Sustainability of Sulaa Coastal Areas as Heritage Assets in Baubau City Southeast Sulawesi Province

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Abstract. Sulaa is one of the coastal villages in Baubau, most people work as fishermen, therefore the sea is a very important part of their lives. Sulaa became Buton’s traditional weaving center in Baubau with diverse cultural traditions which were maintained as the value of local wisdom. This paper aims to show of sustainability of Sulaa coastal areas in heritage area of Sulaa. This research uses rationality qualitative method. The data collecting done by measurement, interviews, observations, documents collecting and literature study. This research showed there are innovation of sustainable settlement and ecotourism development of Sulaa settlement, includes: 1) the diversity of natural heritage assets include the Nirwana beach, Lakeba beach, Lakusa’s cave, etc; 2) sustainability of Butonese traditional house concepts shown in the sustainable culture, architecture, and nature; 3) sustainability of cultural traditions of society, and; 4) creation and use of space based on the values of society.

1. Introduction
The Indonesian state has the potential for cultural heritage. Indonesian culture is diverse and rich. This potential lies in the arts, customs, language, sites, architecture and historical areas. This wealth and diversity contribute to cities in Indonesia. This potential shapes the character, uniqueness and distinctive image of each city. This potential can also form the image of the city. These cultural assets have historical value and become a heritage series. These cultural assets need to be conserved, developed and sustainable. The era of globalization can lead to a shift in cultural values. The era of globalization has an impact on the uniformity of aspects of life, as the face of architecture in the city of Indonesia tends to be the same. The era of globalization ignores the local tropical culture and climate. Cultural shift causes symptoms of cultural backflow and returns to search for the identity of a city. This phenomenon makes architecture tends to return to the culture and values of local wisdom, so it is predicted that this period is based on culture and will dominate in the future. City is a manifestation of events. This event is different in each period, economic, socio-cultural and environmental situation. City management should recognize this diversity. The heritage city not only provides a unique city identity, but also provides a functional role. Urban planning is an instrument to maintain the shape and
function of the city. Heritage areas are managed as conservation efforts and integrated with urban development [1].

Baubau City is one of the heritage cities in Indonesia. The city of Baubau has many cultural heritage, beautiful coastal areas, unique culture and traditional buildings. Buton's traditional building is called banuatada. Banuatada is still used as an alternative house in Baubau City. The development of the city of Baubau is based on morphology. Morphology is grouped by means of heritage assets. The grouping of heritages is adjusted to the plan of urban space patterns, land use, and strategic areas. This is due to be in accordance with current conditions and planned by the government city. Grouping The Baubau City heritage area is grouped, as follows: 1) The Keraton Fortress and the Old Port area; 2) underwater nature conservation area and coastal culture of Makassar Island; 3) Tirta Rimba heritage area; 4) Alam Bungi heritage area and Samparona; 5) Sulaa Cultural Reserve area.

Baubau City began in the Sulaa region. Sulaa area is also called Wolio Village. The village developed and joined other villages, so that four small countries were formed. This inter-country coalition formed the kingdom of Buton. Buton Kingdom developed rapidly in coastal areas. Buton Kingdom experienced a cultural change. This cultural change affected the formation of the city of Baubau. This cultural change greatly affected the Sultanate of Buton. Wolio Fortress is used as a defense and this is an important event in the Sultanate of Buton. After the fortress stood firm, the development of Baubau City was centered on the fort area. The fort area is used as the center of government. The development of Baubau city is concentrated in coastal areas. The development of Baubau City is mainly around sea shipping and trade lanes. The development of Baubau City is divided into several stages, as follows: the period before the kingdom (Mia Patamiana), the period of the kingdom, the sultanate, and the City of Baubau at this time. This paper is intended to demonstrate the potential of the Sulaa region as an heritage asset to the coastal area of Sulaa and the City of Baubau as a Heritage City so that it is sustainable. This study provides benefits, as follows: 1) this research can provide input to policy makers. Policy makers are devoted to the preservation of heritage assets; 2) this research can form the image of the city, so that the City of Baubau has a unique and character.

2. Literature Review
2.1. Sustainability Concepts in Heritage City

The heritage city can be sustainable by means of, as follows: 1) heritage city is understood in physical and non-physical; 2) heritage city is understood with essence; 3) concept of sense of place, conservation, and regional development; 4) area-based conservation approach; 5) areas divided by zones; 6) intensification of socialization; 6) the old city area was preserved; 7) tourist attractions, direct interaction and management of tour tours, as well; 8) old buildings and new buildings synergized [2, 3, 4, 5, 6, 7, 8, 9, 10, 11].

2.2. Butonese Traditional House Concepts

Butonese traditional house is in the form of stage known as banuatada. The house has an elbow on the pillar of the house which symbolizes of social status. This can still be seen in the old Butonese house. Butonese traditional house has existed since the days of the kings before Islam entered in Buton. When the time of Sultan Laelangi (4th Buton Sultan), the concept of the traditional house of Buton is adapted to the views in Islamic law [12]. There are three types of building Butonese traditional houses based on the social level in the community that is: 2) banuatada kambero (fan), house of sultanate and family; 2) Banuatada, house of Walaka (ordinary people); (3) kamali or Malige, house of Kaomu (nobility). Butonese traditional house is a symbol of the microcosm which is based on a spatial arrangement patterns consisting of three parts of space, namely bamba, tanga, suo. Vertically kepeo, karona banua and pa are markers that becomes a symbol of human nature legs, body and head which is the same as the cosmic macro, namely the greatness of God. Horizontally explains that the bamba space is a symbol of men and the tanga is a symbol of women. The suo space is an expression of the
husband and wife symbol. Pa (attic) space for women who undergo traditional posuo activities [13, 14, 15].

The surface structure of the floor of the house consists of three levels of the floor as a physical space differentiator. The Floor steps are a symbol of the human breath up and down. Buton's traditional house is restricted in gender. This restriction is found in the configuration of the room and is taken from the principles of the teachings of Islam. In cosmology, there is a hierarchical concept. This hierarchical concept is found on the right and left of the house. The right side of the house is considered a sacred space. Banuatada consists of bamba, tanga and suo rooms. The left side of the house is considered impure. The left side of the house is sasambiri, rapu, and WC [12, 14, 15, 16]. Settlement consists of, as follows: 1) the content in the form of humans and activities; 2) the container is called the place where humans live. This place includes natural and artificial elements. The contents and place are divided into five, as follows: 1) nature is called a place. This place limits and creates settlements; 2) man is referred to as subject. Subjects create and fill settlements; 3) society is referred to as society and adapted to needs; 4) Shells are referred to as structures and adjusted to functions; 5) The network is used as a facility [17]. Settlements are referred to as a single system. Houses, settlements and landscapes are referred to as cultural systems. Cultural systems can influence each other [18]. Three-dimensional space surrounds humans. Space relations are included in spatial organization. The settlement is referred to as the result of human relations and the environment. Settlements function as centers and gathering places for humans. Houses are also referred to as part of a large environment [19].

The way of life and the system of activities determine the types and containers of activities. Containers are interconnected spaces. Spaces are in one spatial system. The spaces function as places of activity. Space systems and space activities are used to formulate cosmology, formulate values of life, describe life. All of this is contained in the system of activities and space. Aspects of human psychology and community culture determine the form of activities and containers [20]. Formation of space is called a process. This process is derived from the reflection of the relationship between human activities, social and environmental order. Relationships are emphasized on cultural backgrounds, such as life views, beliefs, values and norms. This relation can determine a person's behavior and is reflected in the way of life, as well as the role of the community [21, 22, 16].

3. Research Method

This study uses a rationalistic qualitative approach to the potential of Sulaa Region. Sulaa area is known as a supporter of the Baubau Heritage City. The main instrument uses the researcher himself. This is based on the researcher being able to see objects in their context and conduct participatory observation. Systematics, data processing and discussion through theories are determined by the ability of researchers. Purposive sampling is used to capture information [23, 24]. The study begins with the initial survey and determines the case study and unit of analysis. Data retrieval is done by recording information, measurement, drawing, documentation and interviews.

4. Result and Discussion

4.1. Variety of Heritage Assets in the Sulaa Coastal Area

Sulaa area has various heritage assets. This variety of assets is used as the identity of the heritage city, as follows: 1) natural heritages are formed from nature, as follows: Nirwana Beach, Lakeba Beach, Tobetobe Beach, Manjawari Waterfall Baths, Kasulana Tombi area and Lakasa cave, and; 2) physical Heritage is produced from creativity, taste, intention, and work. Physical heritage, as follows: traditional Buton house, woven ward, gode-gode (gathering room), Topa Mosque, Sapati Manjawari Tomb and Betoambari tomb; 3) the intangible heritage is produced by creativity, taste, and intention. Non-physical heritages, such as: palantu activities (ritual of changing seasons), maludhu haroa (Prophet’s birthday), haroana rajabu (early Friday in Rajab month), posuo (seclusion girls), peruo (pregnancy), pokurui (haircut), and so on (Fig. 1).
4.2. Tangible Heritage in the Sulaa Coastal Area

The pattern of the Buton traditional house space consists of *bamba* (front room), *tanga* (living room) and *suo* (back room). Space patterns are referred to as symbols of human nature. The symbols are equalized on the feet, body and head of a human. The *suo* room is always made higher than other rooms. In general, the occupancy of the Baubau community is made in the form of a stilts house (*Banuatada*). *Banuatada* consists of *bamba*, *tanga* and *suo*. *Bamba*, *tanga* and *suo* visualize the shape of the human body. *Banuatada* has undergone facade modification, structure, material and space. However, spatial planning is maintained. This is seen in the core space, such as *bamba* space, *tanga* space and *suo* space. This core space pattern is maintained. However, the space pattern experienced a shift in function, such as: the *bamba* room (living room) was used as a sleeping room and weaving cloth, the *suo* room (the head of the family's bedroom) was used as a kitchen and weaving cloth. Shifting of space functions occurs due to space requirements. The factor of space needs is caused by the increase in the number of family members and other activities. Shifting space functions also occurs vertically (bottom space/ *kapeo*). *Kapeo* is used to store goods and equipment for fishing (past). Today, *kapeo* has become a residential space and space for daily activities. *Banuatada* has changed the function of space. However, when carrying out ritual activities, the function of the core space is maintained.

The application of the *banuatada* space concept is also found in non-stage buildings. Space patterns are equated with *banuatada*. Spaces consist of core space (*Bamba, tanga and suol*). The spaces are placed to the right of the house (hierarchical). The characteristics of *banuatada* are in the location of the stairs. Stairs are placed on the left side of the house. Space functions are related to the hierarchy of space. This is applied to every ritual tradition activity and is equated with traditional activities in the *banuatada* building. The structure and construction of the banada have functions, as follows: 1) stiffener structure; 2) structure and construction indicate social status. This can be seen in *tada kambero* (fan-shaped house pillars). *Tada kambero* can only be used by nobility and officials who have a position in the Buton Sultanate period. *Banuatada* has a pole in one row. The number of poles in one row consists of *tare talu pale* and *tare pata pale*. *Tare talu pale* uses three poles. The pillar consists in a row of bonds. This pillar is used in people's homes that do not have a position in the Buton Sultanate period. Poles are made in round shape. Pale pata tare uses four poles. Poles are made
in a row of bonds. This pole is used in the kaomu class house (nobility) which has a position in the Buton Sultanate period. The pole is made in a rectangular shape.

4.3. Tangible Heritage in the Sulaa Coastal Area

Sulaa community ritual activities are carried out with haroa. This is intended to pray for the soul to move to another world and to ask for salvation. Haroa rituals have important meaning. Therefore, haroa is categorized as local wisdom. Banuatada has a spiritual meaning for its inhabitants. Conception, banuatada knows the concept of space value categories. Space values are distinguished on the right and left side of the house. The right side is categorized as sacred space. The right side is the bamba room, tanga room and suo room. The left side of the house is categorized as unholy. The left side is sasambiri room, staircase entrance, rapu room, back stairs, and water closet. This concept is different from the Banuatada concept in Sulaa [26].

Changes and shifts in the function of space have no effect on ritual activities in banuatada. Spiritual awareness (hara activity) in banuatada has implications for the existence of the core room of the house (bamba, tanga and suo). The core room is used as a ritual room. This pattern is also a reference in the construction of non-staged houses in Sulaa. The house continues to pay attention to the concept of cosmology. The concept of cosmology is based on the value and function of space in the house. In the scale of residential areas, the existence of spiritual space is awakened from the spiritual awareness of society. The Sulaa community uses springs, Kasulaa Natombi holes, the sea and the Sulaa mosque. These places are used as ritual spaces. These places are considered sacred and have high spiritual values. The ritual spaces are found in the Topa spring, Kasulaa Natombi pit, and the kadatua Strait sea. These places are believed to be a source of blessing, peace of mind, protection and source of strength. Springs, Kasulaa Natombi holes and the sea are used as the basis for the Sulaa community layout. This is because the Sulaa community has a functional and transcendental pattern. Functional patterns are obtained from the space pattern of the tire.

4.4. Sustainability of the Banuatada Development Concept

The process of building a house is carried out together. The development process starts from the preparation of building materials, site selection, and building orientation determination. The construction of a house begins with a hole in the house. Ariy kabelai pole (main pole) is perforated and continued with punching other poles. The house was established by making a row of main poles and tare pale. Tare talu pale (Pole is made with three rows). Three pillars are made for ordinary people's homes (Walaka). Pata pale tare (Pole made with four rows). Four pillars are made for the house of noble people (Kaomu). The establishment of the hood (Tutumbu) is the last stage.

5. Conclusion

The results of the analysis and discussion above concluded that heritages that can support the sustainability of the coastal area of Sulaa, so that the coastal area of Sulaa can support the City of Baubau, as follows: 1) natural heritages, such as: Nirwana beach, Lakeba beach, Tobetohe beach, Manjawari Water Bathing, Kasulana Tombi Sipanjonga, and Lakasa Cave; 2) physical heritage, such as: Buton traditional house, weaving ward, gode-gode, Topa Mosque, Sapati Manjawari Tomb, Betoambari Tomb, and; 3) non-physical cultural heritage such as: haroa ritual.

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