

Domestic Architecture: The Character of the Lum's House in Bangka Island

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Abstract

Lum people is known as non-Muslim Malay and can be found mostly in northern part of Bangka island where their daily life is mainly found as fishermen. The word of Lum itself is originated from *Belum* – not yet – which is meant possession of no religion. Through by the time, Lum's life was transforming including their social-life and also their house. As one kind of vernacular houses, it has built through long period of time in sea-life tradition, but is changing. In this regard, character of Lum's house has been put in question. Using a qualitative approach, this grounded theory research was aimed to find variety character of Lum's house. Therefore, this research was conducted in several methods in order to find data directly from the field. In this sense, field survey became the main tool such as general observation, visual mapping, documenting, and interview. The data were inductively analysed through coded-process in three stages; open coding, axial coding, and selective coding. Then, this paper shows that the way in which Lum people life has become the main influence on the changing character of the house.

Keywords: Lum's house, character, changing

I. Introduction: Who's Lum people?

Lum is a group of Malay people who are keeping animism believe. They have settled down in Mampur at Bangka Island. The word of Lum itself is originated from *Belum* – not yet – which is meant possession of no religion, in particular accordance with mainly Malay's faith as Muslim. Lum is mostly living on hinterland settlement among highlands. In Bangka, they can be found in three areas: Mapur, Air Abik, and Pejam. There are three ways to in defining Lum people. First, today's Lum is assumed as descendent of Antak; an honourable person. Second, based on the Dutch's document, first couple of Lum was come from Cochin-China then has settled down at Cape Tuing. Last, Lum is assumed come from Majapahit in sixteenth century [2].

The origin of Lum people is also echoed by another researcher. Lum people was Vietnamese who landed on Cape Tuing in fourteenth century. Another source also can be found from local tale that has telling how the Lum's ancestor mystically came to Semidang Highland [6].



Figure 1. Lum's Family

II. Literature Review: Lum's House as A Vernacular Architecture

Vernacular architecture is defined as common architectural that produce by common people, and build based on nature and ecological values that is respect to local culture and environment. Vernacular architecture can be seen as a product architectural which is based on local tradition in order to maximise the local such as material, and knowledge [5]. Character of the architecture can be known as rural settlements; types and processes of construction; built on the ground; maximise local resources; coping with climate; living space; respect to local values, symbols and meanings; and decorated dwelling [7]. Vernacular architecture is built based on local culture, influenced by region, and constructed anonymity by local people [4].

In this research, Lum's house has found as house in the way in which is build on pile with A-shape roof, and rectangular floor plan [2]. As found as vernacular architecture, the house is built by unwritten knowledge how its constructed. Despite constructed based on tradition that handed down from one generation to another, the house has found can make a well adaptation with local environment.

Lum's house these days is starting about to change. New material and technology have influencing to the house that is also affecting to the house's pattern. Thus, Lum's house becomes more various, and its character is fading away. This is an interesting phenomenon in order to understand Lum people through their house. Therefore, this paper aims to investigate character of Lum's house, particularly on the changing of their domestic architecture; pattern and space of the house.



Figure 2. Lum's House
Source: Survey, 2014

III. Method

This research has conducted by using qualitative approach in order to find variety character of Lum's house. Grounded theory is used to classify and categorise filed data. The data was gathered by wide range of methods such as field observation, interview, and documentation. Observation was mainly aimed to take a sense of existing by seeing existing pattern and space's function of Lum's house that is based on certain parameters. Conducting interview was performed as structured-interview which has guided by question list. Documentation was used as visual frame not only on the house, but also on situation around the house. The field data were inductively analysed in order to group the data into certain categories (Corbin, 1986). These categories then were more analysed through coded-process in three stages; open coding, axial coding, and selective coding (Corbin & Strauss, 1998).



IV. Result and Discussion

IV.1. Research Location

This research has taking place at Pejam Village at Bangka Island, Indonesia. As Located on highland, the village which 120 km away from the main city has limited access to transportation except for motorcycle. In this village, some of Lum's house can found with minor changing. This becomes the main reason why to choose Pejam village as research location.



Figure 3. Map and position of research location
Source: Deqy, 2014



Figure 4. Limited access for transportation
Source: Survey, 2014



Figure 5. Lum's house at Pejam Village
Source: Survey, 2014



IV.2. Construction of the House

Lum calls their house as *Umah Panggong*. It literally means stilt house with rectangular shape and stair case. *Rebang*, or door, is put on both facing front and back wall. Windows are others wall.



Figure 6. A Lum's house with A-Roof shape, door, and windows
Source: Survey, 2014

According to Deqi (2014), stair of the house is made base on mystical believe. From the field, it has found that the amount of house's staircase has constructed in certain number such as one, two, four, five. The amount is never in three, six, nine.



Figure 7. The amount of staircase in two or five
Source: Survey, 2014



Figure 8. The amount of staircase in one or four
Source: Survey, 2014

Lum is also using their body as basic measurement for their house. For example, *depa* and *hasta* (hand) have using to scale space of the house. *Plentok*, or piles, have used as main foundation. It consists six or nine of wood piles that is depend on size of house. *Sumul*, small pillar, has used as supporting column that is connected by *tael*. Then, wooden floor which puts on small beam is arranged to make a small space between them in order to give an easy way to sweep the floor.



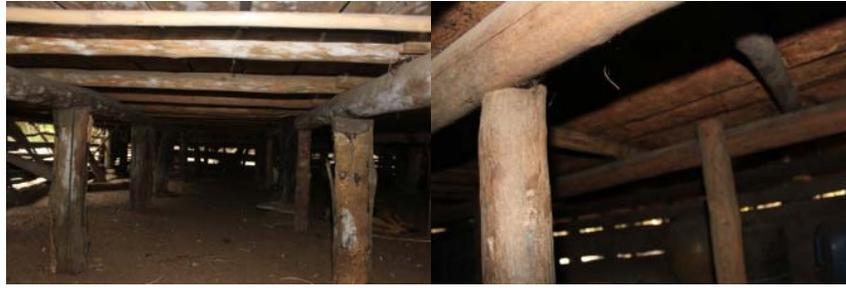


Figure 9. *Sumul, Tael, Gelegar* on Lum's House
Source: Survey, 2014

Skin of *Klukup* or *Meranti* tree is used as wall for this house. Today, it has starting to change by wood plank. Construction of the wall is called *sinto* and *pengapit* that are tied up to wall by rattan. And *Jenang* is known as window's frame.



Figure 10. *Sinto* (above) and *pengapit* (below) on Lum's House
Source: Survey, 2014

Roof of Lum's house is made from leaves. However, leaves roof is starting to be changed by metal zinc roof. Frame of the roof is made up of wood construction. This wood frame is ordered in accordance to particular tradition ways.



Figure 11. Leaves roof (left), and metal roof (right) on Lum's House
Source: Survey, 2014

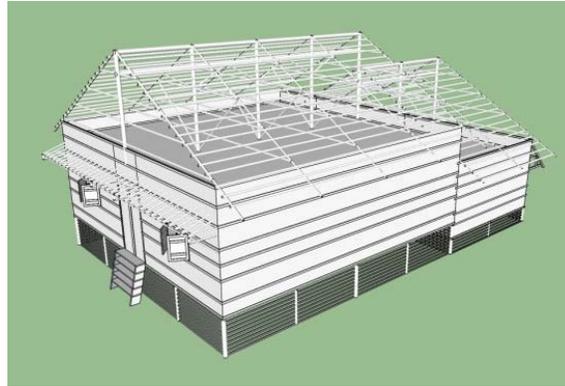


Figure 12. Construction of Lum's House
Source: Survey, 2014

IV.2. Space Pattern of the House

For Lum people, house is not only served as home, but also a place to conduct tradition ceremony such as *Nujuh Jerami*¹, *pemakaman*² and *Namek*³. In general, the house is made in one space without internal wall. This space is divided by using *bendul*, a beam on the floor, into three part; *Jabo* atau *Luer*, *Tengah* dan *Dapur*.



Figure 13. Bendul on the floor as divider the space
Source: Survey, 2014



Figure 14. Room of Jabo (Luer), Tengah and Dapur
Source: Survey, 2014

Jabo or *Luer* is room to entertain guess or served as living room. *Tengah* is purposed as bed room. There is *Palong*, small box, in this room that is used as bed and also is used to keep rise inside of this box. *Dapur*'s floor is set lower than *Jabo*. *Dapur* is also *Parai Alang*, a small space above, which is used as storage for working tools. under the house is used to keep their life stock or pets such as pig.

¹ Traditional Ceremonial in order to welcome harvesting season





Figure 15. *Parai Alang (left), and Palong (right) on Lum's house*
Source: Survey, 2014



Figure 15. *Simple stove at Dapur*
Source: Survey, 2014

V. CONCLUSION

House of Lum is not only a shelter to keep safe from climate. But, the house is representing who Lum's life, and how their traditions have sustained. However, these days, it is impossible to avoid any external influences. This paper shows that the influence has changing Lum in less or greater on the way of living. Respectively, it is also occurring on character of their vernacular houses.

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