#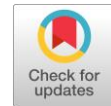 Development of residential space for the tokaili community with a phenomenological approach in central Sulawesi, Indonesia.

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ABSTRACT

The uniqueness of the evolutionary process of housing and housing provision is directed by developments in culture, technology, and knowledge. This study aims to reveal what is behind the phenomenon of providing houses from time to time. This study uses a qualitative method with a phenomenological approach. The results of this analysis found several periods of Settlement, ranging from nomadic to ideal permanent solutions and farming settlement hierarchies.

1. Introduction

This research is based on facts about the uniqueness of local wisdom possessed by tribes in Indonesia. Diversity of local knowledge and essential role in finding harmony in these tribes' lives is unique because Indonesia has so many cultures that have not received enough attention to be researched as a

basis for research and efforts to uncover the development of vernacular architecture Indonesia. The effect of globalization on architectural growth in Indonesia is so significant that the architecture that belongs to it tends to be ignored.

Existing local wisdom, the legacy of the Indonesian people has experienced degradation, even abandoned by adherents so far, because they ignore local wisdom, namely the owner so that future generations do not appreciate their own culture. The vernacular architecture developed in rural areas as its identity is increasingly lost, due to the inclusion of external culture which marginalizes the understanding of the values of customary rules.

The presence of culture outside raises many new problems in the lives of rural communities, whereas in the past local wisdom about settlements has led to various forms and patterns of agreements such as the patterns and structures of solutions found in the mountains, in valleys, on the coast, and other tribes, evidence of local wisdom from the past, and the existence of new tribal settlements in Indonesia far from culture inherited ancestors. The phenomenon of applying customary rules related to housing throughout Indonesia requires the categorization and deepening of various forms of local wisdom of ideal settlements.

Based on the views of rural communities and how the values inherent in them, at this time, the development of the postmodern era shows the birth of the neo-vernacular concept, which is an attempt to develop and maintain custom rules or local wisdom. The combination of global culture and local culture forms a new culture that is currently penetrating the countryside.

A mixture of local and global culture as an effort to preserve our ancestral customs, the influence of global culture in rural communities does not eliminate local traditions such as architecture, which are characteristic of people in various rural areas. Mixing cultural characteristics must maintain the local architectural landscape; efforts to integrate local culture with global culture require in-depth knowledge of various regional cultures owned by each ethnic group,

So this research is intended to provide insight into what is behind local culture and how it occurs. Investigation of the To Kaili settlement's evolutionary process is one of the efforts to build an epistemology (knowledge) and a deeper understanding of a sedentary culture that starts from how To Kaili determines the ideal place to settle in each of their cultural developments. Is done by studying various evolutionary processes, from nomadic to sedentary. Knowledge about this process shows that there are patterns of behavior and procedures that continue to grow and are based on the development of their experience and technology and culture.

Thus, this research found knowledge about evolutionary patterns, forms, and life procedures that are in harmony with the ToKaili community from the development stage to the present. This knowledge must then be used to develop sustainable settlement patterns in the future that show the boduniqueness of each tribe. The diversity of Indonesian ethnic groups can be preserved and become the identity of Indonesian ethnic settlements visible in the lives of every ethnic group in Indonesia, because of their adaptability. Based on that thinking, research on the evolution of the To Kaili community is very important.

2. Method

The knowledge possessed by each tribe in Indonesia has many identical conditions, So it cannot be compared with the understanding of each community with each other, to start this research, researchers have the background knowledge that can help researchers see the various points of view of each concept/theory, especially regarding the tribe that is the object of research.

This research intends to make the literature as a background for researchers' knowledge, which includes: Local Wisdom, vernacular architecture, Settlements of researchers' knowledge, which includes: Local Wisdom, vernacular architecture, Settlement, cultural canalization in society, to be the fundamental knowledge of researchers used to capture various phenomena in the field according to needs. From this study. The concept of sustainable pragmatism planning.

2.1. Local Wisdom

A community's local wisdom is an uncontrolled and attractive solution and tends to be a dominant, attractive, or magnetic element that has an attachment and becomes an adhesive between them [1]. Settlements are part of a large area that functions as a group center and is an interpretation of a site, land or plot that is transformed into a place where people live [2], [3]. Some environments, having specific natural characteristics and spatial structures, are referred to as terrain. Spaces equipped with natural elements, e.g., topography with rocks, plants, and water owned, and significant orientations such as the site's relationship to light, weather, and natural conditions, are part of the microclimate [4].

Housing in the late 60s, as a guide to housing for human life. Settlement exists because there are people with a culture and social or cultural civilization that is owned. The house's construction and shape are considered as an embodiment of the community's cultural values. Home As an embodiment of shelter or a place where people face climate and weather conditions (heat, cold, rain, and wind). Human behavior responds to the house varies and changes depending on the conditions of the place. Traditional society, the house is associated with several aspects, such as social, cultural, religious, and physical aspects. So, homes and villages are part of the area where residents placing them, as part of work activities, connecting with fellow settlers in a community that meets the various needs of life through activities [5].

2.2. Vernacular architecture

Vernacular architecture, often interpreted as architecture without an architect, and regional languages, which are defined as local languages or local architecture, to describe local forms that are loaded with local content. The elements of culture, environment, including the local climate, are realized in the physical form of architecture, such as layout, structure, ornamental details. The term

vernacular in regional languages relates to the economic potential to make houses with local resources and local wisdom. The terms vernacular also relate to primitive architecture such as housing, spatial use, orientation, construction, natural influence, and human behavior [6]. The uniqueness of vernacular buildings is revealed because of the existence of traditions of knowledge and methods, according to the needs, habits of the people, and adaptation to the surrounding natural environment, vernacular buildings are still found today. The characteristics of vernacular buildings consist of 5, namely:

- Not using architectural principles and theories,
- Adapt to the environment,
- Following the capabilities of the community (engineering and economics),
- Born from the culture of the community
- Open to surrounding natural resources and always able to accept changes so they can last a long time. The house and its supporters' condition is realized because it meets the specific needs and accommodates the culture that affects it.

The vernacular architecture was born from a group of people who lived together and formed groups (communities). The Village, built by kinship and homogeneity, is a challenge for living together. Skills passed down from generation to generation and become traditions, so the community is called a collection of traditional societies. Communities that form shared households, such as architects who also work as workers. This community gave birth to a small village located in a traditional interior, adapting to local customs and culture. Organized community groups tend to settle from generation to generation, so they consider it a place of birth.

The incarnation of occupancy and all facilities are more determined in the process than the product. Residential areas in one community are always based on their carpentry technology. They must implement an initiation process at each stage and be made aware of community traditions, for example, before the commencement of activities is carried out by factors or salvation who show the strength of adat ties in their lives. Architecture is not only a tangible form but can be a social space, symbolic space, which reflects the space of creation and its inhabitants [7], [8]. The development process's execution is generally carried out from generation to generation or following a local orientation, and what results similar even though not wholly the same. The local orientation of vernacular architecture (vernacular Settlement) describes three things: place, person, and period as architectural forms so that the local direction becomes a keyword. Settlements are called local villages because they can grow, naturally assimilate, and continue to this day.

Vernacular settlements grow and are born from specific ethnic communities with traditions; they are in line with cosmology, outlook on life, lifestyle, and distinctive appearance as a reflection of creative innovation, syncretic, and electrostatic approaches. The architecture shows anonymous, original, naive, primitive, rude, spontaneous, accessible, local, or community-based forms. The role of norms, customs, culture, climate, and economic potential that have received 'recognition' is based on community groups' long experience (trial and error)

2.3. Human Settlements

Human settlements are defined as topography and life points and a place of relationship (relationship (interaction) of humans with humans, humans with nature, and humans with natural rulers—human settlements and physical containers where humans live. The agreement is a place or area where people gather and live together, building houses and facilities needed in human life.

The colony is a collection of houses inhabited by residents, forming residential communities, workplaces, and places to communicate. In improver, the Settlement does not have to be described only in three dimensions. Still, it must be seen from four aspects: the human element of life always changes character and culture in units of time [9].

There are five elements of the formation of settlers (human Settlement) [10], the items are as follows:

- Nature as an element is a place or village container formed or regulated by environmental factors The colony is a collection of houses inhabited by residents, forming residential communities, workplaces, and places to communicate .
- Humans as a component, namely humans who live in nature and carry out activities, such as biological activities, sensations, perceptions, emotions, and morals related to the values and norms held by humans or human groups.
- Community as an element of a group of people living together to form a residential environment, such as creating social strata, forming culture (civilization), and forming administrative areas.
- As an element, protection (shell) is a container structure in which people are living and residing, such as lodging, community services, business centers, recreation containers, commercial containers, offices.
- Network or social capital as an element, that is, naturally or artificially formed systems and social events as settlements, such as Water supply systems for settler needs, access to transportation, drainage, communication networks, and electricity, as well as all other physical needs.

The five components of the Settlement are aspects that must be studied to find an ideal solution. Village institutions have the task of maintaining Village institutions that are tasked with maintaining a dynamic balance and expressing differently in each section, each scale. During the evolutionary process of Settlement, The foundation of an agreement is an ecological unit that is hierarchically related to each other from each element. Thus settlement law is not a simple causal law but a statistical law on the effects of change. Settlements on the scale of residential units become cities that experience synchronous and historical changes that develop from one phase to the next.

Analyzing settlements must be connected between the past and the present so that the Village is dynamic and changes all the time and requires innovations to stay alive. The Village will die if it no longer provides services for human needs. So the typical community must provide comfort, security, tranquility, and safety for humans.

Resolution is made by humans to move in a particular space with the boundaries of the population. Therefore the Settlement creates the physical environment and institutional environment. The process of modification (evolution) that occurs is one factor that prolongs the life of arrangements. The evolutionary procedure can be analyzed by clarifying the size of the object of observation (settlements, residential units, dwellings, residential space), population, and area. The tone of the relationship between groups or parts of villages, diversity, or diversity of morphogenesis depends on the availability of physical data and non-physical factors, including social, economic, political, administrative, technological, and aesthetic considerations.

Resolution is a place to live in an environment with clear boundaries or areas, places that consist of 'inside' and 'outside' having a residential boundary. The Village is not just a house but a broader environment, so the Village must have "inside" and "outside" elements.

The colony is unique and is an exciting point with an outline that tends to be a dominant, attractive, or magnetic element, so people will have an attachment that becomes the glue between them. The Village has characteristics through the physical condition of the environment and non-physical conditions such as culture, the social life of the community, and a stable system, patterned at a place related to the history of the Village.

Another survey about settlements is part of a large area within an area, which functions as a group center and interprets a location, land, or plot and transformation of the place where people live. The environment, which has natural characteristics and specific spatial structures, is referred to as plains, valleys, and ponds (basins). Spaces are equipped with natural elements, e.g., topography with stone, vegetation, and water. They are equipped with significant orientations such as the site's relationship to light, weather, and natural conditions that are part of the microclimate.

2.4. Vernacular Settlements

The term architectural vernacular settlement is defined as a settlement without an architect. The vernacular architecture also means local language, as expressed in the previous discussion, so in solutions, the term vernacular settlement is used to refer to local forms with local content, including Loaded with cultural elements, the environment including the local climate manifested in architectural

form physical like layout, structure, ornamentation detail, ornament as explained in the previous discussion

Local settlements can be seen as building houses together, as architects who also work as workers in the public eye. The community groups create a place to live to give birth to a village located in the interior and are more traditional to adapt to local customs and nature. Community groups tend to descend on an area for generations, so consider the Settlement as a birthplace.

The recognition of settlements as dwellings with all facilities is more determined in the formation process than manufactured housing products. Improving the quality of fellowship in a community is always based on the quality of carpentry technology. It must implement the initiation process at each stage, made aware of the community's traditions, for example, before activities begin to be carried out by festivals or ceremonial ceremonies as part of the culture. Architecture not only shapes but also social spaces, symbolic spaces, which reflect the scope of creation and population in the form of architecture [11].

The implementation of the settlement development process is generally determined from generation to generation or based on agreements related to a trusted local orientation so that the buildings will be similar even though not wholly the same. The vernacular Settlement Settlement's local orientation explains three things: places, people, and periods as their architectural forms, so the Village's local orientation is the keyword. This vernacular settlements are also visited by local villages or local settlements because they can grow, develop, assimilate naturally and continue to grow to this day.

2.5. The concept of sustainable Pragmatism planning

The development of the concept of pragmatism planning has developed very rapidly in the planning dimension. These several opinions reveal the idea of pragmatism, including expressing the influence of U.S. pragmatic philosophy on developing a theory about the nature, purpose, and method of planning. Describes the critical contributions of practical and "neo-pragmatic" philosophers and identifies the influence of pragmatism on the initial concept of planning as a rational process; On the perspectives of Friedman, Lindblom, and Schon; on the development of the "critical pragmatism" of Forester; and on the contribution of other planning theories in the 1980s - 1990s. Identify the importance of pragmatic ideas in emphasizing the planning dimension as a practical social learning activity, which must utilize human capacities and promote the ability to transform critical transformative systemic work in the public sphere [12].

Contributing several existing contributions to the design has been drawn from the concepts of pragmatism. -The argument presented suggests that there is a first degree of convergence between practical perspectives and design thinking. Pragmatism offers a well-developed and coherent articulation of the crucial concerns for designing pragmatic thoughts and attitudes that can be of value at the theoretical and practical levels. At the conceptual level, he can inform and inspire the development of the discourse on design. At a reasonable level, pragmatic concepts can be operation to inform and guide concrete plans and help us understand and manage the design process [13].

Decoding thoughts can obscure the construction of a holistic and actionable paradigm of holistic planning paradigm to develop sustainability planning that makes many approaches to sustainable development planning and policy. The dichotomy is a classic thing that was recognized more than a century ago by the hard-thinking and soft-minded William James pragmatic philosopher, or for that matter, those who believe in more and better information to overcome the challenge of sustainability and those who rely on power. He then argues that sustainable development is based on a philosophy of pragmatism that connects hard and soft perspectives with sustainability planning, policy, and action.

After detailing how those who think hard and soft among sustainability advocates are translated into various types of understanding and initiatives, the pragmatic framework of holistic sustainability planning and the proposed set of policies becomes essential. A framework based on understanding pragmatic theories of truth and rationality is integration and the necessary process of action and human experience to test public values and work priorities.

This opinion contributes to the evolving that refers to pragmatic philosophy, attributing this to the more work in environmental philosophy that highlights the usefulness of pragmatism in building a

sustainable development philosophy. Suppose planners and members of a democratic society can work towards a common understanding that it is a continuous process of communication and interaction between citizens and experts who need to be sustained in the push toward sustainable development. In that case, that knowledge must be generated and tested in public. context, and that the story has stood side by side with scientific models and statistics, an important step towards sustainability can be done in the overall planning profession [14].

2.6. The Classical Theory of Social Change

The classical sociological theory makes sociology the underlying theory. Among the hypotheses that arise related to idealism, materialism and economic systems, surplus value, and the dynamics of social change affect the theory of social change from the forms of rationalism that is owned. Groups that form specific interests define class, status-based and social interests. Considered, realistic, considered four different perspectives about the model that exists among people. Among considering questionable rationality, it can also be a reference for people in their lives [15]. There are four reasons expressed as follows:

- Traditional rationality

  Traditional rationality aims to fight for values derived from the traditions of public life (so that some people claim to be non-rational).

  Every action is associated with the orientation of life values. Then, the norm of living together feels more relied on; for example, marriage ceremonies are directed in almost all ethnic groups in Indonesia.

- Value-Oriented Rationality

  Rational values are understood as life potential, even if there is no real everyday life that supports them. This use is supported by human life's behavior and becomes a belief or belief and culture rooted in life (tradition); for example, humans raise capital for family burial ceremonies.

- Affective Rationality

  Affective rationality boils down to deep emotional relationships and is related to relationships that are unique and unlikely to be outside the circle.

  F If one party gets a mistake, then the other party always tries to help.

- Aimed rationality or instrumental rationality med rationality is the highest kind of rational consideration of logical choice elements about the purpose and means of action chosen.

In every culture, community, there are many elements of rationality that are owned and explained. However, in many cases, rationality is prevalent; only one followed by many people. For example, economic rationality is often the first choice in many communities. Furthermore, this is an ordinary social change that changes individual behavior contextually.

2.7. Modernization theory

In general, modernization theory is expressions a perspective (vision), main analytic models related to human factors in society.

Modernization is becoming a commodity among people, which puts mentality as the cause of change. Human mentality increases if the community has capital practiced to boost local economic production. Modernity is the result of western civilization associated with the presence of science and technology. Modernity has become an unquestioned accurate assumption. Because the modernization theory is positioned as a standard science in compiling science development [16].

The theory of modernization can be understanding from an economic and non-economic point of view. The problem of underdevelopment is due to the lack of capital that accompanies it. Developing countries that want to advance must find additional money, both from within and from abroad. Meanwhile, from a non-economic perspective states that: the values of his beliefs shape human dynamics. So that gave birth to economic growth (trust in finance))—ethical theories of high moral delivery and birth capitalist attitude towards animation. Ethical beliefs become universal values, which

may be outside the argument itself; for example, capitalist positions convert to cultural values expectations [17].

In terms of psychology, showed his desire to reason and to work hard between individuals perfecting everything in their position in the world, which is a continuation of Max Weber's theory. The concept of the need for achievement is a raw spirit that ideally deals with work and encourages success tendencies. Encouragement not only receives material rewards but achieves inner satisfaction. Poverty and underdevelopment in society because our environment is not infected with the virus needed to excel [18].

2.8. Modernization theory

The investigation was carried out in several stages, namely: the mini-tour stage and the Grand tour stage. The mini-tour stage continues to return to uncover the phenomenon of the influence of the "settlement evolution process" in the Kaili community. Based on the event, they carried out deepening, which aims to get the problem of the evolution of settlements in building dwellings or houses and "To Kaili" settlements, to find the phenomenon of the role of "evolutionary factors," which is carried out by unstructured interviews. For respondents who are considering to know about it. Determination of respondents is doing by drifting to look for data that is finding saturated after the data is deeming to be saturated, the researchers conducted the process of categorization and reduction so that several themes were founding.

Which can explain the relationship between settlements and the ideal process of building houses and solutions from time to time?

2.9. Analyzing Stages

The phenomenon analysis procedure uses a variety of saturated data and forms the basis of truth in this research.The process of forming truth is related to the process of researcher awareness. Such awareness depends on the goal knowledge used in tracing initial phenomena. Identification awareness is applied to find themes, and correlation awareness to reduce problems with concepts and institutional recognition to build institutions or institutional theory. This study aims to reveal the role of the ToKaili community in developing the Settlement idea over time.

3. Results and Discussion

3.1. Results

She ToKaili settlement research process shows that the Settlement they have formed through a long process in its formation shows this process's findings having the following stages. The analysis results showed that several findings in Kaili's settlement period, giving birth to the type of living space, living procedures, customary rules, and settlement patterns, were determined as the main findings of this study. The discussion focused on the evolution of space formed to achieve life balance or find harmony in life.

The basis used to find the period of Settlement in the ToKaili community began with the people's beliefs and beliefs in the Kaili region, its expression through the universe's classification that made the ToKaili people for generations try to find a balance. The world's classification consists of the upper, middle, and lower planes, defined as realizing ToKaili's life beliefs. The world above is considered a place for spirits of ancestors who have good behavior throughout their lives. They occupy the upper realms of here.

The existence of an ancestor's top fields believed. A source of community decrees so that rules prohibit people from entering the area. Nature is considered a place where humans develop their lives in contrast to the world, where humans are given the freedom to cultivate an environment for life's necessities. So that nature is maintained, agreed by Totua from several indigenous tribes who become shields in punishing community members' activities that can interfere with ecosystem balance so that it can cause disaster. The underworld or the underworld believes to be the home of an ancestral spirit that, during its lifetime, is poorly behaved, a vision rejected in the upper realm indicates that the mind is not received in heaven. The existence of courage in the underworld has the potential to interfere

with humans in everyday life in the spirit of the ancestors and other creatures such as Jinn and demons who occupy the underworld. The position of nature is lower in any water area, such as swamps, rivers.

He believed in the division of three realms, shows the harmonious manifestation between humans and the natural ruler (the upper field), so that in the beliefs of Kaili in the high sphere as a source of their sustenance and protectors and the top nature divided into three spaces is a space for natural rulers (wanangiki). They are believed to be a place of spirits and angels that are good. The space between the top and middle of nature which is a dense forest that is forbidden by humans to enter (Wana) and space, is a transitional space between middle and upper life called Pahawa Pongko.

This human can take forest products in the form of animals contained therein. The wood used to make settlements with various conditions, for example, to take tree trunks are not allowed to cut at the base of trees, but must cut at least above the head of a human head, so for that purpose, a bench (Pongko) is needed as a place to stand when cutting down.

Later the upper domain consists of three spaces and has different functions, ToKaili believes that humans occupy the middle area as a place to navigate their lives, so the central domain is called Oma. The belief in the intermediate nature as a place where humans live their lives causes the world to be divided into three spaces. Namely: are used first as a place to move in a movement (Nomad) called Oma Ntua, in this space humans live and live in trees or caves - the surrounding area can still be found in several places and called To Wana, After they have the knowledge they move from Oma Ntua to Oma Ngiki in the next development is a space called Oma Nguku, in this case, the place to stay while To Kaili has a more extended stay time compared to the two the area before. They had known the group leader, but even lived on a journey, in this area ToKaili developed a residence they called Bolanoa as the residence of their leader. Bolawo was the residence of the community they led. The next stage is the underworld. In understanding, according to belief, ToKaili is an area inhabited by evil spirits of their ancestors and other creatures such as demons and jinns.

In the early days of ToKaili made the underworld a restricted area for their groups, but in its development with higher cultivation and technology, which it possessed, the hell was used as a settlement which was completed and followed by various customary rules to protect community groups from multiple disorders and influences of evil spirits or demons and Jinn's

3.1.1. Periodization of ToKaili settlements.

The development of the culture, knowledge, and technology of the community makes Pengataa an embodiment of Settlement it is essential to know because in the development phase of life behavior and efforts to meet the needs of the ToKaili community from time to time continues to increase, it is characterized by a process that occurs within Tokaili; initial, ToKaili was a very community individual and grouped in a tiny number (this family) and spread everywhere. Experience develops into a larger group and forms a community, so determining the place or Pengataa becomes very important for them. The changes that occur in each period of development show an increase in a culture that allows the entry of other cultures into society.

So, the Kaili community's periodization is the evolutionary process of the Pengataa; this process shows the various conditions of society from a closed society to an open organization. So Pengataa is a settlement pattern that can be explained as follows.

3.1.2. Early Period Starts Knowing the ToKaili Community Settlements

The analysis shows that the ToKaili community has the belief to be the basis of dividing the territory in nature. The division of the land consists of three parts: The upper realm or the high realm is a space that is believed to be a source of virtue and sustenance so that this space is always kept away from human intervention through customary rules agreed upon.

The middle room is a space that is understanding as a place where humans organize and manage to meet their needs during their lifetime. The lower area or the underworld is a space that always brings disaster, therefore in this space, humans believe in the abode of the spirit besides humans and evil spirits who are rejection in the upper realms and spaces that tend to disturb humans.

The division of nature into three in the belief of ToKaili is express by agreeing to various territories. In each region, the upper or upper areas consist of a mountain peak or 'Wanangkiki' as explained above. Likewise, 'Wana' or wilderness and 'Pangale' are areas that allow ToKaili to enter the forest to

extract forest products without damaging the environment. Simultaneously, a space called Pahawa pongko 'is a space that allows logging in conditions that must use' Pongko 'or bench.The adjacent space is the living room, which To Kaili believes is the center of nature, a place where humans live and fulfill their needs, in this space consisting of two parts of space.

In the basement is an area called the 'Balingkae' area, a transition area from the middle to bottom, this area is not a ToKaili settlement area. Furthermore, this area is a valley area associated with a river or lake or crater which is an area runny all year round and is believed to be a dwelling place for spirits such as Jinn's; and demons that always disturb humans, but with the development of ToKaili culture which has been intervened by cultures outside of ToKaili, changing that understanding has made the 'Balingkae' area a residential area of ToKaili residents with various customary rules which must be adjusted to use.

The conventional rules agreed by ToKaili are bases on the view of ToKaili, who believes that 'Balingkae' is a place inhabited by spirits so that people who will occupy the area must perform various forms of ritual as a form of permission to hold together and not interfere. One another.

3.1.3. The development period of the ToKaili Settlement

The colony in the perception of ToKaili is a container by ToKaili is used to meet their needs individually or in groups with various requirements and is a step to develop Kaili culture. Close to live or say that have been used can be categorized based on the ToKaili culture's development.

Kaili culture, in its development, experienced a variety of influences that occur consisting of internal controls and external forces. Inner power focuses on how ToKaili builds a relationship between humans and humans (Hintuvu), gives birth to social networks, and is a social capital for the ToKaili community in determining the right placement for housing location (Pengataa). The social network that initially worked was a network of small family groups and was exclusive or closed. The development of ToKaili's social capital and external influences pushed ToKaili to develop into more significant and forming larger groups with a continuing pattern—growing. However, in some groups, there are still groups of people who maintain their exclusivities, such as the 'Wana' tribe or remote indigenous groups in the mountains around the valleys in Central Sulawesi. The evolutionary procedure of the ToKaili culture gave birth to several settlement patterns, namely, a fixed pattern of sedentary movement, a model of semi-permanent / shifting, a pattern of settling.

Thus, this evolutionary period is a ToKaili attempt to enter a period of settlements with various development needs that characterize and demand to establish an ideal settlement location. This period of development was marked by a shorter rotation period and length of stay in relatively longer settlement locations and villages that tended to approach the valley or forbidden zone and the shape of the house that developed into Bolawo for group leaders and Bolanoa for indigenous peoples.

3.1.4. Period Stay staring

Dwelling Ontogeny from the long ToKaili Settlement gave birth to several periods of Settlement that continued to experience changes due to cultural, knowledge and technological developments. In the previous period, the basis for development was a change in perspective and changing needs, initially a primitive view that assumed nature by natural rulers who were able to turn things around. Hence, humans had to believe in their existence.

They were what became known as the traditional epistemology. A rational area which is still influenced by classical, so that the development of settlements is more on efforts to fulfill basic needs and avoid disasters that are believing to originate from the time of natural rulers as a result of human behavior so that the period of developing customary rules becomes indispensable as a ToKaili living framework.

In the era of settling some characteristics that can be arranged as a form of change, customary rules are increasingly sophisticated, among others. They bind all communities within the scope of usual regulations. Group life grows so that knowledge and culture and technology also increase. This procedure gives rise to new episodes that prioritize rationalization, the emergence of a culture of peace or war between groups that shows a struggle for power between groups so that in a society, it is maintained into two groups, namely the Madika group (capable group) and the Watau group less fortunate or slaves. During this period that the Kaili people knew the culture settled and began to build

community groups that began by making Sou (houses consisting of 5 to 10 building units), then some people formed a ball (Village) in this phase Totua started to establish which is a leader through customary agreements and also built Totua orb which is representative of the families of each ball. formed Ngata (Village), and some Ngata formed Ngata Bete or a large that has traditional leadership consisting of Jagugu as a spiritual leader, Tina Ngata as a ruler who has a dwelling, Maradika as the executor of leadership in the community and the Speaker as the spokesperson that connects leaders and the residence and is equipped with Totua Ngata as the institution that controls leadership.

After this, the traditional leadership phase has developed into a new leadership influenced by the entry of culture and knowledge from outside. It introduces new forms of leadership and strata of society, which introduces charitable groups in Kaili society. This development then gave birth to 7 kingdoms in the west and eight kingdoms in Kaili's eastern region in Central Sulawesi. Hence, women inherit immovable property in the form of houses and land, and men inherit a property in the way of pets.

3.2. Discussion

The research findings show that Settlement's evolutionary process takes place over a very long period, starting with the nomadic housing [19], The nomadic pattern occurs in 3 phases: The first phase in which *ToKaili* moves around the mountains for 25 years to be able to return to their original place, The second to the relatively small number of *ToKaili* communities and one hundred percent dependent on nature,

In the second phase *(OmaNtua)* of *ToKaili* moving around the mountain for 15 to 25 years, to return to the same place, changes in this period caused an increase in *ToKaili* communities. They have pure knowledge to survive and manage land simply. They move further down compared to the first phase *(Omangiki)*, and the third phase of *ToKaili* runs around the mountain for 5 to 15 years; this is because more and more people and the higher the amount of land area which is controlling more broadly. Compared to the previous phase and called *Omanguku*. In this phase, the knowledge intervention is intensive because of the influx of immigrants from outside the Sulawesi island and immigrants' entry from neighbors in the Sulawesi region. The bearing of these immigrants had a strong influence on ToKaili's life. The knowledge culture and technology below have an impact on changes in the behavior patterns of the ToKaili community in building up a model of settled settlements that they do and influencing some *ToKaili* people to pay in the mountains no longer but instead move to the valleys with various customary rules agreed upon in developing their residential environment. The growth of knowledge, culture, and technology in the To *Kaili* community has different responses so that there were two groups of *Kaili* people.

They were: people who rested on the mountain and the people who lived in the valley, those who remained mountainous were generally closed and unable to compete, whereas those living in the valleys, are those who accept the advances in knowledge, culture, and technology that immigrants bring. The growth of knowledge and technology, and culture gave birth to the table, and the noncapable groups, the delivery of the two groups was caused by the emergence of competition among groups of people who gave birth to a culture of war between groups of people called the wading culture [20].

The winding culture makes the able group *(Madika)* have power over the incapable group *(Watau* or slaves) caused by losing the war between groups. Changes status from ready disadvantaged groups slaves due to losing the battle and all of the possessions are taken over by those who win. The losers are required to pay a fine so that if they are unable to, then their status changes to become a slave of the winning leader, and can only change if the person can afford to pay the price for his defeat. The waving culture makes the *ToKaili* community split into several residential districts that all claim to be the *Kaili* tribe, but have different community names. Still, the difference lies in the language they profess. Still, the meaning of the name of the community is the same, namely "no," from the twelve community groups *Kaili*, for example, *Kaili Ledo, Kaili and, Kaili Tara, Kaili Daa*, and eight other *Kaili* all mean no so that the language of each community is disputed with style no. When *ToKaili* settled permanently [21].

Revealing that: settled settlements begin with a vale at a height (lore) called a tomboy, those who reside at a valley in the middle or lower mountains are calling with *Sou* and those in the valley close to the beach *Watau*. The conflict in names is due to different communities, as described above. The

appointment is the designation of the existing community dwellings, so *ToKaili* consists of 12 large sub-ethnic; the house's classification also consists of 12 types, the same as the language used.

The next development is to become a *Boya* or a group of houses in a family consisting of 5 to 10 homes in one boat, then get into a camp or *Ngata*, a collection of several families or *Boya* united to form *Ngata*. *Ngata* is a collection of *Boya* that is not situated close to each other. When they agree to establish *Ngata*, Ngata's administrative are*a* covers all the domains owned by the *Boya* that are enclosed therein. Further developments took shape in a large village consisting of several *Ngata* who agreed to become large villages *(Ngata Bete)*. So *Ngata Bete* is a small town with an extensive area because all the domains owned by each *Ngata* are incorporated into the *Ngata Bete* region. In terms of leadership in the *ToKaili* community, the leadership pattern is base along with Tate's guidance (the person or group of people who are taken in the community). *Boya* is the smallest Settlement consisting of 5 to 10 folks, which become *Totua* are pa.

4. Conclusion

During the research, the transition process that occurred in the ToKaili community happened for a long time. A resident's spirit is not permanent (nomadic) with life as a resident (itinerant). With a wandering sense, he makes cultural changes and records the progress of knowledge through various agreements that apply to immigrants. Changes in society open the entry of culture, and new experience is complemented by technology brought about the immigrant. This modification occurs after being identified by agreeing to procedures to determine the location of resettlement or Acknowledgment. Pengataa is a procedure of developing knowledge and customs related to developing settlements to Kaili from time to time. Pengataa also shows the Kaili community's epistemological process, Starting with the epistemological description and freedom from the war between groups (sweeping). A free description of the culture of logging is an attempt by To Kaili to obtain an ideal settlement pattern through several adult testing processes and settlement charges based on the experience needed during the course. Meanwhile, efforts to creativity to find Adat rules were made through cultural acculturation processes to observe harmonious settlement patterns. The words that represent a developing community's cognitive operations are the evolution of culture and knowledge possessed by the Village so that during the discussion of local wisdom requested by each Village or group with interest in development, local customs can continue to be carried out correctly. As well as global culture influences it. Therefore, it is not wise if the community's growth is done by eliminating local wisdom and replacing it with a foreign culture. Efforts to carry out cultural acculturation in society are genuinely carried out, resulting in a mix of local and global cultures that lead to a harmonious life. This research is a preliminary study, so the results of this study must continue to be developed with a variety of related research that must be carried out in other indigenous peoples or other tribes so that knowledge is found about the diversity of settlement patterns that are characterized in developing community settlements in Indonesia, which do not leave their true identity in the past.

Declarations

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