this Budaya Pampang Village is also located in the middle of the Kalimantan forest.
3. Forming settlements in a belief system builds the concept of spirituality and adaptation, which can be seen from the hierarchy of sacredness and orientation. The change in the community's belief system eliminates the meaning of the sacred hierarchy and orientation, and the meaning no longer follows their current religion or belief.
4. The formation of settlements in the kinship system forms the concept of brotherhood and togetherness, which can be seen in the distribution of settlements and small groups from each sub-tribe that tend to be close together. Although there are small groups, the distribution of each sub-tribe tends to be random, and there are no distinct boundaries that limit the sub-tribes.
5. The study of the spatial morphology of the Budaya Pampang Village settlement in a socio-cultural context specifically refers to the Levi-Strauss structuralism concept (binary opposition), which can be used as a reference or basis. Observing and showing the relationship between the observed variables can reveal the concepts of its internal structure. Paired opposition can explore the deep meaning of sara contained in every aspect of the spatial morphology of the settlement in its socio-cultural context.

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