The order in the social system based on the kinship relationship and the hamlet’s founder of ethnic besemah south sumatera

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Abstract. This paper aims to analyze the social order of Besemah Ethnic based on the kinship relationship with the hamlet’s founder in South Sumatra. These relations affect the status and role of individuals in the social system and the arrangement of settlement patterns. The research method used is the design of qualitative verificative. The approach used is the cultural interpretation and Levi-Strauss structuralism. The results of the study show that there is two social classifications system of Besemah ethnic, that is jeme mestautin (native people) and jeme datangan (comer), that differentiated by the consanguineal relation with the hamlet's founder. This system has implications to the status and role that individuals must play in the kinship system and a broader system social organization, including their rights and obligations by the prevailing values and norms. This system also affects the orientation of the house layout and arrangement of settlement patterns. The house of hamlet's founder becomes the centre of the direction of other dwellings, thus forming a unity of local life based on genealogical ties. This study shows too that the living traditions of Besemah ethnic always maintain harmony between the social environment and the natural environment.

1. Introduction

Settlements are the result of human adjustments to the environment, and then humans pass it on from one generation to the next which. In general, these settlements are formed from needs to reach environmental resources for their survival easily. Humans then build houses around these environmental resources and along with the increase in population, then gradually a group of settlements is formed, either in the form of hamlets or villages.

The forerunner to the emergence settlements is inseparable from the founding figure, who built residence in the forest or along the river. The founding figure or creator of a settlement can be anyone [1]. In general, the descendants of the first settlement founders will continue to settle sustainably. Thus, the population from this settlement still has kinship relationships or even one offspring with the first figure to establish a settlement, thus forming the basis for a pattern of genealogical settlement.

This settlement pattern is a reflection of the community's outlook on values and principles that govern how spatial direction, form, and organization are by their culture. The settlements are the embodiment of the values and socio-cultural norms of the inhabitants [2]. In line with the statement, that settlements considered as an embodiment of human conception of space and are the result of human efforts to change and utilize their physical environment based on their views and knowledge of the environment [3]. The settlements have elements that are often a metaphor of something else; for example, the metaphor "social distance is physical distance" [4]. In this sense, the distance between social relationships between
residents in a settlement reflects the physical distance between houses in the settlements. One of the manifestations of Wiseman's statement is the direction orientation and location of houses in settlements arranged according to kinship status so that the distance between the house and the house reflects the distance of kinship among the inhabitants.

One form of settlement that shows the embodiment of the community perspective is Pelang Kenidai Hamlet, Dempo Tengah Subdistrict, Pagaralam City, South Sumatra Province. Geographically, this hamlet has an area of 1,777.5 hectares and is at an altitude of 150 meters above sea level with a temperature of 14 °C at night with its hilly topography.

This hamlet has been around since the 1800s [5]. The village settlement pattern now has changed a lot. However, the structure of the layout, the location, and orientation of the hamlet, the existence of vernacular houses that are remaining, and awareness of the villagers towards their genealogical ties can still be reconstructed and identified. This hamlet is a village that is considered the forerunner of the cultural district and is considered the cultural centre Besemah.

Based on the description, this paper will describe the structure of the Pelang Kenidai Hamlet based on the kinship system with the ancestral ancestors of the hamlet. Then how the kinship status regulates the one house and another house, so that it forms a settlement pattern according to genealogies in the form of hamlets and smaller unitary settings by the socio-cultural order of the Besemah ethnic.

2. Methods
The research method used in this study is a qualitative verification. The research design is ethnography, which discusses the processes of meaning about how humans understand and feel their lives, their experiences, and understand the structures of the world that surrounds them. The informants are determined to contextually progressively.

This study uses Levi-Strauss structuralism analysis techniques, which systematically identify all elements of the human thought procedure [6, 7]. The centre of attention of this structural analysis is the relation system that exists in a larger unit [8]. This study also using analysis of cultural interpretation [9].

3. Results and Discussion
3.1 The Structure of Pelang Kenidai Hamlet
Pelang Kenidai Hamlet is a representation of the traditional settlements of ethnic Besemah people in the Bukit Barisan plateau, around Pagaralam, Empat Lawang, Lahat, Muarenim in South Sumatra, coastal areas of South Bengkulu and Kaur in Bengkulu Province. The whole area is known as the Besemah cultural area. Besemah ethnic is often called Pasemah, because of a mistake in the pronunciation of the Dutch in saying the word Besemah so that it is better known as Pasemah. However, the people themselves call it Besemah [10].

Pelang Kenidai Hamlet is not only a physical structure but also includes the arrangement of groups of people in it and accepted as part of members of relatives in a hamlet. The manifestation of arrangement seen from the residence pattern of the status of social relations among its members according to the kinship system, both based on blood relations and marriage. Every couple who enter the new neighbourhood and build a house around the settlement group will become part of the community kinship system. The couple plays a role by with the kinship status of with the founder of the hamlet. The orientation, direction, location, and distance between the house and other houses are manifestations from the status of kinship. The house that was inhabited later became part of the surrounding houses which were grouped and bound by kinship ties among the owners.

The orientation of the house direction and location built by newly married couples should not in front of the ancestral home. The houses built must be behind it, but not back to back. The direction of the ridge does not cross each other with the bud of the house so that it does not overshadow, but if it is not possible, then the position of the house should be beside it, both the right and left side. The direction of the new house that is next to it also should not cross each other, and the orientation of the direction facing it is also the same as the previous house.
Houses that are on the right or left side are not allowed to cross each other, but the side of the house that has the main entrance is trying to face each other. So, the position of the house will not be blocked out by other houses or not behind the shadows of the newly built house, so that the overall the house will be clustered in villages.

This structure makes the house cluster in a specific area that is bound by one descendant that is the same as the budal house, which is the centre of the orientation of other houses around it. The grouping is called pughuk, which can consist of several houses and the amount depends very much on how many offspring from the pughuk founder's breed. If a house is not made possible in a pughuk area, newly married couples will occupy another place in the hamlet. The place of settlement can then develop into a new pughuk. The child and his offspring will build a house to build a house around him with an orientation centre at the couple's house, which is a budal house. This budal house is a relic of the pughuk founder's quail, which was passed down from generation to generation to the oldest son.

Based on the process of forming these settlements, Pelang Kenidai Hamlet consists of three pughuk, namely Pughuk Ilir, Pughuk Ulu, and Pughuk Lembak. The three pughuk founders descended from Serunting Sakti, Serunting Sakti for the Pelang Kenidai community is their ancestor or more they know it as puyang. Each of the three quails then built a house based on the kinship status between them, where the Pughuk Ilir quail was the oldest one among the other pughuk founders according to the male line.

The pughuk naming itself adapted to the existence of the three genealogical bond groups located in a particular geographical area of the hamlet. Pughuk Ilir and Pughuk Ulu is pughuk which is in the downstream and upstream of the hamlet, while pughuk Lembak is pughuk in the lowland area of the hamlet.

The three pughuk are embodiments of the direction of the development of the settlement pattern from the emergence of jurai tue houses located in the east as the oldest houses to the next houses inhabited based on their respective pughuk. The westernmost houses are clustered houses based on the latest pughuk among the descendants of the pughuk founding quail in Pelang Kenidai Hamlet.

The settlement pattern consisting of three pughuk, first, a langgar became a centre of the meeting and the centre of the hamlet activities, but now it has been turned into a mosque. So, langgar is the centre of the hamlet that connects the jurai tue house with the hammer tomb of the hamlet founder [11]. The existence of a place as a meeting centre in the middle of the hamlet was synonymous with various traditional architectures in various locations throughout the world. This place formed by the needs of the residents of the hamlet for a place that can use to hold meetings, conduct religious rituals or socialize places among the residents of the hamlet.

This structure of Pelang Kenidai Hamlet is following the typical settlement in Southeast Asia is a picture termed by Levi-Strauss as dualism. In this dualism structure, it contains an implicit triadism. This picture shows how the Besemah people arranged their place of residence. They arrange their settlement patterns such as organizing their houses, or other areas of life, namely by classifying them into three parts. Two parts that have different properties and one part is a mediator that unites the two opposing elements [12].

The houses can reunite or transcend a set of principles that conflict with one another, such as offspring and immigrants, matrilineal and patrilineal kinship systems, or marriages near and far. In general, hereditary and marital relations like this complement each other, forming the structure of relationships within the home [7].

3.2 The Unity of Pughuk and Social Classification of Jeme Besemah

Pughuk is led by a sungut jurai or pughuk chief/traditional leader, who comes from the eldest son of the pughuk founding quail descendants who are generally inherited. This sungut jurai is responsible for maintaining genealogical ties among pughuk members according to their descendants — the whole pughuk led by jurai tue. The jurai tue passed down from generation to generation to the eldest son of the descendants of the founder of the hamlet. An apit jurai assists this jurai from another pughuk...


In a hamlet. *Api jurai* is a maid assistant who is specially appointed by *jurai* and has voting rights and gives consideration when the *jurai* must make a decision. The villagers come from the three *pughuk* villages are *mestautin*, that is, the native inhabitants of the hamlet and they refer to the hamlet as the hamlet of the yard or hometown. This *mestautin* has a high social status in the hamlet because he is a descendant of a son directly from the hamlet of the founder of the hamlet. In the past, only this *mestautin* lived and settled in the hamlet. Until the beginning of the 20th century, in general hamlets in many highland areas of South Sumatra did not accept outsiders unless they were officially recognized as sub-groups or because of law [13].

*Jeme datangan* is a people come from outside and settle in a hamlet. This *jeme datangan* divided into two types, namely (1) those who settled in the hamlet without being bound by marital ties with the *mestautin* residents; and (2) those who settled in the hamlet and were bound by marital relationships. *Jeme datangan* status is lower than *mestautin* and does not have authority in various decisions relating to the hamlet where he lives and resides. However, the status of *jeme datangan* from marriage ties with *mestautin* is still higher than those who live without marriage.

Thus, the marriage method taken by prospective married couples who will marry will make an essential contribution to the continuity of the 'authenticity' of the inhabitants of the village. In this case, the author agrees with Sakai (2006: 49), which states that the way of marriage and *ambik anak* that applies to the Besemah people have provided important construct in regulating the place of residence of a married couple and for the maintenance of exclusive hamlet membership [13]. The married couple will settle at the birthplace of their partners following the way of marriage so that the offspring of this couple become *mestautin* in the hamlets in the parent's yard. Membership of relatives follow the origin or descent in a hamlet divided into hunchbacks is essential to identify the way of classifying the Besemah people according to their origins in a hamlet or further between *mestautin* and not *jeme kite*. The existence of this classification system affects the status and social role of hamlet residents in the community, especially those relating to the rights and obligations of each hamlet citizen in community activities.

So the categorization of hamlet residents as *mestautin* and *jeme datangan* is also related to the status of children born to newly married couples. Children born with the traditional way of marriage where the wife participates in the family environment of the husband (belaki) will be considered as *mestautin* in the village of her father and recognized as their origin village (origin place). The marriage method is traditionally married, where the husband marries into the family of his wife (*ambik anak*). The children born are considered to be from the hamlet where his mother is because adat settled after marriage is uxorilocal so that it can be called as *mestautin* and his mother's hamlet as the hamlet of the page as their original hamlet. If the way of marriage taken is a way of marriage where both men and women have the same rights and obligations (*jurai sesame* or *same endean*), these children can be recognized as routine in each hamlet of the pages of both parents, even though their customs settled neatly.

Based on the understanding of Pelang Kenidai Hamlet as a kinship unit there appears to be order and order starting from the arrangement of houses following kinship status, house ownership according to lineage, and how houses organized according to the descent through the three classification systems inherent in the order logic of the Besemah people. The illustrates of inter-house relations formed by the presence of socio-cultural values that make the homegroup as a whole, both physically and socially.

4. Conclusions
The results showed that the orientation of the location of houses in traditional ethnic settlements in Besemah formed by the kinship relations between homeowners and ancestors (*puyang*) who first built houses in certain areas. This ancestral home became the centre of the direction of other houses with rules surrounding it. This relationship makes the house clustered as a unit, both physically and socially, thus forming a settlement based on genealogical ties, both in the form of hamlets and smaller groups of hamlets (*pughuk*).
Grouping of settlements based on ancestral of the same ancestors in this hamlet also relates to the classification system of the hamlet residents (mestaun) and not the hamlet residents (jeme datangan) according to the origin group. This social categorization system will affect the status and role of individuals in the social system, especially those relating to the rights and obligations of each hamlet citizen in community activities. The social system order governs the actions of the villagers, including in determining the direction and orientation of his home. The social system maintained through the genealogical ties within the pughuk, which are nurtured and reaffirmed through ceremonies of the life cycle the Besemah ethnic.

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