



Educational value of original traditional houses of the Duri tribe in Enrekang Regency

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Abstrak

Rumah tradisional asli suku Duri merupakan salah satu artefak budaya yang memiliki keunikan tersendiri. Sebagai salah satu karya seni (rupa) peninggalan nenek moyang yang memiliki dasar filosofi yang kuat, serta kaya akan makna simbolik dan nilai estetika, tentu rumah tradisional asli suku Duri juga memiliki nilai yang sifatnya adiluhung, terutama dalam hal ini adalah nilai edukatif. Penelitian ini mengkaji terkait nilai-nilai edukasi yang terkandung dalam rumah tradisional asli suku Duri. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Teknik pengabsahan data yang digunakan adalah triangulasi, dengan teknik analisis model interaktif. Hasil dari penelitian menunjukkan bahwa nilai edukatif rumah tradisional asli suku Duri di Desa Kendenan, terdiri dari nilai religius, nilai disiplin, nilai kepemimpinan, nilai kerjasama, dan nilai tanggungjawab. Nilai edukatif tersebut dapat dicermati dari berbagai hal yang berkaitan dengan proses pembangunan atau pendirian rumah tradisional asli suku Duri itu sendiri, mulai dari awal pengerjaan (penentuan hari dan waktu oleh sanro bola) sampai penyelesaian akhir rumah (finishing).

Kata Kunci: Seni Rupa, Rumah Tradisional, Suku Duri, Nilai Edukasi

Abstract

The traditional house of the Duri tribe is one of the cultural artifacts that has its own uniqueness. As one of the works of art (visual) inherited from ancestors that has a strong philosophical basis, and is rich in symbolic meaning and aesthetic value, of course the traditional house of the Duri tribe also has a noble value, especially in this case is educational value. This study examines the educational values contained in the traditional house of the Duri tribe. This study uses a descriptive qualitative approach with data collection techniques in the form of observation, interviews, and documentation. The data validation technique used is triangulation, with an interactive model analysis technique. The results of the study show that the educational value of the traditional house of the Duri tribe in Kendenan Village consists of religious values, discipline values, leadership values, cooperation values, and responsibility values. These educational values can be observed from various things related to the process of building or establishing the traditional house of the Duri tribe itself, starting from the beginning of the work (determination of the day and time by the sanro bola) to the final completion of the house (finishing).

Keywords: Art, Traditional Houses, Duri Tribe, Educational Values

Introduction

Matematika merupakan fondasi penting dalam pendidikan, berfungsi untuk membangun kemampuan berpikir logis, analitis, kritis, dan sistematis pada diri siswa (Norsanty & Chairani, 2016, p.1). Kemampuan ini esensial dalam membekali siswa untuk menghadapi tantangan kehidupan sehari-hari dan dunia kerja. Namun, kenyataannya matematika sering dianggap sebagai mata pelajaran yang sulit. Kesulitan ini muncul karena sifat materi yang abstrak, penggunaan rumus yang kompleks, serta pendekatan pengajaran yang kurang menarik. Ketidaktertarikan siswa terhadap matematika menyebabkan rendahnya motivasi belajar, yang berdampak pada pencapaian hasil belajar yang tidak optimal.

Duri is one of the tribes located in the highlands of South Sulawesi, namely in Enrekang Regency. The Duri tribe or often also called "Duri Kompleks" is one of three small tribes in Enrekang Regency (Massenrempulu), two of which are the Enrekang tribe and the Maiwa tribe. The Duri tribe inhabits an area between the Toraja and Bugis tribes (Abidah, 2012), within which there are several sub-districts, including: Alla', Baraka, Malua, Buntu Batu, Masalle, Baroko, Curio and parts of Anggeraja.

The people of the Duri tribe are descendants of an old kingdom called the *Tallu Batu Papan* kingdom, a kingdom that although small, had its own language and value system (Rustam, 2020). Socio-cultural life with a high form of kinship and mutual cooperation is the daily nature of the Duri tribe community. The language used by the Duri tribe community is similar to Toraja. This is because Duri and Toraja are close both in terms of geography and kinship. However, on the other hand, the Duri tribe is also heavily influenced by the customs of the Bugis tribe (Dachlan, 2021).

As with other tribes, the Duri tribe also has a distinctive and unique socio-cultural life, where before Islam entered the Duri tribe community adhered to a belief called *Aluk Tojolo* (Mahyuddin, 2021), which is broadly similar to the traditional beliefs of the Toraja tribe. Although Islam has become the dominant religion practiced by the Duri tribe, a small number of residents still maintain and preserve cultural products, local wisdom (Suherman et al., 2022), their ancestors even though they are no longer original (have undergone many

changes along with the development of the times). One of them which later became the object of material in this study was the traditional house of the Duri tribe in Kendenan Village, Baraka District.

As one of the cultural artifacts, the original traditional house of the Duri tribe also has its own uniqueness both in terms of the manufacturing process and in terms of its architecture which then distinguishes it from the traditional houses of other tribes. In terms of the manufacturing process, for example, where the process of making or building a traditional house of the Duri tribe is first done is the frame, then continued at the bottom which is used as a cage for livestock and the body of the house in the form of rooms and kitchens, and finally on the roof. In contrast to the process of making traditional Bugis houses, which starts with installing the frame, then the roof, and finally the body of the house (Zulkarnain, 2015).

In addition, as one of the works of art (visual) inherited from our ancestors which has a strong philosophical basis, and is rich in symbolic meanings and aesthetic values, of course the traditional houses of the Duri tribe also have their own values which are noble in nature, especially in this case educational values. The problem is, according to Zulkarnain AS, that the original traditional houses of the Duri tribe, especially in Kendenan Village, including in several other areas in the Duri Complex area, have also undergone many changes both in terms of the manufacturing process and the architectural form (Zulkarnain, 2015), so, in this case it can be ascertained that these changes affect the values contained therein. It can even be said that due to changes in various aspects, the values, especially the educational values of the original traditional houses of the Duri tribe are experiencing a crisis.

Based on this description, the research to be carried out aims to examine more deeply the educational value contained in the original traditional house of the Duri tribe. This research is important, considering that the original traditional house of the Duri tribe is also one of the cultural treasures of the archipelago that needs to be preserved. In addition, this research is important, considering that there has been no previous research that focuses on specifically examining the educational value contained in the original traditional house of the Duri tribe.

As for some previous research which is also the *state of the art* of this research, it is more focused on examining the original traditional house of the Duri tribe from the architectural aspect and its philosophical meaning, such as that conducted by Sulkarnain As with the title *The Tendency of Duri Traditional Architecture to Bugis and Toraja Traditional Architecture in Enrekang Regency and the Philosophical Meaning of Horizontal and Vertical Spatial of Duri Traditional Houses in Enrekang Regency*. Then, research conducted by Andi Abidah with the title *Duri and Bugis Traditional Houses (Case Study: Horizontal Space)*. And thus, it can be said that this research has a novelty or level of originality that can be intellectually accounted for.

This research can be useful theoretically as a tool for analyzing issues related to educational values contained in cultural artifacts in general, and in relation to traditional houses in particular. In addition, the results of this research can be practically useful as material or subject matter in schools or universities (especially in the Enrekang area) in relation to the appreciation of the cultural traditions of the Duri tribe. In addition, it can also be used as documentation of cultural artifacts of the Duri tribe tradition in particular, and the archipelago in general.

Method

The research to be conducted is a study that uses a qualitative descriptive approach as explained earlier, by focusing on the integrity of the phenomena of the object under study (Endraswara, 2012), namely the original traditional house of the Duri tribe. The area/region that became the location in this research was Kendenan Village, Baraka Subdistrict, Enrekang Regency, South Sulawesi Province. The determination of the location in this study is adjusted to the material object of the research, as the material object to be studied is the original traditional house of the Duri tribe which is quantitatively more found in that location than elsewhere in the Duri Complex area.

The techniques that will be used to collect data in this study are: 1) Observation, namely visiting the research location and directly observing the original traditional house of the Duri tribe; 2) Interviews, namely interviewing in depth several sources or informants who have knowledge related to the original traditional

house of the Duri tribe; and 3) Documentation / document study, namely collecting data in the form of photos, videos, and other documents, including literature related to the original traditional house of the Duri tribe. Especially for document studies, it is carried out with various considerations, such as the accuracy of the data in accordance with the problem being studied, has a high level of trust, avoids distortion, and has received permission from the owner of the data used.

To maintain the validity of the data, a triangulation technique will be used, which is a technique of checking the validity of data by looking at symptoms from various points of view and testing findings by comparing data from various sources (Hadi, 2006). In this case, data obtained from various sources will then be described, categorized, and analyzed.

Then, the data analysis technique that will be used in this study refers to the interactive model data analysis technique proposed by Miles and Haberman (Rohidi, 2011), namely data reduction, data presentation, and conclusion drawing/verification.

Result and Discussion

1. Overview of Kendenan Village

Kendenan Village is one of 15 villages in Baraka Sub-district, located approximately 13 km to the east of the capital city of Baraka Sub-district, with an area of ± 60 ha. The topographic conditions of Kendenan Village are hilly or mountainous. Kendenan Village itself has exotic natural beauty, and has a culture or local wisdom that is also still widely maintained by its citizens. This village is also one of the best glutinous rice producing villages in Enrekang Regency called *Pulu' Mandoti*, so this village is also considered a tourist village.

Kendenan Village has a unique history, where the term *Kendenan* comes from the word *kenden* which means stopover, so the term *kendenan* itself is defined as "stopover". According to several community and traditional leaders, the village was named *Kendenan* because the area was the place where *Walli* (a man who descended from the sky) and *Bimbi* (a woman who emerged from the spring) descended. *Walli* who came down from the sky brought glutinous rice seeds (*pulu' mandoti*) that were very fragrant and could be planted in the Kendenan area. Then *Walli* who met with *Bimbi* had descendants who were considered the origin

of the people in the Kendenan clump, then they made several oaths, one of which was how to behave well and not to speak harshly between husband and wife and parent-child. These oaths are then passed down from generation to generation by the community and must be done, because if they are not done, there will be *bad luck* according to the beliefs of the Kendean Village community (*Aluk Tojolo*). After taking the oath, *Walli* and *Bimbi* returned to their respective places of origin. This means that they only stopped over in the area, hence the term *Kendenan* (Zulkarnain, 2022).

According to Bakri Puttung (Head of Kendenan Village), there are 6 hamlets in Kendenan Village, including: Awo Hamlet, Kendenan Hamlet, Petondokan Hamlet, Pelapa Hamlet, Salongge Hamlet, and Rumanden Hamlet. Most of the income in Kendenan Village comes from agriculture, in this case coffee and secondary crops. The type of coffee cultivated by the community in Kendenan Village is arabica coffee. According to Baharuddin, et al (2023), the majority of farmers in Kendenan Village are young people who continue their parents' farming businesses or gardens, so that the young people in the village do not spend any more money to buy land. In addition to agriculture, community members in Kendenan Village also raise livestock in the form of cows and goats, and some work as private employees and civil servants.

2. Traditional Duri Tribe House

As one of the cultural identities of the Duri tribe community, of course, the traditional house of the Duri tribe has its own uniqueness which then distinguishes it from traditional houses in other areas. According to Zulkarnain AS (Architect and Academician from Enrekang-Duri), in general, the process of building a traditional Duri house is first the frame of the house, after that it is continued with *finishing the* lower part which is used as a buffalo cage and the body of the house in the form of rooms and kitchens, and finally the roof. This is different from the technique of building or making traditional Bugis houses, which starts with installing the frame, then the roof and finally the body of the house. The measurement rules used for traditional Duri houses are the inch and foot for measuring short ones and the *fathom* (8 inches) for measuring long ones. Of course, this measuring method is based on the myths believed by the Duri people.

Initially the shape of the Duri traditional house was small but had many poles, the shape of a *rectangular* house with a symmetrical pattern taken from the philosophy of *sulapa' a'pa* (rectangle). The first traditional house of the Duri tribe consisted of only one plot (*lantang*) measuring 2 x 3 fathoms with 4 main poles (*ariri pengindo'na*) on each side and between the 2 main poles were placed 2 auxiliary poles (*ariri bantu*). Although the size of this house is small, visually the impression will be a large house, this is due to the use of a towering roof and the lower limit is almost parallel to the window (Zulkarnain, 2019). Due to the need for space and the times, traditional houses of the duri tribe already have a minimum of 4 *lantangs*, and it is considered that the more *lantangs* used the higher the social strata of the residents (Zulkarnain, 2015).



*Illustration of a traditional house
of the Duri tribe*

The picture above shows an illustration of the original traditional house of the Duri tribe in Kendenan Village made by Zulkarnain. The picture also shows a small house that is a barn or a place to store agricultural products of the Duri people, called *Landa'*. *Landa'* is very important to the Duri community, especially in Kendenan Village, because it is the forerunner of the traditional Duri house. In addition, *Landa'* is important because the Duri community does not store agricultural products on top of the house (above the *tapan*). This is different from the Bugis who store their agricultural products on top of the house, called *rakkeng*, or the Makassarese, called *pammakkang*. The Duri people store their agricultural products in *Landa'*, because it is considered something sacred (source of life), and also at the same time to avoid damage to agricultural products or being eaten by animals. That is why, according to Ambe Ari (*Pande Bola* in Kendenan Village), the 4 *Landa'* poles are made of *Banga* wood, which in fact has a very slippery texture, making it difficult for animals to

climb it. In addition, *Landa'* in the Duri tribe is also a symbol of prosperity. The more *Landa'* there are, the higher the prestige value of the *Landa'* owner.



Landa' in Kendenan Village

Furthermore, related to the traditional house of the Duri tribe in Kendenan Village, where the house has a philosophical meaning as well as a functional side in it. The spatial division of the traditional house of the Duri tribe is almost the same as the traditional houses in South Sulawesi. The traditional house of the Duri tribe, especially in Kendenan Village, is horizontally divided into three parts, namely: the front room (*lantang olo*), the middle room (*lantang tangnga*) and the back room (*lantang boko'*). Then vertically in the form of a stage, which is divided into three parts, namely: 1) Kolong rumah (*bala bola*), which is visually similar to the bottom of a Toraja house; 2) The body of the house (*kale bola*), which functions as a place for the main life of residents, such as deliberation, receiving guests, sleeping, cooking, and eating; 3) The roof of the house (*dea bola*), which functions as a place to store agricultural tools, as well as an alternative place to store agricultural products if the *landa'* is full. This is in line with Frick's (1997) opinion that the shape of a dwelling house is manifested by anthropometrics with the human body, namely the roof as the top (head), the body as the middle part, and the bottom as the feet on the human body.

Furthermore, where the traditional house of the Duri tribe in Kendenan Village uses a key frame system. The division of structures and building materials are: 1) Foundation (*pa'tumpak bola stone*); 2) The floor is divided into 3, namely the floor located above the *bala bola* called *sali*, the floor located above the *kale bola* called *tapan*, and the floor located one inch below the *sali* called *tambing*. The material of the *sali* and *tapan* is made of wooden planks placed on top

of the *tuma'bak* (floor beams), while the *tambing* uses material from bamboo slats (*kajao*) which are also placed on top of the *tuma'bak*. The *tuma'bak* themselves are placed across the *garasang* and must be an odd number of 5, 7, 9 and 11 pieces. The distance of each *tuma'bak* is adjusted to the distance between *ariri pangindo'na*; 3) Wall materials that use planks of wood or bamboo (*kamacca*); and 4) Roof construction consisting of truss legs, broker beams, *ridges*, and roofs (Zulkarnain, 2022).

Then in the traditional house of the Duri tribe in Kendenan Village there are also decorative elements where the embodiment of the decorative elements is also adopted from the philosophy called *sulapa' a'pa*, such as: buffalo head and horn carvings which are interpreted as welfare, and rectangular carvings representing the four elements of the earth. This is in line with the information given by Ambe Saiful (Community Leader and traditional leader of Kendenan Village), that the decorative buffalo head and buffalo horns in the house are made as a symbol or personification of fertility and repelling evil, and are also considered as riding animals for the spirits of the dead to reach heaven. Other carvings symbolize the four elements of earth, namely earth, water, wind and fire.

3. The Educational Value of Traditional Houses of the Duri Tribe in Kendenan Village

Values are general concepts about something that is considered good, proper, feasible, appropriate whose existence is aspired to, desired, lived, and implemented in daily life and becomes the goal of common life in the community group, starting from the smallest social unit to tribes, nations, and international communities (Yuniartin & Mumuh, 2019). The educational values contained in the original traditional house of the Duri tribe in Kendenan Village can be explained as follows:

a. Religious Value

Religion is an attitude and behavior that is obedient in carrying out the teachings of the religion or beliefs that are adhered to. The religious value contained in the traditional house of the Duri Tribe in Kendenan Village can be seen from the belief or *Aluk Tojolo of the community* which comes from the myths of the Duri tribe related to building or making houses. One of them is the planning and construction of houses that do not involve professional people

(architects), but by using the services of *sanro bola*, an expert in the rules and philosophy of traditional houses to ask for the day and time to build a house, and determine *pande bola* (craftsmen). According to Ambe Saiful (Community Leader and traditional leader of Kendenan Village), this is done so that the house built later does not bring disaster to the owner and community members in general, and has a harmonious life, both between humans and the Creator, humans and other humans, and humans and nature. In addition, the religious value in the traditional houses of the Duri tribe can also be observed from the symbols that appear in the form of decoration which also comes from the belief in the mythology of the Duri tribe.

b. Discipline Value

Discipline is an action that shows orderly and obedient behavior to various rules and regulations. The value of discipline contained in the traditional house of the Duri tribe in Kendenan Village can be seen from the rules that apply regarding the process of building or erecting the house, where before building or erecting a house, the homeowner must prepare all the materials of the house, and abstain from building a house if one of the materials is not enough because the building system uses a key frame technique (Zulkarnain, 2022). In addition, another rule that is also a taboo during the process of building a house is that it is forbidden to step over building materials, because if any material is stepped over, the process of building a house can take a long time and be complicated because it must be started again from the beginning, and those who step over it can get bad luck. This shows that the value of discipline is very strong in the process of building or establishing a traditional Duri house. In short, the value of discipline contained in the original traditional house of the Duri tribe can be observed from the construction process from start to finish which must follow the provisions and rules that apply according to the beliefs of the Duri tribe community (*Aluk Tojolo*).

c. Leadership Value

Leadership is a value possessed by someone who is reflected in a person who has high integrity, is responsible, and is wise in making decisions. The leadership values contained in the traditional houses of the Duri tribe in Kendenan Village can be observed from the typology of houses consisting of noble

houses (*bola puang*), middle-class houses (*bola tau tangnga*), and ordinary houses (*bola tau biasa*). The leadership value is mainly reflected in the noble house (*bola puang*) which is considered to have a high degree as well as a leader in the community group. In this case, the typology of the manor house (*bola puang*) when viewed from the front has a roof side consisting of three stacks (*timbo kalaja*). In addition, the manor house also has a symbol called the *horn of the ball* (crown of the house) which is at the top of the roof of the house. Then, when viewed from the side, what distinguishes a noble house (*bola puang*) from a middle-class house and an ordinary house is the size of the house (*lantang*) and the type of wood used (Purnamasasi, 2020). In summary, the leadership value contained in the traditional houses of the Duri tribe can be seen in the typology of noble houses where the owner of the house is a figure who is considered not an ordinary person, but can be used as a role model in the socio-cultural life of the community.

d. Cooperation Value

Cooperation is a joint effort between individuals or community groups in doing or completing something, and or achieving a common goal. The value of cooperation contained in the traditional house of the Duri tribe in Kendenan Village can be observed in the process of building or building a house, where community members work together to help homeowners to build or build houses starting from the process of taking materials in the forest, to the final process of working on the house. This is in accordance with the information conveyed by Bakri Puttung as the Head of Kendenan Village, that from the past until now the community members in Kendenan Village have always worked together when building a house. Starting from *ma'passun kaju*, *ma'patindak bola*, until the house is finished.

e. Value of Responsibility

Responsibility is the attitude and behavior of a person to carry out their duties and obligations, which should be done, towards themselves, society, the environment (natural, social and cultural), the state and God Almighty. The value of responsibility contained in the original traditional house of the Duri tribe in Kendenan Village can be seen from the responsibility of a *sanro bola*. As explained earlier, the task of *sanro bola* is to ask for the day and time to build a house, so in this case *sanro*

bola must find and determine the right day and time to build a house according to their beliefs in order to avoid *bad luck*. In addition, the value of responsibility in the traditional house of the Duri tribe can also be observed from the responsibility of a *pande bola* (handyman), where he must lead in the process of building or building a house until the work is complete. This is also in accordance with the information given by Ambek Ari (Pande bola in Kendenan Village), that I as a *pande bola* appointed by the *sanro am* responsible for working on the house until it is finished, because if not then I will get *bala*.

Conclusion

From the results of the research and discussion described above, it can be concluded in this study that the original traditional house of the Duri tribe in Kendenan Village is one of the cultural artifacts as well as the cultural identity of the Duri tribe community. Then as part of the local wisdom of the Duri tribe, the original traditional house of the Duri tribe in Kendenan Village needs to be maintained and preserved, considering that the traditional house is also full of educational values. The educational values contained in the original traditional house of the Duri tribe in Kendenan Village include: religious values, discipline

values, leadership values, cooperation values, and responsibility values. These educational values can be observed from various things related to the process of building or establishing the original traditional house of the Duri tribe itself, starting from the beginning of the work (determining the day and time by *sanro bola*) to the final completion of the house (*finishing*).

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