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Resilience of  
Culture &  
Symbolism in Built  
Environment

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**SIMPORA XV: 2024**

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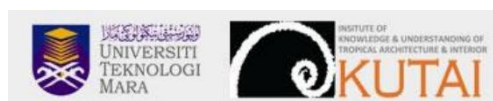
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## CONCEPT OF POSI: SYMBOL AND SACRED SPACE OF LUWU ARCHITECTURE

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**Abstract:** Chieftdom buildings, Langanæ, Salassæ, places for making weapons, places for valuable and historical items, and mausoleums have important values in the Islamic architectural civilization in Tana Luwu. Lokkoe is one of the Luwu Chieftdom areas filled with mausoleums (king's tombs). The typology of the mausoleum building is unique and has relationships with similar objects in other areas in South Sulawesi. Syntactic relations exist between the chieftdom building, the Luwu chieftdom palace complex gate, and the Lokkoe gate. However, the Lokkoe Area authorities allowed the chieftdom's mausoleum to appear unkempt, unsacred, and unsafe. The research uses qualitative methods with a symbolic interactionism paradigm. The research results show that Lokkoe Architecture is representative. The Lokkoe area is a tana tekko area, which is the upper layer and sacred space in the urban space layer. The Lokkoe area has symbols of social strata manifested by the gate and the unique shape of the mausoleum. The center of space symbolically forms the structure of space and cosmological symbols. Lokkoe and its context have a syntactic relationship with similar tombs in South Sulawesi, while the chieftdom context tends to be related to Malay architecture in the archipelago. Lokkoe architecture has the potential to become an architectural icon like the Taj Mahal. It can become a cultural tourist attraction in Tana Luwu, South Sulawesi, Indonesia, and the archipelago.

**Keywords:** Mausoleum Architecture, Luwu Architecture, Malay Architecture, and Archipelago Architecture

### INTRODUCTION

Palopo has many historical codes that determine its architectural richness, consisting of cultural and historical artifacts. The text "toddopuli temmalara" is written, and the hand holds a badik as a symbol of what it wants to convey to anyone who sees it. It was found at the Palace Monument. The large tombstones in the south and west are the city's physical boundaries (Mahmud, 2013). Mahmud firmly stated that the fact that the tombstones were

still there in Palopo showed that there were thoughts about tribal relations and the mysterious attitudes of the Palopo people. Headstones are considered to radiate ancestral spirits; large tombstones have always been artifacts of the city, and its residents guard them safely. The city's culture and human powers may still be embedded in mystical thinking. Socio-mystical space is considered to shape the identity of urban space.

The philosophical phenomenon of the crisis of form and meaning is a unique challenge in the design of architectural works. Appropriate methods and paradigms are needed to discover the meaning of Palopo's ancient buildings. In other words, different perspectives are needed on certain things, such as mosque pillars as the center of the city and the world. Tombs tend to be related to palaces and vice versa. However, because the tomb was in an unclear period, the architectural form of the tomb became important to research.

### **1.1 Civilization and architecture**

According to Koentjaraningrat (2000), culture has three aspects: ideas, actions, and works. The first component comprises ideas, thoughts, and norms (Koentjaraningrat, 2000). The first part shows objects that are unclear (abstract) and contained in the thoughts of the citizens who create culture. The second part consists of a series of community activities and behaviors. The second form of culture is more related to patterned human activities and actions, known as social systems. The third aspect is human-made objects, which are human-made objects or artifacts that can be seen, touched, and documented in the form of images.

Civilization is part of culture. Civilization is a concrete manifestation of human thinking ability realized in developing sophisticated science and technology (Yatim, 2016). Behavior is inherited through symbols and includes cultural objects. Past identities create unity and diversity as identities so that they can become national identities. Even in his view, Adams emphasized that historical heritage objects have the potential to become icons (Adams, 2015). Several historical heritage sites in Luwu land have become icons of Palopo (Sutrisno, 2023).

## **RESEARCH METHODS**

Chalmers stated that science is built from facts (Chalmers, 1983). To gain knowledge, researchers use the most traditional rules, namely the study of symbols—the unique symbols of the buildings and spaces of Palopo in Luwu land. One object is related to another object.

The researcher applied symbolic interactionism originating from Blumer's thinking. This methodology departs from social phenomenology developed by Schutz (Crozier et al., 1994). Using the phenomenological paradigm, researchers obtain an integrated relationship between architecture and cities (Sutrisno et al., 2020). The relationship is *self-from-home*, which comes from the order of the building and space, the function and conditions of the building, as well as the materials and form, all of which will form 'character.' Norberg-Schulz understands architecture as an existence between character and space. Meanwhile, for Mead, concepts are obtained from people's meanings of objects (Mead, 2018). A person's readiness

to sit on and use a chair will be different between people familiar with seating compared to people with no experience with chairs.



Figure 1: Zones and relations between the Tana Tekko Place and the Luwu Chieftom Palace Area.

Researchers divide zones into areas (figure 1). The selection of building objects is based on the character of the building, which indicates it is a heritage building. Meanwhile, building objects are determined based on previous research data and information from sources after carrying out the snowball method process. In the analysis, the researcher uses a semiological paradigm. As done by Parsaee, semiological studies can decode form and meaning content by investigating space and place concepts (Parsaee et al., 2015).

## **DISCUSSION AND RESULT**

Researchers carry out symbolic interactions with space users and objects related to space users. Not only in the context of symbolic interactions between users and objects, but there is also meaning in symbolic relationships between one building and another. Langanae Palace (see picture 2, left) represents architectural works in Luwu land.

The shape of other buildings is similar to the shape of Langanae. As another object, the house of the Bassesangtempe or Bastem people (see Figure 2, right) has similarities with Langanae.

**Table 1:** Syntactic relations between buildings in Luwu

Object	Linking Aspect Object
Tana Bangkala – Tana Tekko	Residential complex – Lokkoe tombs complex
Lokkoe – Langkanae	Langkanae Datu family grave – Datu residence Lokkoe
Lokkoe - Salassae	Datu family grave- Datu official residence
A place to make Kawali (dagger)	Same sacred object
A place for valuables	Same sacred object
Lokkoe and domed tombs in South Sulawesi	Same sacred object

Source: Sutrisno (2024)

The location of Bastem's house as the research object is in Palopo City; as residents of Luwu, the Bastem people occupy the area between Palopo City and Tana Toraja. Access to the residential areas of the Bastem community is quite tricky. However, with building replicas that represent two different cultures, the basstem house is categorized as a typical adaptive object. The shape of the Bastem house is a combination of Bugis Luwu and Toraja architecture. As stated by the informant, Luwu's territory extends to the Poso area. Twelve traditional figures show symbols of diversity in the chiefdom and Luwu land area. \



Figure 2: Figure of Luwu House

Source: Sutrisno (2017)

Traces of the struggle are stored secretly in the Batara Guru Museum and Building. The function of space in the Batara Guru Museum shows diachronic and synchronic relationships. In the context of gates, it means layers of space. The layers of space are most prominent in architectural works. The function of space is divided into two categories, namely, space used by humans and space not occupied. The concept of change symbolizes the interconnectedness of form and history. Diachronic relations show the diversity of the



meanings of vengeance toward Palace residents who moved from Datu Andi Kambo to Datu Andi Maradang Mackulau. Historical symbols are preserved in the Salassae Middle Room and the Batara Guru Museum.



Figure 3: Luwu Chieftain Palace Gate

Source: Sutrisno (2017)

There is a relationship between the shape of the gate and the surrounding buildings; this can be seen in the Palopo Old Jami Mosque building, likewise, with the mihrab in old mosques and the mihrab in Malaysia (figure 4) in the context of diachronic meaning. The gate is a reference that can emphasize symbolic signals. A mosque with a tiered roof has a metaphorical meaning, namely mahameru. The facade of the Langkanae gate is an example of not only new buildings but also old buildings.



Figure 4: Syntactic relationship between the form of the Palopo Jami Mosque and the pulpit at the N.I.K. Rasidin Academy in Kelantan, Malaysia.

Source: Sutrisno (2024).

As cultural heritage buildings, Langkanae and other elements in the area set a precedent. An example is the protruding facade at the gate, including fence elements that resemble the shape of a tongkonan or the gable roof of a traditional house. The Ministry of Tourism, Art, and Culture in Malaysia (M.O.T.A.C.) makes building objects such as mosques as iconic architecture because it has solid historical meaning and a building style that can represent the modernity of the country as well as in an aesthetic aspect (Utaberta & Shakir, 2021).

### 3.1 Chiefdom areas as central objects

The chiefdom area is sacred in the central part of Palopo. Daily, the Luwu chiefdom area looks quiet and deserted. One architectural object and another tend to have similar shapes and typologies. The structure of Langkanae and the blacksmith's gazebo is similar. On the other hand, architectural objects not only have similarities but also have contradictory forms. The different objects are Langkanae and Salassae. Both dominate the Luwu chiefdom area.

In the cybernetic concept, one object is related to another in terms of physical and symbolic relations. Meanwhile, in semiotics, all objects in the Luwu palace area have meaning. Symbolically, the road becomes a barrier between the function of the chiefdom as a space for traditional governance and the function of education. Thus, the road fulfills a barrier function in addition to the function of vehicle circulation.

### 3.2 Langkanae as a form analogy

In the context of form, language becomes a replica in the making, *just say* for the gate. This is true not only for the gate of the palace area but also for the gate of the king's burial area. In the palace cemetery area, there is 1 point for the gate, while in the palace area, there are 2 points. In the context of semiotics, the palace gate is a replica of the gate to the Tomb Area.

Pragmatic meaning is the meaning of a building that is felt by building users. Datu Luwu has been a building user since the Langkanae building was rebuilt. The new building in Langkanae can be used as an analogy for other buildings in the city of Palopo and in the Tana Luwu area. The Langkanae building also has a syntactic relationship with buildings in North Luwu Regency, Luwu Regency, and East Luwu Regency.

### 3.3 Place of manufacture of weapons

*Quality of Life* tends to appear in the palace surroundings of the Luwu chiefdom. During initial data collection (in 2017), researchers observed the process of making kawali weapons in the Luwu chieftaincy palace. Every palace resident's quality of life is visible when welcoming guests and interacting with various needs. However, in the last observation (in 2023), researchers found no more places where Kawali weapons were made. Visitors and guests will find a weapons-making place when you first enter the palace area. The users of the room where the weapons were made were Opu Patunru, a blacksmith and chieftaincy servant. Opu

Patunru and Kawali represent symbols of security and tools for security, which are always sustainable weapons.

The place to make weapons is between the Langkanae Building and the Salassae Building. It is located in the middle of the palace area. Apart from being a strategic location, the place for making weapons is also a gathering place, interaction between space users, and monitoring the security of the palace environment.



Figure 5: Interaction of Kawali weapons makers in the Central room  
of the Luwu Chiefdom Palace complex

Source: Sutrisno (2020)

### 3.4 Where to Store Weapons and Arajang

The symbol of sacredness is represented by the space and place in storing heirloom objects (Sutrisno et al., 2020). Visitors need help to enter the Arajang room. Arajang is a secret room in a building. The 40th Datu of Luwu, Andi Maradang Mackulau Opu to Bau, did not always occupy Salassae. Thus, some officers maintain the security of the palace environment, including the arranging room. The palace requires a special ceremony to see Arajang. This shows the sacredness of the special space, and Arajang is very high. Arajang and spaces in other buildings, such as post offices, are also similar.

Luwu's typical weapon is known as Kawali (Sutrisno, 2017). Kawali has sacred values that resemble Arajang. Spatial actors refer to the indexicality of objects. The sacredness of Kawali and Arajang refers to private characters that are magical and sacred. Another object that has higher hierarchical and symbolic value is the *doke pack*. These objects are essential in every traditional ceremony within the chiefdom's palace. Regarding frequency towards weapon owners, Maka Arajang always remains in its place, whereas *doke pack* and *frying pan* always follow its owner. Form *Doc Pakka* has two branches, while Kawali has unbranched ends.

### 3.5 Islamic burial places for royal descendants

The Tana Tekko area is located in the city's northern zone. A river separates the Lalebbata area and the Tana Tekko area. Tana tekko is a spatial structure in Palopo that is sacred in nature. The burial of the royal family represents the sacred relationship between Tana Tekko and the Luwu Chieftom. In the local language, it is called *matrinoe*, or a sacred bed, as is the tomb of an Islamic king.



Figure 6: The relationship between the gate and Lokkoe Tomb

Source: Sutrisno (2020)

Officers guard the Lokkoe burial complex from the Palopo city parks and plantations department. Officers carry out maintenance and supervision. Maintenance of fence elements and cemetery buildings by painting. The size of the Tata Tekko area and the tomb gate are not closed during the day, so several types of residents' pets are entering the Tana Tekko area. This problem will become an object of exploration and a recommendation to the Luwu chieftom's palace in planning and preserving cultural sites. Apart from the palace as a private sector, which is directly related to customary aspects, there is also the Government, which the Palopo City Parks and Plantation Service represents. There is potential that needs to be developed as a core zone or buffer zone because the city of Palopo is a city that has much cultural heritage.

The kings' tombs are located in the corner of the burial area. The plan shape of the tomb is rectangular. The entrance is from the South. The shape is not the same as the shape of the gate. The Lokkoe gate is a link to the Luwu chieftom complex style.



Meanwhile, Lokkoe is related to the era of architectural civilization and syntactic relations with other tombs in South Sulawesi. Dome-shaped tombs in the South Sulawesi region were intended for Islamic figures (Sutrisno, 2023). In the context of eating as a Mausoleum, Lokkoe has the same role as a building like the Taj Mahal. The distribution of Islamic tomb buildings in South Sulawesi is influenced by Persian culture (As, 2018). Thus, there will be regional relations within South Sulawesi's scope if similar tourism objects are mapped.

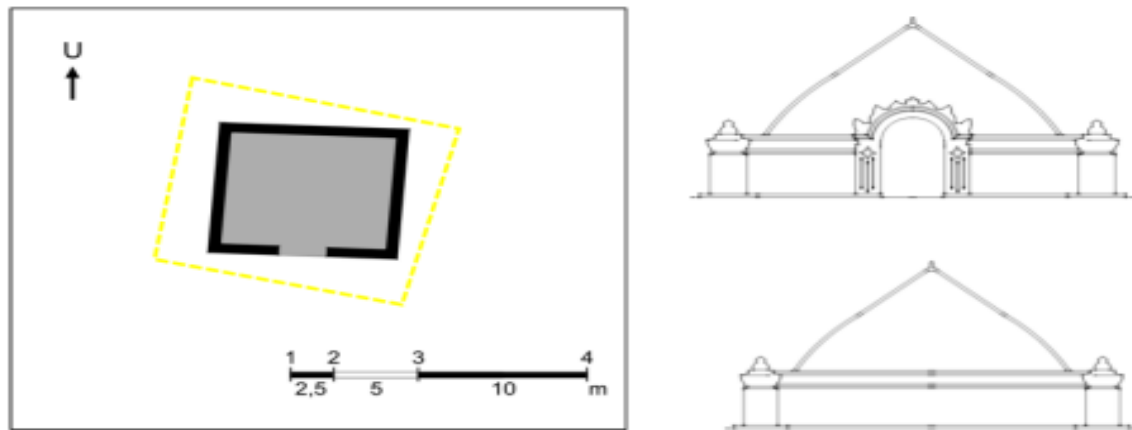


Figure 7: Plan and appearance of Lokkeo after redrawing

Source: Sutrisno (2020)

## CONCLUSIONS

The relationship between buildings can provide suggestions and recommendations to the city Government regarding the flow of cultural attractions. Even for certain groups, related objects can be grouped in one cultural heritage building core zone. The history of South Sulawesi records that the Luwu community groups have levels that are symbolized by the shape of the building. The social strata of society form architectural relationships not only in buildings but also in layers of cosmological space. A detailed exploration of spatial layers finds symbols of social strata through roof shapes, building elements, and building types. It is revealed through the interactions of traditional figures from the Luwu chiefdom. The center of space at macro, meso, and micro levels is structured and cosmos. Lokkoe architecture represents sacred space in the Tana Tekko spatial layer. Lokkoe architecture has the potential to become an architectural icon like the Taj Mahal and can become a cultural tourist attraction in Palopo City.





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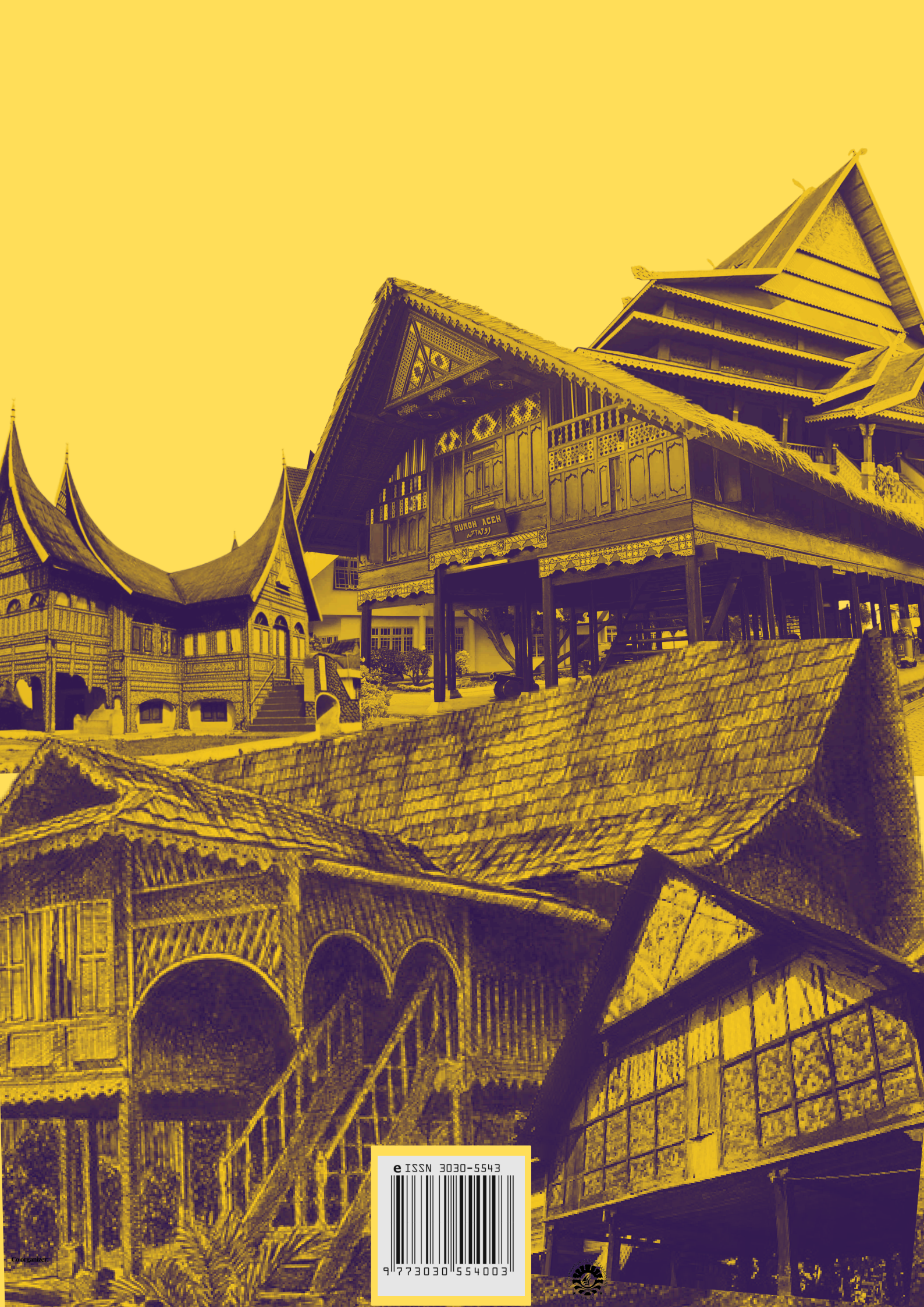


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	<p>Afzanizam bin Muhammad received his Diploma in Interior Design in 1999 from Institut Teknologi MARA, followed by a BSc (Hons) in Furniture Technology in 2001 and an MSc in Heritage and Conservation Management in 2009, both from Universiti Teknologi MARA, Shah Alam Branch. Over the past 15 years, he has served as a lecturer at Universiti Teknologi MARA, Perak Branch. In 2017, he was appointed Assistant Conservator for heritage building conservation projects in Kuala Kangsar, Perak, an opportunity he used as the basis for his PhD research. He earned his PhD in Design and Built Environment in 2022 from the Faculty of Architecture, Planning, and Surveying, Universiti Teknologi MARA, Perak Branch. Since 2009, Afzanizam has been dedicated to academia, specializing in heritage conservation, particularly in timber buildings. His contributions to research are significant, and in 2018, he received the 'Best Research Paper Award' at the Third International Conference on Rebuilding Place (ICRP). Starting in 2024, he is officially accredited as a Conservator by the Malaysia Heritage Department</p>

	<p>Nur Huzeima Mohd Hussain is a senior lecturer in the Landscape Architecture Department at UiTM Perak Branch. She earned her PhD in Architecture from The University of Auckland, New Zealand, in 2015, following her MSc in Landscape Architecture from Universiti Sains Malaysia in 2004. Before joining academia, she gained professional experience in a landscape architecture firm and has since dedicated her 20<sup>th</sup> years of teaching in UiTM Perak. Her career spans teaching, multidisciplinary research, and community projects, with several secured FRGS research grants, university academic awards (AAU2019), published books, and postgraduate supervision. She has successfully graduated seven postgraduate students and is currently supervising five local and international students. Her research interests include Landscape Sociology, Sustainable Cultural Landscapes &amp; Architecture, and Green Initiatives.</p>
	<p>Dr. Wan Faida Wan Mohd Azmi is a senior lecturer in the Quantity Surveying Department at Universiti Teknologi MARA (UiTM) Perak Branch, Seri Iskandar Campus. She earned her PhD in Quantity Surveying from Universiti Teknologi Malaysia in 2021. Her academic career spans teaching, research, and postgraduate supervision, with a focus on construction safety, design safety, and safety education. She has been actively involved in research projects, securing grants, and contributing to knowledge in her field. She is also involved in postgraduate supervision, guiding students in areas related to her research interests.</p>





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