

The Order of the City Three Fortresses Adjacent to the Sultanate of Buton in the Local Culture-Based Hilly Landscape of Baubau City of Southeast Sulawesi

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Abstract

The Sultanate of Buton whose Sultan is called khalifatul khamis was formed in 1332 and became one of the past Islamic civilizations. Historically, the land of the royal city center was discovered, pioneered and built by four groups of immigrants from Johor. In addition to its interactions with local neighboring kingdoms in the archipelago and several European countries, the city of the Sultanate of Buton was once occupied by the kings of Mecca, Arabs, and Turkish rulers who also controlled the city. The results of the study found that several relics can be found in this area, including three city forts built on a hilly landscape, namely (1) Fort Kotana Wolio, (2) Fort Kotana Sorawolio, and (3) Fort Kotana Baadia. In position, these three forts have a unique arrangement and character that forms a triangular pattern. The triangular pattern places the Kotana Wolio Fort - Buton Palace like the Imam and the Kotana Baadia Fort and the Kotana Sorawolio Fort as the Ma'mum, all of which face west as if they were praying facing the Kaaba. Thus, during the sultanate, the function of the city fort was for defense and interconnectivity between forts that became strategic and effective. Especially in the historical context of the old city, it will be difficult to understand because of its complexity. In this paper, with reference to the historical aspects and artifacts of the existing forts, the discussion is to identify the order (position and layout, distance between forts, and urban land area), orientation patterns, public infrastructure, and runways. philosophy. Data collection methods used include field surveys, tracing of original manuscripts, and interviews with traditional leaders. For aerial photos, satellite images downloaded from Google earth are used, and other supporting materials from the results of previous studies are also used. Next, the collected data were analyzed and synthesized. In fact, every city fort is a residential area and Wolio City is the center and area of the first fort built; Thus, this paper is expected to contribute to sustainable urban planning or become a mirror for the formation of new cities.

Keywords: Buton Sultanate; Urban Fort Pattern; Hill Landscape; Local Culture; Philosophy of The City

1. Introduction

The kingdom of Buton was established in 1332 and became the sultanate from 1538 to 1960, and its sultan was called Khalifatul Khamis, an Islamic civilization in the past. In addition to its interaction with the local neighboring kingdoms in the archipelago and several European nations, the city of the Sultanate of Buton was once occupied by the magnates of Mecca, Arabs and Turkish authorities who also participated in this city.

According to the historiography, the island of Buton came from a long-processed foam changing into a new island shaped like a bird or a sea horse that is sheltered under the big island of Sulawesi or is in the mid-region of the Indonesian archipelago according to the Wallacea line. At the end of the 13th century, the four dignitaries (*Mia Patamiana*) with their entourage searched for this island for their settlement. At first they lived in the coast of Baubau city. Due to the pirate intrusion, the settlement moved to a hill 5 km south of Baubau City.

This new high-rise settlement was the result of their choice (Gunawan, 2015; Branch, 1995). In the eastern part, there are steep cliffs, rivers, and expanse of forested hills; in the northern part, there is a panoramic sea and a small island landscape and the big island of Sulawesi; in the western part, there is flat land; and in the

southern part, there are the plains and hills of Baadia. *Mia Patamiana* started to set up the four new settlements and inaugurated the 1st King i.e. Wa Kaa Kaa, a princess and his adopted daughter.

Gradually, these settlements became the center of the city with 16 settlements (*Limbo*). In the ear of the 6th Sultan a (1632-1645), a 2.7 km long fortress was built around the center of the city. Currently, the city center is called the fort area of the Buton Palace i.e. the city of Wolio fortress of 23.75 ha which is claimed as the longest cloth-wrapped fort in the world is 2740 meters long consisting of 4000 sarongs made by 6000 weavers over a period of one and a half months. of December 2013.

The civilization of Buton Sultanate is characterized by a number of fortresses built on the hill, and the building materials consisted of the mountain rocks mixed with white lime added with adhesive from the chicken eggs. This shows that building this fort was difficult.

Although it was difficult to build, the Buton Sultanate left many fortresses that the local people built on the orders of their Sultan (Zahari, 1977). Based on the local source forecasts, there are 100 fortresses in the Sultanate of Buton. In the location of the study are there three adjacent and connected fortress cities, namely, *Kotana Wolio*, *Kotana Sorawolio*, and *Kotana Baadia*. *Kotana Wolio* Fortress is the largest and becomes the capital of the central government.

The eastern direction is *Kotana Sorawolio*, where two small fortresses were built including an old mosque debris. The southern direction is *Kotana Baadia* where a fort and an old mosque were built in the year of 1824-1851, and they still exist and are functioned by the local community. In the local script of "*Ajonga Yinda Malusa*" written in 1824-1851, the area was called city.

Until now no one has studied the order of the three cities adjacent to the Buton sultanate. In fact, these three cities contain a certain order (position and laying, distance among the forts, urban land area), orientation pattern, public infrastructure, and philosophy. Based on this, then this study was conducted by identifying and trying to uncover the philosophy of what is underlying.

2. Materials and Methods

The study was conducted on the three adjacent cities and local cultures, i.e. the physical elements, land use, and urban patterns. With the use of descriptive method, this study had three stages, namely: 1). Literature study, 2). Interviews, 3). Field observations.

2.1. Library Research

There are two references. The first sources came from the manuscript of History and Tradition of Fiy Darul Butuni (Zahari, 1977) and the text of the local poetry (*Kabanti*) of Arab-Wolio script. The second source came from the scientific literature in the form of books, theses, journals, and research results related to history and culture, religion and field of general landscape architecture

Research on the Fortress of Buton Palace is still relatively small, regarding the topics discussed here no one has researched it at all and only relies on ancient records. With this little capital, this research relies heavily on intuition, local experience, good mastery of the terrain, interpretation of the meaning of development, position, technique, use, and various things that surround it which are strengthened by efforts to extract information about the nature of the fortress to the public. key informant. Thus the effort was made as a complement to the literature review as the beginning of the research carried out.

2.2. Interviews

In this study, 10 key informants became the resource persons consisting of the custom leaders, religious figures, cultural observers, historians, guardians, descendants of the era of the sultanate. The key informants are people who come from various work backgrounds with one thing in common, namely having a strong local historical oral tradition, having been active around the fortress for decades, and having a love for it..

The questions were directed to confirm the results of the literature studies and field observations, to see whether the results are appropriate or requires additional data. The in-depth interviews were also conducted to find out the meaning or symbolism of the physical elements of the city landscape.

2.3. Field Observations

The field observations were conducted to observe directly the forms of elements and their foundation and the orientation position and architectural relationships with reference to the literature study. Due to the size of the territory, the distance between the three cities is relatively large, so the field observations used imagery images downloaded from Google Earth. For the sake of accuracy of the data, the existing local map that is the master plan map of Wolio Buton fortress in 1983-1984 was also used.

When the observations were made, it was seen how the differences between the three fortresses were, some were very well maintained, some were poorly cared for, and some were not cared for at all. At Kotana Wolio Fortress - Buton Palace, he is seen standing strong for hundreds of years overlooking the Baubau sea, becoming a residence for residents of a village, the environment is clean, and busy with local and foreign tourists. In Kotana Baadia Fortress, the stone used for the foundation of a wooden house is visible as a sign that it was once inhabited. The fort is well-maintained, occasionally he gets tourist visits from local residents. In Kotana Sorawolio Fortress, it looks so ancient and worn, it has not received the attention of the two previous forts, the collapse of the stone ruins is a threat in the future if reconstruction and rehabilitation steps are not carried out.

2.4. Data Analysis

The elements, land use, city landscape conditions included in historical script documents were analyzed. In addition, the function and basis of symbolism were also observed. In reference to the Seven Dignity Laws of the Buton Sultanate which make Islam the highest philosophy, this study examined the order of the three cities whether it was the influence of religion or the influence of war condition.

2.5. Elements Analysis and Three - City Order Patterns

The analysis was directed at identifying the three adjacent cities. To achieve that goal, this study used the approach of "the Image of the City" (Lynch, 1960; Mansyur, Gunawan, and Munandar, 2017), the Visual and Spatial Structure of Landscapes (Higuchi, 1988), and "Urban Elements of Traditional Islamic Cities (Taheri, 1976). This analysis was directed at each city and at the unity of the three cities within a city landscape frame of the Buton Sultanate.

3. Results and Discussion

3.1. The City Elements

3.1.1. Kotana Wolio Fortress, Buton Palace

The Fortress of Wolio City is the capital of the central government. Buton Sultanate City is located in the southern part of Baubau City at an altitude of 104 m above sea level and has a choppy landform. To the north and east directions are the cliffs, the Baubau River, and the valley, and to the east and south, there are some hills and forests. From the south, there are hills, trench, and settlements, and from the west, there are cliffs and tombs. The fort was built following the contour of the land surface and hillside as long as 2,740 m. Architecturally, the city fort elements consist of 16 *Bhaluara* and 12 gates, a citadel footprint, a low walled cleft, and a city wall. The number of 12 entrance doors shows 12 holes for the human bodies (based on the interview).

The philosophy of human body holes in the city citadel means that if something goes into our body illegally, the body responds to neutralize, accept, destroy, or remove it. It also happens with the gate (Mansyur, Gunawan, and Munandar, 2017). Inside the city, there are elements of the city (Table 1).

3.1.2. Kotana Sorawolio Fortress

Kotana Sorawolio fortress is a settlement area of hilly landscape east of the Palace of *Kotana Wolio* around the cliffs and the Baubau river. The city fortress was built for protecting the eastern side of the palace, and that imitated the central government of the palace (*Syarana Wolio*) (Zahari, 1977). This *Sorawolio* area is 500 m from the palace. There are three main buildings consisting of two separate forts and a mosque. The position of the three buildings is parallel with and faces the *Wolio Palace*. The two architectural characters of the two fortress are the same (0.2 ha) but have different shapes, and the distance between fortresses is 250 m.

The shape of *Sorawolio Fortress I (Kotana Sorawolio Mangengena)* looks like a certain letter, and in the north wall corner lies *Bhaluara* and in the south side lies a special room containing a tomb. Based on the interviews (2017), there are only 9 houses in this fortress. If there are 10 houses, there will be a house fire. Based on the field observation, the position of the old stone (knot down) of the old houses faces the palace.

The architectural character of *Sorawolio Fortress II (Kotana Sorawolio Bhaauna)* is symmetrical in which the north and south walls have *Bhaluara*. In its Middle East wall, there is a special room facing the west toward the palace (Picture). Both fortresses contain a ditch that passes on the east side of the fortress. Based on the interview with La Ade (2017), *Sorawolio Fortress II* was not for habitation, but it is for the place for bad people who needed guidance in the era of the sultanate. There is one old tomb on the south side of the palace.

3.1.3. Kotana Baadia Fortress

Kotana Baadia Fortress is a settlement in the southern hill landscape of *Kotana Wolio* surrounded by the cliffs and the Baubau River. The fortress of the city was built for the patron of the south direction of the palace. This is a wider scope of observation than the observations from the *Wolio* and *Sorawolio* fortresses. Zahari (1977) stated that the territory of *Kotana Baadia* was designed directly by the 29th sultanate. From the results of the analysis, the city is characterized by a distance of 1 km from the *Wolio Palace*, occupying the highest hill landscape beyond the height of *Kotana Wolio* and *Kotana Sorawolio*.

There are a mosque equipped with a water pool, two sultan palaces, VOC-Dutch water bath facility and tombs of some sultans in the last era of the triumph of the Buton Sultanate. In the eastern side of the city fortress, there is a gate facing the east. The palace was constructed for the sultan with his family. In the east side wall, there is *Bhaluara* presenting a panoramic view of the hillside forest landscape. Inside the fortress, there is one

old building whose history that is unknown. Not far from this fortress, there is a site where the 29th sultan used to meditate. The researchers believe that the order of Baadia Fortress is for the purpose of spiritual guidance.

Table 1. City Elements

City elements	Lynch* Mansyur, Gunawan and Munandar** approach	Higuchi* and Tahery** approach	City Fortress											
			Kotana Wolio			Kotana Sorawolio I			Kotana Sorawolio II			Kotana Baadia		
			Literature	Interviews	Observations	Literature	Interviews	Observations	Literature	Interviews	Observations	Literature	Interviews	Observations
Wall (Fortress) and surveillance hole	Edges	Boundary* and border**	●	●	●	●	●	●	●	●	●	●	●	●
Gate and <i>Bhaluara</i>		Directionality* and soldiers**	●	●	●			●		●	●		●	●
Settlements	District	Small vilage**	●	●	●			●		●	●		●	●
Tombs		Directionality* and sacred place**	●	●	●			●						
Public Places	Node***	Boundary* Market elements – mosque	●	●	●									
Green corridor	Paths***	Street element**	●	●	●									
Streets		The government information channel**	●	●	●									
Mosques	Landmark* and focal point**	Focus-center-goal element* and spiritual center	●	●	●									
Palace		Focus-center-goal element* and Protection Unit**	●	●	●									
Home Shelters		Landscape and Home* Shelter**	●	●	●									
Trench	Edge	Directionary* and Border**	●	●	●									
Hills	Landmark***	Domain	●	●	●									

3.2. The City Pattern: The Order of the Three City Fortresses

Based on the research data document, the gradual construction of the city of Buton Sultanate began in the era of *Mia Patamiana* group (the four leaders) and Wa Kaa Kaa the first King and continued until the final era of the 38th sultan.

The location of the building was selected according to the specific concept. In reference to the local manuscript of "*Pakaroana Bhanua*" (Building a house, village, or country) belonging to Zahari collection, the establishment of a house, village or country should make the residents occupying the place get blessings from Allah SWT, and the good contour of soil should be high to the west and low to the east; low to the south and high to the north.

The application of the above concept was found in the landscape of the three cities of the Buton sultanate. For example, in the western direction of Wolio City and from the hill, Mount Kobaena is visible; in the northern direction, the sea and hill of Wanepa-nepa are also visible. The hill of Wanepa-nepa is parallel to the height of the Grand Mosque building inside the *Kotana Wolio* Fortress.

If seen from the placement of the three city fortresses, Wolio City plays lies in the middle or is surrounded by two cities. This pattern of accompaniment is found in the order of the elements of the city fortress i.e. one gate is accompanied by two Bhaluara. There was also an inauguration procession of the Sultan accompanied by the Ministers of Baaluwu and Peropa.

The Ministers of Peropa and Baaluwu in the custom are called *Manggedaina Laki Wolio* because of his relationship with the Sultan (Zahari, 1977), which means the three of them could not be separated. Hasaruddin (2012) interpreted the word *Manggedaina Laki Wolio* as the bond of the hook of King Wolio. According to the authors, the Wolio city fortress as the central government on the hill becomes secure, strongly impressed, and hard to attack due to the existence of the three small fortress on a hill. Lynch (1960) states the image of the city affects the human psychology.

The other city patterns were identified in the presence of the mosque. The mosque becomes the focal point or city landmark, focus-center-goal element and spiritual center (Table 1). In the landscape of *Kotana Sorawolio* Fortress was built a mosque between the two forts. This mosque building is near Sorawolio Fortress I built on a flat cliff edge, and its position is parallel to the Great Mosque.

The uniqueness of this mosque is it is laid outside the fortress and does not have any trench like its fortress, and it is a small size building. Currently, the mosque is ruin. However, in the era of the Sultanate, the Sorawolio mosque was in use and had the same facilities as the Baadia mosque (interviews with La Suluhu, Al Mujazi, and La Ode Fahrur Razy, 2017).

Similarly, the Baadia mosque is located outside the fortress. The results of field observations, the Sorawolio and Baadia mosques have the same form. In contrast to the Great Mosque (Masigi Ogena Wolio), *Kotana Wolio* is large and lies inside the fortress, and the number of the sultanate religious leaders is equal to the combined number of the religious leaders of the Sorawolio and Baadia mosques.

If analyzed more deeply, the pattern of the order of the city fortress is equated with the pattern of the order of the mosque. The Great Mosque and the *Kotana Wolio* Fortress were specially designed beyond the others. This is in accordance with the mandate of the Sultanate Law that only the central government (*Syarana Wolio*) and the eternal religion are the highest and the strongest.

3.3. *The Philosophy: The Order of the Three Cities*

The landscape of the three cities of Buton Sultanate placed Wolio City in the middle, the two fortresses of Sorawolio in a hill area across the river of 500 meters away, and *Kotana* Baadia Fortress in the southern area i.e. 1 km from Wolio City. The pattern of the cities is to harmonize among the government and its religion, citizen life and nature and the conception that the best directions are only the west and the east. The setting of the city fortresses was made in a middle pattern which means the center and sacred, and behind it there are the two fortresses of Sorawolio City located in the eastern side of *Kotana* Wolio.

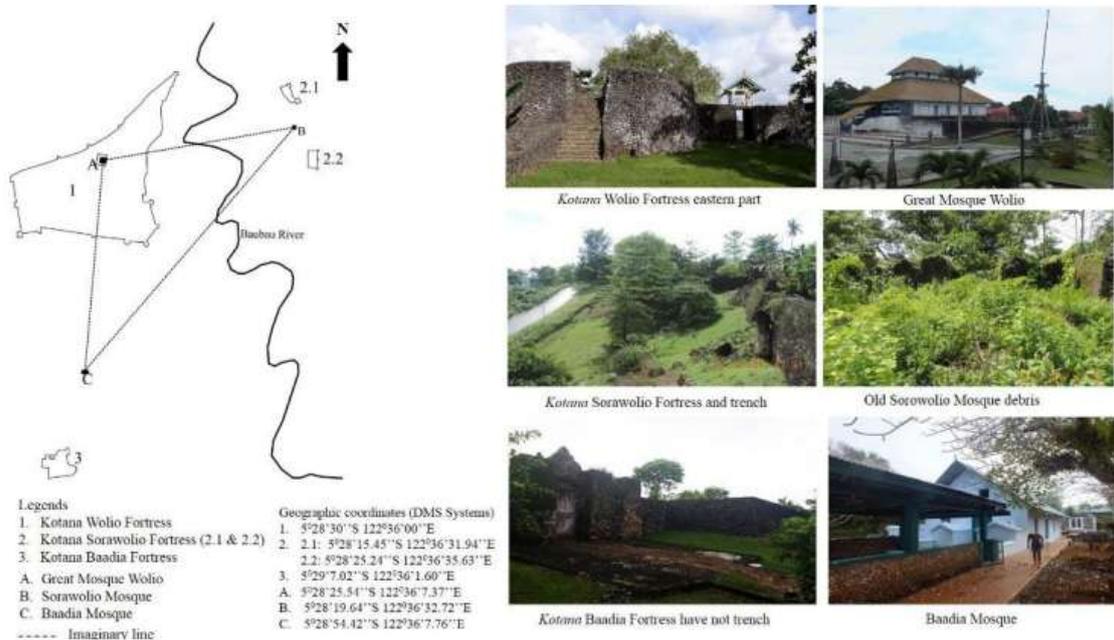
In position, these three forts have a unique arrangement and character that forms a triangular pattern. The triangular pattern places the *Kotana* Wolio Fort - Buton Palace like the Imam and the *Kotana* Baadia Fort and the *Kotana* Sorawolio Fort as the Ma'mum, all of which face west as if they were praying facing the Ka'bah.

The city center is located in the mihrab room of the Palace Great Mosque which is called *pusena tana* in the custom (center of the earth). According to Mansyur, Gunawan and Munandar (2017) "Wolio City fortress was shaped like the calligraphy of Arabic letters of the lafaz of Muhammad SAW".

The pattern of the three hill landscape cities is based on the Islamic philosophy. This Islamic philosophy was found in the mosque's foundation, and the mosque was built on a flat ground without any trench like the fortress. Based on the analysis by drawing an imaginary line for the interconnection of the three mosques, the three mosques' totality in the urban landscape is triangular. The researchers obtained one of the direct benefits of the pattern of the three mosques patterned triangle i.e. the sound of mosque *azan* is clearly heard by the community inside the fortresses of *Kotana* Wolio, *Kotana* Sorawolio and *Kotana* Baadia.

In fact, the understanding of the three elements in cultural custom is found in three strata of the society (*Kaomu*, *Walaka*, and *Papara*); *Kabumbu taluanguna* (three hills); and *Kaboru-Mboru Talupalena* for *Kaomu* kinship (*Tapi-Tapi*, *Tanayilandu*, and *Kumbewaha*). This shows that the sultanate of Buton arranged its country solely for the comfort relying on the understanding of the religion. The basis of the pattern of this city is in accordance with one written motto of *Yinda-Yindamo Sara Somanamo* Agama which literally means "let the government vanish, but the religion remains".

Pictures of Three Fortresses



Source : Abdul Mansyur, 2018. *Ecological Design Concept Of Buton Sultanate City Landscape: Wolio City Buton Palace in Baubau City, Southeast Sulawesi, Indonesia*. Lambert Academic Publishing - Wujud Kotana Wolio Fortress: “manusia duduk shalat”.

4. Conclusion

The order of the three city fortresses adjacent to the Buton Sultanate in the hill landscape was derived from the cultural values of the citadels, elements of the city fortresses and their position, the pattern of the city centered in the Great Mosque, and the building of two separate fortresses of the Sorawolio settlement behind the *Kotana Wolio Fortress* facing the west (qibla). *Baadia Kotana Fortress* was built in the south as the buffer for the two city fortresses. The philosophy of the three cities adjacent to the Buton Sultanate is that in the central city behind the palace, two cities and one buffer city were built.

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