

The Meaning of Building Orientation at Taneyan Lanjhang in Madura.

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ABSTRACT. *The understanding of the meaning of building orientation between traditional society and modern society has a very striking difference. Climatological considerations by modern society are not always correct when used to examine the meaning of building orientation by traditional society. The expression of the facing direction of the Madura traditional house building or commonly called **Taneyan Lanjhang**, is one example of a cultural result that is based more on the meaning underlying the thinking patterns of the community, it is strongly influenced by the existence and way of life of the community. Another factor that is also very instrumental in the orientation of Taneyan Lanjhang is the condition of the Madura Government since the 15th century, the beginning of the entry of Islam, not only affects the change of behavior and culture of the Madurese people, but also affects the **Orientation** of the **Taneyan Lanjhang House Arrangement** which is facing towards the Qibla (West). By using a phenomenological approach to the community and figures, it is hoped that it can emphasize the true "meaning of the orientation of the Taneyan Lanjhang Building". Because the meaning of the orientation of this building is not only based on religious and visual influences, but is based more on the deepest essence of what exists in the minds of the people. Therefore, the existence of Taneyan Lanjhang to this day is a reflection of the basic values of the identity of its people.*

Keywords: *meaning, building orientation, taneyan lanjhang, resilience and architecture.*

INTRODUCTION

Historically, there has been no study that truly shows the beginning of the emergence and development of the Taneyan Lanjhang traditional house in Madura. Until now, the oldest traces of the traditional building cannot be ascertained. However, this typical settlement pattern is believed to be the oldest form of housing in Madura that we can still find. This is possible because the housing pattern has symbols that are full of deep meaning. (*Syam 2019*).

The traditional house of *Taneyan Lanjhang* also has a very high religious value. This is specifically symbolized in the direction of the building and the layout of Islamic values. One characteristic that is very attached to Taneyan Lanjhang is the existence of Kobhung / Langgher, which functions as a place of worship, a place to receive guests for men and as an orientation of the direction of the taneyan lanjhang layout. Without Langghar, it is certain that the complex is not part of taneyan lanjhang. (*Interview with Hydrochin Sabaruddin, 2024*)

As for the layout system of the tanean lanjhang complex, it has basic rules that have been passed down from generation to generation and preserved by the Madurese people, this is often overlooked by guests who come from outside the taneyan, that the direction of

the taneyan faces from east to west, meaning that the westernmost building is the most sacred and prioritized (*langgher*), rolling one by one to the east side are the buildings inhabited by the parents, then the building for the daughters. (*Salamat, 2019*)

METHOD

The method used in this study is a qualitative descriptive research method. Data were obtained through direct observation in the field and interviews. Field observations were carried out by referring to the characteristics of each building which include the location (*position*) of the building, the function of the building, the building boundaries and the direction the building faces. In addition, a discussion from the perspective of the taneyan residents is also very necessary, because this is one of the factors that makes the arrangement of the taneyan lanjhang able to stand and be maintained until now.

RESULTS AND DISCUSSION

Building Elements in the Taneyan Lanjhang Formation

The building elements in the Taneyan Lanjhang complex and their positions consist of :

- Kobhung / Langgher (*Musholla*) : Is a religious symbol, located on the westernmost side and is on the central line of north and south latitude. Langgher also functions as a place to receive male guests.
- Taneyan: A large yard that is a symbol of family life, located on the central line of north and south latitude, which stretches along the west to east direction to the land boundary. It is also the center of family activities and is a primordial symbol of the Madurese community as a far ming community. As a binder between buildings and room zoning according to function.
- Tongghu (*Main House*) : The main house or the first house occupied by the head of the soma (*head of the family*) is located right next to the east of the Langghar, slightly jutting out to the north facing south. This house always has a roof decoration of a cock's comb or tiger's claws facing each other on each side, the meaning of which is to remind of the symbol of death.
- Tongghu (*Main House*) / Roma : A continuation house as a regeneration of the roma togghu. Its position is to the east of the main house, and continues to be built lengthwise to the east to the border of the taneyan.
- Lombhung (*Barn*) : Is a place for harvest and is located right in front of the main house or on the south side facing east. Has a symbol of the necessity to work to meet the needs of family life.
- Dhepor (*Kitchen*) : Located on the north or south side, and separate from the main house.
- Kandheng (*Pen*) : A place to keep livestock, located on the south side facing north.

- Jedhing (*bathroom*): Located a bit far from the main building formation, namely behind the barn. Usually open because it uses a rainwater catchment system.
- Boundary fence: Usually called a tabun which is characterized by living plants and surrounds all components of the space within it. (*Lintu, November 2005*)

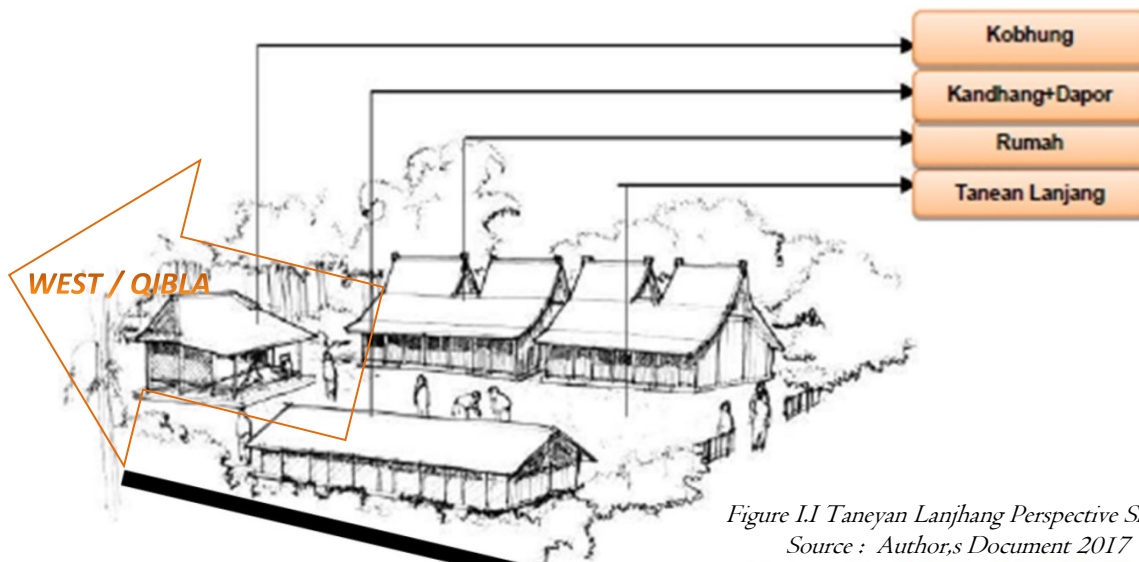


Figure 1.1 Taneyan Lanjhang Perspective Sketch
Source : Author,s Document 2017

Spatial planning in tanean lanjhang can also be understood from the explanation of Mien A. Rifai in his book "*Madura History Track*" as follows: The spatial planning system of tanean lanjhang which underlies the layout of the Madurese housing complex seems to have become very good in the era of Hindu glory. As is known, the traditional houses of a Madurese family are built in a row along a yard that stretches from west to east. The first house is located in the southwest facing south and the next houses are built on the left or to the east of the first house.

The Meaning of Building Orientation in the Taneyan Lanjhang Structure.

Houses in the Tanean Lanjhang tradition in Madura generally face South (*Lao'*), which strongly emphasizes that the ancestors of the Madurese people came from the North (*or were influenced by India and China*). *Lao'* can be interpreted as a symbol of safety, because in the course of history, the Indian and Chinese people of ancient times (*Indochina*) who became the ancestors of the Madurese people were once threatened by danger coming from the interior in the North. (*Salamet, September 2019*)

The arrangement of the houses is based on the hierarchy within the family. West-east is the direction that indicates the order of old and young. Such a system results in very close family ties. Meanwhile, relations between groups are very loose because the location of the settlements is spread out and separate. The dependence of certain families on their respective lands. At the westernmost end is the langgar. The northern part is a group of houses arranged according to the family hierarchy. The west-east arrangement is the house

of the parents (1), children (2), grandchildren (3), and great-grandchildren (4) from female descendants. Such a family group is called koren or bamboo clump. This term is very appropriate because one koren means one nuclear family.



Photo 01 Taneyan Lanjhang Pamekasan area
 Source : Author,s Document 2015

House is identical to women and is owned together, (Lintu, 2005) meaning that women must be guarded and placed in a safe place (Yulianda, 2018), Women are also homeowners and users in the taneyan order. This is what makes there be no doors at the back of the main and child houses. The direction of the Roma building faces absolutely taneyan (south) as the main access and ease in supervising guests or family who come.

Langgar or Kobung in the taneyan lanjhang tradition is located at the western end right in the middle straight position of Tanean, and its main function is as a family place of worship. Langgar is not only a place of worship, but also a center for religious value transfer activities, a place to receive guests and a place for guests to sleep, as well as a place to rest and sleep for men during the day. In the past, langgar was built from wood or bamboo with a stage structure and the roof covering was made of leaves which have now been replaced with tiles. Beside the langgar there is a toilet (a place for ablution or washing the face). For families with sufficient economy, at this time the langgar is built quite luxuriously but its size is smaller than the size of a house.



Photo 02 Langger , Leaf Roof
 Source : Author,s Document 2012



Photo 03 Langger , Tiled Roof
 Source : Author,s Document 2015



Photo 04 Langger Modern
 Source : Author,s Document 2017

The pen (*kandhang*) in the taneyan lanjhang tradition is a room that is specifically used as a place for livestock or pets. In general, Madurese people have cattle or goats, which are considered very helpful for the people of the fields. The location of the pen in the tanean lanjhang tradition does not have a definite position, but is generally in the south facing north, facing the house which is separated by a taneyan or pasarangan. The building

materials for the pen are almost all made of wood and bamboo. In addition, each family in the taneyan lanjhang has its own pen.

While the kitchen (*Dhepor*) in taneyan lanjhang also cannot be determined, but what is certain is that the kitchen is adjacent to the house. The position of the kitchen can be in front of the house, or it can also be on the side or behind the house. The kitchen building is also based on the family's economic level. If a tanean lanjhang family does not have livestock, as is currently the case with many taneyan families who do not have livestock. The kitchen building is also built in the south of the taneyan facing the house. Because the mainstay of the Madurese people's lives is agriculture and livestock, sometimes part of the kitchen is used as a place to store agricultural products. The kitchen not only functions as a place to prepare food, but can also be used as a place to store agricultural assets. In addition, the kitchen in the tanean lanjhang tradition is identical to women's activities, and a private place for the family to prepare food and others.



Photo 05 Kitchen and barn under one roof Located opposite the house building
Source : Personal Dokuments 2023



Photo 06 Separate cage with kitchen It is located behind the kitchen building
Source : Personal Dokuments 2023

Taneyan or Yard in the tradition of taneyan lanjhang is part of the main room located in the middle of a family group settlement. This taneyan is the main open space and as a place for socialization between family members, a place for children to play, a place to dry the harvest, a place to perform rituals or family activities, and other activities that involve many people. The function of taneyan in the tradition of taneyan lanjhang is very much and as a space for relations / communication between family members or between the inner family and the outer family of taneyan lanjhang. In this case, taneyan seems to strengthen the brotherhood / kinship and togetherness of each family member into one big family building.

Taneyan in this tradition is indeed open, but for outsiders to enter the taneyan must go through the door provided by a family group. Fully open to family members, not fully open to outsiders of the taneyan lanjhang family. Outsiders, especially men in this tradition are not allowed to enter if the family in the taneyan does not have a man. Outsiders who force their way in, especially not through the door that has been provided, will be considered impolite

and have bad intentions. Thus, the taneyan in the tanean lanjhang order is very important in its value to describe the ethics of Madurese society and as the center of orientation of all components in the taneyan lanjhang order. The flexibility of the function of taneyan and the essence of women contain sustainable values that can be applied to modern life because they produce welfare for its people. The aspect of sustainability is not only about the environment, buildings and behavior of taneyan residents, but also includes aspects of welfare or well being for human comfort. (Ronen & Kerret, 2020).

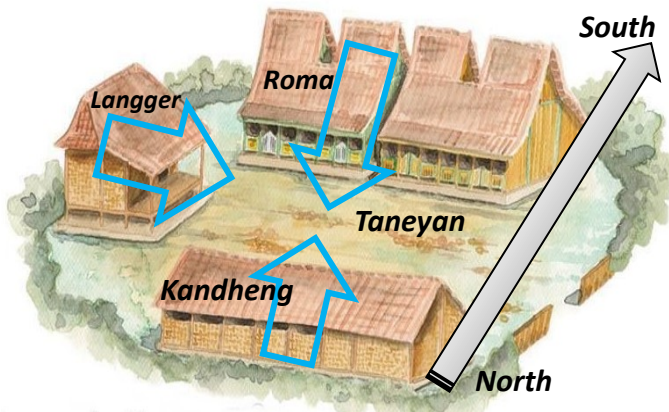


Figure 1.2 Color Sketch of Taneyan Lanjhang
Source : Author,s Document 2017



Photo 07 Top Taneyan Traditional Version and
Photo 08 Bottom Taneyan Modern Version
Source : Author,s Document 2015

The meaning of orientation in the Taneyan Lanjhang Formation.

Some people do not record history in writing, but they have stories passed down from generation to generation, where the direction of this complex faces west / the Qibla. (Interview With Hydrochin Sabaruddin, Historians and Cultural Figures of Bangkalan Regency April 2023). Taneyan Lanjhang etymologically comes from two Madurese words, namely taneyan and lanjhang. According to the Madurese-Dutch dictionary, the word taneyan is written with the spelling "tanijan" or "tanejan" meaning "yard" or "yard" and "lanjhang" with the spelling "landjhang" meaning "lang" and "langte" meaning "long" (H.N Killian, Madoereesch 1904) so literally Taneyan Lanjhang is a public housing complex that has family links, has several houses in one yard that stretches from west to east. (A Historical and Cultural Review. Muhammad Rizki Taufan, Siti Zaenap, Roni Darmawant, 2020).

With the influence of religion, this residence can be traced by comparing buildings that have similar composition and formation but different religions such as the traditional Balinese House. This comparison method only discusses the mass order factor and the layout of the two, as a basis for knowing the differences and similarities in the orientation they have.

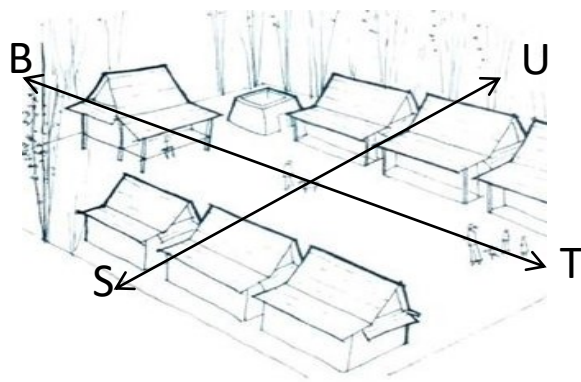


Figure 1.3 Perspective Sketch of Taneyan Lanjhang
 Source : Author,s Document 2017



Figure 1.4 Perspective Color Sketch of a Balinese Traditional House
 Source : Author,s Document 2014

Table 01. Differences between the Taneyan Lanjhang and Balinese Traditional Houses.

No.	Taneyan Lanhang	Balinese Traditional Houses.
01.	The development of house construction is more orderly, starting from the main house (Roma) which is on the southwest side, heading east.	The development of house construction is not the main foundation, the tendency is to shift the function of the building according to needs.
02.	Having different roof shapes between one district and another.	Having a roof shape that is almost the same Literally.
03.	The position of the place of worship is on the central axis of the west side.	The position of the place of worship is on the back side of the corner, in the area of the main house with the child houses.



Photo 12 & 13 Roof shape of Balinese traditional house
 Source : Author,s Document

Photos 08 to 11 Various forms of Taneyan Lanjhang roofs
 Source : Author,s Document



Figure 2.1 Sketch of the Taneyan Lanjhang Floor Plan
 Source : Author,s Document 2019

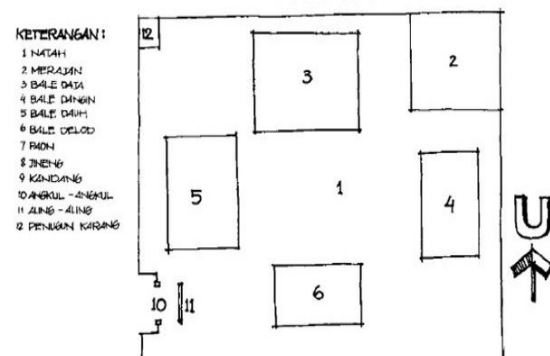


Figure 2.2 Sketch of Balinese Traditional House Plan
 Source : Author,s Document 2015

Table 02. Similarities between the Taneyan Lanjheng and Balinese Traditional Houses

No.	Taneyan Lanhang	Balinese Traditional Houses
01.	Has a courtyard surrounded by 3 elements, namely Roma, Langger and kandeng and stretching long from the main west towards the east.	It has a yard surrounded by 3 main elements, namely the living room, Bale Dauh, the parents' bedroom, Bale Maten and the work room, Bale Gede.
02.	The building on the westernmost side not only functions as a place of worship but also as a living room for men.	The building on the westernmost side serves as a public living room.
03.	The building on the east side of the living room (Langger) is a building for the elderly (Roma).	The building on the east side of the living room (Bale Dauh) is a building for the parents (Bale Maten)
04.	The building in this formation faces north and south with a courtyard that stretches from east to west.	The building in this formation faces north and south with a courtyard that stretches from east to west.
05.	There is a fence area using trees and plants that have benefits for the owner.	It has a fence that encloses the area with stone material, where there are carvings on each side that are full of local folk tales.

CONCLUSION

- The meaning of the direction of facing (*Orientation*) in the taneyan lanjheng formation has existed since before the influence of Islam in Madura. This means that in that era there was already a similar arrangement, namely the arrangement of the building mass that has a long yard in the middle and is surrounded by several buildings around it. These buildings have different functions but support each other. In the building that is in the westernmost position, it has a function as a building that is prioritized or as a place to receive guests which in taneyan lanjheng also functions as a place of study, a place to receive special male guests and as a place of worship. And this is the building that is the center of orientation in a Taneyan Lanjhang mass order.
- Meanwhile, the meaning of the direction of facing (*Orientation*) in each building in the taneyan lanjheng formation, namely the Kobung, Tongghu, Kandheng and Dhepor buildings, is centered on a long yard in the middle of them. This was created because the residents of taneyan lanjhang have behavior that reflects a fairly high sense of kinship between parents and children and relatives outside the taneyan. So that indirectly this long yard becomes a container and center of orientation for their activities. However, there are still many factors that can be used as further reviews or further research on the background of this orientation.

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