

# ICRP 2019

## 4<sup>th</sup> International Conference on Rebuilding Place

### THE SENSE OF PLACE: SADE SHOPPING CORRIDOR

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#### *Abstract*

Sade Village has become the main attraction as a tourist destination in Lombok, Indonesia. This study aims to define further the visitors' perception towards the sense of place in the tourism site, especially in Sade shopping corridor. This research is qualitative in nature. Exploratory study was applied to obtain the objective by focusing on the Sade shopping corridor, in Lombok, Indonesia as the case study object. Methods of data collection are observation, in-depth interviews and documentation. In the tourist area of Sade shopping corridor, the results of the study showed that physical factors influence the sense of place, namely the area, the Sade Village architecture, the interior, the products offered, and the special focal points. While the social factors are in the form of narration and memory, the character of the local merchants of Sade Village, home activities, the interaction between residents, as well as the calming atmosphere typical of the countryside.

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**Keywords:** Physical factors, social factors, Sade shopping corridor, sense of place.



## 1. Introduction

Every place has its uniqueness or commonly called the sense of place (Cross, 2001). There are places that potentially have historical values that can be remembered to this day (Hashemnezhad, Heidari, & Mohammad Hoseini, 2013). An introduction to the advantages and disadvantages of a place, especially the shopping corridor in tourist areas, is very important to be examined closely. Therefore, the sustainability factors the sense of place from such tourism sites can be identified. One of the famous attractions in Lombok Island, Indonesia is the Sade Indigenous Village. Sade Village is one of the villages that uphold the Lombok's local customs. The area and traditional architecture of Sade village are still well maintained until today.

### 1.1. Theoretical foundation

#### ▪ Background theory

Najafi and Shariff (2011) had suggested two factors that affecting the sense of place. The first one is the human itself who have cognitive abilities and perceptions as the observers. As residents of a place, human identities determine the identity of the place (Schulz, 1979). Apart from humans, the spatial characteristics of physical arrangement are also important in creating artificial environments or its architectural forms. The sense of place factors can be in the form of physical factors, such as the physical condition of the place and social factors which includes the human activities as a determinant of the identity of a place.

#### ▪ Physical and social factors that contribute to the sense of place in a commercial corridor

As stated by Kusumowidagdo and Wardhani (2018), in their literature study, they mentioned that there are four types of commercial corridor. Those are (a) shopping centre's corridor, (b) commercial corridor at historic area, (c) underground corridor, and (d) thematic corridor. Each type of the corridor has their own distinctive characteristic of sense of place factors.

In the underground parts of the corridors, the important aspects that must be considered are the quality of the place (the impression of life, warmth, attractiveness), the width of the corridor, the use of colour, the clarity of architectural space, the level and quality of lighting, the ceiling height and the length of the corridor. (Zacharias, 1997; Zacharias, 2002; Kusumowidagdo & Wardhani, 2018).

Meanwhile, in the shopping centre's corridor, social factors include social image and interaction, the lifestyle of visitors, crowd density, and similarities in ethnicity and visitor segments (Kusumowidagdo & Widodo, 2015; Kusumowidagdo, Sachari, & Widodo, 2016; Wardhani, Kusumowidagdo, Kaihatu, & Rahadiyanti, 2019). The physical factors in one of the research locations are the visual harmony and atmosphere. The visual harmony that visitors feel is the visual connectivity. This aspect relates with the situations of the people's experience when they walk in the corridor that is formed from the harmony of store design, shop display, display windows, corridor dimensions, and good views in all directions. The atmosphere of the corridor is known to support the shopping experience. This occurs due to the appropriate temperature, music control, and cleanliness.

In the religious tourism area corridor, such as in the Ampel region, the social factors are narration or history and memory, density, religious atmosphere, lifestyle attributes, interactions and activities, and the existence of Arab traders. (Kusumowidagdo & Wardhani, 2017). Physical factors of this area include

lighting, corridor dimensions, and commercial space irregularities. Meanwhile, other factors that distinguish locations in the region include ornamental ceiling, roads that connect to settlements, and regularity of commercial space. (Wardhani & Kusumowidagdo, 2018; Kusumowidagdo & Wardhani, 2018)

## **1.2. Research objects**

The study was carried out in the Sade shopping corridor which was located in one of the villages in Rembitan Village, Pujut District, Central Lombok Regency. Sade village with its distinctive traditional atmosphere has an area of 550 square meters. This area is inhabited by 217 family heads. Geographically, Sade village is surrounded by rice fields and located adjacent in the proximity of these villages: North of Lapu Village, South of Pelu Village, East of Sela Village, West of Kukun Village, Southwest of Penyalu Village, and Northwest of Bontar Village.

## **2. Problem Statement**

The shopping corridor in the Sade area has its own characteristics, which creates a sense of place in the region. The sense of place in the Sade shopping corridor is formed by its physical and social factors. Hence, this study aims to identify the physical and social factors that form the sense of place of the Sade shopping corridor.

## **3. Research Questions**

- How to identify the physical and social factors forming the sense of place of the Sade shopping corridor and preserve its sense of place?

## **4. Purpose of the Study**

This study aims to fill the research gap by exploring physical and social factors that form the sense of place of the Sade shopping corridor. This research contributes to be the basis for the preservation and improvement of the quality of this area in the future.

## **5. Research Methods**

This study employs a case study for answering the research problem. The object of this study is a single case. According to Yin (2011), a single case can be used to examine a variety of objects that represent certain phenomena. Visual and oral data is gained from observation, in-depth interviews, and documentation. Data analysis is conducted to conclude about the factors forming a sense of place from the object of the case study in this study (Yin, 2011). In this research, some respondents are the head of Sade Village, local residents and traders in the Sade Village, and several visitors. The interview topics included the history and development of Sade Village and its peculiarities which were seen from their physical and social factors. In addition to interviews, visual observations and documentation were also carried out to obtain visual data.

## 6. Findings

### 6.1. Physical factor of sense of place in Sade shopping corridor

Architecture, the elements in it, and the region are physical factors that influence the sense of place of shopping areas (Kusumowidagdo, Sachari, & Widodo, 2012). The physical factors forming the sense of place in the Sade shopping corridor are explained as follows.

#### 6.1.1. Sade Village Area

- Environmental structuring patterns

The pattern of the environmental management usually focuses on the house of the hamlet chief. The Sade village is located in the coastal area facing the North-South (*wuwungan*) orientation. In addition to the mosque/*surau*, gathering rooms (*Berugak*) are available in the centre of the area, surrounded by dwellings and other spaces. However, there is no palace for the king since no social status differentiation in the society. This includes no difference between the type of house of the customary head and the people.

- Type of building

There are five types of buildings found in Sade village: *Bale Tani* (residential), *Bale Jajar* (residential), *Berugak* (gathering place), *Lumbung* (place to store rice), cages (places to raise livestock) and *Surau* (praying place). These five types of buildings are unique and could provide a special atmosphere for the region.

- Inter buildings levelling corridors

Hamlets or villages in the Sasak tribe are usually built to adjust the height of the original land. Due to the contour condition, the arrangement between each building is separated by corridors with different heights.

- Living space and stage of activity and display

The Sade Village community is open to outsiders, especially to the tourists. Visitors who come to the area can enjoy the production of their merchandise, product displays, and daily activities of the population. The part of the residential complex functions as a stage for product manufacturing and product display.

- The distance between houses is quite close

In one area, the housing and other types of architecture are built closed one to another. The proximity of the distance between the dwellings has created a secure feeling to the corridor. Moreover, the shaded alleys in the area have created a unique spatial experience.

#### 6.1.2. Architectural aspects of Sade Village

- A typical entrance gate

An entrance gate is a typical form in this Sade area. There is a lack of historical information regarding this matter. Apparently, this study shows that the entrance gate serves as a marker of this area. It is also considered as an architectural element that contributes to the uniqueness of the Sade village.

- Typical architecture of Lombok houses

As mentioned previously, there are several types of architecture in Sade village. Those are the *Bale Tani*, *Bale Jajar*, *Berugak*, *Lumbung*, and *Surau*. (Selake, 2011)

- (a) *Bale Tani* is residential houses in Sade, and this building is often called as the Bale Gunung Rate. This building bears the East-West orientation and strongly associated with the sun's movement. However, this building is prohibited to face the North because it means death. The spatial structure of this building consists of a *sesangkok* (porch) and on the inside of the house (*bale*) consisting of inner and outer *langan*.
- (b) *Bale Lontar / Jajar* is a type of building similar to Bale Tani. If the Bale farms have a different hierarchy of spaces between the porch and the *bale*, the Bale Jajar has parallel floors.
- (c) *Berugak* is a gathering place for the community for meetings, marriages, circumcisions and places of discussion. Usually, this semi-outdoor building constructed with thhe four support poles. Berugak in Sade village has three types, those are: Secepat, Sekenam, and Sekenji.
- (d) *Lumbung* or a place to store rice can be found in every family housing. The majority of the main occupations of Sade Village residents are farmers, hence granaries are important in everyday life. The granary has a reeds roof, bamboo and palm fibre. The gable section uses reeds and woven bamboo. The bottom part of the granary uses bamboo, palm fibre, and wooden boards.
- (e) *Surau* is a religious building for the Sade people who are predominantly a Moslem. The activities held here are events related to holiday celebrations, religious studies, and lectures.
- (f) Cages are buildings where the animals are kept which located close to the resident's rice fields.

The architectural structures that embrace Hinduism are divided into head, body, and legs. The foundation of the building is purposely elevated which is a form of an ancestral message. It acts as a reminder to the citizens that there will be a single flood in every decade.

- Domination of natural material

The walls are usually made of woven bamboo material. The foundation material (which also becomes the floor) in this building consists of a mixture of soil, water rice husk, and buffalo or cow dung. Buffalo manure is an adhesive to avoid cracking on the floor. However, a mixture of other materials with buffalo dung will not applied in *surau* architecture. Fibre and bamboo material are also found on the roof. Ketimus wood is also used as the main material for columns, while bamboo is used for constructing the barns.

### **6.1.3. Interior Aspects in the Sade Village Shopping Area**

- Natural material

Natural finishes and interior materials used are naturally unpolished. In the enclosed spaces woven bamboo is applied, while on the gathering space is remained open.

- Display simple merchandises and product attributes

The display for simple merchandise and tools are displayed in order to attract the tourist.

### **6.1.4. Products Offered**

The variability of the local products offered are unique in Lombok, such as woven fabrics, local crafts, and souvenirs. Many of these products are locally made in this region and these products act as special markers for the Sade shopping corridor.

### 6.1.5. Special Focal Points

Two important points in the composition of the Sade region that support the formation of a sense of place are the love trees and rice barns (Figure 01).

- The Love Tree

The love tree is the physical existence of the narrative of matchmaking of young men and women in the Sade Village area. This love tree is located in the central part of the area.

- Rice Granaries

Rice granaries have a unique physical form. This form is often adapted into hotel complexes and other forms of tourism as one of the typical architectural forms in Lombok. There is a ritual before and after constructing a rice granary.



**Figure 01.** The physical factors that form sense of place in Sade Village shopping corridor

Source: Personal documentation, 2018

## 6.2. Social Factor of Sense of Place in Sade Shopping Corridor

### 6.2.1. Narration and Memory

- Nostalgia for the story of the tree of love

Marriage in Sade Village is carried out based on the endogamy principle by involving the close families (*Merarik Kacen Diri*). This rule is intended to strengthen the kinship as well as to reduce the cost of expensive marriages. The love tree is the location where the girl is waiting to be kidnapped by the man who is planning to marry her in one of the rituals of the eight rituals in marriage (*Merarik*). The aforementioned eight wedding rituals are *saling kemeleg*, *memadu janji*, *bebait (merarik)*, *rebak pucuk (nyelabar)*, *mbait bande*, *bekawin*, *ngatung aji krame dan teperoah*. Based on the cultural law, *Merarik* is conducted at night without the girl's family knowing it. There are some restrictions if they conducted during the day. If they violate the law, an amount of summon must be paid. After taking the bride, the couple are not supposed to go home immediately. Instead, they will live in the girl's family. To welcome the couple back, Night Device is held. The uniqueness of this story is to consider the value of jackfruit tree in Sade village.

- The narrative in the form of the history of Sade Village

The historical narrative of Sade Village gives its attraction to then understand the culture so that it increases the desire to shop for local products in the Sade Village shopping area. Sade Village is inhabited by the Sasak tribe which originates from the Pujon Islands. They ride a boat called the Sasak. Therefore, they are called the Sasak tribe. Sasak in Kertagama Country is called *Sesek* which means raft. Sade itself comes from the ancient Javanese word, *Nur Sade*, *Nur*, which means light, *Suhada*, means medicine. This

is due to the presence of a well which located at the foot of Mount Kayangan where the water is used as medicine. This area was finally famous for the Sade hamlet until now it has lived up to 10 or 11 offsprings.

### 6.2.2. The characters of local traders and visitors in Sade Village

The characters of the local merchant are often seen in Sade based on their clothing, accent, and language. The men are required to wear sarongs in the hamlet while the women wear a sarong or cloth. This uniqueness has gain attraction to the foreign tourists, hence many villagers work as tour guides.

### 6.2.3. Activities

#### ▪ Activities at the house

As a tourist village, Sade has a variety of activities that can be displayed to the visitors from manufactured products to daily activities. Some of the activities in Sade Village are weaving cloth and accessories, spinning, or household activities, and mostly are conducted by the females in the Sade Village. The male usually worked as tour guides and provide explanations to the domestic and foreign tourists.

#### ▪ Interactions between citizens

The interaction between the residents is common and provides a pleasant and intimate view. Sade people usually work together in doing work. They share work among themselves: *mentajen* (voluntary), *betulung* (helping each other), *saling siru/besiru* (alternating), *betangkor* (attending invitations), and *belangkor* (mourn). *Mentajen* is usually carried out by the community for customary leaders. While alternating *adat* means helping one another among the citizens. *Betulung* is a habit of mutual help, *betangkor* is the activity of attending invitations to a family event or a party of friends by carrying luggage, and *belangkor* is another name for mourning activities/condolences to colleagues who experience grief. There are associations or community associations whose names are *Bebanjar*.

### 6.2.4. Rural calm atmosphere

The atmosphere of Sade Village is relatively calm. The crowd usually comes from the tourists who are visiting. During the flow of modernisation, the members of the Sade community still uphold the cultural yet traditional values of life. They serve as values that sustain the future, as well as the life of Sade village (Figure 02).



**Figure 02.** The social factors that form sense of place in Sade Village shopping corridor

Source: Personal documentation, 2018

### **6.3. Proposed Design Implication for similar situations**

From the physical and social factors which have been stated previously, it can be made a guide to preserve the sense of place. The proposed design for preserving the sense of place was made by accommodating the local physical and social factors. Further adjustments according to the local characters are needed for further development. The proposed design implication is described, as follows:

#### **6.3.1. Physical Factors**

The proposed design implication for this object and other similar case are:

- Regions

The selection of strategic locations for traditional shopping corridors is also required to support its sustainability. Shopping corridors are generally formed from the circulation of 2-tourist attraction centres, circulation from 1 tourist attraction to other attractions can be utilised as an attractive traditional shopping corridor.

- Architecture

For traditional shopping corridor types, air conditioning and natural lighting can be maximised by creating open corridors. Details and styles of the local architecture is depicted in the building facade.

- Interior & Merchandise Product Variants

The stall organisation in the corridor type is made in linear form along the circulation path, which allows all stalls to obtain natural ventilation and lighting, and to facilitate the visitors' access. Circulation in traditional shopping corridors is made comfortable with a minimum width of 3 meters for dual circulation and bicycle access. Ramps are applied in the circulation path as a universal design requirement. The merchandise display is accommodated by providing an area approximately 2 meters (0.8 meters for display and 1.2 meters for circulation) for visitors to view at products, with a 4x3 m<sup>2</sup> booth inside the display. Authentic local products and foods are the main tourist attractions.

#### Focal Points

Focal points in traditional shopping corridors can be realised in the form of authentic gates. Gate aside from being a greeter for tourists is also acts as a marker for the transition of places from attractions to shopping corridors.

#### **6.3.2. Social Factors**

The proposed step to strengthen the sense of place are:

- Local narratives and stories

Local narratives and stories are strongly related to the area which also needed to be accommodated by providing infographics at a certain location so that the visitors can obtain information regarding the place.

- The character of traders and visitors

The bargaining interaction of traders and visitors in traditional markets creates an atmosphere that can only be found in traditional markets.

- Events and promotions

The need for events and promotions for traditional shopping corridors needs to be accommodated in the form of open spaces for festivals and other promotional activities.

## 7. Conclusion

This study shows that the physical element in creating a sense of place in Sade village area are specialty, architecture, interior, products offered and also special focal points such as the existence of barn houses and love trees in the middle of the region. The social element includes the narrative of the background of Sade Village and the memory of the love tree, the unique character of the Sade Village merchant, and the unique activities of the people of Sade village along with internal interactions. Both physical and social factors should be preserved while inspiring other similar tourism villages. Those findings factors must be considered, especially for the headman of the Sade Village and the Lombok regional government; as well as in other regions that have similar characteristics.

Further research can be developed in the future with comparative studies, as well as multiple cases. The research perspective can be seen not always from visitors and the local community, but also can focus more on design studies from the form of the built environment. A mixed method study can be proposed in the future by exploring other locations and types of commercial corridors. Some of these developments will also provide the next basis for similar research.

## Acknowledgments

This research was funded by PTUPT Grants from Indonesian Ministry of Research, Technology in Higher Education (Kemendikbud) under the grant number 055/SP2H/LT/MONO/L7/2019. The authors also thanked those who have contributed in this study, especially to the residents and the Sade Village Chief as well as to the LPPM Universitas Ciputra.

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