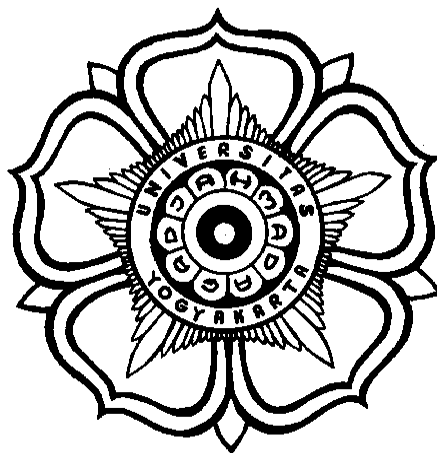


**THE CLAN FORMATION AND THE SPATIAL FORMATION
ON DAWANESE SETTLEMENT ARCHITECTURE
OF KAENBAUN VILLAGE IN TIMOR ISLAND**

DISSERTATION SUMMARY



BY

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ABSTRACT

Architecture of vernacular settlement is an interesting research topic since it expresses the culture and the local wisdom of its people. Until now knowledge about architecture of vernacular settlements is still marginalized from the discourses of philosophies, approaches and theories about settlement architecture in Indonesia. On the other sense, architecture of vernacular settlement phenomena is believed to have potentials to build local theories for conserving and preserving the old settlements and produce new settlements design which based on local wisdom that fit with local cultures and physical conditions and in line with sustainable architecture.

This research is about architecture of vernacular settlement in socio-cultural contexts of Dawanese in Kaenbaun village of Timor island. The research was guided by Husserlian phenomenology paradigm. The objectives of the research are to reach indepth understanding about of Dawanese settlement culture in Kaenbaun village and to find the concepts and implicit theories which are used for designing the architecture of their settlement.

The results of the research are indepth knowledge about Kaenbaunese socio-culture and its settlement architecture, and the spatial formation theory as the base of their settlement design. Formation of Kaenbaun settlement architecture is based on four spiritual elements i.e. (1) sacred stone, (2) sacred water spring, (3) clan sacred house, and (4) catholic belief. Spatial formation of Kaenbaun settlement architecture is based on Kaenbaun unique clans formation that are supported by four specific concepts, i.e. (1) ethnical brotherhood concept, (2) unite of the ancestor within catholic church, (3) cultural diversity in unity, and (4) unite with nature. The four specific concepts generate local customs and used as guidance for spatial behavior of Kaenbaun people and as the base for their spatial formation of Kaenbaun settlement design. The Kaenbaun spatial formation theory is essentially based on the Kaenbaunese ideal values: ideal life is in union with God, ancestors, brothers and sisters, and nature in the universe. Based on that reason, the Kaenbaun spatial formation theory called socio-spiritual spatial theory because contains with social and spiritual substances.

Keywords: Vernacular Settlement, Clan Formation, Spatial Formation, Socio-spiritual Spatial

BACKGROUND

Globalization as a process in which new relations are developed to end conventional boundaries is a recent global phenomenon. This has increased the intensity of local-global relations in one hand and has shrunk the globe as a place for life on the other hand. Globalization results in both negative and positive impacts of many aspects of life such as social, economic, politic, culture and physis. In globalization era the existence of local culture is challenged since it has to compete with new values and culture.

Indonesia is very rich in the variety of cultures which contains local uniqueness includes the existence of local architecture. It is time for Indonesia to develop its future based on its own natural resources and local culture without leaving behind modern aspect of life. When local wisdom and modern knowledge and science are combined and sinergized will result in

very powerful forces for development. The variety of local architecture is a valuable and inspiring resources for the growth of new architectural design nowadays and in the future.

There has been an increase in the study of Indonesian vernacular architecture. The spirit of Rudofsky (1964) in giving respect to folk tradition architecture has continuously grown and in 1970 had become an important architectural discourse. The success of Paul Oliver (1996) in setting up the world vernacular architecture encyclopedia has proven that vernacular architecture has a very precious knowledge. Since 1990's in Indonesia researchs and seminars on vernacular architecture amongst the scholars have grown. All of these efforts have the aims to develop knowledge on Indonesian vernacular architecture as part of developing local wisdom in architecture.

During the last three decades, the Indonesian human settlement architecture has been dominated by western style architecture as a result of the ignorance of the uniqueness of Indonesian vernacular architecture amongst the Indonesian architect. In order to inherit the vernacular architecture then researchs on local wisdom of vernacular architecture have been developed. The effort to understanding better the local wisdom is a force to push the local wisdom development or local space character as a mainstream for local development (Sudaryono, 2003).

Human settlement architecture with the spirit of local culture is unique local spaces because it is intertwined between local social-capital and local spatial-capital (Sudaryono, 2003). The harmony and continuity of unique vernacular human settlement very much depend on the relation between the two and is led by the local wisdom of the community. There a lot of ways to understand local wisdom. In this research the phenomenologic (Husserlian) attitude is adopted because it can reach the deepest layer of reality (transcendent). Phenomenology observation mode is chosen because the essence of vernacular human settlement is rich with the human dimension containing visual reality, rational, ethic, and transcendent.

Indonesia is a multi-cultural country having 366 tribes or 472 if sub-tribes are included. Probably there are also 472 native religions (Subagya, 1981:29). According to Van Vollenhoven, Indonesia consists of 19 area of "hukum adat" (customary law) and each area of "hukum adat" consists of a number of tribes, so totally there are about 214 tribes (Koentjaraningrat. 1986:300-319). Therefore, Indonesia has a significant variety of local wisdom to order the human settlement architecture and its environment. One of the interesting local architecture is in Nusa Tenggara area, especially in Timor island.

Located in Timor island, Kaenbaun is a multi-clan village inhabited by four “mayor clan” (called “masculine clan” or “*lian mone*”), that is Basan, Timo, Taus and Foni; and four “minor clan” (called “feminine clan” or “*lian feto*”), that is Sait, Salu, Kaba and Nel. Living together in the village, these eight tribes (ethnic groups) are part of Dawan tribe and they speak Dawan language. Basan tribe, which is the first one coming into the area is considered as “ruler clan” and followed by the three volunteer tribes (Timo, Taus and Foni). Therefore, the first four tribes are considered as the owner of the village and they rule the life of the village as it is common amongst the tribes in Timor island.

Kaenbaun people is famous as people who are respect and loyal to their ancestors. They always start and end any activity with “upacara adat” (custom ceremony), for example in agricultural cycle or other life cycle. This shows that ancestor is considered involved in any activity of Kaenbaun people, both in personal level and in communal level. The close relationship between ancestors and their descent generation a reflected in the name of Kaenbaun people (almost all Kaenbaun people put their ancestor’s name as part of their name).

In Kaenbaun village there is a sacred-houses (clan-houses). Sacred-houses (*umesuku or umekanaf*) are sacred places where they carry-out custom-ceremonies. There are five sacred-houses. Four sacred-houses for four the owner of the village tribes (Basan, Timo, Taus and Foni), and one sacred-house for “feminine clan” (*lian feto*) which is represented by sacred-house of Nel tribe. All of these five sacred-houses are located close to each other in the centre of the settlement. This area is called the centre with local tradition value. Custom-ceremony in sacred-house is always commenced with a prayer in outer-altar to call for the spirit of ancestors to come. It will be followed by custom-ceremony which is carried out inside the sacred-house. They will pray facing the “tiang-perempuan” (feminine-column) and “sacred-stone” underneath.

Catholic Church has been in Kaenbaun village since “*ketemukungan*” era during 1930s. In Niufbanu village, which is the first village after the tribal war and a place of *temukung* Kaenbaun (Local Ruler), there is a church building and elementary school. These buildings are the centre for Kaenbaun and surrounding village people to come. Church and school buildings used to be a centre of Catholic mission in remote area and used as a temporary parish centre before it is moved to Kuatnana (the capital of Tunbaba kingdom). Since the old days the Catholic priest always visits Kaenbaun to have Sacred Mass but he does not live there. After the Mass the priest will go back to his own base.

The aims of this research is (1) to explore deeply the spatial formation of vernacular settlement on Kaenbaun village to find out the uniqueness of spatial formation of the settlement architecture in Kaenbaun village and any influencing factors, and (2) to find out new theory or to revise old theory of spatial formation on settlement in ecosystem based on vernacular village evidence of Dawan tribe in Timor island.

Focus of the study is on the spatial formation on vernacular settlement architecture within the socio-cultural context of Dawan tribe in Kaenbaun. Architecture terminology is related to settlement in Kaenbaun village based on the spirit and thought of Rudofsky (1964), and a personal respect to the fact that Kaenbaun village as a place of the Dawanese life is an architectural product which deserves to be studied in architectural science. Therefore, the main questions which will be raised in this research are (1) How is the spatial formation of settlement architecture of Dawan tribe in Kaenbaun village? And (2) How the essence of spatial formation of settlement architecture of Dawan tribe in Kaenbaun village within their socio-cultural context?

LITERATURE REVIEW

Since long time ago idea and concept of space have become important thing in philosophy and science. However, the problem of space has become part of architecture since XIX century. While philosophers (Plato, Aristoteles) consider space as metaphysic concept, scientists (Newton, Einstein) consider space as concept of science. For the philosophers space is object of philosophic reflection (cosmological spatial concept), and for scientists space is object of scientific inquiry (geometrical spatial concept).

The consciousness that space is the alpha and omega of architecture have grown since Hildebrand and Schmarscow believed that space is fundamental in plastic art (Ven, 1987). The development of understanding of space is also related to the transformation of architect profession, which moves from vocational architect (who is ignoring metaphysic theory and dimension) to intellectual architect (who acts as philosopher and scientist). This change is very fundamental, because it is a transformasion from quite architect to theorising architect.

Discourse in space was started by Camillo Sitte (1957) who belives that architecture is the art of space, especially urban space art (Ven, 1987). This belief having reinforcement by Bruno Zevi's view who says that the essence of architecture is space (1957). Sitte and Zevi have left the idea of mass and moved to the understanding of space as fundamental part of human being. Furthermore, Bacon (1967) even relates space with the self-consciousness of

human being in experiencing space, and Rapoport (1977) sees space with antropological approach and sees space relates to the existence of human being.

Discourse on space in architecture kept going. If Rapoport (1977) formulates socio-spatial concept, which tends to etologic, then Bill Hillier (1989) proposes spatial-culture concept which to assert that space relates to human reality together with the artefacts they made. In this case, Rapoport and Hillier see that the study on space always in the framework space and society. Within this view, space and society always in the mutual correspondence. Even, for Hillier, architecture consists of two key elements, that is the appearance and the deep structure (Hillier, 1989). For Waterson (1990) in antropological architecture study, space contains social as well as symbolic aspect.

Madanipour (1996) propose the socio-spatial concept which different from the same concept proposed by Rapoport (1977). Although they have same label, but Madanipour adpoted process approach and inter-disciplinair, and not etological as what Rapoport did. Madanipour attempted to see the roots and political, economic and culutural processes which results ini urban space form. For Madanipour (1996) urban space within the space and societ studies context is agglomeration of human beings, objects and events, not just void as it stated by other shcolars.

Space order and spatial formation is seen as body and soul. There is a strong relationship between the two. Study on spatial formation always use space order as main material. According to Hillier (1989) space order is tangible aspect (the appearance) and the spatial formation is intangible aspect (the deep structure), and between the two there is a mutual correspondence. Therefore, focus within this research is the spatial formation in relation with the existence of the space order. This research attempts to continue the investigation of spatial formation theory which has been commenced by Rapoport (1977), followed by Hillier (1989) and for the time being ends in Madanipour (1966).

METHODS OF RESEARCH

Research paradigm

This research believes ontology that architectural space always rich in human content so that positivism and rationalism paradigm do not sufficient to understand deeply the spatial phenomenon. Phenomenology Husserl is chosen based on five considerations, they are (1) The phenomenon of Dawan tribe settlement in Kaenbaun village contains strong and prominent transcendent reality, (2) phenomenon in Kaenbaun contains layers of reality which

is complicated and intricate, (3) phenomenology Husserl has instrument and phase which are sufficient to understand the complicated phenomenon and layers of reality, (4) phenomenology Husserl exceeds empirism because it accepts transcendent reality, and (5) phenomenology Husserl attempts to find out the essence through companionship between original subject and original object to get deeply understanding dan includes three layers of reality (visual, rational dan transcendent)

Participative-phenomenologic observation

Researcher sees object within the context because the meaning of an object can only be understood in the relationship with the context of its existence. Object is always bound in the intertwined with unseparable objects. The context is sometimes having some layers and sometimes is overlapping. Researcher approaches the object as closed as possible but his presence is kept to maintain the nature of phenomenon being studied. The presence of researcher must not disturb so he carries out participative observation within the setting which is kept natural as what it is.

Researcher has to develop continuous consciousness to understand object being studied to get the experience and understanding which is continuously developed accumulatively while at the same time carry out continous validation in order to stabilize the findings. Researcher must be able to discover the tacit knowledge so that every event which is found in the field can be understood stably with the supports from any information, context and background (argument, intens, motive, cause, and so on) of its existence.

Researcher mus be able to master theoretical sensibility in deepen the reality being faced so that he can see the key elements which is having strong relevance with the focus of the research so that the result is right phenomenologically. Researcher also has to develop the observation through deep thematic interview to get the deep understanding of spatial formation phenomenon and its background.

In his July 2004 visit, researcher carried out a simple custom-ceremony (cutting a chicken an drinking “*sopi*” (local wine) at the top of Bnoko Kaenbaun and simply pray (drinking *sopi*) in Foni sacred-house. In May 2006 visit, researcher also carried out a more formal and bigger custom-ceremony. The custom-ceremony was carried out in Basan tribe sacred-house led by the *Usif* of Basan and attended by the representatives of all tribes in Kaenbaun.

During the July 2004 visit, researcher visited historical places for Kaenbaun people. First visit was to Bnoko Kaenbaun and followed by visit to places which used to be the settlement (which is now abandoned and become usual field). From the old settlement, researcher visited tribal-house of Basan, Timo, Taus and Foni as they are considered as sacred place for each tribe living in Kaenbaun. Finally, researcher also visited Church and the Cave of Mary in Kaenbaun village.

During the second visit researcher lived 17 days in the Kaenbaun prominent figure Mikael Salu who has relative relationship with Kaenbaun *temukung*. During living in that house, researcher had many chances to interview Mikael and others to get some explanations about the life of Kaenbaun people and their village. When there was a chance, researcher was accompanied by local friend making some visits to Kaenbaun settlement following the researcher's intuition. In short, it can be said that researcher carried out partisipative observation intensively and recorded audio visual data using digital recorder. During night researcher attempted to structure data in to personal computer and gradually tried to write down whatever he found in logbook.

Data collecting

Researcher as main instrument in this research has to record data holistically using multi sensory observation and with active ratio in order to have companion process cycle between researcher and the phenomenon being observed run as it is hoped by Husserlian phenomenology. Data in this research is qualitative which has to be analysed continuously in the field or in the studio conducively together with the process of data collecting intensively and systematically. Field note in the form of original notes with additional note was structured systematically into logbook which supports the stability of substance and as power resource of this research.

This is a qualitative research, so the data collecting process and analytical process as well as findings formulation, abstraction and theoritization were conducted simultaneously in the field. The information was exposed separately. However, in practice all kind of data were intertwined to each other and by it self become a context for the thematic phenomenon being observed.

Physical data collecting on environment order was carried out by direct observation in the field of research based on temporary maps which contains temporary themes and continuously developed during the process of research. Human behaviour data was collected

by direct observation during the daily activities both as hidden surveyor and as participatory observer. These were done to get a intended deep data that is the transcendent dimension. The result of every observation was collected into a thick description in the form of “as it is note” and “reflective note” (Sudaryono, 2003), so it can be seen the accumulation of findings and themes.

The verbal data, for example myth, legend, idea, and so on, was collected through deep interview process and controlled by temporary findings map which contains temporary maps and continuously developed during the research process. Due to the limitation of the researcher in term of local language mastery, the observation process was supported by some informen from Kaenbaun people who were trained during the process of obeservation.

The result of July 2004 observation was reported to the supervisor to show the uniqueness of the Kaenbaun village and settlement order and its culture. The report was used as a base to write the research proposal and as an initial information for the second visit in May 2006. The result of the May 2006 visit was then developed in Yogyakarta. As a result, the logbook contains 200 pages report in single space.

The content of thick logbook is the description of a lot of things which can be found in Kaenbaun village. It consists of spatial elements, activities, unique events, and custom of Kaenbaun. During the observation, researcher attempted to record visual phenomenon and to collect background information of every element which can be seen visually. Every conversation with the Kaenbaun people is directed to discover many background information deeply. This was done in order to get the deepest hidden argument of the phenomenon being observed.

Every conversation was not guided with any list of questions. It was guided by researcher imagination which related to the previous findings. Conversation in general tried to deepen the previous information and tried to develop data with new information which deeper and richer. Conservations were also moment to run triangulation in order to improve the validity of data and silmutaniously to analyse data which was collected before. In other words this research done using participatory-phenomenologic observation.

Analysis and Conclusion

Abstraction and theoritising process run conducively together with the data collecting process. This includes the triangulation process to stabilize the findings. Researcher carried out qualitative data analytical process to get categorization and classification of phenomenon

in the form of communicative figures and was developed during the research process and reporting process. In the end of theoritising process researcher must thoretically dialogue the findings, concepts and theory which has existed. This critical dialogue stabilize the theory being developed and to map the position amongst the other theories which have been developed.

This research utilizes qualitative data analysis which sinergizes between data collecting process, data analysis process, evaluation process and finding formulation process into one integrated unit. In brief, the process consists of four steps, that it (1) description, (2) unitizing, (3) categorization, and (4) linking. Qualitative data collecting process in the field has resulted in deep descreption and exposed orderly and always developed continuously.

From that description can be found the information units which is significant as basic phenomenon element and established using the theoretical sensibility which is owned by the researcher. The main information units were always exposed together with explicit mind mapping which was temporary and continuously developed. From the temporary mappings then a special attention was focused to find relationship between or amongst the information to produce relation maps which were more complicated.

After the validation and triangulation process have been done continuously then can be found some stable concepts. These concepts were the core of the theory being found as a result of substantive induction based on data. The process of theory form,ulation is not the end of this research because the findings have to dialogue with other relevant theories. The continuing process was to stabilize theory amongst other established theories.

RESULT AND DIALOGUE

From the field observation, (1) July 2004, (2) May 2006 and (3) November 2009 a number of data are collected and used as main component of the report. The data consists of visual phenomenon observation data, ideas, and values which are abstract for the Kaenbaun people. Since the observation relates to the architecture science, focus of observation is about spatial formation of Kaenbaun village and themes relates this focus. The findings of 12 empirical themes are the results of reflection of all information which were collected during the observation.

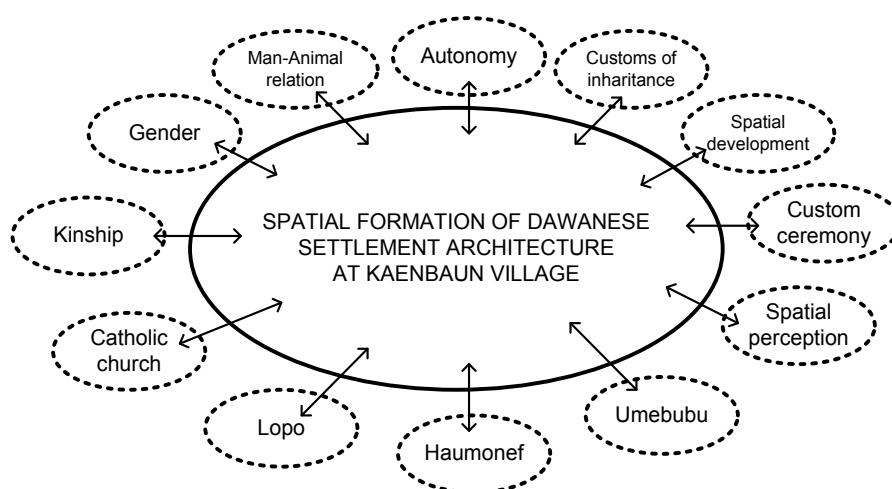


Figure 1. Empiric themes as supporting themes for the spatial formation of Dawanese settlement architecture at Kaenbaun village
(Source: analysis, August 2008)

From the qualitative-inductive analysis which has been done, there are six concepts underlying spatial formation of Kaenbaun settlement architecture, that is (1) self defense concept, (2) ethnic brotherhood concept, (3) tradition loyalty concept, (4) traditional spirituality concept, (5) cultural adaptation concept, and (6) united with nature concept. The six concepts emerge from the induction and abstraction of the empirical experience data which have been collected, and can be seen in the following figure.

Table 1: Concepts behind the phenomena and empirical themes of Kaenbaun village

	FENOMENA AND EMPIRICAL THEMES	CONCEPTS					
		Self defense	Ethnic brotherhood	Tradition loyalty	Traditional spiritual	Cultural adaptation	United with nature
1	Spatial development	1	1	1	1	1	1
2	Spasio-Temporal perception	1		1	1		
3	Man-Animal relationship	1		1	1	1	1
4	<i>Umebubu</i> (Round house)	1	1	1	1	1	1
5	<i>Lopo</i> (Rice barn)	1	1	1	1	1	1
6	<i>Haumonef</i> (masculine column)	1	1	1	1	1	1
7	The customs of inheritance	1	1	1	1		1
8	Local autonomy	1	1	1	1		1
9	Custom-ceremony	1	1	1	1	1	1
10	Gender	1	1	1	1		1
11	Kinship	1	1	1	1		
12	Catholic church	1		1	1	1	
		12	9	12	12	7	9

(Source: analysis, August 2008)

These concepts consistently support the substance of theory on Kaenbaun settlement spatial formation. Empirical phenomenon which was found in Kaenbaun village usually relates to the six concepts with strong intensity. Based on field observation, it can be concluded that the six concepts have prominent role to the life of Kaenbaun people and reflected in the spatial formation of the settlement. The six concepts exists latently or hiddenly in every Kaenbaun people mind to direct their daily behaviour. If seen using visual model, the relationship between six concepts with spatial formation of Kaenbaun settlement can be visualised in the following figure.

This research finds substantial theory of “Clan Formation and Spatial Formation” in Kaenbaun settlement. Clan formation in Kaenbaun strongly affects the life of Kaenbaun people and manifests in various moments in the forms of Kaenbaun people behaviour spreading from daily to formal-sacred behaviour. This study shows that clan formation principles guides spatial behaviour specifically and reflected in spatial formation of the unique Kaenbaun settlement.

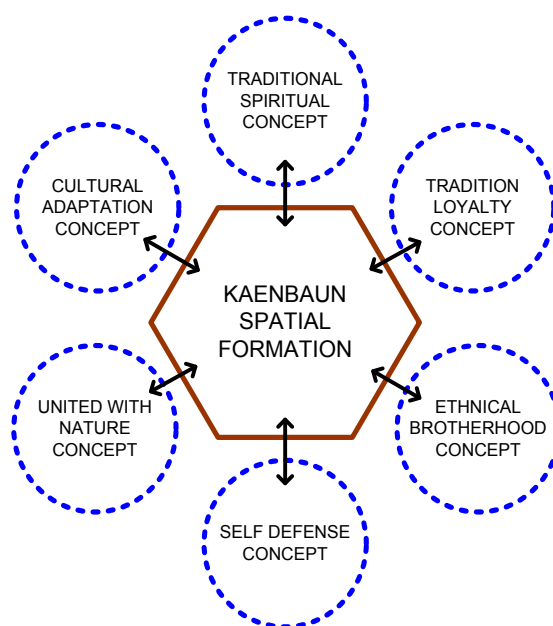


Figure 2. Six concepts as the foundation of spatial formation on Dawanese settlement architecture at Kaenbaun village
(Source: analysis, August 2008)

Clan formation is developed directly by the relation of two key concepts that is (1) cultural diversity in unity and (2) unity of ancestors with church. These two concepts are based on (1) ethnical brotherhood concept, (2) tradition loyalty concept, (3) traditional spiritual concept, and (4) cultural adaptation.

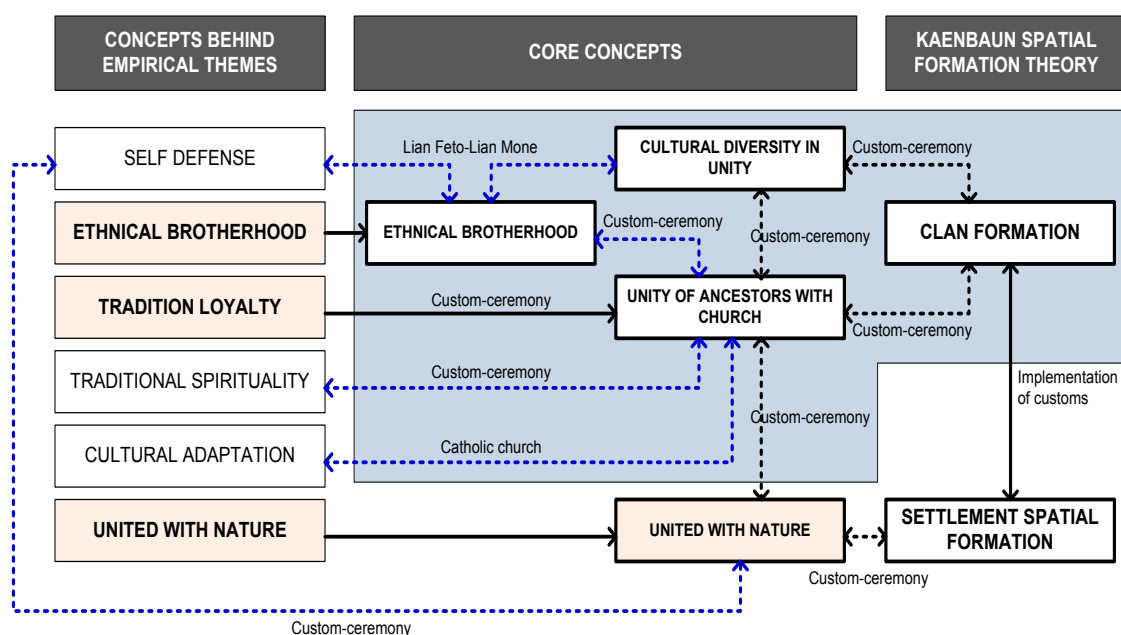


Figure 1. Relations between concepts in the theory of clan formation and spatial formation on Dawanese village at Kaenbaun
(Source: reflection, January 2010)

The further abstraction process has found that spatial formation theory of Kaenbaun was based on four specific local values, that is (1) ethno-spiritual value, (2) spiritual-cultural value, (3) cultural-ecological value, and (4) ethno-ecological value. These four values live and exist in the daily life of Kaenbaun people. The values influence and are influenced by Kaenbaun people's culture who have their custom autonomy as the result of autonomy struggle in the old days. Custom autonomy is the basis of Kaenbaun people to develop their own culture which is based on the existence of Bnoko Kaenbaun (*Faotkana*), sacred water spring (*Oekana*), sacred-house (*Umesuku*) and Catholic Church. It means traditional values of Kaenbaun which are based on *faotkana-oekana-umesuku* were accomplished with spiritual values which are based on Catholic Church.

The local values are very important and tightly related with the character of Kaenbaun people which can be found nowadays. Ecological concept which is believed by Kaenbaun people probably similar or even same with the concept which is owned by other people, however within the local value context of Kaenbaun has the specific meaning because there is relation and involvement of ancestors (*bei nai*) in ecology management. It means, the ecological concept in Kaenbaun is unique because there is collaboration between Kaenbaun people with their ancestors who live in "spiritual world" in managing nature-environment.

Phenomenon of “collaboration” and “involvement” of ancestor (*bei nai*) with real life of Kaenbaun people becomes embeded aspect on the local values.

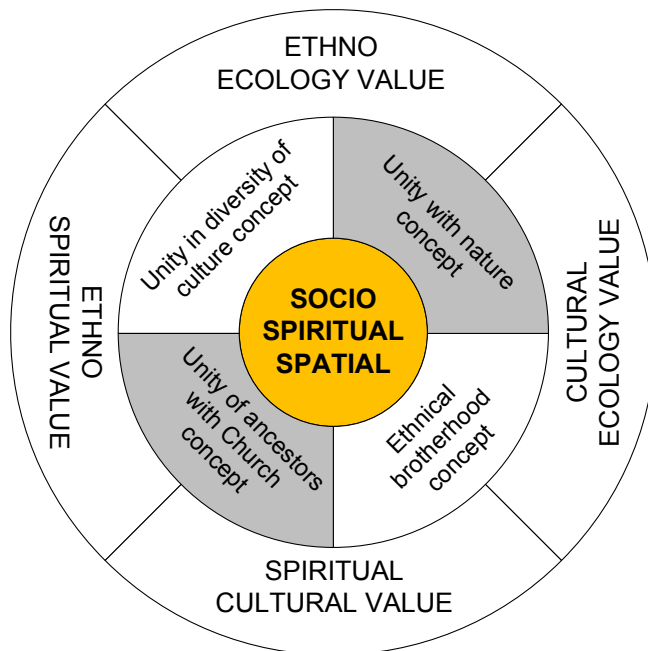


Figure 2. The structure of clan formation and spatial formation theory on Dawanese settlement architecture at Kaenbaun village (Source: analysis, March 2009)

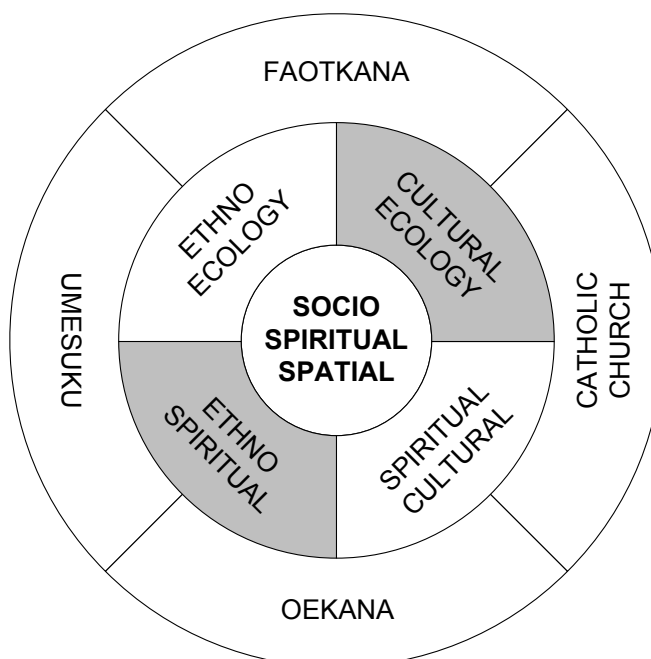


Figure 5. Values and its sources as the mainbase for Kaenbaun spatial formation (Source: reflection, April 2009)

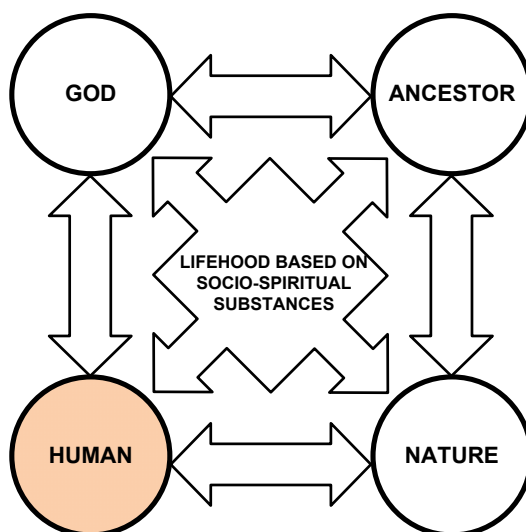


Figure 3. Four elements of life as ruling elements on spatial formation of Dawanese settlement architecture at Kaenbaun
(Source: reflection, January 2009)

The phenomenon of uniqueness exists because there is basic values underlying in the form of abstract idea which embeds in the bottom of Kaenbaun people mind that ideal life is in unity with God the nature creator, ancestors, relative and nature. If that idea is formulated in Dawan language, according to Pater John Salu and Willem Foni (sent by Short Message Service on January 23, 2009) is: *Atone kuan "Kuun Kaenbaun, Take nael Naijuf" ina monena mataos – in pauk pina ma ai pina; halon – manonbon ma natnanbon natuin uis neno afinit ma aneset – amoet ma apakaet – apinat ma aklahat; bei na 'i-uis kinama-tuakin; pah-tasi ma nifu.* It means that life and spatial formation of Dawan tribe settlement in Kaenbaun is determined by the inteaction of four main elements: (1) God (*Uis Neo*), (2) Ancestors (*bei nai*), (3) human being (*atoni*), and (4) universe.

Based on that ideal life concept, it can be seen that four specific concepts root on four substances underlying that is God, ancestors (*bei nai*), human being and universe. The uniqueness of four substances on spatial formation theory looks contrastly different from the spatial formation theory which only contains two substances (Rapoport, 1977) who states that spatial formation is the relation between things and human beings. The existence of four substances is Kaenbaun specific and shows that spatial formation of Kaenbaun settlement theory and concept are very specific and relates to the existence of Kaenbaun people who are religious. It can be said that the theory of spatial formation specific to Kaenbaun deserves to be called "socio-spiritual spatial."

Clan formation is a permanent (eternal) relationship order amongst tribes which agreed to live together in Kaenbaun. The agreement on relation amongst tribes is proclaimed by the initial generation and used as sacred guidance for the following generations. Clan formation in the basic meaning is relation amongst tribes, more specifically relation between group of man tribe (*lian mone*) and group of woman tribe (*lian feto*) who live in Kaenbaun. If this is observed deeper, there are two characters of the clan relation in Kaenbaun: mutual relationship and hierarchical relationship.

Mutual relationship can be seen in the relation between the owner of village tribes and the incoming tribes. In clan formation in Kaenbaun the man tribes (*lian mone*) are acknowledged as the village owner (earth) and have an obligation to accept the presence and existence of woman tribes (*lian feto*) as an “equal partner” and protect them like a husband to his wife. Therefore, the relationship between *lian mone* and *lian feto* is a marriage spirit. There has to be an equally harmony between the indigenous tribes and incoming tribes. This relation amongst Kaenbaun people are visualised into two patterns, (1) feminine tribes are located in the middle surrounded by man tribes where the centre is considered sacred and important since woman is also considered an important asset of the tribes, and (2) feminine tribes are located in the back part and covered by man tribes which are located in the front side as the back side is considered the safest place. It means that within the relation amongst the tribes contains unique principles of spatial formation: relation between middle and side and relation amongst front-middle-back.

Clan formation in Kaenbaun also rules the hierarchical and structural relation amongst all tribes, especially on the relationship between man tribes (*lian mone*). In clan formation in Kaenbaun it is decided that there is a king tribe (Basan tribe), a tribe who cares on living together affairs (Timo tribe), a tribe who cares on prosperity affairs (Taus tribe) and a tribe who cares on security affairs (Foni tribe). The existence of king tribe and other tribes in Kaenbaun basically contains such a relation between “leading” tribe and “supporting” tribes which are more egalitarian rather than feudalistic like a lord and his workers. In the Kaenbaun cognition, relation amongst tribes is a brotherhood in nature although a hierarchy also exists there. As an implication, and in line with the cognition of Kaenbaun people, king tribe (Basan) is located in the middle of the circle because the centre is considered important and is supported by the other four tribes (Timo, Taus, Foni and Nel) which are located in four different sides (north, east, south and west).

Clan formation, besides ruling the ethnical relation and hierarchy-structural relation, also contains spiritual-transcendent relation because the understanding amongst Kaenbaun tribes does not merely biological-genealogic dimension but also spiritual-transcendental dimension. Within the Kaenbaun people belief system, the citizen of tribe is all people in the same blood line, both they are alive or they have passed away. This can be seen that in their belief they acknowledge two different world, “the human being world” and “the departed spirit world”. These two world exist side by side and those who are living in these two different world can make communication.

Kaenbaun people believe that clan formation which has decided by the ancestors is the basis of the life of new generation and it has to be obeyed forever. Clan formation in Kaenbaun contains an eternality and its relation is therefore permanent. One from Basan tribe will always be considered as citizen of king tribe, for example. For Kaenbaun people the rule which had been set up by their ancestors is considered sacred and absolute and should be fully obeyed.

In conclusion, clan formation in Kaenbaun contains substance of mutual, hierarchical and transcendent relation amongst human being. This relation is considered permanent or eternal. This relation also contains idea of three-dimensional and transcendent spatial formation. Clan formation which initially concern with mutual, hierarchical and transcendent relation then transformed into the way of thinking which is used in Kaenbaun people’s daily life. Local idea which contains clan formation changes into custom knowledge which is kept in the cognition and automatically influences the way they are thinking and their spatial behaviour.

The reflection which is done continuously then discovers a pattern which is able to explain the relationship between clan formation and spatial formation in Kaenbaun settlement. A reflective investigation shows that the decision of clan formation which is decided by the previous generation has developed broadly and covered many aspects of life and become Kaenbaun custom regulation. It means that regulation about clan formation produces detailed guidances and accumulates into cognitive knowledge which embeds in the cognition of Kaenbaun people. The socio-spiritual cognition which has been developed into custom-regulations has a role as guidance living in Kaenbaunese’s cognition and it determines their spatial behaviour. In turn, the same cognition guides Kaenbaun people in creating the spatial formation of their settlement. It can be said that clan formation manifests into spatial

formation through a bridge which are custom regulations which produced by the clan formation.

Some behaviour which relate to the clan formation way of thinking can be seen in: (1) sitting position of tribal chairman in custom ceremony; (2) order of drinking “*sopi*” (local wine); (3) men hold an important role but women are respected and always protected; (4) behaviour of every Kaenbaun people in custom ceremony, and (5) communal behaviour in custom ceremony related to agricultural cycle. Even the agricultural cycle custom ceremony acts as an important media which reminds clan formation in Kaenbaun from one generation to other. This reinforces the collective memory about clan formation and become more understandable and eternal in nature.

Empirical phenomenon investigation and reflection in this research also find out that the way of thinking with clan formation substance (socio-spiritual cognition) has become the basis of Kaenbaun people in creating their settlement. Clan formation substance which is socio-spiritual can be directly reflected in spatial formation of settlement architecture in Kaenbaun. Meaning, when we understand the spatial formation of Kaenbaun settlement, we actually understand the way of thinking of Kaenbaun people of their clan formation as well as their clan formation itself. It can be asserted that spatial formation of Kaenbaunese settlement contains socio-spiritual character because it was born from custom regulation cognition which is also socio-spiritual in substance.

Some important implications on spatial formation of Kaenbaun settlement are: (1) *umesuku* order in Kaenbaun village centre; (2) the existence of *faotkana-oekana* of tribes in Kaenbaun; (3) the existence of bayan tree of village and sacred stone order which represents and symbolizes the agreement during the old days; (4) the existence of spatial pattern of front-middle-back; (5) the existence of spatial perception of old-village and young-village, old-village and new-village, inner-village and outer-village; (6) the existence of Taksoen area which become the reception area close to the village gate; (7) the existence of village gate and unique village gate custom ceremony; (8) respect to the village founders which their tombs are in the eastern part of the village; (9) the existence of “two world door” which symbolizes the close relation between “human being world” and “departed soul world” in Kaenbaun.

From the previous exposition, it is clear that clan formation in Kaenbaun has substantial role in Kaenbaunese daily life. It guides their way of thinking as well as their behaviour. It also reflected in their spatial formation, especially in Kaenbaun settlement architecture. It means that clan formation which is socio-spiritual in Kaenbaunese cognition manifests in and

reflected in spatial formation of Kaenbaun settlement architecture which contains socio-spiritual substance. This finding is important as the substance of God (Lord the Father or *Uis Neno*) and ancestors (*bei nai*), together with all brothers and local natural element, become the prominent element within the theory of spatial formation in Kaenbaun which has socio-spiritual dimension.

CONCLUSION

Research on spatial formation of Kaenbaun settlement architecture find out specific theory that is the spatial formation of Kaenbaun settlement architecture has tight relation with clan formation of Kaenbaun people. It means that phenomenon of life space has close relation with phenomenon of clan formation which has been decided at the top of Bnoko Kaenbaun at the early stage of the birth of Kaenbaun community. The clan formation is eternal and become a guidance and reference for every spatial behaviour of Kaenbaun people in different scale of life (individual scale and village scale).

Clan formation in Kaenbaun contains seven key elements, (1) there is a stable and eternal position of every tribe living in Kaenbaun (Basan tribe as king tribe, and other tribes as supportive tribes); (2) there is an eternal task for every tribe; (3) Kaenbaun citizen consists of man tribes (Basan, Timo, Taus and Foni) and woman tribes (Nel, Salu, Sait and Kaba); (4) woman tribes have an equal position to man tribes; (5) woman tribes have a protection from man tribes; (6) all tribes have “custom autonomy” to carry out their own tradition, and (7) there is a common custom ceremony which is very important (agricultural cycle custom ceremony) and centered in umesuku Basan and having orientation to Bnoko Kaenbaun as sacred place of Kaenbaun village.

From the analysis it is proven that the spatial formation theory is supported by four specific concepts: (1) ethnical brotherhood concept, (2) unity with ancestors and Church concept, (3) unity in diversity of culture concept, and (4) unity with nature concept. These four specific concepts are rooted in one important concept about life of Kaenbaun people who believes that ideal life is in unity with God (*Uis Neno*), ancestors (*bei nai*), brothers (*atoni*) and universe.

Based on that ideal life concept it can be seen that four specific concepts are rooted in four underlying substances. They are the substance of God, ancestors (*bei nai*), human being and universe. The uniqueness of these four substances of spatial formation theory is clearly different from spatial formation theory which contains only two substances (Rapoport, 1977).

Rapoport states that spatial formation is relation between things and human beings. The existence of four substances is Kaenbaun specific and it shows that theory and concept of spatial formation of Kaenbaun has a very specific character and tightly related to the Kaenbaun people who are religious. Therefore the spatial formation specific for Kaenbaun deserves to be called “socio-spiritual spatial.”

The result of this research shows that the phenomenon of spatial formation of Kaenbaun settlement architecture is a consequence of relational logic and transcendental logic between village space as place of life and spatial behaviour of Kaenbaun people which based on socio-cultural identity of Dawanese specifically in Kaenbaun. Within the relational and transcendental logic the existence of place of life in Kaenbaun village has an equal position with the existence of Kaenbaun people. It means that village as a physical-biological place is respected as part of entire life reality of Kaenbaun people which is tangible and intangible.

It can be asserted more specifically that spatial formation of Kaenbaun settlement architecture is a communal product amongst Kaenbaun people who still live together with their ancestors (*bei nai*) who are always involved in the decision making process which is done through custom ceremony both in individual scale or group or village scale. It means that Kaenbaun people is loyal to the guidance and principle of their ancestors (*bei nai*) within their spatial behaviour and accumulatively manifested in the Kaenbaun settlement. Respect and loyalty to their ancestors is one of the most prominent basis in Kaenbau people life since it can be a guarantee of having happiness in the real life or in the “departed soul world.” Respect and loyalty also an important element in forming their thought, words and behaviour of Kaenbaun people and finally is reflected in their spatial behaviour which determines the form of spatial formaton of Kaenbaun settlement architecture.

SUGGESTION

Seeing from the development of knowledge, the findings of this research is an initial stage and an entry point to deepen the phenomenon of place of life of Dawan people living in Kaenbaun or in other villages. For Kaenbaun village, the findings of this research is only a small part of the entire space order and spatial formation reality of Kaenbaun settlement. Based on this reason, indepth information on Kaenbaun village and othe Dawan villages need to be continuously investigated because it will be an important material and iformation which can be used to formulate specific theories in the field of architecture and planning especially to explain the phenomenon and the essence of space in Dawan villages in Timor island.

From the side of research method development, the findings of this research assert that Dawanese looks at their life and their place of life place using two different aspects: tangible and intangible. In the view of Husserlian phenomenology there are four aspects: sensual, rational, ethic and transcendent (Sudaryono, 2003). It means that there is a broad chance to employ Husserlian phenomenology paradigm and its methods to be implemented in specific research on other Dawan villages in order to dig and enrich findings on spatial formation of settlement architecture in Dawan villages spread out in Timor island.

For the further knowledge development, this research produces finding in the form of specific spatial formation theory of Kaenbaun settlement architecture. The transferability of substance and theory is probably limited, and need to check its transferability in other cases and places. It is suggested carry out research using Husserlian phenomenology paradigm on non-Dawan villages in Timor island. Even this kind of research can be developed by lifting up study on vernacular villages in various island in Indonesia in order to develop knowledge and to find out hidden theory behind spatial phenomenon in those villages.

RESEARCH CONTRIBUTION

Findings in this research enrich the vocabulary of spatial formation theory on settlement architecture by adding intangible aspect which is local specific as an important substance in understanding the phenomenon of spatial formation of settlement architecture. The intangible element which is found in Kaenbau village is unique and enriches the previous researches by explanation of the existence of God (Lord the Father or *Uis Neno*) and ancestors (*bei nai*) who are very much respected in the mixed belief system. This belief is then reflected in spatial behaviour of Kaenbaun people and embodied in their spatial formation of Kaenbaun settlement architecture. The existence of intangible in Kaenbaun is also unique because it was born from the heart of Kaenbaun people culture which is able to unite element of local belief and Catholic religion. As a result, the existence of custom tribe house (*umesuku*), Catholic church and Bnoko Kaenbaun is considered as three important spiritual spots in the Kaenbaun settlement architecture.

Findings in this research also stabilizes the knowledge and understanding of Kaenbau people on their settlement architecture as a place of their life which is suitable for the Kaenbaun identity. Hopefully, the deeper understanding will result in loving better to their village and culture and at the end will be able to conserve the important and prominent elements of their unique settlement architecture.

For parties out side of Kaenbaun, the findings of this research can be use as a reflective material and inspiration for finding the essence of settlement architecture in the similar villages. Findings of this research is a local knowledge which is very rich in local theory containing spatial formation of Kaenbaun settlement architecture. The findings are mozaic of knowledge on culture and settlement architecture in Timor island which needs to be developed and utilised for development and reinforcement of local wisdom as a method for understanding local architecture phenomenon (vernacular), especially those developed in Timor island.

RECOMMENDATION

View and method of this research which is based on Husserlian phenomenology can be used to understanding phenomenon of traditional villages in Timor which is very rich in local culture. According to Husserlian phenomenology approach which is adopted in this research, every village in Timor has its unique character and einmalig as well as having variety of unique culture, both tangible and intangible. The deep understanding on the uniqueness of inhabitant culture is an important prerequisite to understanding their settlement architecture.

This dissertation finds out that spatial formation of settlement architecture in Timor has a tight relation with clan formation of people living in the village. It means that the findings assert that understanding on spatial formation of Dawan tribe settlement in Timor has to be accompanied with the understanding on clan formation of people living in the village. The understanding on clan formation in this dissertation is provenly as a main entry point to understand spatial formation of settlement in Timor, especially in Dawan tribe villages.

As an implication, every policy which ends in designing settlement architecture in vernacular villages need to be accurate and careful because it will always touch to the important principles which exists in the social order of people living in it. It means that every intervention to the vernacular villages in Timor will always inevitably touch the clan formation as a positive key factor which is determinant in spatial formation of settlement.

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