

Culture Wisdom of "Ngata Toro" in the Establishment of Territory as an Effort to Maintain the Environment

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Abstract

This study discusses the concept of territorial behavior of space-related studies that examined on the social and cultural aspects of *Ngata Toro* community in the traditional settlements context. The interaction of individuals and communities in an environment, the concept of territory is more than the demand for a local spatial and physical, but also emotional and cultural needs of the society. This study has focused on the establishment of territorial space related behavioral and cultural aspects of society in the traditional settlement context . Cultural factors in the traditional settlement has a very important influence in maintaining the environment.

The establishment territory of *Ngata Toro* region is more than just the spatial and physical demands, but as a cultural and emotional attachment needs of society in protecting the environment. The results of this study indicate that the establishment territorial space that is based on cultural wisdom possessed by *Ngata Toro* community as an effort to maintain territory and maintain the existing natural resources. From these results indicate the presence of cultural and behavioral factors have an influence in the establishment the territory as a interrelationships between humans and the environment.

Keywords : *Culture, Territory Space, Ngata Toro Community*

1. Introduction

Territoriality behavior is people's interactions with environments and activities embodied in its place, which include efforts to place the safety and maintenance of a disturbance to others. Such behavior occurs because the user interacts with the space territories including the social and cultural space. Users territories are individuals or groups that do activities at a particular place is called the setting and not merely physical but also behavioral.

Gifford (1987), the territory is a space that can be defined and controlled by an individual or group through the use of physical space, ownership, defense, use exclusively, or signs of identity and access spatially oriented. Lang (1987), territoriality has four main characters, namely; ownership or rights from somewhere, Personalize or tagging of a particular area, the right to defend itself from outside interference, and control of multiple functions, ranging from meeting basic psychological needs up to satisfaction of the cognitive and aesthetic needs. Territoriality, emphasizing the eclectic relationship between the space with humans who use or inhabit that space. Approach by looking at aspects of norms, cultures, different societies will generate concepts and form a different space (Rapoport, 1969). The existence of interactions between humans and space, at approach tends to use the term setting rather than space.

Some experts have formulated the type of territory such as Altman (1975), dividing the territory into three categories: primary, secondary and territory public. The third category is associated with a very specific aspect of culture peculiarities society. Lyman and Scott in Altman (1975), the classification of the type of territoriality is comparable with Altman, there are only two different types; territories interaction and territorial bodies. Hussein El-Sharkawy 1979 in Lang (1987), shows four types of territoriality that are useful in the design of the environment; Attached territory, Central territory, Supporting territory, and peripheral territory. Porteus (1977), identifies the different things into three interrelated levels of territoriality, namely: personal space, home base (the spaces actively maintained), and home range (setting behavior formed part of one's life).

The concept of territory in the study of environmental architecture and behavior that is the demand of people over an area to meet the needs the physical, emotional and cultural. With regard to the emotional needs, the concept of territory associated with private space and public space. This concept was originally developed for nonhuman living organisms, but later used for human and environment involves are also perceived imaginary environment. That is the human concept of territory over the demand for a spatial and physical space, but also emotional and cultural needs.

2. Problem Statement and Methods

Theories on the territory of space still needs to be developed in the context of traditional settlements still holding the culture and traditions. Lang (1987), in the conclusion of his book "Creating Architectural Theory" stating "*We have little understanding of the changes in the patterns of territorial behavior of groups over time, although we do have some anecdotal information*". Furthermore, Lang (1987), says "*We have little understanding of how taste cultures have been structured and how they have changed over time*". From the statement is very clear that the concept

or theory of territoriality which covers more comprehensively culture is still very necessary and important to be developed to enrich the concept or theory of territorial space.

Cultural factors, environmental determinism approach towards a traditional settlement emphasized that the shape and pattern are the natural consequences or response to the existing context. Traditional settlements which still retain cultural values and traditions in relation to the territorial behavior has not been studied in more complex and deeply. Accordingly, the statement of the problem suggests that aspects of culture in the establishment of territorial space is very influential in a community. The results of this study have contributed to the development of the concept and theory of territorial space.

The method used in this study used a naturalistic paradigm case study approach. Were used for the study of literature that examines the theories of behavior, particularly in relation to the territory and territoriality space. Furthermore, to evaluate the contents of the source literature, summarize the important points at studied focus in the a traditional settlement context.

3. Theoretical Review

3.1. Definition of Territory

Altman (1975), in his book *"The Environment and Social Behavior"*, summarizes some notions of territoriality by some experts that is defined as follows:

Stea (1965): "Territorial behavior reflect desire to possess and occupy portions of space and, when necessary, to defend them against intrusion by other". Sommer (1966): "A Territory is an area controlled by person, family or other face-to-face collectivity. Control is reflected in actual or potential possession rather than evidence of physical combat or aggression – at least at the human level". Pastalan (1970): "A territory is a delimited space that a person or group uses and defends as an exclusive preserve. It involves psychological identification with a place, symbolized by attitudes of possessiveness and arrangements of object in the area".

Territory is a space bounded by a person or used by the group and was retained as the exclusive rights. It involves psychological identification with place, symbolized by a possessive attitude and set of objects in an area. Sommer (1969), Sommer and Becker (1969), Becker (1973), and Becker and Mayo (1971): *"Territories are geographical area that are personalized or marked in some way and that are defended from encroachment"*. Goffman (1963): *"Territories are areas controlled on the basis of ownership and exclusiveness of use – for example 'This is Mine' or 'You keep off'"*. Lyman and Scott (1967): *"Territoriality involves the attempt to control space. Encroachment can take the form of violation, invasion, or contamination and defensive reaction can involve turf defense, insulation or linguistic collusion"*.

Territoriality include attempts to control the area, which can form an disturbance violation, aggression, or contamination and as a defensive reaction involving defense, limit or collusion. Territoriality includes the exclusive use of an area and an object by a person or group. From some opinions about the definition of territory and territoriality, Altman (1975, 1984), stated: *"Territorial behaviour is a self-other boundary regulation mechanism that involves*

personalization of or marking a place or object and communication that it is owned by a person or group”.

Territory is an area of establishment to achieve optimal privacy attempted to reconstitute the physical setting or move into another area. Altman stated: “*Personalization and ownership are designed to regulate social interaction and to help satisfy various social and physical motives*”. Defense response may sometimes occur when territorial boundaries are violated”. As stated by Edney (1976), depending on the type and degree of privacy in the context of cultural behavior patterns, in the personality and aspirations of the individual. The use of a wall, screen, limiting the symbolic and real barriers territory, is also a mechanism to demonstrate distance privacy environment in which the designer can control a variety of changes.

Altman and Chemers (1984), describes in detail the definition of territory, **first**; territory refers to objects, places, geographical can vary in size from small to large and can be shaped, such as toys, seating, room, home, and nation. **Second**; most definitions include the notion of ownership or control over the use of a place or object. Controls can include a range of other people are not permitted do not enter or use another person is permitted on a limited basis. **Third**; many definitions indicate that the occupants of area to personalize the place. **Fourth**; Various definitions indicate that the territory can be controlled by individuals, small groups, or large groups. **Fifth**, some definitions indicate that occupants often commit to defense or protection of territory in the face of actual or potential invasion by others. **Sixth**; many definitions, especially with regard to animal behavior, function territories, such as mating, population control, care for children, and protection of resources.

From the definition of the territory described, Goffman (1963), Stea (1965), Sommer (1966), Lyman and Scott (1967), Altman and Haythorn (1967), Sommer (1969), Pastalan (1970), Sunastrom in Altman (1974), Altman (1975), Edney (1976), Altman (1975), Gifford (1987), and Haryadi (1995), it can be concluded that the territory is everything related to the establishment the area carried out by individuals or groups to achieve the optimal area requirement and able to control the area or area that is formed. Controls or mechanisms regulating territory / area done with the ownership, tagging, as well as a defensive mechanism towards threats / disruption to the area.

3.2. Type and Function of Territory

From some of the definitions and scope of the theory of territory and territoriality, which is discussed and examined by several experts can be formulated: **first**, Territory as bounded space occupied; Pastalan (1970), A territory is a delimited space that a person or group uses and defends as an exclusive preserve, Robert Sommer (1969), Territory is visible, stationary, tends to be home centered, regulating who will interact. From the statement is obvious territory by the border of the space. The limit can be a wall, composition chair, table or symbolic laying of personal property.

Second, Territory as the fulfillment of the needs of individuals or groups; Robert Sommer (1966), A Territory is an area controlled by person, family or other face-to-face collectivity. Control is reflected in actual or potential possession rather than evidence of physical combat or

aggression – at least at the human level. Robert Sommer emphasizes the sense of possession / ownership in terms of territory is more important than the desire to defend the territory from encroachment. Goffman (1963), Territories are areas controlled on the basis of ownership and exclusiveness of use. 'This is Mine' or 'You keep off. Goffman looked at from the point of the usefulness of the concept of territory in self-actualization and status symbols (exclusiveness) while also asserts ownership. Altman and Haytorn (1967), Territoriality involves in mutually exclusive use of areas and object by person or group. Altman and Haytorn, show that the territory occurred mutual relationship between the use of areas / places and objects around the person or group. In regard to the interests of the approach, the territory containing terms reduce complexity and make life easier in response to a variety of interests such as the regulation territory (the owner of the house has a rule on the other party guests also have their own rules in their respective positions).

Third, Territory as a Real or Symbolic Sign; Pastalan (1970), Territory involves psychological identification with a place, symbolized by attitudes of possessiveness and arrangements of objects in the area. Robert Sommer (1969), Territorial are geographical areas that are personalized or marked in some way. Research conducted by Altman, Nelson and Lett (1972), in a study of family life, it was found that those who sleep in the same room with the territorial marking symbols such as the placement of the bed, color pillow-bolsters, bedspreads distinguish from each other. Along with that is when they are at the dining table, dining chair shows territorial arrangement and each implies recognition of ownership of the chair at the time. They are relatively still choose the chair as seating and rarely meaningful change.

Fourth, Territory as a maintained ownership of space; Sommer and Becker (1969), Territorial are defended from encroachment. Lyman and Scott, in Altman (1967), Territorially involves the attempt to control space. Encroachment can take the form of violation, invasion, or contamination and defensive reaction can involve turf defense, insulation or linguistic collusion. Lyman and Scott even further to explain the possibility of violations of the territorial (which cause taste disturbance) also revealed the possible repercussions on the disorder. Thus the territory has elements' desire to retain ownership.

Fifth, Territory satisfy some need or encouragement like status; Robert Sommer (1969), A Territory is an area controlled by person, family or other face-to-face collectivity. Control is reflected in actual or potential possession rather than evidence of physical combat or aggression – at least at the human level. Altman and Haytorn (1967), Territoriality involves in mutually exclusive use of areas and object by person or group. These things show that the territory occurred mutual relationship between the use of areas / places and objects around the person or group. Territory also controls the input of the world outside the territory such as the use of the board "Do not look around here" will make clear boundaries and make territorial identity.

3.3. Culture and Territory

Directly related to the cultural mores of a society in a region that influence the setting behavior. These behaviors have an impact on the space requirements to accommodate such behavior. According Koentjaraningrat (1992), culture is a whole system of ideas, actions and

products of human endeavor in the context of a society that used to belong to human beings learn. In daily life there is a presumption that culture is something that is related to the customs of the society are hereditary in nature.

Altman and Chemers (1984), making the definition of culture is; **first**, something that refers to the beliefs and perceptions, values and norms, customs and behavior of a group or society including what the public believes to be true in the world, their lives, and the environment. **Second**, The term culture is used to indicate cognition, feelings and behaviors among communities within the same habits. **Third**, The term implies a culture of shared beliefs, values, style of behavior that is shown to others, especially children, and as a socializing and educating the new generations to preserve what has been agreed upon from generation to generation. **Fourth**, A society's values, beliefs and practices that involve more than just the mental processes and behavior. Culture was born in an object and the physical environment such as home design, layout community, and public buildings that explicitly reflects the values and the culture.

If seen from the definition of which is the acceleration of a local culture, in which the space formed in the traditional settlement of an imaginary picture of the existing culture. Then it is also a form of culture needs to be disclosed in the context of the creation of the fabric of space settlements by JJ Honogman in Koentjaraningrat (2011), are: 1). As a form of cultural or customary system as a complex of ideas, values, norms, series of rule, and so on. This culture form an ideal form of culture. Is abstract and can't be felt or perceived by naked eye, because it exists only in the minds of the community where the local culture alive. 2). Form as a complex social system patterned activity or action of man in society, this culture form is concrete, observable, and can be documented. 3). Form as a system of physical culture as objects of human culture which is the result of the total physical result of human activities and work in the community. So it has the most concrete properties, and objects or things that can be touched, seen and documented.

The relationship between culture, environment and society has been widely studied and described from time to time, involving multiple disciplines in the social sciences and behavioral. Altman and Chemer (1984), explaining there is a close relationship between culture and the environment and has five important factors the relationship between culture and the environment are: 1).The natural environment includes temperature, rainfall, regional and geographical features and flora and fauna. 2).Environmental orientation and environmental global outlook related to religion, values, and way of thinking dominant. 3).Cognition includes environmental perceptions, beliefs, and judgments that people make about the environment. 4).Environmental and behavioral processes such as personal space, territorial behavior, and privacy is the way how people use the environment in the process of social relations. 5). Environment or the final product of the behavior includes the results of the action are constructed in an environment such as homes, communities, and cities and modification of the natural environment such as agriculture, dams, and climate change.

In the context of the linear relationship between culture and space, where the setting of settlements that can be said to be formed as a projection of local culture, the study of behavior within the framework of the approach expressed by Rapoport (1977), emphasizes that human

background as a way of life, beliefs held, the values and norms that are held will determine the behavior of someone who is inter alia reflected in the way of life and his chosen role in society. As explained above, territoriality behavior attribute area environment as inseparable from cultural influences that exist within an environmental setting. Haryadi (1995), explained in an environmental context can not be separated from the factors that affect that; religious factors, behavioral factors, and cultural factors.

3.4. Defensive Mechanism of Territory

Defensive mechanism by Brower (1976), carried out through a variety of activities including: clarifying the limits, install a buffer, put up signs in conspicuous prohibition. This defensive mechanism may be overtly, for example by continuous direct supervision towards a military base. The mechanism can also be done subtly by distancing themselves from unwanted intrusions, for example, the living room was arranged so that the view is not immediately drawn into the bedroom.

Another mechanism that is to leave a mark of self-identification (personalization), for example, leave the book on the table in the library reading room. Defensive mechanisms include avoidance activities, and preventive intervention of other parties are characterized by elements of the placement and attachment.

According to Brower (1976), attachment is always associated with the symbolic aspects, for example, if someone has a high attachment to a place, then it will maintain the usual place where the object of attachment to a place that has a certain value, as an example: a group of people desperately maintain traditional land of the intervention of others. The Society is committed to the traditional lands because for generations they occupy and maintain it.

These examples give a sense of attachment to a place that not only includes the value of subjective functional place, but also about the value of its perceptual psychology that social interaction and personalization needs of a community.

4. Result and Discussion

4.1. Background and Conditions of Ngata Toro Region

Administratively, the indigenous people living in *Ngata* (village) Toro. Located in the District Kulawi of Sigi Central Sulawesi. *Ngata Toro* has a population of about 2,414 peoples, or as many as 590 families with an area of approximately 18,360 hectares (Source: BTNLL No.651/VI. BTNLL.1/2000 July 18, 2000). Toro village location is approximately 86 km or \pm 3 hours drive from Palu city (provincial capital) directly adjacent to the Lore Lindu National Park (TNLL).

Indigenous territories of *Ngata Toro* has been agreed between the Lore Lindu National Park, local governments and citizens Toro area of 22.950 hectares and 18.360 hectares are included in the Lore Lindu National Park area is located at an altitude of 700 meters above sea level, air cool to 18°C lowest, with mountainous topography is dominated administration is supported by seven hamlets. Populated settlements in the valley (surrounded by mountains) with the transport pathway is limited to one entrance that connects her with other villages (Hall of Lore Lindu National Park, 2010).

One attraction that became a symbol of identity for the people of Toro namely Lobo Traditional architecture, the building is ethnically very big influence on community culture Toro. Because it is used to show customary deliberation, carry out traditional party, as well as other rituals and also welcomed the guests of honor.

4.2. Cultural System of Ngata Toro

From an indigenous culture of Toro has a variety of unique and interesting culture. In association with the natural resources of indigenous peoples Toro potentially build domestic industry with a variety of skills that are made of woven rattan, bamboo and pandanus forest. Toro community can make a spoon of shell material and bamboo or wood. For the needs of old clothes bark weave Toro (nunu). In the present woven bark back developed due to market demand. In the field of art and dance Toro has *Rego, Inolu, Meaju, Mokalompe, Mohao* and *Motuda*. For this type of music there is music *bamboo, Patee, kakula* and *Puu*

Ngata Toro is a community that has a social structure and a very strong traditional institutions. The entire community activities and socio-cultural systems *Ngata Toro* community, including in managing natural resources, adhering to the principles *Hintuwu* and *Katuvua* culture. *Hintuwu* is an ideal value in the relationships among humans that is based on the principle of respect, solidarity, and deliberation. *Katuvua* is the ideal value in the relationship between man and his environment that is based on the attitude of wisdom and harmony with nature. Both of these values form the normative framework of social relations that are held and lived together to determine whether or not a particular action, both related to social interactions between people and with nature. The ideals set forth in the rules of indigenous law and justice that ensures the values adhered to by all *Ngata Toro* Indigenous communities.

Traditional law enforcement conducted last by *Totua Ngata* is an authoritative institution of local leadership and effective functioning. Besides *Totua Ngata*, in *Ngata Toro* indigenous communities *Tina Ngata* is also known indigenous women leaders who hold cultural authority. In the practice of social life, the two traditional leaders (*Totua and Tina Ngata*) along with *Maradika* (village government) regulate social life of *Ngata Toro*. *Totua Ngata*; oversees the traditional rules that have been agreed in *polibua* (conference), resolving disputes and regulating marriage indigenous, presiding and others with regard to indigenous. *Tina Ngata*; authorities designed the farm work, resolve conflicts, regulate the management work into the fields. *Maradika*; (village government), responsible for managing relationships with other villages, where the decision if there is a violation indigenous.

In community activities *Ngata Toro* indigenous communities, there are some public institutions are interlinked and mutually supportive in enforcing cultural values and social values of *Ngata Toro* community. Institutions in *Ngata Toro* consists of: **Representative institutions Ngata** (LPN), **Ngata Government** (village government), **Indigenous Peoples Organization** (LMA), **Ngata Toro Indigenous Women's Organization** (OPANT), **Ngata Treasury Agency** (BPPN).

4.3. The Establishment Territories Based on Culture Wisdom of Ngata Toro

Toro community recognizes two forms of land use. Basically, all the land in indigenous territories belong together as a whole community of mastery over the territory in the region (*huaka*). Private ownership (*dodoha*) over certain lands in the region can only occur in people who first opened it from the primary forest for agricultural processed into garden (*pampa*). Based on the history of land clearing and farming systems practiced rotating, Toro community distinguishes several categories of traditional land use.

The establishment Ngata Toro territory in settlements based on the wisdom of culture as an effort to preserve the environment and maintain the existing natural resources in order to remain sustainable. The establishment of territory shaped boundary surrounding the entire area Ngata Toro indigenous territories generally divided into eight (8) territory.

The *first* is called the **Wana Ngkiki**: shaped mountaintop forests are dominated by grasses, mosses and shrubs. Although this area is not touched by human activity, but for the Ngata Toro community this region is considered very important because it is considered as a source of fresh air (*winara*). In this region there is no Wana Ngkiki individual property rights (*dodoha*) recognized. *The second* is called the **Wana**: a primary forest that is habitat for rare plants and animals, and as a water catchment area. Therefore, in this area of open farmland banned because it can cause natural disasters. Wana should only be used for hunting and taking gum rosin, fragrance ingredients and drugs, and rattan. Private ownership (*dodoha*) in this region only applies to tree resin that determination depends on who is the first time that process. While the rest of the natural resources is a collective tenure as part of the living space and the traditional community management area (*huaka*). *The third* is called the **Pangale**: a semi-primary forest areas that have been processed into the garden but had been abandoned for decades to return to forest. This region in the long run made the land prepared for the garden, while the terrain to be rice fields. *Pangale* also be used to retrieve materials of rattan and wood for home and household needs, pandanus forest to make mats and baskets, medicine material, gum rosin and fragrances.

Furthermore *fourth*, **Pahawa pongko**: shaped mixture of semi-primary forest and secondary forest is a former farm that has been abandoned for 25 years or more so it resembles *Pangale*. The tree was great, to cut them down already must use *pongko*, (footing made of wood) that is high enough to be able to cut them down with ease, while the tip is expected to grow shoots back (as it was called *pahawa* which means "successor"). As with *Pangale*, this area is also not covered by the right of private ownership exception tree resin in it. *Fifth* referred to **Oma**: shaped grove formed from the former gardens intentionally left to be worked over a specified period according to the rotation period of the cultivation system rolling. Therefore, it is inherent in category of private property rights (*Dodoha*) and can not be accessed again as collective ownership (*Huaka*) because this is an area of land that is prepared to be processed again by the turn. *Sixth* referred to **Balingkea**: former gardens that has been reduced fertility and had to be at rest. Even so, it can still be processed land for crops such as maize, cassava, beans, chilies (*cabe*), and vegetables. This category includes land *Balingkea* private ownership (*Dodoha*).

Furthermore seventh referred to **Polidaa**: namely settling rice farming systems (*Polidaa*). Toro community to know some local rice varieties, such as *hamonu* and *toburasa* (paddy fields), as well as *lelo kuru*, *Halaka*, *garangka*, *kanari*, *banca rone*, *togomigi*, *baraya*, and *bengawan* (paddy rice). But that is still often planted is *raki*, *topada*, *red tingkaloko*, *black tingkaloko*, *sia*, *bete* sticky rice, and sticky rice *karangi*. Eighth called **PoNgata**: that is where settlement Society Toro. There are already tens of years. Ngata Toro community growth to show the presence of other ethnic groups living together with ethnicities to be named the "original". Facts in the field show that ethnic diversity living in Ngata Toro does not cause conflict, but they respect each other, respect each other ethnic groups and they are just using the name "**Ngata Toro Indigenous peoples**".

Land use system is manifested in the establishment territorial area by indigenous ecological Ngata Toro has created its own stability in the pattern of land use, natural resource stability, and the stability of forest conservation in the region. The establishment the territory as a system that can determine the category of land use and governance. The establishment land use area territory as a land use category as articulated in the context of environmental conservation efforts in the conservation agenda forms zoning. Zoning or can be said that establishment of territory the type formed by cultural wisdom Ngata Toro is a traditional land use classification into forms according to the categories of forest habitat and an ecosystem that can be guaranteed sustainability.

4.4. Cultural characteristics of "Ngata Toro" as a factor The establishment Territory

Ngata Toro Indigenous territories have very distinctive characteristics as a traditional settlement. Cultural characteristics that exist in *Ngata Toro* community, organize people's daily lives that manifest in the form of rules and norms as factors that affect people's behavior in a social interaction. Some of the characteristics and peculiarities of *Ngata Toro* community cultures are:

1. All people's behavior should be guided by the ancestors of the two main traditional law *Hintuwu* (man with man), and *Katuvua* (human with nature).
2. Characteristics society "Ngata Toro" in using the environment / forest as livelihood specifically distinguished: gardening (*Pobonea*), growing corn (*galigoa*), paddy (*pae*), chilies (*mariha*), and vegetables (*uta-uta*).
3. The Local Wisdom trusts and believes it comes to the benefits of natural balance, peace, prosperity, and tranquility.
4. Principle of taking care of the human nature (*tanua*), animals (*pinatuvua*), and plants (*tinuda*).
5. Utilize the basic principle of the universe with two rules; prohibition (*Toi Petagi*), and restrictions (*Toi Popalia*).
6. How opening forest arranged in two ways; *Mepekune*, *Mopahibali* to ascertain whether the forest already has an owner or not and *Mepekune Pade Mopahi Bali Hitotua Bona Nemo Maria Topokamaru* means land not owned must obtain permission from Totua Ngata.

More Specific wisdom Ngata Toro community in the use of of natural resources associated with establishment zoning / territory, make rules how to open a new land, cut timber, rattan and hunting animals. At the opening of the land, indigenous rule of Ngata Toro, that open land is *oma*, especially **Oma Ngura** (has abandoned 3-5 years), and **Oma Ntua** (has abandoned 5-25 years) while the land is not allowed to be opened for any reason is **Pangale**. Any who would like to opening lands required to submit an application to the village government through tribal agency and the reasons, the location of which will be used and the extent needed. Once permission is given, the opening of the land must be preceded by a traditional ceremony "*Mohamele Manu Bula*".

Wood retrieval, can be done if the proposed use is solely for domestic needs. But in its development, has now also allowed to cut timber for furniture and industrial raw materials sills local scale. after obtaining logging permits, must first be performed traditional ceremonies "*Mowurera pu kau*". In addition it should be noted that the harvested timber at least 60 cm in diameter, and no logging in the area Taolo, the location of which has a sloping topography along the watershed and in places that are prone to landslides and erosion.

Rattan collection, which can be used to be more than three years old, and determining the location determined by the results of conference of traditional institutions on the principle of rotation (*ra Ombo*). In addition, there is a prohibition to draw cane along the river basin at the time of paddy rice or grain fields begin.

Hunting certain animals, indigenous Toro also prohibits hunting of anoa (Anoa quarlesi and Anoa Deoressicornis), *Babirusa* (Babyrousa Babyrousa), *Enggang* (Hornbill/Alo/ Rangkong) (*Rhyticeros cassidix*), *Maleo* (*Macrochepalon maleo*). *Anoa* is a protected animal and is considered as indigenous animals should only be eaten in traditional ceremonies, *babirusa* protected because of its unique physical form, *Enggang* is protected because of its beautiful colors, while *Maleo* protected because of its unique egg.

Community Toro is still running tradition. Forest destruction and hunting protected animals will be subject to traditional law. At first, indigenous penalty given in the form of a buffalo, a cloth (*besa*), and 10 platter (*dula*). But this time the punishment given in the form of monetary penalties adapted to the existing errors. Of the overall condition of the Lore Lindu forest, forest in the Toro including the most protected forest. Toro community's economy can thrive without destroying forest or natural. Toro community life in harmony with nature can be a good example for the wider community.

5. Conclusion

Ngata Toro culture wisdom is a form of environmental wisdom that exist in the community as a values, or behavior in interaction with the environment in which they live. Cultural factors of Ngata Toro such as *Hintuwu*, and *Katuvua* affect attitudes territoriality in the establishment territories. There are differences in territorial attitude that is motivated by the existing culture based on situation and personal factors.

Ngata Toro community in cultural essence, believes some of the basic principles of ecological to maintaining the environment such an diversity (*nadea nga'a, nengila*), interdependent (*none harumaka*), networks (*hambagoa hampodohea*), specialization (*koro bago*), control systems (*none matai pobagoa*), and chain food webs (*mome koni koni*). The principle is translated into some form of rules: Prohibition (*toipetagi*), and the restrictions of certain natural resource use (*toi popalia*).

The establishment territory in the form of land use in the community Toro, describe the pattern traditional farming systems of society in the form of rotation. Form of rotation that are ecologically able to conserve natural resources and environmental stability. Toro community wisdom in preserving the natural and cultural characteristics of the environment into a community that has long existed in the community.

The mechanism of establishment the territory in the region "Ngata Toro" formed a boundary / Zoning to avoid conflicts space utilization and Natural Resources. Existing mechanisms such as the mechanism of "placement" at the time of the activities that took place, and the mechanism of "attachment" that created the symbolic aspects.

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