

Culture, Gender and Spatial Arrangement in Traditional Houses

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Abstract

Culture is always related to all aspects of daily life. Culture can be either abstract or concrete, as a result of human behavior to respond to its environment. House is a physical manifestation of the inhabited tradition that made by human because they are aware that not all of their activities can be carried out in the open air. Because of the close relation with the prevailing culture, the form of housing which is being represented as the form of space reflects the cultural that is adopted by its occupants. The inhabited tradition poses a different culture in each region. It has its own tradition that brings to the surface multiplicity of gender definition that has an impact on the arrangement of living space in each house. Gender is very influential in spatial arrangement in traditional houses. Seen from the domination of men and women in certain rooms as well as understand the duality at some parts of the house. The gender differences that exist in traditional houses have different backgrounds, ranging from the existing religious system, family patterns, and the use of local customs. This journal will explain the meaning of culture, gender, and housing, the relationship between the three and how they affect the spatial arrangement of traditional houses.

Keywords

gender; house; architecture;
culture



I. Introduction

Culture can be either abstract or concrete, as a result of human behavior to respond to its environment. One of the social forms that arise because of culture is gender. Gender is different from biological sex, however, it is more about the actions that are expected in the norms that apply according to their biological sex. Understanding gender depends on the prevailing culture in a community. While the house is one of the physical manifestations of culture. The habit of living is a tradition that is carried out by humans because they are aware that not all activities can be carried out in the open air. The place where they live, which is represented in the form of space, reflects the culture adopted by its inhabitants. Basically, the design of residential space at the beginning of civilization refers to the most basic needs of its inhabitants. From the habitation, humans manifest themselves as social beings and have a family structure, both vertically and horizontally. Discussing a house means discussing the culture of a society which is represented through the space used to inhabit. At first in a house there is a patrilineal or matrilineal pattern. Patrilineal is a family pattern that focuses on the existence of the father as the head of the family while matrilineal is a pattern that focuses on the existence of the mother as the head of the family. An example of the patrilineal system can be seen in Yogyakarta, while the matrilineal system can be seen in Minangkabau, West Sumatra. The role of women in residential architecture can be seen from time to time, it can be seen from the changes in the floor plan and the shape of the house which is increasingly able to accommodate the needs of women.

II. Review of Literatures

2.1 Culture

According to Herskovits, Culture is the human-made part of the environment. This means that everything that is the result of human actions, whether the results are abstract or real, as long as it is a process to be involved in their environment, both physical and social, can be called culture. This definition is very broad, but can be used to select the existence of an objective culture and a subjective culture. What is meant by objective culture is everything that has a tangible form, such as agricultural tools, artistic products, houses, means of transportation, communication tools, and so on. While what is meant by subjective culture is everything that is abstract, for example norms, morals, values, and others. Humans need religion which then gives birth to culture or vice versa is also a religious culture (Angkat, 2019). This culture can be found in various aspects and scope, such as economics, education, law, and politics. (Wayan, 2019). In the concept of management, organizational culture means all values, attitudes, beliefs, behaviors, practices, and assumptions that are shared by members of the organization (Schein in Marbun, 2020).

2.2 Gender

Gender cannot be interpreted literally as sex or gender but has a more complex meaning than a person's physiological and biological description. Gender is the visible difference between men and women in terms of values and behavior (Webster's New Word Dictionary). Gender is a cultural concept that seeks to make a distinction in terms of roles, behavior, mentality, and emotional characteristics between men and women who develop in society (Woman's Studies Encyclopedia). Gender is cultural expectations for women and men (Hilary M. Libs: Sex and Gender). Gender is a form of culture or cultural expectations of how a person's behavior and character should distinguish between men and women, not physiologically.

2.3 Difference between Gender and Sex

In general, gender and gender (sex) are often considered the same and equal, but they are actually two different things. There are several opinions explaining the difference between the two. According to Mansur Fakhri (1996) gender is the difference in behavior between the sexes constructed by society as a trait or behavior inherent in men and women created by society through social and cultural processes. While sex is a gift from God (nature) which biological or physical. Meanwhile, according to Julia Cleves Mosse (1996) gender tends to be abstract which is inherent when humans are born and sex is a sex that is physiologically and biologically recognizable, male and female (Kartono: 2000). It can be concluded that sex is the biological and physiological meaning of men and women that can be recognized. While gender is not just a physiological form, but rather on the nature and behavior that shows a person's masculinity or femininity in social life.

2.4 Houses

Houses are architectural objects that are closest to everyday life. It is a physical form of human culture. There are several opinions regarding the definition of a residence. The House is an institution, not just a structure, created for a complex set of purpose. Because building a house is a cultural phenomenon its form and organization are greatly influence by the cultural milieu in which belong (Rapoport:1969). The house which in Javanese is 'omah' indicates a place to live, where some domestic practices are carried out and self-existence is expressed in Javanese life (Revianto Budi Santosa: 2000).

In other words, the embodiment of culture is very visible in a house. Every form and arrangement of space in it to the special ornaments that are created is a manifestation of the influential culture in which the house is located. The culture in question can be in the form of customs, beliefs, adaptation to the natural environment, to the habits of the residents of the house.

2.5 Factors Affecting Houses

According to Rapoport (1969) there are five factors that influence the design of houses:

1. Human Basic Needs

Humans basically have needs that must be met in order to live comfortably. The target that must be met is to meet the standard of enjoyment of the human body. The measure used by each culture will be relatively different.

2. Family

The family is the most basic unit of life in every society. But every society has a different family structure which will be reflected in the shape of the house. Some are in the form of extended families and nuclear families.

3. Woman's Position

The position of women has an important role in the family system. Women spend most of their time indoors.

4. Privacy

As a basic need that varies levels of definition, form, and what are the important considerations. Different cultures have different levels of privacy.

5. Social Relation

Social relations are a need for every human being who is called a "social animal". To accommodate this activity, spaces are needed that allow them to meet for social interaction. Every society with a different culture will give birth to a different space for social interaction.

2.6 Relationship of Culture, Gender and Houses

Culture produces rules and norms that must be followed by society. One of the prevailing cultural norms is the difference between men and women in behaving, which eventually gives rise to the notion of femininity and masculinity. Feminine (female) and masculine (male) behavior is not the result of natural essence but the product of culture. Human thoughts and actions to behave according to the prevailing norms are the expectations of a culture. In addition to norms, culture also produces tangible products, one of which is a house which is a manifestation of the culture and traditions of living that have been passed down from time to time. The house in the process of its formation is influenced by several factors, one of which is the position of women in the family. The house is a place where all residents do everything related to their daily existence. The functions and arrangements in it will explain the social rules and relations with the pattern of activity of the occupants. (Master, 1979: 144). The behavior between men and women is patterned in patterns of residential space to village patterns. (Hillier, 1984: 225-234). Gender relations in most families in the world community show differences in life choices between women (domestic activities, inside the home) and men (public outside the home) (Spain, 1992; Fox, 1993; Waterson, 1990).

From the description above, it can be concluded that gender and house are cultural manifestations in an abstract and tangible form. As a physical form of culture, the formation of houses is influenced by socio-cultural forms, namely gender. It can be seen in the following diagram:

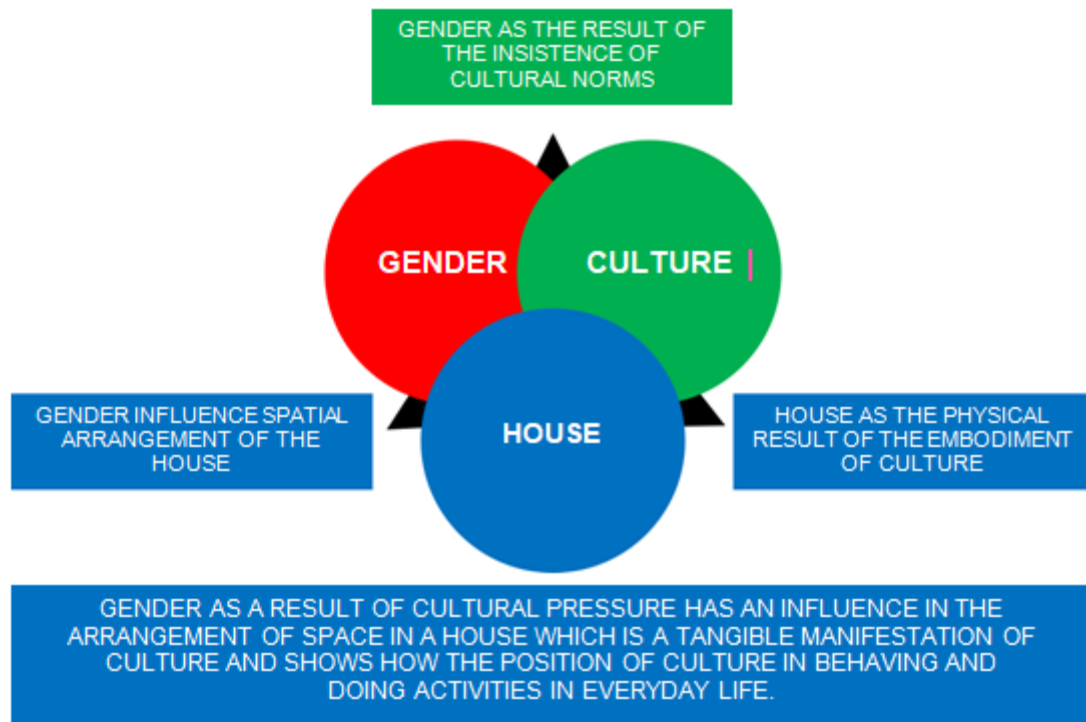


Figure 1. Relationship of Culture, Gender and Houses
source: Analysis

III. Discussion

The Position of Women in the House

a. The Influence of Gender in Javanese Traditional Houses

Javanese society has traditionally adhered to the patriarchal social gender concept. The general implication is that men become superordinate and women become subordinate to men. Therefore, the heir to the royal throne tends to be the crown prince, not the princess.

A wife in a Javanese family, also called *kanca wingking*, is the one who handles household chores. In this subordinate position, Javanese women have proven capable of playing an important role. As a Javanese, Marbangun Hardjowirogo (1980) sees that traditionally, the Javanese have always given a greater role to women.

Hildred Geertz (1983) in his research in a Java region stated that a Javanese family has a manifest social construct in relation to the role of women. Where the women occupy a subordinate position. Different from Hildred Geertz, Linus Suryadi (1993) stated that Javanese society does not always place women in a subordinate position. This is evident from the power of a kingdom can be held by a woman.

The division of space on the basis of gender, between women and men is more of a difference in functions and equipment used (Ivan Illich: 1983). From direct research on the Mloyokusuman dalem, Padmonegaran dalem, and Purwodiningratan Javanese houses inhabited by Javanese aristocrats, it can be seen that gender pervades the world of research subjects in the realm of activity and space where the technical presentation is ordered from each social situation.

- Dalem Mloyokusuman

In the Dalem Mloyokusuman, there are still parallels relations, there is no differentiation of activities on the basis of gender roles. However, gender differences are still visible, such as in the kitchen which is still considered as women's activity room. The space where the car is parked (a kind of carport) is considered a men's room.

- Dalem Padmonegaran

In the Dalem Padmonegaran studied here, tradition is quite understood as conceptual, but operationally possible to improvise. What can be studied at this time is the existence of two social constructs owned by the residents of the house, namely the heritage construct of tradition and the current construct, both of which run simultaneously. With a background raised by a patriarchal social order in the palace environment, this Padmonegaran Javanese house does not recognize the separation of spaces based on gender. The rooms are separated because of the nature of their activities.

- Dalem Purwodiningratan

In the Dalem Purwodiningratan palace studied here, the concept of activities based on gender is basically divided into two, namely public activities and domestic activities, the same as the dichotomy of gender roles. The Javanese house that is inhabited here is spatially divided into 2 major parts, namely the porch (public) and the inner room (domestic). The foyer is quite spacious as a living room. If there are no guests, the porch will be used as a playroom for both boys and girls. In the porch there is no gender difference. In indoor spaces such as the kitchen, women's activities dominate. While the activities of men carried out in the family room.

Based on research on the Dalem Mloyokusuma, Dalem Padmonegaran, and Dalem Purwodiningratan, Javanese house inhabited by the son/daughter of Sinuhun (the owner of a Javanese house), it can be concluded that the nobles who inhabit these three Javanese houses have relatively the same gender social construct, namely the awareness to position women and men equally, but in actualization it is also very much determined by tradition.

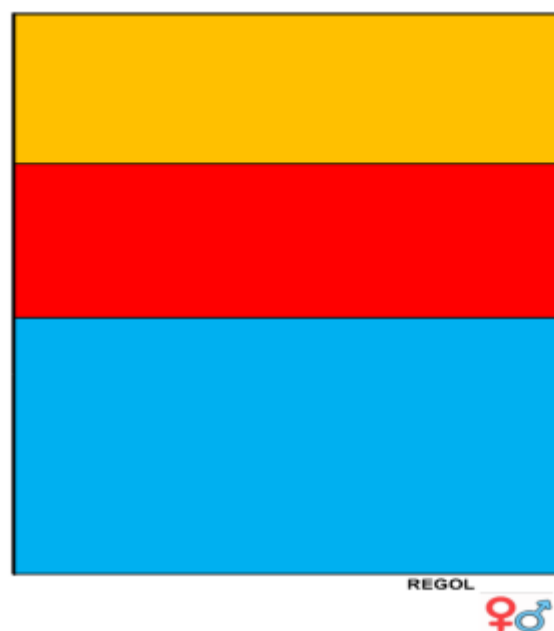


Figure 2. *The Parts of a Javanese House and Its Gender Zoning*

b. The Influence of Gender in Aceh Traditional Houses

Rumah Aceh is a house on stilts with a pole height between 2.5 - 3m. Which consists of 3 to 5 rooms. Rumah Aceh is not just a place to live, but is an expression of belief in God and adaptation to nature. Therefore, through the house of Aceh we can see the culture, lifestyle, and values that are believed by the people of Aceh.

Parts of the Aceh Traditional Houses:

1. Low part

The lower part of Rumoh Aceh is the space between the ground and the floor of the house, serves as a playground for children, chicken coops, goats, and ducks. This place is also often used by women to sell and make Aceh songket.

2. Middle part

The middle part of Rumoh Aceh is the place for all Acehnese people's activities, both private and public. In this section, in general there are three rooms, namely: the front room, the living room, and the back room.

- Front room (Front Porch): Called room or front porch because here there are stairs to enter the house. This room has no rooms and the entrance is usually at the end of the floor on the right. In everyday life, this room serves to receive guests, a place for boys to sleep, and a place for children to learn the Koran. At certain times, for example, when there is a wedding ceremony or feast ceremony, this room is used to eat together.
- Central room. This room is the core of Rumoh Aceh, therefore it is called Rumoh Inong (main house). The floor in this section is higher than the other rooms, is considered sacred, and is very private. In this room there are two cubicles or bedrooms located on the right and left and usually facing north or south with the door facing the back. Between the two chambers there is an alley (vines) that connects the front room and the back room. The function of Rumoh Inong is to sleep the head of the family, and Anjong to sleep for the girls.
- The back room is called seuramo likot. The floor of the seuramo likot is the same height as the seuramo reneun (front porch), and this room has no rooms. The function of this room is partly used

For the kitchen and dining area, and is usually located in the eastern part of the room. In addition, it is also used as a place for women to talk and carry out daily activities such as weaving and embroidery.

3. Top

This section is located at the top of the central foyer. Sometimes, this section is given a para (attic) which serves to store family belongings. The roof of Rumoh Aceh is usually made of thatch leaves tied with rattan that has been cut into small pieces.

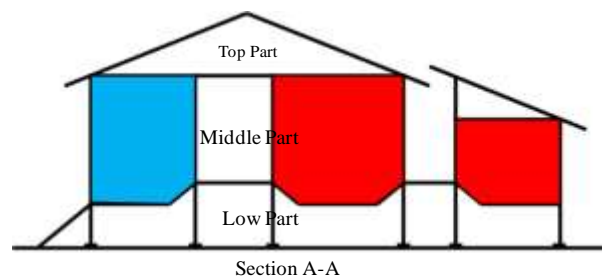
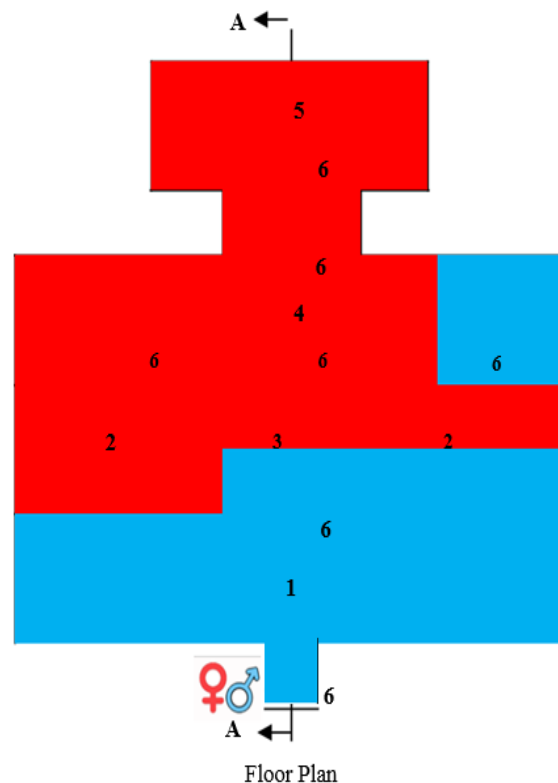


Figure 3. The Parts of a Aceh Traditional House and Its Gender Zoning



Information

- | | |
|----------------|---------------|
| 1. Front Porch | 4. Back Porch |
| 2. Room | 5. Kitchen |
| 3. Corridor | 6. Stairs |

Figure 4. Zoning of the Dominance of Men and Women in Aceh's House

c. The Influence of Gender in Palembang Traditional Houses

Palembang Traditional House, Limas is a wooden stilt house. It is called a pyramid house because of the shape of the roof in the form of a pyramid. In Limas there is a gender system in both traditional events and daily life. In traditional events, it is found in the separation of areas for men and women. The women are in the core and back rooms, namely the gegajah/pedalon and the pawon, while the men are in the front room, the Tenggalung and Bengkilas rooms.

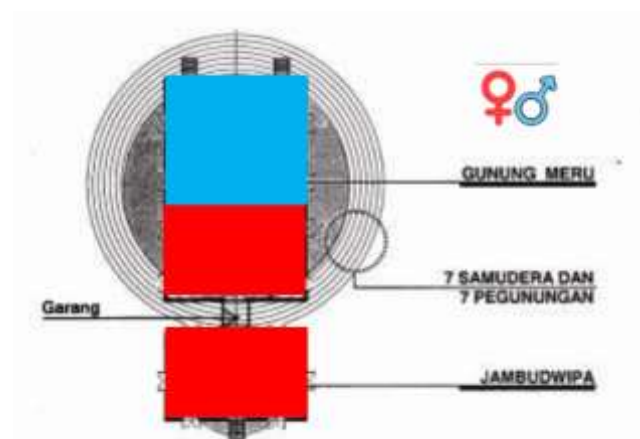


Figure 5. Zoning of the Dominance of Men and Women in Rumah Limas

Source: Muhammad Muqoffa: 2005

Women are always in the gegajah and pawon rooms, while men are always at the front in the Tenggalung and Bengkilas rooms. The front is the tenggalung, bengkilas, and gegajah/pedalon rooms or traditional rooms, the back which is used in daily life is the pawon room. In everyday life, the gender system is seen in the spatial pattern, there is no room/room specifically for men but there is a girl's room (keputren). In addition, the gender system is shown in the form of layered space protection for girls.

- The first layer – the Tenggalung Room – girls can only peek out through Pager Tenggalung, if a guest goes to the Tenggalung Room, the girls will go to the Bengkilas Room. The boundaries of the Tenggalung and Bengkilas spaces are separated by Lawang Kereng.
- The second layer is in the workshop room, where the window has a grid, the principle is the same as the Tenggalung pager. If guests - well known - are invited into the workshop room, the girls enter the elephant room. In Gegajah, girls can peek at guests through the Lawang Pangkeng or through the Gerobok Leket.

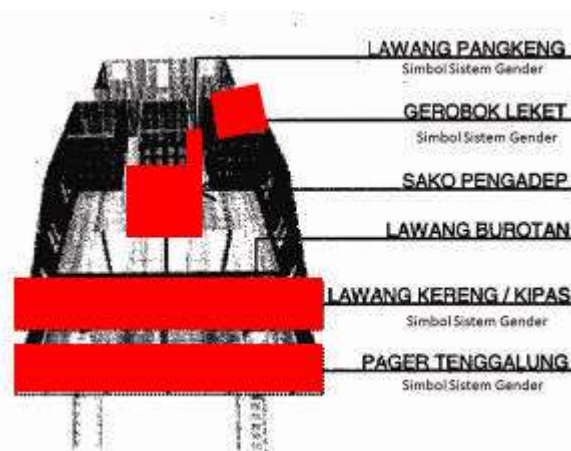


Figure 6. *The Part of the Limas House that Arose due to the Influence of Gender*

Source: Muhammad Muqoffa: 2005

d. The Influence of Gender in Sumba Traditional Houses

Residential for the people of Sumba is a place where men and women live as families and households. They stated this by the presence of two pieces of wood on the residential ridge (karabau uma), called ka'du uma. There are two pieces, each ka'du uma moni which symbolizes men, located on the right (lawana); and ka'du uma mawini which symbolizes women, located on the left (lalaik).

In one dwelling, generally consists of father, mother and children. This concept is also used as the basis for zoning, the use of types of materials or building materials, the development process and other things contained in one dwelling. Among the three, the middle is generally a transition or transition between two different poles (dualism). It is also a counterweight to and harmonizes these antagonistic dualisms.

In general, the space in the dwelling consists of three parts:

1. Pena bakul: a place for men to gather and a place where traditional ceremonies are held.
2. Ana la'du: a gathering place for all family members.
3. Kerijialu: a place for women's activities.

In Figure 6, it is clear that the division of the region is based on gender. Men who enter from the front have territory on the right side of the house and women who enter from the left have territory on the left side of the house. Each has its own territory and is separated by a transitional area in the center of the house.

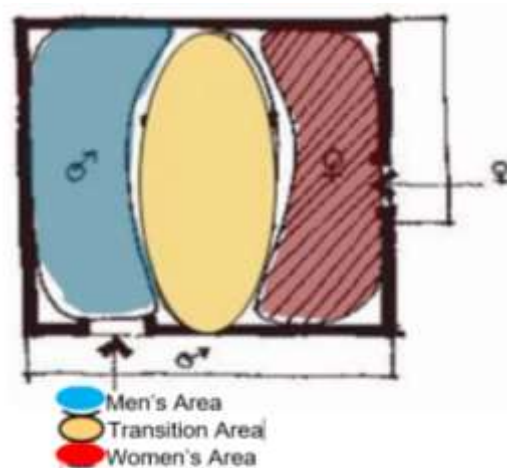


Figure 7. Zoning of Men and Women Area in Sumba Houses
Source: Laporan Ekskursi Sumba UI: 1997

Differences due to gender can also be seen in the circulation patterns that occur in traditional Sumbanese houses (figure 7). Like the division of territory, the pattern of circulation is also divided between the right and left of the house.

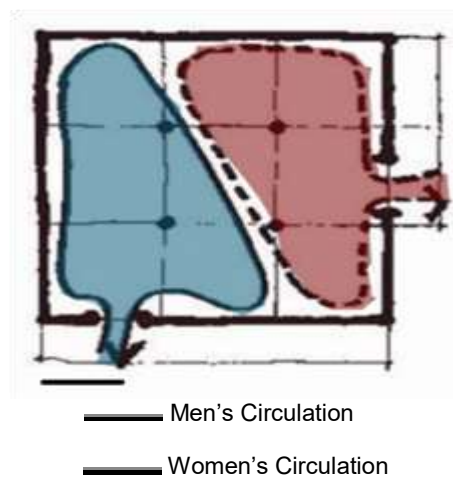


Figure 8. Men and Women Circulation Patterns in Sumba Houses
Source: Laporan Ekskursi Sumba UI: 1997

At the shelter there are three doors (tilu jonggo bina), which is two entrances to the residential and one room door husband and wife. The entrances are:

- Male door (bina moni)
- Female door (bina mawini)

The location of this door is also in line with the location of the ka'du uma. The male door is located on the right side of the front, while the female door can be on the left front side, or on the left side of the house (figure 8).

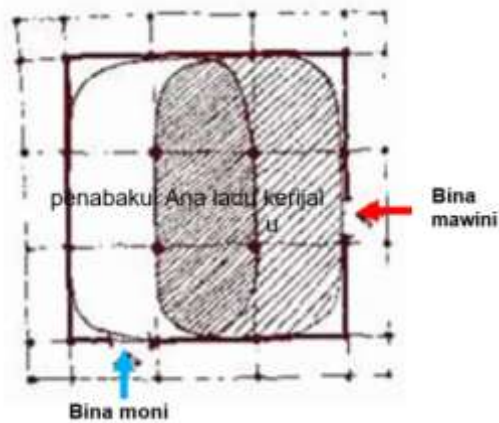
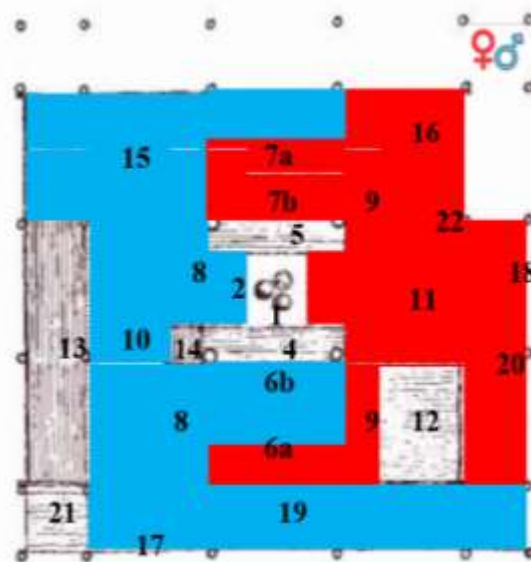


Figure 9. Door Position on the Sumba Houses
Source: Laporan Ekskursi Sumba UI: 1997

The following shows more clearly the division of male and female dominance zones on the sumba traditional house plans (figure 9).



Information:

1. Karabuk (kitchen)
- a. Tular moni (men's stove)
- b. Tular mawini (women's stove)
2. Ana la' du pena bakul (men's sitting area)
3. Ana la' du kerijialu (women's sitting area)
4. Ana la' du deta (upper sitting area)
5. Ana la' du wawa (lower sitting area)
- 6a. Pinu korung la' du deta (parents sleeping area)
- b. Pinu korung la' du deta (men sleeping area)
- 7a. Pinu korung la' du wawa (in law sleeping area)
- b. Pinu korung la' du wawa (women sleeping area)
8. Pinu korung pena bakul/palebar (men's sitting area)
9. Pinu korung kerijialu (women's sitting area)
10. Pena bakul (men's area)
11. Kerijialu (women's area)

12. Korung Marapu (Marapu Room)
13. Halema
14. Pina panyaba (place of worship)
15. Kaiku pena bakul
16. Kaiku kerijialu
17. Bina moni
18. Bina mawini
19. Baga pena bakul (men's terrace)
 - a. Baga deta (upper terrace)
 - b. Baga wawa (lower terrace)
20. Baga kerijialu (women's terrace)
 - a. Baga deta (upper terrace)
 - b. Baga wawa (lower terrace)
21. Anakajaka (sitting area)
22. Pajialu (water container)

Figure 10. *Zoning of the Dominance of Men and Women in Sumba Traditional Houses*
 Source: Laporan Ekskursi Sumba UI: 1997

From the examples of traditional houses that have been discussed, there is a gender influence, especially in the arrangement of the spatial arrangement. The gender differences that exist in traditional houses have different backgrounds, ranging from the existing religious system, family patterns, and the use of local customs. Spatial planning in the houses shows a tendency for male superiority. It can be seen from the dominance of men and women in certain spaces and the understanding of duality in parts of the house; front and back, left and right. Generally, the position of women in the houses is on the back or left, which is the part of the house that is more private and not directly related to the outside world. Meanwhile, the position of men in residential houses is generally in the front or right of the house which is the part of the house that is directly related to the outside world and is usually used as a communal space. This explains the difference in the position of men and women in the family. The man as the head of the family in the prevailing norms is obliged to protect his family and take care of the affairs outside the house, so that in the arrangement of space in the residence, the male dominance is oriented to the front of the house. As a symbol of protection for the back of the house and a form of masculinity according to prevailing cultural norms. Meanwhile, women in a protected position and who take care of affairs in the house in the arrangement of space in the dwelling house are dominated by the back of the house. As a symbol of being protected by the front of the house and its form of femininity according to prevailing cultural norms.

The influence of gender in the spatial arrangement of traditional houses can be seen clearly in the differences in male and female circulation, zoning and placement of space, as well as spaces dominated by each gender, which can be seen in the table below.

Table 1. Gender Influence on Traditional Houses

	Circulation	Zoning (placement) of space	Space Domination
Javanese Traditional Houses	W: the back side of the house	W: the back side of the house	W: kitchen
	M: the front side of the house	M: the front side of the house	M: living room and terrace
	W: the back side of the house	W: the back side of the house	W: kitchen
Aceh Traditional Houses	M: the front side of the house	M: the front side of the house	M: living room and terrace
	W: the back side of the house	W: the back side of the house	W: kitchen
	M: the front side of the house	M: the front side of the house	M: living room and terrace
Palembang Traditional Houses	W: the left - back side of the house	W: the left - back side of the house	W: kitchen and left - back terrace
	M: the right - front side of the house	M: the right - front side of the house	M: terrace
	W: the back side of the house	W: the back side of the house	W: kitchen
Sumba Traditional Houses	M: the front side of the house	M: the front side of the house	M: living room and terrace
	W: the left - back side of the house	W: the left - back side of the house	W: kitchen and left - back terrace
	M: the right - front side of the house	M: the right - front side of the house	M: terrace

Source: Analysis

IV. Conclusion

Culture is the result of human work on environmental responses that apply in everyday life, can be abstract and tangible. Gender is an abstract form of culture as a result of the insistence of cultural norms giving influence in the arrangement of space in a residential house which is a tangible manifestation of culture and shows the position of culture in activities and behavior in everyday life.

In traditional homes the influence of gender is caused by the existing religious system, family patterns, and the use of local customs. It can be seen in 3 aspects, namely:

1. Circulation in the House

Inside the house, the circulation of women is on the left-back of the house, while the circulation of men is on the right-front of the house.

2. Zoning and Spacing

The room that is often used by women is located at the back of the house, while the room that is often used by men is located at the front of the house.

3. Space Domintaion

The room dominated by women is the kitchen, the room inside the house and the back terrace, while the space dominated by men is the living room and front porch.

The influence of gender shows the difference in the position of masculine men and feminine women in the home, which is a manifestation of culture.

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