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DAFTAR LAMPIRAN

1. Data fisik rumah lamin

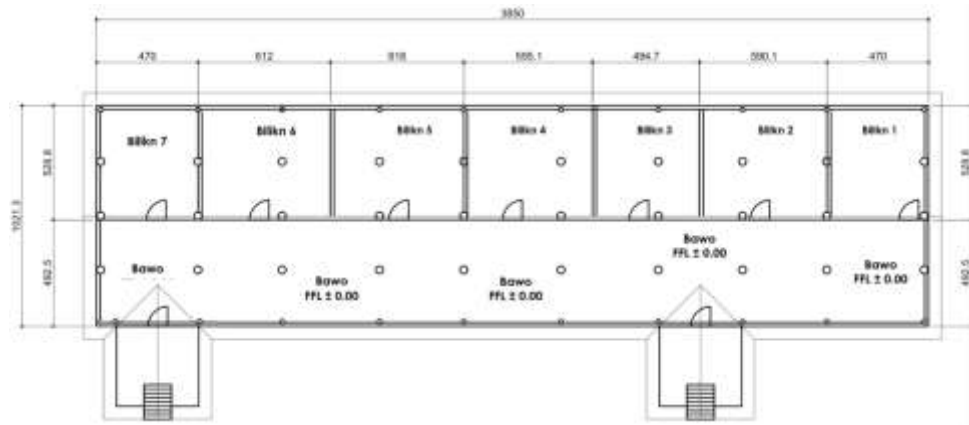
No	Elemen Visual	Tipologi Rumah Lamin - LOU (heuristik)					
		Pepas Eheng	Tolan Lambing	Benung	Engkuni Pasek	Mancong	Marta
DATA UMUM						5	
1	Tahun Pembuatan	1920-1962	1921	1936	1930-1960	1915	1930
2	Alamat	Kampung Pepas Eheng, Kec. Barong Tongkok	Kampung Lambing, Kec. Muara Lawa	Kampung Benung, Kec. Damai	Kampung Engkuni, Kec. Barong Tongkok	Kampung Mancong, Kec. Jempang	Desa Tanjung Isuy, Kec. Jempang
3	Jumlah Penghuni Tetap (Keluarga)		2		3	1	1
4	Jumlah Kamar/ Keluarga		12	6	9		12
5	Nama Penghuni / Narasumber	Sungan (P)	Jaymah (N)	Yoseph (KA)	Kresyen (P)	Yohana (N)	Yuliat (P)
6	Nama Pendiri LOU	Pepas	Baloth - NGLIKN	Lango	Lou Rui-Medakn	Bakn, rampk, lambir	Marta
7	Status LOU	Cagar Budaya	Cagar Budaya			Cagar Budaya	
DATA BANGUNAN - LOU							
1	Jumlah Fungsi Ruang		3	3	3	3	4
2	Panjang dan Lebar Bangunan	66,4 m & 10,1 m	51,2 m & 10,6 m	38,5 m & 10,2 m	38,4 m & 8,2 m	68,1 m & 10,2 m	41,7 m & 10,6 m
		670,64	542,72	392,70	314,88	694,62	442,02
	Luah Tanah	1.005,96	814,08	589,05	472,32	1.041,93	663,03
3	Tinggi Panggung	1,8m		2,3	2,5	1,6	1,6
4	Material Lantai - Dasei	Papan Ulin	Rotan	Papan Ulin	Papan Ulin	Papan dan Sring Ulin	Papan Ulin
5	Material Dinding - biniq	Kulit Kayu & papan	Kulit Kayu	Papan Ulin	Papan	Papan	Kulit Kayu & papan
6	Material Atap - safo	Papan Tipis	Papan Tipis	Papan Tipis	Sirap	Papan Tipis	Papan Tipis
7	Material Tiang Utama - ori	Kayu bulat > 30 cm	Kayu Bulat	Kayu bulat berukir	Balok Ulin	Kayu bulat > 30 cm	Kayu bulat > 20 cm
8	Sambungan - fles	Pasak	Pasak & ikatan rotan	Pasak dan Paku	Paku	Pasak	Pasak
DATA RUANG LUAR - LOU							
1	Luas Lahan				1005		
2	Blonraq	6	5	12	1	16	2
3	Kuburan Adat/Umum	KA	KA & KU	KA		KA	
4	Beliain Dalam/Luar	BD	BD	BD	BD	BD/L	BD
5	Letak Lokasi	Tepi Jalan	Tepi Jalan	Tepi Jalan	Tepi Sungai idatn	Tepi Sungai	Tepi Danau
6							
NARASUMBER : WAWANCARA		Sungai & Keluarga	Jaymah	Nurafni & Wanto		Yohana	Yuliat

No	Elemen Visual (R. Komunal)	Elemen Ruang	Kode	Tipologi Ruang Komunal Lamin - LOU					
				Pepas Eheng	Engkuni Pasek	Benung	Marta	Mancong	Tolan Lambing
Teori Visual by D.K Ching (1991)		Edward T. Hall		L1	L2	L3	L4	L5	L6
1	Wujud yaitu ciri-ciri pokok yang menunjukkan bentuk yang merupakan hasil konfigurasi tertentu dari permukaan-permukaan dan sisi-sisi suatu bentuk.	Lantai	A1	Persegi panjang	Persegi panjang	Persegi panjang	Persegi panjang	Persegi panjang	Persegi panjang
		Dinding	A2	Persegi panjang	Persegi panjang	Persegi panjang	Persegi panjang	Persegi panjang	Persegi panjang
		Langi2	A3	Persegi panjang	Persegi panjang	Persegi panjang	Persegi panjang	Persegi panjang	Persegi panjang
2	Bentuk dan dimensi yaitu panjang, lebar, dan tinggi. Dimensi-dimensi ini menentukan proporsinya, sedangkan skala ditentukan oleh perbandingan ukuran relatifnya terhadap bentuk-bentuk lain disekelilingnya	Lantai	B1	P.66,44 & L.5,10	P.23,80 & L.5,00	P.38,50 & L.4,90	P.51,30 & L.4,90	P.56,40 & L.4,90	P.49,90 & L.4,48
		Dinding	B2	P.66,44 & T2,75	P.23,80 & T3,19	P.38,50 & T.2,61	P.51,30 & T2,98	P.56,40 & T2,28	P.49,90 & T2,67
		Langi2	B3	P.66,44 & L.5,10	P.23,80 & L.5,00	P.38,50 & L.4,90	P.51,30 & L.4,90	P.56,40 & L.4,90	P.49,90 & L.4,48
3	Warna yaitu corak, intensitas dan nada pada permukaan suatu bentuk, merupakan atribut yang paling menyolok yang membedakan suatu bentuk terhadap lingkungannya. Warna juga mempengaruhi bobot visual suatu bentuk.	Lantai	C1	coklat tua	coklat tua	coklat tua	coklat tua	coklat tua	coklat muda
		Dinding	C2	coklat muda	coklat muda	coklat muda	coklat muda	coklat muda	coklat muda
		Langi2	C3	hitam	hitam	hitam	hitam	hitam	hitam
4	Tekstur yaitu karakter permukaan suatu bentuk, tekstur mempengaruhi baik perasaan kita pada waktu menyentuh maupun kualitas pemantulan cahaya menimpa permukaan bentuk tersebut	Lantai	D1	papan ulin	papan ulin	papan ulin	papan ulin	papan ulin	papan ulin
		Dinding	D2	kulit pohon	kulit pohon	kulit pohon	kulit pohon	kulit pohon	kulit pohon
		Langi2	D3	papan ulin	papan ulin	papan ulin	papan ulin	papan ulin	papan ulin
5	Posisi yaitu letak relative suatu bentuk terhadap suatu lingkungan atau medan visual.	Interior	E1	depan r.tidur	depan r.tidur	depan r.tidur	depan r.tidur	depan r.tidur	depan r.tidur
		Akses	E2	tengah & samping	tengah & samping	tengah & samping	tengah & samping	tengah & samping	tengah & samping
		Lingkungan	E3	tepi jalan	tepi jalan/halaman	tepi jalan	tepi jalan/danau	tepi sungai	tepi jalan
6	Orientasi yaitu posisi relative suatu bentuk terhadap bidang dasar, arah mata angin, atau terhadap pandangan seseorang yang melihatnya	Mata Angin	F1	barat daya	selatan	selatan	timur	tenggara	barat
		kawasan	F2	6km dr simpang	800m simpang jal	5km dr jalan raya	30m dr jalan 20m	250m jalan,18m s	170m dr jalan raya
		pola ruang	F3	depan	samping/depan	depan	depan belakang	depan/samping	samping/depan



Lamin Benung

Desa Tanjung Isuy Kec. Jempang Kab. Kutai Barat



Denah lamin



Tampak Depan

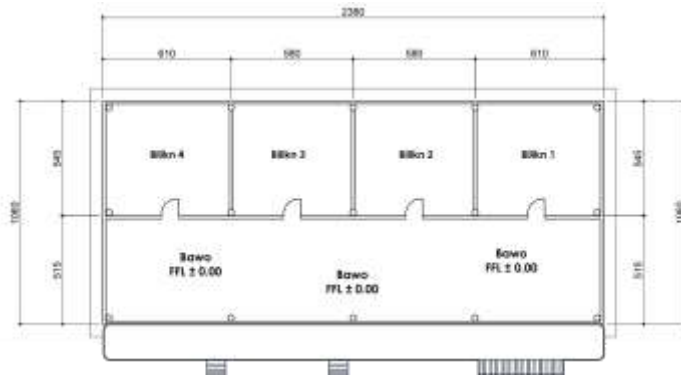


Ruang Komunal



Lamin Tumenggung Marta

Kampung Benung, Kec. Damai Kab. Kutai Barat



Denah lamin



Tampak Depan

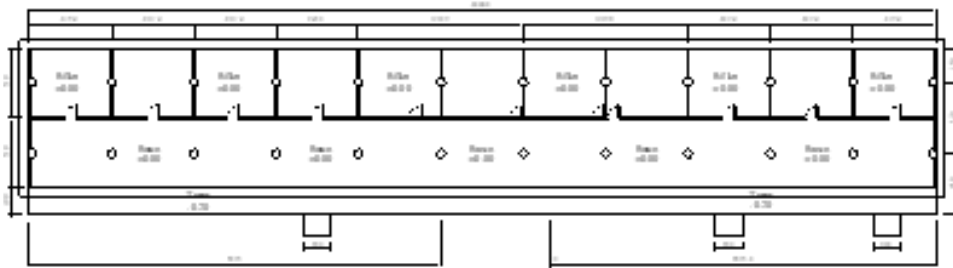


Ruang Komunal



Lamin Pepas Eheng

Kampung Pepas Eheng, Kec. Barong Tongkok Kab. Kutai Barat



Denah lamin



Tampak Depan

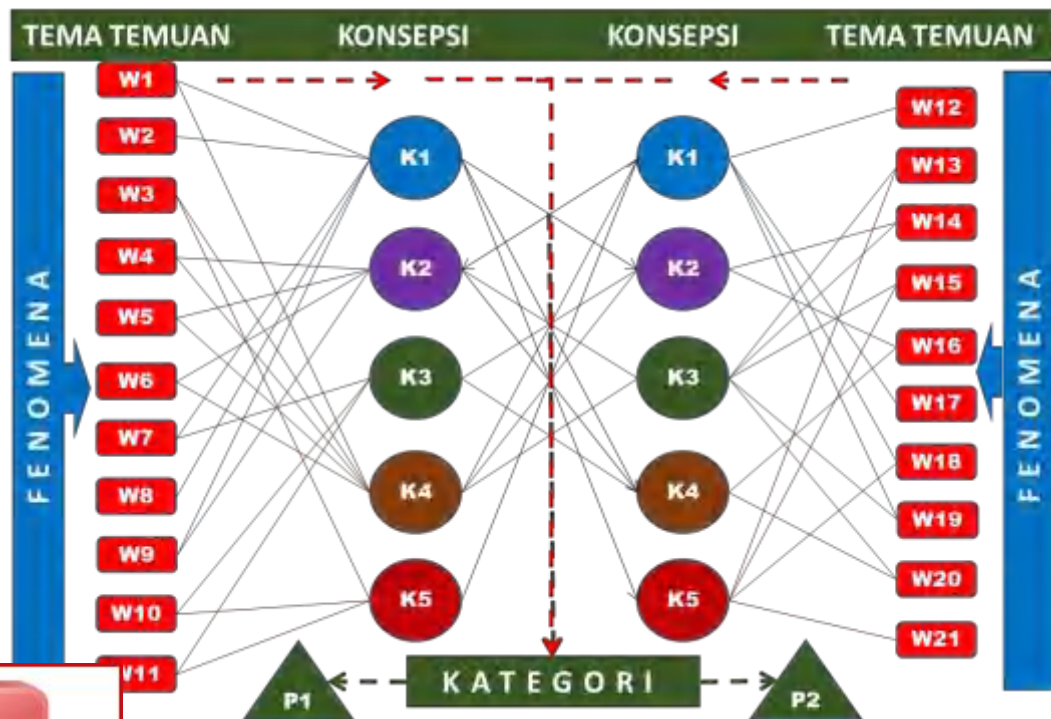


Ruang Komunal



2. Hasil Survey dan Wawancara

No	TemaSASI	Kategorisasi	Kode
1	aktifitas budaya pada ruang komunal	Aktifitas dan Fungsi Ruang	W1
2	perilaku terkait kekerabatan	Nilai Budaya	W2
3	ruang bawo, ruang tamu, ruang umum dan fungsi lain	bawo sebagai ruang budaya	W3
4	fenomena perubahan fungsi lamin	Pola Perilaku dan Fungsi Ruang	W4
5	pola perilaku pada lamin	Pola Perilaku dan Fungsi Ruang	W5
6	aktifitas sehari2 pada ruang komunal	Pola Perilaku dan Fungsi Ruang	W6
7	budaya lamin	Aktifitas Budaya	W7
8	budaya dan tradisi masyarakat dayak benuaq	Aktifitas Budaya	W8
9	budaya dan bahasa serta sistem kekerabatan	Aktifitas dan Nilai Budaya	W9
10	proses pembuatan lamin elemen Pada ruang lamin	Tektonika dan Elemen Ruang	W10
11	Tradisi pembangunan lamin sebagai locwis	Tektonika dan Elemen Ruang	W11
12	nilai nilai budaya dan sistem kekerabatan	Nilai Budaya	W12
13	tektonika lamin dan elemen lamin dan ruang komunal	Elemen Ruang	W13
14	elemen elemen pada laom dan bagian ruang komunal.	Elemen dan Fungsi Ruang	W14
15	tektonika lamin dan elemen lamin dan ruang komunal	Tektonika	W15
16	Alasan sebagian besar pindah dari lamin	Pola Perilaku	W16
17	sejarah dan nilai budaya yang terkandung	Elemen Ruang	W17
18	budaya dan tektonika lamin	Budaya	W18
19	nilai budaya pada blontakn hasil dari aktifitas budaya	Elemen Ruang	W19
20	tektonika	Tektonika	W20
21	kondisi lamin dan lingkungan sekitarnya	Elemen Ruang	W21
23	sepuluh tepat dan sempurna membawa kebaikan dan kebahagiaan	tempat kebahagiaan	W22
24	Naik dari ibus rentilui sampai bubungan rumah	bubungan rumah	W23
25	Naik ke atas loteng sampai menyusuri lagi bubungan atap rumah di situ beras ta	bubungan rumah	W24
26	terbang melampaui puncak kayu, pohon besar, kayu bilas, jelmuq, benggeris	hubungan alam	W25
27	jalan lurus tidak menyimpang terus menyusuri jalan sesuai petunjuk para dewa y	hubungan spritual	W26
28	menghadap matahari terbenam menyusul bulan tenggelam	hubungan alam	W27
29	Hanyut mengikuti alur sungai panjang menuju lautan	hubungan alam	W28
30	bencana di kemudian hari, kami satu keluarga, satu kampung satu pulau	bencana	W29
31	menghadap matahari terbit, bulan timbul, menghadap gunung	hubungan alam	W30

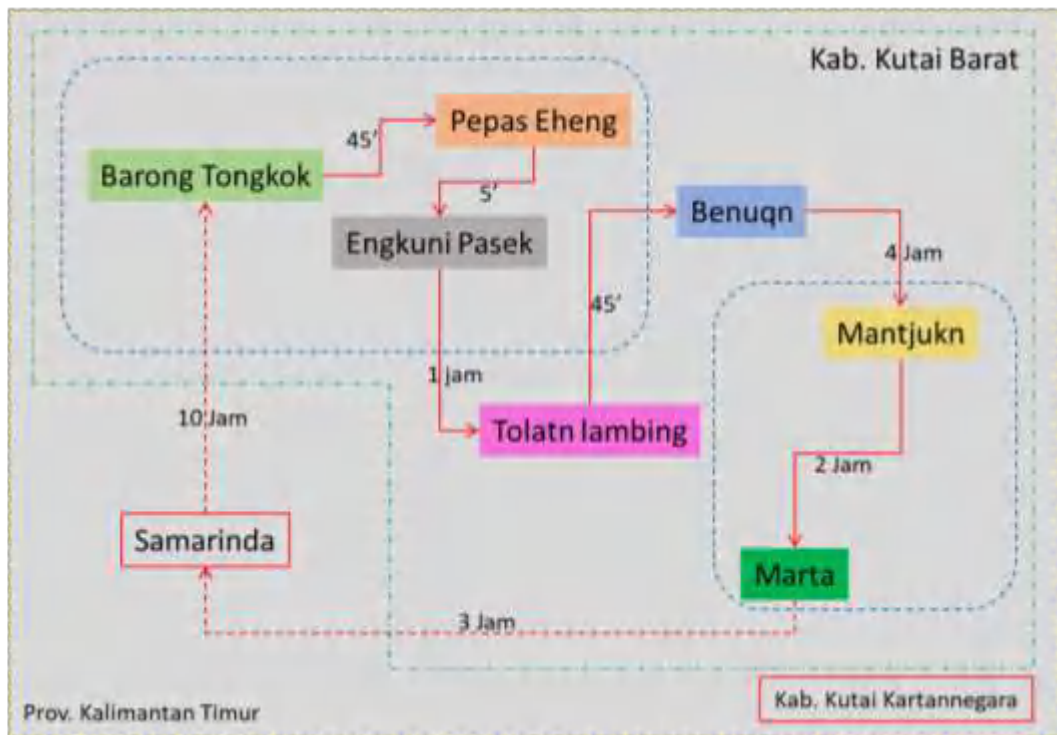


No.	Transkrip - Open Coding	Axial Coding - Unit Amatan		Alasan Perubahan
		Fungsi Ruang	Kategorisasi	
1	2	3	4	5
1	kalo ada acara beliant, orang dari luar dilarang masuk selama 4 hari, didepan pintu masuk diberi kayu penghalang.	Upacara Adat Penyembuhan orang sakit	Budaya	kapasitas bertambah
2	ruang ini dalam bahasa daerah kita sebut bawo dengan arti bisa sebagai ruang tamu, ruang umum dan lain lain	penerima tamu, aktifitas umum	Sosial	
3	saya dan anak dan beberapa keluarga lain membuat anjat, situ seperti tas yg dianyam dulu ada orang yang ambil setiap bulan dijualkan sekarang kami jual sendiri langsung sama orang kalo datang ke lamin kami ini. Biasa kamu jual 100 - 200 rb harganya	membuat kerajinan, berusaha/dagang kerajinan	Ekonomi	dijualkan ke tempat lain
4	kami saya buat sarung mandau, pengerajin patung ada diujung sebelah sana sebelum masuk kesini disebelah kiri jalan	membuat sarung mandau	Ekonomi	adanya tempat pengerajin ditempat lain
5	lamin tolan ada 5 bilik = 5 rukun keluarga. Kamar2 minta sambung dan izin kepala adat. Sebenarnya ada 6 yg nomor 5 rusak. jadi sisa yg ada	bilik sebagai simbol penyambung kekeluargaan	Budaya	bilik yg rusak
6	kayu dibuat pake gergaji panjang dan nebangnya pake senso (baru). Lamin lama tidak ada kamarnya, halatnya pake tikar dan kelambu dengan tempat masakunya. Toiletnya ke hutan	bilik masih bergabung dengan ruang lain/komunal	Sosial	
7	Blontakn bayar niat. jga berfungsi sebagai jumlah kepala hewan kerbau dipotong...dan ada juga acara adat beliant dengan potong ayam	acara adat pemasangan blontakn	Budaya	
8	melas tahun sampe potong kerbau, kalau acara rutin belian untuk orang sakit ada tempatnya (balai manyu). Dilaksanakan selama 4-8 hari sampai pemotongan kerbau bisa sebulan. Semua masuk dalam balai manyu termasuk yg sakit dengan pawangnya.	acara adat melas tahun. Penyimpanan alat acara adat (balai manyu)	Budaya	
9	1920 sudah ada papan ulin, tapi dengan ukuran yang besar2. tumenngung bang pimpinan, tapi yg membuat lamin masyarakatnya	1920 mulai ada kayu besar	Sosial	
10	Kami taurh jemuran didalam ruang agar tidak kena hujan, tapi jika cerah tetap kami taruh didepan	tempat jemuran	Sosial	
11	kalo malam hari jarang duduk di ruang ini, kami semua didalam kamar kecuali kalo ada tamu datang	menerima tamu malam hari. Bilik temat berkumpul malam	Sosial	
12	cucu suka lari-lari didalam biasa kalo ada tamu, mau diperhatikan juga, biasalah anak kecil	tempat bermain dan belajar anak anak di siang hari	Sosial	
13	kami biasa jual harga anjat (tas anyaman) 200rb, kadang kami bisa buat juga ada tulisan nama diatasnya	tempat jual kerajinan, memamerkan hasil kerajinan	Ekonomi	
13	bahan rotan untuk anyaman kami taruh saja disana (diruang ini)	menyimpan bahan kerajinan	Ekonomi	
15	biasa kalo lagi santai kami wanita suka mencari kutu satu sama lain, sambil cerita cerita...hahaha	mencari kutu & cengkerama	Sosial	
16	Gk ada di sini pak. Di sini ada bikin acara kematian kalo mnng ada yg ninggal.dn acara ngugu tahun itu tergantung dana kalo panen gk bagus.dn ada yg suami istri salah silsilah misalkan menikah sama ponakan walaupun udh jauh itu epekx ke alam bikin cuaca gk bagus.itu yg harus di Belian tapi gk juga setiap tahun.	acara adat kematian, bgugu tahun, beliatn, panen raya	Budaya	Perubahan yang terjadi disebabkan karena adanya perubahan fungsi dan tuntutan penghuni serta adanya akulturasi
17	Bahasa Indonesia itu pak.kalo bhsa daerah nalint taunt.biasax yg di potong kerbau putih . Itu acara Belian membersihkan tahun.	acara membersihkan tahun	Budaya	
18	Naik ke atas loteng sampai menyusuri lagi bubungan atap rumah di situ beras tadi membuka atap delapan lembar, ia lalu keluar dan naik ke atas bubungan rumah	atas ruang simpan beras, bahan kerajinan/ bangunan	Budaya	
19	Bapak Singki, pewaris Lamin Tolan "berdasarkan cerita leluhur melalui pantun, masyarakat yang mendiami Wilayan Tolan sekarang berasal dari daerah hulu pedalaman/hulu Sungai Barito di Kalimantan Tengah. Nama Tolan merupakan penanda bahwa pada waktu pendirian lamin pada masa kepala adat Muda Kakah Gahek, terdapat seorang budak yang bernama Nolan, dipersembahkan untuk pendiriannya. Nama Nolan dijadikan penanda bagi masyarakat Dayak Banuaq untuk proses persembahan dan pendirian lamin tersebut			Banyak dari elemen bangunan Huma Gantung yang hilang atau berubah fungsi karena adanya tuntutan dari penghuni.





Item/Ruang	Fungsi dan Penggunaan	Pepes Eheng	Benung	Penyimpangan
Kain,	Fungsi sebagai tempat tidur balita dan berada di bilik	Penggunaan berpindah dari bilik ke RK	Tidak ditemukan	1 RK tidak ada
Alat kerja,	Alat bantu usaha. Biasanya digunakan di luar rumah	Guna baik didalam RK atau diluar	Tidak ada di RK	1 RK tidak ada
Bahan/ Material Kerajinan,	Bahan dasar usaha yang mestinya diletakan di luar rumah. Ketika bekerja	Bahan dasar ekonomi Terdapat di RK dan dikerjakan di RK juga	Tidak ada di RK	1 RK tidak ada
Tikar Anyaman, alas duduk plastik	Mebel untuk aktifitas di RK berfungsi sebagai alas duduk.	Selesai digunakan dibawa kedalam bilik	Tidak ada di RK	1 RK tidak ada
Kursi Plastik/ Kayu,	Sebagai tempat duduk baik diruang tamu maupun ruang lain	Jarang digunakan, digunakan pada saat sendiri tidak untuk bersenda gurau	Digunakan perorangan untuk bermain HP	Ada
Jemuran Tali.	Fungsi sebagai menjemur pakaian di luar rumah.	Untuk mempermudah mengambil dan menyimpan pakaian basah dan kering. Diletakan di RK atau dilakukan setiap hari	Untuk mempermudah mengambil dan menyimpan pakaian basah dan kering. Diletakan di RK atau dileras dan dilakukan setiap hari	Ada
Baju/Celana	Semestinya berada di bilik atau lemari baju	Setalah dijemur dan kering ditaru di RK untuk di lipat.	Tidak ada di RK	1 RK tidak ada
Anjat/ Tas Anyaman,	Sebagai hasil kerja seni yang juga dapat di komersikan	Jika ada tamu dipajang di RK. Jika malam dibawa masuk ke bilik	Tidak ada di RK	1 RK tidak ada
Sarung Parang/Mandau	Sebagai hasil kerja seni yang juga dapat di komersikan Jika ada tamu dipajang di RK. Jika malam dibawa masuk ke bilik	Tidak ada di RK	Tidak ada di RK	2 RK tidak ada
Mesin Jahit,	Alat membuat pakaian bagi keluarga	Alat bantu ibu Letak di RK. Jarang digunakan	Tidak ada di RK	1 RK tidak ada
Karung Beras,	Karung beras biasanya diletakan di dapur atau di tempat penyimpanan	RK sebagai tempat penyimpanan beras dan juga dibawa Sebagian ke dalam bilik, dapur	RK sebagai tempat penyimpanan beras	Ada
Alat acara adat	Alat bantu untuk kegiatan jika ada kegiatan adat Di taruh di RK	Selain diletakan di lantai, juga ada yang ditaru dilangit dan ditempel di tiang besar	Di letakan di sudut ruang	Ada



WAWANCARA TOKOH DI LAMIN



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AKTIFITAS DI RUANG KOMUNAL



AKTIFITAS DI RUANG KOMUNAL

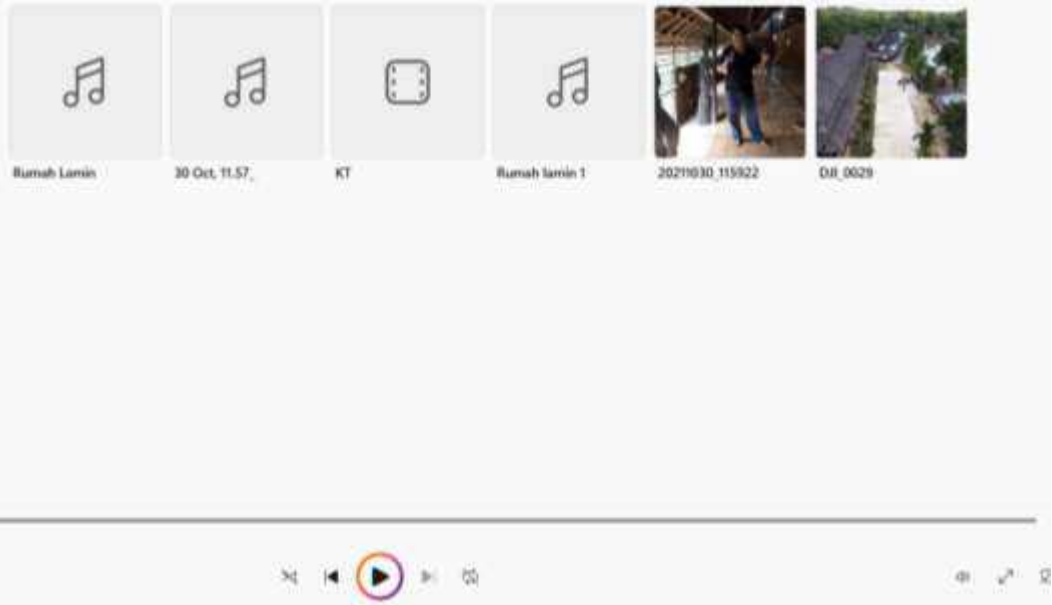


AKTIFITAS DI RUANG KOMUNAL



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3. Hasil Wawancara

No. Wawancara	: 1
Narasumber	: Mr. Sungan (SN) - Kepala Keluarga
	: Mrs. Sungan (MS)
Surveyor	: Faizal (FA)
Perihal	: Aktifitas di Lamin
Tipe Wawancara	: Open Minded/ Tidak Terstruktur
Hari/ Tanggal	: Sabtu / 21 Oktober 2021
Waktu	: 10.00 Pagi
Lokasi	: Desa Pepas Eheng
Suasana	: FA berangkat dari penginapan di Kota Barong menuju ke lokasi sekitar jam 9.30, dimana cuaca cukup cerah. Jarak dari penginapan ke lokasi menempuh waktu : 15 menit.

Inisial	Transkrip Wawancara
FA	:
SN	: kalo ada acara beliant, orang dari luar dilarang masuk selama 4 hari, didepan pintu masuk diberi kayu penghalang.
MS	:
SN	: lamin ini terdiri dari 11 kamar dan ada keluarganya masing, tapi kami masih mempunyai hubungan keluarga
MS	: ruang ini dalam bahasa daerah kita sebut bawo dengan arti bisa sebagai ruang tamu, ruang umum dan lain lain
SN	: nama pepas eheng gabungan dari 2 desa, dulu ada desa namanya pepas, kemudian digabung jadi pepas eheng. Jadi nama lamin juga jadi pepas eheng
MS	: lamin pepas yg lama sudah tidak ada, sehingga di gabung di sini, karena yg dulu tdk dihuni lagi dan sudah rusak
SN	: kamar yang dujung itu saudara saya, ibunya sudah tua dan kamar yang paling ujung juga keluarga, tapi jarang masuk. Karena ada beberapa keluarga juga punya rumah dibawah
MS	: sini saya antar masuk kedalam, disini tempat tidur kami pake kelambu dan ada beberarapa anak cucu kami tidur disinijuga. Jadi kalo dihitung lebih dari 1 keluarga dalam bilik ini
SN	: silahkan saja kalo mau foto foto, didalam kamar itu (sambil menunjuk) tempat kami tidur dan didalam sana kami kami makan, masak, dll
MS	: saya dan anak dan beberapa keluarga lain membuat anjat, situ sperti tas yg dianyam dulu ada orang yang ambil setiap bulan dijualkan sekarang kami jual sendiri langsung sama orang kalo datang ke lamin kami ini.
	: Biasa kamu jual 100 - 200 rb harganya
	: kami saya buat sarung mandau, pengerajin patung ada diujung sebelah sana sebelum masuk kesini disebelah kiri jalan
	: dahulu nama desa itu adalah nama lamin/lamin sehingga kalimat mau pulang kampung mereka menyebutnya lamin juga



No. Wawancara	: 2
Narasumber	: Mr. Empu Gelollw (GL) - pembuat lamin Tokoh Masyarakat (TM)
Surveyor	: Faizal (FA)
Perihal	: Pembangunan Lamin
Tipe Wawancara	: Open Minded/ Tidak Terstruktur
Hari/ Tanggal	: Sabtu /5 Agustus 2020
Waktu	: 08.00 Malam
Lokasi	: Karang Paci Samarinda
Suasana	: FA berangkat dari rumah samarinda menuju ke rumah pak GL menempuh waktu 15 menit. Waktu pertemuan malam hari dirumah dan kebetulan dihadiri juga salah satu tokoh masyarakat. Hasil wawancara/diskusi : diuplod di youtub

Open Coding

Inisial	Transkrip Wawancara
FA	: Selamat pagi, boleh izin masuk pak, sambil memperkenalkan diri
GL	: terdapat 400 lebih suku dayak yg ada mempunyai seni dan tradisi dan warna yang banyak macam
GL	: ada orang yang bertahan terlepas dari pelaku seni budaya, mencintai seni budaya kalimantan dalam berbagai cara itu ikut andi dan membantu
GL	: pemerintah ikut andi mempertahankan seni budaya untuk lebih maju
TM	: bahasa dayak berbeda tapi hampir dsama 11 12, bentuk lamin hampir sama. Hampir ada 100% di kutai barat. Mahalu terdiri dari berbagai suku bahau, kenyah kayan
TM	: kalo mau ke lamin ada di kecamatan damai disitu ada yg tua juga
GL	: benuaq ada kubar dan 100% benar, ada bentian ada kedoyah, tempoyan, lawangan (kalteng), antar benuaq dan dayak tetap dalam 1 rumpun bangsa lowangan (dari bahasa hampir sama). 1 rumpun bahasa tetap nyambung,
GL	: bagaimana lamin bisa dibenahi untuk berbuat baik sedikit atau banyak itu adalah hal positif
GL	: proses pembangunan lamin, prosesnya panjang. Dilakukan oleh banyak orang, membangun melalui perkeluargaan/oro contoh ada 5 keluarga tapi 1 suku, akan membangun sepanjang 10m mulai menajakan kayu dan yag lain akan membantu.gotong royong. Bagaiman tajak tiang, waktu mengambil kayu di hutan di mantrai/pawangi dulu (boyas, buiy, jaumit tetar) tabe.izin ke sang pencipta alam semesta , sang penunggu kayu. menarik pake rotan atau didorong rame.
	: belum didirikan kayu dulu, kayunya dipepes dulu dibuang ubarnya (kulit luarnya hingg daging saja yg ada). Gali lubang, biasanya di mantrai/izin dengan tanah, setelah digali dipawangi/mantrai dulu, jaman dulu, ada darah ayam, babi, sampe kepala manusia, dimasukan kedalam lubangng, paru rame2 ditarik orang banyak, peka rotan dengan posisi tegak lurus tidak kekiri kekanan. Setelah itu ditancap lah tiang pertama



No. Wawancara	: 3
Narasumber	: Mrs.Jaimah (JA) - penjaga lamin
Surveyor	: Faizal (FA)
Perihal	: Pembangunan Lamin
Tipe Wawancara	: Open Minded/ Tidak Terstruktur
Hari/ Tanggal	: Sabtu /5 Oktober 2021
Waktu	: 13.00 Siang
Lokasi	: Toulatn Lambikn
Suasana	: lokasi lamin berada lebihjauh dari lamin pepas eheng dan berada di kecamatan muara lawa. Pada saat je lokasi cuaca mendung dan tiba sampai ilokasi hujan, sehingga sedikit mengganggu ketika survey : ruang luar.

Open Coding

Inisial	Transkrip Wawancara
FA	: Selamat pagi, boleh izin masuk pak, sambil memperkenalkan diri
JA	: pertama bangun lamin namanya Balotn itu adalah kepala adat (peninggi) janulen. Peninggi ke 2 nyilin, peninggi 3 awang ijau, ke 4 penyawer (masih hidup). Ibu jaimah turunan ke 5 dari balotn
JA	: Tiang besar namanya ori artinya tiang panjang yang tembus ke bumi dan ke langit
JA	: kayu penopang bawah = tempora. Lantai dari rotan = dasei. Dinding = binikn. Pintu = jawakn. Jendela terbuka = alaw. Hanya ada kamar tempat tidur, dan ada dapur. Wac/toilet terpisah merupakan tambahan. Lantai = desein, dinding = binikn, pintu = jawaqn, jendela = alaw.
JA	: lamin tolan ada 5 bilik = 5 rukun keluarga. Kamar2 minta sambung dan izin kepala adat. Sebenartnya ada 6 yg nomor 5 rusak. jadi sisa yg ada
JA	: penutup atap = sapo. Kayu bulat kayu sungkai. lantainya dari rotan terbuat. Daerah ini penghasil rotan merah. Tapi rotan juga kalo kena basah jadi lemah.
JA	: rotan besar= sithgabatu, ikatan rotan = teles. Dibawahnya lantai rotan nibung (seperti pinang tapi kulitnya berduri diambil bagian bawahnya, paku ngak masuk, sehingga diikat aja). Direndam dulu selama 3 bulan. Ada beberapa kayu tidak bisa di paku sehingga cukup diikat
JA	: yang pertama dibangun adalah tiangbesar dulu (ori) setekah itu rangka atas dulu...setelah itu bawah kemudian dinding
JA	: perbaikannya dilakukan oleh BCB (balia cagar budaya samarinda)
JA	: tahun 2015 terakhir rumah ini diisi sebanyak 3 bilik. Kepala adat ke3, ibu jaiymah dan orang tua. BCB hanya merenovasi yang ada penghuninya. Masalah kenyamanan dan keamanan dan masih ada roh disitu serta fasilitas (air dan pln). Kaloa ada angin juga menghawatikran



No. Wawancara	: 4
Narasumber	: Mrs. Yohana (YA) - penjaga lamin
Surveyor	: Faizal (FA)
Perihal	: Pembangunan Lamin
Tipe Wawancara	: Open Minded/ Tidak Terstruktur
Hari/ Tanggal	: Sabtu /5 Oktober 2021
Waktu	: 13.00 Siang
Lokasi	: Jempakn
Suasana	:

Inisial	Transkrip Wawancara
FA	: Selamat pagi, boleh izin masuk pak, sambil memperkenalkan diri
YA	: dibangun tahun 1915 selama 5 tahun, pertama dibangun kamar tengah pemilik pertama kari dan istrinya adalah anaknya tumenggung bang
YA	: sebelumnya dibangun 1920 (rampak, lambeng, anaknya tumenggung bang). Namnya kampung manconkn, pernah dibangun lamin sebelumnya tapi sudah hilang (masih kulit kayu dindingnya+rotan)
YA	: kayu dibuat pake gergaji panjang dan nebangnya pake senso (baru). Lamin lama tidak ada kamarnya, halatnya pake tikar dan kelambu dengan tempat masakny. Toiltanya ke hutan
YA	: Blontakn bayar niat, jga berfungsi sebagai jumlah kepala hewan kerbai dipotong...dan ada juga acara adat belian dengan potong ayam
YA	: banyak patung/blontakn yg sdh dijual
YA	: melas tahun sampe potong kerbau, kalau acara rutin belian untuk orang sakit ada tempatnya (balai manyu). Dilaksanakan selama 4-8 hari sampai pemotongan kerbau bisa sebulan. Semua masuk dalam balai manyu termasuk yg sakit dengan pawangnya.
YA	: 1920 sudah ada papan ulin, tapi dengan ukuran yang besar2. tumenngung bang pimpinan, tapi yg membuat lamin masyarakatnya
YA	: kayunya atap/sirap dibelah dengan parang sehingga tebal
YA	: setiap keluarga membangun masing2 kamarnya : ingah, pasi, nuntun, kareh, rampak, lambeng, bontik, nyalau, dikat & asan, halim, biru, bakot (baru). 4 tengah, 4 samping, 2 kiri kanan.
YA	: dermaga dibangun didepan lamin. Pinggir sungai. Orangluar boleh tinggal di lamin juga. Yg lantai atas untuk keluarga yg datang/tamu. Batas wilayah oleh sungai dan di uban/kelokok/mancukn.
YA	: banjir pernah terjadi tahun agustus 2005 sampai setinggi je,mbatan, masyarakat seberang/muslim berkumpul di lamin



No. Wawancara	: 5
Narasumber	: Mrs. Jaymah dan MS Sungan
Surveyor	: Faizal (FA)
Perihal	: Aktifitas di Lamin
Tipe Wawancara	: Open Minded/ Tidak Terstruktur
Hari/ Tanggal	: Jumat / Maret 2022
Waktu	: 12.00 Siang
Lokasi	: Desa Pepas Eheng, Benung dan Tolan
Suasana	:

Open Coding

Inisial	Transkrip Wawancara
FA	: Selamat siang, boleh izin masuk pak, ingin bertanya terkait fungsi
MS	: Kami taurh jemuran didalam ruang agar tidak kena hujan, tapi jika cerah tetap kami taruh didepan
MS	: tikar alas kalo sudah dipake kembali dilipat disimpan lagi, karena kadang kotor lantai jadi kami pake alas untuk duduk
MS	: kalo malam hari jarang duduk di ruang ini, kami semua didalam kamar kecuali kalo ada tamu datang
MS	: cucu suka lari-lari didalam biasa kalo ada tamu, mau diperhatikan juga, biasalah anak kecil
MS	: kami biasa jual harga anjat (tas anyaman) 200rb, kadang kami bisa buat juga ada tulisan nama diatasnya
MS	: bahan rotan untuk anyaman kami taruh saja disana (diruang ini)
MS	: cucu yang punya bilik ujung, masih datang dan main main disini juga, tapi yg ounya jarang karena sudah punya rumah dibawah
MS	: biasa kalo lagi santai kami wanita suka mencari kutu satu sama lain, sambil cerita cerita,...hahaha
MS	: kursi yang ada disitu jarang digunakan, biasa kalo ada yg mau duduku baru dipake, tapi lebih enak duduk diatas tikar karena bisa langsung baring juga
	Gk ada di sini pak. Di sini ada bikin acara kematian kalo mmng ada yg ninggal.dn acara ngugu tahun itu tergantung dana kalo panen gk bagus.dn ada yg suami istri salah silsilah misalkan menikah sama ponakan walaupun udh jauh itu epekx ke alam bikin cuaca gk bagus.itu yg harus di Belian tapi gk juga setiap tahun.
	Beda pak adat Benuaq sm kenyah, Tahun gk baik seperti gagal bertani,itu katax di sebabkan dlm kampung itu ada yg menikah salah silsilah,/besahuq bhsa benuaq
	[1:55 pm, 02/07/2022] Jaymah lamin: Bahasa Indonesia itu pak.kalo bhsa daerah nalint taunt.biasax yg di potong kerbau putih . [1:56 pm, 02/07/2022] Jaymah lamin: Itu acara Belian membersihkan tahun.



No. Wawancara	:	5
Narasumber	:	
Surveyor	:	
Perihal	:	
Tipe Wawancara	:	DOKUMEN ADAT - MANTRA/PUISI MAGIS
Hari/ Tanggal	:	
Waktu	:	
Lokasi	:	
Suasana	:	

Inisial	Transkrip Dokumen Adat - Puisi Magis (bhs indonesia)
D1	Satu, dua, tiga empat, lima, enam, tujuh, delapan harapan, sembilan berkenan, sepuluh tepat dan sempurna membawa kebaikan dan kebahagiaan
D2	Ini saya mendupai kau beras anak dewa Beritun Tautn Diakng Serunai , saya mendoakan api, luwak, unek piyak, tolakng ruyak mali banaq sawaq ohooq
D3	Terbang ke atas menjulang tinggi. Naik dari ibus rentilui sampai bubungan rumah, lewat Tunan nyantoi pooq, lewat Edos mengukur kembang lewat Belau sikut panjang
D4	Naik ke atas loteng sampai menyusuri lagi bubungan atap rumah di situ beras tadi membuka atap delapan lembar, ia lalu keluar dan naik ke atas bubungan rumah panjang
D5	Jalanlah terus, lurus bagai jalannya peluru. Naik ke atas terbang melayang, terbang melampaui puncak kayu, pohon besar, kayu bilas, jelmuq, benggeris
D6	Pesuruh terus berjalan dari tempat itu, jalan lurus tidak menyimpang terus menyusuri jalan sesuai petunjuk para dewa yang Menyeberangi sungai Leyasiq, sampai daerah Mengawak Muda, sampai daerah Mengawak Tua. Sampai daerah Jamuq NaroI tempat dewa yang
D7	Supaya menghadap matahari terbenam menyusul bulan tenggelam, dewa merah menguning ndung hawa buruk dan panas, pembawa wabah penyakit kepada manusia
D8	Hanyut mengikuti alur sungai panjang menuju lautan, kalian membawa segala penyakit dan kejahatan, keburukan nasib jelek, kalian buang semuanya keluatan, disitulah tempatnya agar tidak mengganggu kedua mempelai ini serta kami semua 1,2,3,4,5,6,7 pulang
D9	Itulah maksud kami sudah kami sampaikan, supaya babi ayam mati tahu sebabnya, jadi hewan kurban dalam ritual adat pernikahan ini, takut anak isteri, suaminya kena sumpah, kena bencana di kemudian hari, kami satu keluarga, satu kampung satu pulau
	Sebelah mana ku arahkan doa ini, menghadap matahari terbit, menyusul bulan timbul, menghadap gunung Ganyaq Ungan, supaya satu kampung satu warga, damai tentram lahir batin. Dingin menyelimuti alur sungai, sejuk di bawah pohon benggeris, begitulah yang dialami mempelai ini



Inisial	Transkrip Dokumen Adat - Puisi Magis (bhs indonesia)	Kata Kunci/ Unit Amatan	Tema Emergen
D1	Satu, dua, tiga empat, lima, enam, tujuh, delapan harapan, sembilan berkenan, sepuluh tepat dan sempurna membawa kebaikan dan kebahagiaan	sepuluh tepat dan sempurna membawa kebaikan dan kebahagiaan	Doa Kebaikan
D2	Ini saya mendupai kau beras anak dewa Beritutn Tautn Diakng Serunai , saya mendoakan api, luwak, unek piyak, tolakng ruyak mali banaq sawaq ohooq		
D3	Terbang ke atas menjulang tinggi. Naik dari ibus rentilui sampai bubungan rumah, lewat Tunan nyantoi pooq, lewat Edos mengukur kembang lewat Belau sikut panjang	Naik dari ibus rentilui sampai bubungan rumah	elemen rumah
D4	Naik ke atas loteng sampai menyusuri lagi bubungan atap rumah di situ beras tadi membuka atap delapan lembar, ia lalu keluar dan naik ke atas bubungan rumah panjang	Naik ke atas loteng sampai menyusuri lagi bubungan atap rumah di situ beras tadi membuka atap delapan lembar	elemen rumah
D5	Jalanlah terus, lurus bagai jalannya peluru. Naik ke atas terbang melayang, terbang melampaui puncak kayu, pohon besar, kayu bilas, jelmuq, benggeris	terbang melampaui puncak kayu, pohon besar, kayu bilas, jelmuq, benggeris	ramah lingkungan
D6	Pesuruh terus berjalan dari tempat itu, jalan lurus tidak menyimpang terus menyusuri jalan sesuai petunjuk para dewa yang Menyeberangi sungai Leyasiq, sampai daerah Mengawak Muda, sampai daerah Mengawak Tua. Sampai daerah Jamuq Naroi tempat dewa yang	jalan lurus tidak menyimpang terus menyusuri jalan sesuai petunjuk para dewa yang Menyeberangi sungai	sungai menjadi arah dan posisi
D7	Supaya menghadap matahari terbenam menyusul bulan tenggelam, dewa merah menguning ndung hawa buruk dan panas, pembawa wabah penyakit kepada manusia	menghadap matahari terbenam menyusul bulan tenggelam	posisi iklim menjadi perhatian
D8	Hanyut mengikuti alur sungai panjang menuju lautan, kalian membawa segala penyakit dan kejahatan, keburukan nasib jelek, kalian buang semuanya keluatan, disitulah tempatnya agar tidak mengganggu kedua mempelai ini serta kami semua 1,2,3,4,5,6,7 pulang	Hanyut mengikuti alur sungai panjang menuju lautan	sungai menjadi arah dan posisi
D9	Itulah maksud kami sudah kami sampaikan, supaya babi ayam mati tahu sebabnya, jadi hewan kurban dalam ritual adat pernikahan ini, takut anak isteri, suaminya kena sumpah, kena bencana di kemudian hari, kami satu keluarga, satu kampung satu pulau	jadi hewan kurban dalam ritual adat pernikahan ini, takut anak isteri, suaminya kena sumpah, kena bencana di kemudian hari, kami satu keluarga, satu kampung satu pulau	kekerabatan yang luas
D10	Sebelah mana ku arahkan doa ini, menghadap matahari terbit, menyusul bulan timbul, menghadap gunung Ganyaq Ungan, supaya satu kampung satu warga, damai tentram lahir batin. Dingin menyelimuti alur sungai, sejuk di bawah pohon benggeris, begitulah yang dialami mempelai ini	menghadap matahari terbit, menyusul bulan timbul, menghadap gunung Ganyaq Ungan, supaya satu kampung satu warga, damai tentram lahir batin	perhatian terhadap kondisi lingkungan



4. DAFTAR ISTILAH, SINGKATAN DAN SIMBOL

Daftar Istilah dan Kata kata daerah

ayaaq	umbi rambat
bali	lain
bawo	Ruang utama pada lamin yang berfungsi sebagai penerima tamu, istirahat, aktifitas sosial budaya lainnya dan ekonomi
benua	wilayah suatu desa
barutn	bahan pakaian atau selimut yang dibuat dari kulit kayu
belontakng	patung ukiran yang diletakan didepan lamin
beliatn	Upacara adat untuk menyembuhkan orang dakit
benatik	melukis pada muka orang mati dengan darah ayam dicampur dengan arang rotan yang dibakar
bilikn	Ruang istirahat pada lamin
bulu	sejenis keris
bungan	bunga, kembang
bura	putih
diniq	dekat
domek	music khusus untuk upacara kematian
engkuni liau	pinang puan untuk penyambutan roh orang mati
entokng liau	menjemput roh badan orang mati
erai	satu
garey	rumah kecil untuk menyimpan lungun
gimaer	tambur pendek
gur	kuburan yang besar untuk menyimpan tempayan tempat tulang orang mati
maaq	sapaan untuk tante atau mertua perempuan
isap	minum
janq	tabu, pantangan
juus	roh yang terdapat pada badan orang hidup
kabatn	kaum kerabat, masih masuk lingkungan keluarga
kalangkakng	bambu yang dianyam dan berfungsi sebagai tempat menaruh makanan orang mati
kelelungan	roh yang terdapat kepala atau tengkorak orang mati
kererekng	peti mati berukir, bertiang satu dan berfungsi untuk menyimpan tulang orang mati
kesuncokng	kendang yang dibuat untuk menaruh kerbau yang dikurbankan
ketetawak	gong dibunyikan sebagai pertanda ada orang sakit dalam keadaan kritis
kewangkey	upacara pemakaman tulang-tulang orang mati yang dilaksanakan selama 14 hari sampai 21 hari dengan binatang kurban berupa kerbau
	hutan
la	tuhan
	roh badan orang mati



lomuq	sejenis pohon banggeris
lou	rumah panjang
lubakng	kuburan
lumut-piyuyatn	tempat orang mati bersemayam
lungun	peti jenazah
lungun tinaq	peti mati yang dibuat dari kepingan papan yang menyerupai selokng, namun tanpa ukiran dan lukisan dan tanpa patung kepala naga dan ekor naga
luwak	sejenis kemenyan
luwiikng	dewi padi
mantiq	bangsawan
marentikaq	bebas, merdeka
munan	pohon buah-buahan yang ditanam berkelompok disekitar rumah
mungkaa q selimat	mendirikan dan menggantungkan selimat dan memasukan bungkusan kelelungan kedalamannya
mungkutan	membungkus
nayuk	dewa perlindungan manusia
neruak	tambur dipukul sebagai tanda orang sakit telah meninggal
ngakai	syair adu argument dalam upacara kematian
ngelangkakng	upacara pemberian saji-sajian kepada arwah yang dilakukan sesudah panen
ngerangkau	tarian khusus untuk upacara kematian
ngerarikng	menangisi orang mati
ngulag belontakng	menanam dan mendirikan patung
okatn	makanan
olo entakng	hari pembuatan lungun
opekng	memakai
oroq	jauh
osekng	jenazah orang mati yang telah dibungkus
pahuq	sebutan bagi orang yg masuk agama islam
parepm api	upacara kematian bagi orang yang baru meninggal
pare	padi
pasah	Ruang paing depan setelah tangga atau disebut teras
patik	darah ayam yang dicampur dengan arang rotan yang dibakar
pekili kelelungan	upacara menjemput dan menjamu kelelungan
pemala	makanan khusus orang mati
pengewara	pawang dalam upacara kematian
penyentangih	pawang dalam upacara kematian
perjadiq	dewa langit
piq	tambur panjang
waq	upacara mengawinkan patung belontakng
ntakng	
vaq siliu	menurunkan sejenis sampan (perahu) sarana mengantar dan menjemput liau dan kelelungan



polupm	yang dipelihara
poti	belantik
pulut	ketan
puti	pohon banggeris
ripatn	budak
sape	baju
saukng piak liau	upacara menyambung ayam roh orang mati dengan ayam pihak keluarga yang hidup
selokng	peti mati dibuat dari kepingan papan dilukisi dengan motif kematian dilengkapi dengan kepala dan ekor naga pada penampang di kedua ujungnya
selampit	tall penambat kerbau yang akan dikurbankan
tautn	tahun
tempelaaq	peti mati dari kayu ulin, berukir berpenampang kepala dan ekor naga, untuk tempat tulang orang mati
titi	gong yang dipalu secara bergantian, bila ada orang baru meninggal
ulaq	tanaman
ulaap	tapeh atau pakaian bawah
unek	babi
wase	beliung (sejenis kapak)



JURNAL TERKAIT - 1



NO	JUDUL PENELITIAN	NAMA PENELITI	LOKUS	METODE	HASIL PENELITIAN	NAMA JURNAL
1	2	3		4	5	6
TEMA : RUMAH LAMIN (LONG HOUSES)						
1	Ruang Komunal pada Arsitektur Vernakular Uma, Lamin, dan Rumah Gadang	Anastasha Oktavia Sati Zein	Sumbar, Kaltim, Kalbar	metodologi analisis deskriptif kualitatif,	Fungsi dari rumah komunal mempunyai kesamaan yaitu utamanya untuk rumah tinggal, namun dapat juga dipakai untuk upacara – upacara adat , dimana seluruh penghuni di dalamnya akan bergotong royong melaksanakannya.	Jurnal ATRAT V5/N3/09/2017
2	Implementasi Rumah Lamin Pada Pusat Kesenian Suku Dayak di Kota Samarinda	Alessandra Monica Putri H.S, Laksmi Kusuma Wardani, Stephanie Melinda Frans	Samarinda	Design thinking, Deskriptif, perancangan	Perancangan interior Pusat Kesenian Suku Dayak di Kota Samarinda memiliki tiga tujuan utama yaitu sebagai fasilitas apresiasi, edukasi, dan rekreasi . Konsep perancangan interior“Essence of Lamin”	JURNAL INTRA Vol. 6, No. 2, (2018) 325-335
3	Kajian Semiotik Ornamen Interior Pada Lamin Dayak Kenyah (Studi Kasus Interior Lamin Di Desa Budaya Pampang)	Maria Sicilia Mayasari, Lintu Tulistyantoro, M Taufan Rizqy	Desa Pampang Samarinda	metodologi analisis deskriptif kualitatif,	Secara keseluruhan motif yang terdapat pada lamin iniberkaitan dengan nilai kepercayaan akan hal-hal diluarmanusia, kepercayaan kepada kekuatan yang berasal dari luarmanusia, seperti bencana atau malapetaka, dan roh jahat.	JURNAL INTRA Vol. 2, No. 2, (2014) 288-293
4	Peran, Fungsi dan Makna Arsitektur Rumah Lamin dalam Budaya Adat Suku Dayak di Kutai Barat Kalimantan Timur.	Abito Bamban Yuuwono	Kutai Barat, Kalimantan Timur	metodologi analisis deskriptif kualitatif,	rumah lamin diperankan selain sebagai rumah tinggal bersama secaraberkelompok yang didasarkan pada kebersamaan juga berfungsi sebagai pusatkegiatan upacara- upacara ritual maupun persembahan, hal ini dapat terlihat daripatung-patung atau totem yang biasa disebut Blonthang yang di taruh berjajar didepan rumah lamin, demikian pula dengan penggunaan ornamen- ornamen ukir khas dayak yang berwarna-warni dimana tiap warna melambangkan makna-makna	Program Studi Arsitektur Fakultas Teknik Universitas TunasPembangunan Surakarta, 2016



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JURNAL TERKAIT - 2



5	Bioclimatic design approach in Dayak traditional longhouse	Janet Victoria, Siti Akhtar Mahayuddin, Wan Akmal Zahri Wan Zaharuddin	Serawak, Malaysia	Observation and photo analysis. few interviews	rumah panjang tradisional di Sarawak, Malaysia adalah contoh yang baik dari desain bangunan bioklimatik yang beradaptasi alaminya terhadap kondisi cuaca panas dan lembab di iklim tropis	ScienceDirect Procedia Engineering 180 (2017) 562 – 570
6	Tectonic Method for Traditional Longhouse the Core Form of SoLangkepatamuan Architecture	Paul Alexander Wuysang, Josef Prijotomo, Yohanes Basuki Dwisusanto	Kab. Kapuas Hulu Kalteng	Observation and photo analysis. And few interviews.	Metode tektonik yang terdiri dari tiga kategori pemikiran; bahan, metode, graviti. Metode tektonik ini meruakan metode konstruksi Langkepatamuan terdiri dari bingkai kayu dengan sistem sambungan salaman.	The International Journal Of Engineering And Science (IJES) Volume 6 Issue 1 Pages PP 24- 32 2017 ISSN (e): 2319 – 1813 ISSN (p): 2319 – 1805
7	Study on Indigenous Building Material of Traditional Houses in Myanmar/2003	Cho Oo, Saburo Murakawa, Kyosuke Sakaue, Daisaku Nishina, Yasuo Koshikawa and Yakushijin	Myanmar	Qualitative research	Berbagai jenis kayu dan bambu yang digunakan untuk bahan konstruksi dan dedaunan dan rumput yang digunakan untuk atap ditampilkan sebagai bahan umum asli. Kondisi aktual dari bahan asli yang digunakan untuk struktur, atap, lantai dan dinding di setiap desa dan kota baru dijelaskan	Jurnal JAABE/ Mey 2003
8	Jelajah Arsitektur Lamin Suku Dayak Kenyah	Tri Agustin Kusumaningrum	Kalimantan Timur	Deskriptif (Buku Ajar)	Lamin merupakan tempat tinggal dan juga sebagai pusat kehidupan dan kegiatan suku Dayak Panjangnya antara 100–200 meter, lebar 15–25 meter, dan tinggi 3 meter dari atastanah. Dapat menampung 12–30 keluarga. Lamin Adat Pemung Tawai berukuran 40 x 18 meter.	Kementerian Pendidikan dan Kebudayaan Badan Pengembangan dan Pembinaan Bahasa 2018
9	The Identification of Kutai Kartanegara Traditional Architecture Identity Based on C	March Endika and Arif Budi Sholiha	Kutai Kartanegara	comparative method	BuildingOrientationandLayOut : Rectangle – lengthwise direction tothe side – facing to the river – layoutconsists of four parts (guests commonroom (pagen), middle room(dalemamin), bed room (tilong), andkitchen(atang))	journal.uii.ac.id/index.php/jards, UII Yogyakarta, 2017
10	Eksi Pem Iden Day	Elda Trialisa Putri, Tegar Aulia R., Syazira Nira Sandya, Diani Melisa	Samarinda	kualitatif fenomenologi	Lamin Adat Pemung Tawai merupakan rumah panjangsebagai tempat berkumpulnya masyarakat Dayak Kenyah sekaligus dimaknai sebagai wujud persatuan dankesatuan	Psikostudia: Jurnal Psikologi Vol 6, No 2, Desember 2017, hlm. 58-69





11	Konsep Spasial Lamin Adat Suku Dayak Kenyah di Kabupaten Kutai Kartanegara	Rusfina Widayati, ST, DR. Ir. a. Sarwadi. M. Eng	Kalimantan Timur	Paradigma rasionalistik secara induktif	Konsep spasial yang terdapat pada lamin Adat Dayak Kenyah yaitu, 1). Struktur spasial, berdasar pada nilai kebersamaan yang mengakar pada masyarakat Dayak Kenyah, Lamin Adat tidak hanya perwujudan nilai kebersamaan secara simbolik adanya konsep tengah namun juga secara fisik yang diwujudkan dengan adanya beranda/usei sebagai pusat tempat mereka berkumpul bersama.	Tesis S2 Teknik Arsitektur UGM
12	Rumah Panjang Sebuah Wadah Integrasi Masyarakat Suku Dayak Kalimantan	Imam Hindarto	Banjarmasin	Deskriptif Kualitatif	Rumah panjang merupakan integrasi masyarakat (komunalisme). Pembagian bilik bilik disesuaikan dengan status dalam masyarakat sebagai mekanisme kuasa atas ruang,	Naditira Widya Vol 2 No. 1/2008 Balai Arkeologi Banjarmasin
13	Konsep Arsitektur Berkelanjutan Arsitektur Vernakular Rumah Lamin Suku Dayak Kenyah	Mafazah Noviana	Samarinda	kualitatif dengan paradigma rasionalistik	Konsep arsitektur vernakular merupakan pengembangan dari arsitektur rakyat, mencirikan arsitektur ekologis, arsitektonis dan alami. Begitu pula dengan Lamin Suku Dayak Kenyah konsep-konsep arsitektur berkelanjutan	Jurnal Kreait Vol. 1, No. 1, Oktober 2013 POLNES Samarinda
14	Konsep Lamin Dalam Bangunan Modern Dengan Pendekatan Vernakular	Alessandra Monica Putri	Samarinda	studi kasus	Rumah tradisional Suku Dayak atau Lamin terdapat nilai-nilai kepercayaan serta merupakan bentuk respon masyarakat Suku Dayak terhadap iklim serta lingkungan tempat mereka tinggal	Seminar Nasional Seni dan Desain: "Membangun Tradisi Inovasi Melalui Riset Berbasis Praktik Seni dan Desain" FBS Unesa, 28 Oktober 2017
15	Terbentuknya Pola Ruang dalam Pangsang Desa	Ririn Prasetya P, Antariksa, Abraham M. Ridjal	Samarinda	analisis deskripsi.	Pola ruang yang terbentuk masing-masing rumah panggung dilakukan berdasarkan keputusan adat dan hukum adat batih baru yang terbentuk setelah perpindahan Suku Dayak Kenyah dari Apouyakan ke Desa Pampang	Fakultas Teknik, Jurusan Arsitektur, Universitas Brawijaya, 2016
16	The Kalir	P Alexander Wuysang, Josef Prijoutomo, Yohanes	Kapuas, Kalimantan Barat	analisis deskripsi. kualitatif	Prinsip membangun rumah betang, terdiri atas prinsip keseimbangan, konfigurasi elemen, dan kestabilan.	Disertasi Universitas Prahyanan, 2017



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JURNAL TERKAIT - 4



TEMA : RUANG KOMUNAL						
17	Designing communal spaces in residential complexes	Mohammadjavad Mahdaveinejad, Mohammad Mashayekhi, Abdolkarim Ghaedi	Tehran, Iran	qualitative and quantitative research. quantitative information in quality architectural and anthropological approaches	This study was performed among a number of residential complexes with an experiment to seek the relationbetween the users of these spaces and communal areas. Based in this relation, this was done by examining the relation betweenform and users behavior from an anthropological and sociological perspective of urban architecture. The result of this experi mentwas analyzed from this perspective	Sciencedirect. Procedia - Social and Behavioral Sciences 51 (2012) 333 – 339
18	Communal Space in Islamic Activity of Dukuh Krajan, Desa Kromengan, Kabupaten Malang	Sri Winarni, Galih Widjil Pangarsa, Antariksa,	Malang	penelitian kualitatif dengan pendekatan rasionalistik	Ruang kegiatan keislaman pada saat pelaksanaan kegiatan keislaman fisikruang tersebut akan mengalami perubahan menjadi ruang komunal. Hal ini dipengaruhi oleh kegiatan atauaktivitas, pelaku, waktu, dan atribut ruang yang ada di dalamnya. Kegiatan dan pelakunya mempunyai makna, yaitu maknakebersamaan dan keguyuban.	Journal of Islamic Architecture Volume 2 Issue 3 June 2013 Brawijaya University.
19	The Behavior – Milieu Synomorphy of Communal Space in Desa Adat Tenganan Pegringsingan Bali Indonesia	Wanita Subadra Abioso, Sugeng Triyadi	Bali Indonesia	descriptive analytical	The results can give a new perspective of behavior–milieu synomorphy of different behavior setting, for all this time it has always been in the non–vernacular traditional perspective. Besides to reveal its correlation with sangkep, then the possibilities of evolving the behavior–milieu synomorphy of behavior setting with the more dynamic or endurable physical milieU	International Journal of Architecture, Arts and Applications. Vol. 3, No. 2, 2017, pp. 11-20. doi: 10.11648/j.ijaaa.20170302.11
20	Communal Space dengan Konsep Berbasis Komunitas untuk Meningkatkan Kualitas Lingkungan	Valentinus Yulindra Ganis dan Wahyu Setyawan	Surabaya	metode rancang Bernard Tschumi	Dengan pendekatanCommunity Based Development, mengajak warga sekitar sehingga menjadi ruang publik yang baru yang sesuai dengankebutuhan mereka untuk memperbaiki lingkungan perumahanDarmo Permai	JURNAL SAINS DAN SENI POMITS Vol. 6, No. 2 (2017) 2337-3520 (2301-928X Print)
21	Identifikasi Ruang Publik Tradisional dalam Perspektif Etnografi	Dian Ariestadi, Antariksa, Lisa D. Wulandari and Surjono	Gresik Jatim	typology analysis qualitatyf descriptive	Activities in the communal space in this historical city consist of activities of the fulfillment of socio-economic aspects through entrepreneurial activities in the form of buying and selling and making products based on	AIP Conference Proceedings 1977, 040023 (2018); https://doi.org/10.1063/1.5042993 Published Online: 26 June 2018



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22	Deciphering the Civic Virtue of Communal Space: Neighborhood Attachment, Social Capital, and Neighborhood Participation in Urban China	Yunshu Zhu, QiangFu	Guang Zou, China	qualitative case study	Communal space is strongly and significantly associated with NP. Furthermore, we find that communal space is related to NP in two ways: promoting place-based social relations (the social-capital mechanism) and nurturing place attachment (the intrapsychic mechanism)	Sage Journal, Volume: 49 issue: 2, page(s): 161-191 Article first published online: February 2, 2016; Issue published: February 1, 2017
23	Green Communal Space at Height in a High Density City	Edwin Chan, Jannete Chan	Sky Park Hongkong	qualitative descriptive	The Project new offers tall bulding design has an innovative response to high population density and lack of communal areas	CTBUH Journal 2019 Issue 1
24	Transformasi Pemanfaatan Ruang Komunal pada Permukiman Tradisional Bali di Desa Pekraman Pedungan	Ni Made Emmi Nutrisia Dewi	Denpasar, Bal	penelitian kualitatif dan paradigma naturalistik	Ruang- <u>ruang komunal</u> telah mengalami transformasi secara fungsi, secara struktur keruangan. Faktor utama transformasi : sistem kepercayaan, tradisi dan adat istiadat, peningkatan kebutuhan akan ruang, pertimbangan ekonomi, dan lokasi dari site dimana ruang komunal ada	SPACE - VOLUME 1, NO. 1, APRIL 2014
25	Transformasi Bentuk Dan Pola Ruang Komunal Di Kota Lama Semarang	Bambang Setioko, Bangun IR Harsritanto	Kota Semarang	penelitian kualitatif, Studi Kasus	<u>hasil</u> analisis penelitian,ditemukan bahwa terjadi transformasi bentuk dan pola ruang komunal di Kota Lama Semarang. Kemudian,transformasi tersebut terjadi pada beberapa hal, yaitu: fungsi, bentuk, sirkulasi,aktivitas, dan identitas ruangkomuna	September 2017 DOI: 10.14710/mdl.17.1.2017.11-16.
26	Terbentuknya Ruang Komunal dalam Aktivitas Accidental di Dukuh Krajan, Kromengan,Kabupaten Mala	Sri Winarni,Galih Widjil Pangarsa	Kab. Malang	kualitatif rasionalistik	<u>Ruang semipublik</u> , semiprivat, privat pada aktivitas hajatan pernikahan dan tahlil kematian akan mengalami perubahan fungsi sebagai ruang komunal. <u>Perubahan ini</u> di pengaruhi oleh faktor kekerabatan, kekeluargaan, waktu, aktifitas dan pelaku.	Jurnal RUAS, Volume 11 No 1, Juni 2013, ISSN 1693-3702
27	Pola Rum Sem	Purwanto, Edi1 dan Wijayanti1	Bandaharjo	pendekatan rasionalistik kualitatif	Pola-pola ruang komunal yang terbangun di rumah susun Bandarharjo memiliki karakteristik yaitu tercipta berdasarkan kondisi kognitif penghuninya dengan intensitas penggunaan tinggi, sedang, dan rendah yang dekat dengan hunian.	DIMENSI (Journal of Architecture and Built Environment), Vol. 39, No. 1, July 2012, 23-30 ISSN 0126-219X





TEMA : PERILAKU DAN TERITORI						
28	Psychological responses to natural patterns in architecture	Alexander Coburn, Omid Kardan., Hiroki Kotabe, Jason Steinberg, Michael C. Hout, Arryn Robbins, Justin MacDonald, Gregor Hayn Leichsenring, Marc G. Berman	USA	multidimensional scaling (MDS) analysis. Statistical analysis (Quantyfatof)	We interpreted this dimension as representing latent perceptions of naturalistic aesthetics and found that it mediated the effects of natural patterns on scene preference. Together, these results suggest that naturalisticvisual patterns may play an important role in aesthetic evaluations of architectural scenes.	ELSIEVER Journal of Environmental Psychology, 62 (2019) 133-145
29	Relationship Between Attitude And Pro-Environmental Behavior from the Perspective of Theory of Planned Behavior	Tyas Palupi, Dian Ratna Sawitri	Semarang	Deskriptif Kualitatif	Based on previous studies, attitudes toward proenvironmental <u>Behaviour</u> were investigated through the Theory Of Planned Behavior (TPB) lens. There wereseveral antecedents variables of pro-environmental behavior, namely attitude, subjective norm, perceived ofbehavior control, and intention. Positive attitudes toward the environment can directly affect pro-environmentalbehavior	Proceeding Biology Education ConferenceVol. 14 (1): 214-217, Oktober 2017
30	Faktor Pembentuk Persepsi Ruang Komunal di Pemukiman Nelayan	Satriya Wahyu Firmandhani *), Bambang Setioko, Erni Setyowati	Semarang	Kuantitatif Rasionalistik	At the output of this research, revealed about the causal factors of the perception of communal space in the fishermen settlement. These factors is a collection of variable factors that have a strong correlation in the analysis. By knowing the factors forming the perception of communal space in the fishing settlement, expected to provide input in the planning and design of fishing settlements.	JURNAL TEKNIK – Vol. 34 No.2 Tahun 2013, ISSN 0852-1697
31	Ngat Seba Ruar Toka Pesi	Burhanuddin	pesisir teluk Palu Kampung Lere	Grounded Theory,Kualitatif dan strategi Induktif, paradigma naturalistik	Fenomena bentukan setting teritori dan pengaruhnya dengan nama NgataSintuvu. Teori tersebut dapat menjelaskan aktualisasi nilai ruang permukiman suku ToKailimemiliki komponen dengan karakteristik masingmasingantara lain; 1) Ketentruman (Mpo Taboyo), 2) Toleransi (Tasamuh), 3) Sambulu Gana	Program Doktor Ilmu Arsitektur dan Perkotaan Fakultas Teknik Universitas Diponegoro Semarang, 2019



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32	Place Attachment and Place Identity: Undergraduate Students' Place Bonding On Campus	Sun Qingjia ^{a,b,*} , Nor Zarifah Malikia	Malaysia	statistical analysis	The results of this study showed a current and holistic student-place relationship to campus. Generally, it illustrated that the students in USM showed relatively strong attachment and identity to the campus, while the extent of place identity was comparatively weaker than place attachment. Specifically, first, students in different study level showed different extent of place attachment and place identity to campus. Both students' extent of place attachment and place identity followed the same order (from high to low): juniors, seniors, sophomores, and freshmen. Second, national students showed higher attachment and identity to campus than international students.	Procedia - Social and Behavioral Sciences 91_ (2013) 632 – 639. ELSEVIER
33	Tatanan Teritorial dalam Proses Transformasi Hunian	Indah Susanti ¹ , Nitih Indra Komala Dewi ² , Asep Yudi Permana ³	Bandung	Kuantitatif Deskriptif	Elemen pembentuk teritori berupa nilai kepemilikan seseorang dari suatu tempat, keberadaan sistem penanda dari suatu tempat, nilai dari bentuk pertahanan pemilik, pengaturan fungsi untuk mawadahi kebutuhan dasar psikologis, kepuasan kognitif, dan kebutuhan estetika dari pemilik. Transformasi teritori ditandai oleh pergeseran teritori. Pergeseran dibagi berdasarkan pembagian teritori (Territorial Division) dan tingkatan teritori (Territorial Dept). Perubahan struktur teritori berdasarkan pembagiannya berupa Horizontal Shift dan Vertical Shift, sedangkan perubahan struktur teritori berdasarkan tingkatannya berupa Increase territory dan Decrease territory. Selain perwujudan bentuk, peran Institusi sangat berpengaruh perwujudan	Jurnal Arsitektur Zonasi Volume 1 - Nomor 1 - Juni 2018
34	Terit Trad Napc Kabu	dham Munady Barlim ¹ , Afifah Harisah ² , Abdul Mufti Radja ³	Mandar	Kualitatif	Teritori rumah tradisional Mandar memiliki privasi publik, semi publik, dan pribadi. Hirarki teritori rumah tradisional Mandar meliputi hubungan teritori publik dengan tertitori publik, teritori publik dengan teritori semi publik, teritori publik dengan teritori	Departemen Arsitektur, Fakultas Teknik Universitas Hasanuddin



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					pribadi, teritori semi publik dengan teritori semi publik, teritori semi publik dengan teritori pribadi, dan teritori pribadi dengan teritori pribadi	
35	The perception of territory and personal space invasion among hospitalized patients	Caroline Roveri Marin ,Renata Cristina Gasparino ,Ana Claudia Puggina	Sao Paulo Brazilia	Analytical, cross-sectional and quantitative study.	Attitudes of the nursing staff, such as touching the patient's possessions without permission and exposing the patient, caused discomfort and violated patient privacy. Patients who were lonelier and had more privacy at home perceived greater invasion of their territorial space by the nursing professionals.	Published: June 13, 2018journal.plos.one.0198989
36	Kajian Makna Fungsi Arsitektur Tradisional : Menuju Arsitektur Lokal	Riandy Tarigan1), Prof. Ir. Antariksa, M.Eng., PhD2)	Kabupaten Kudus	Kualitatif, studi kasus	Perubahan makna fungsi selalu terjadi pada rumah tradisional Kudus karena masuknya kegiatan baru. Penghuni berupaya untuk beradaptasi dan melakukan akomodasi terhadap perubahan fungsi pada ruang tradisional. dalam proses adaptasi terlihat bahwa ada ruang yang secara fleksibel untuk dilakukan penambahan, pengurangan dan pergantian fungsi. Perubahan ini dapat mengubah makna fungsi tersebut.	Seminar Nasional Jelajah Arsitektur Tradisional 2017. Universitas Katolik Parahyangan, Bandung
39	Teorisasi Fenomena Penguasaan Teritori Skala Meso di Blok Seruni 5 Rusunawa Bumi Cengkareng Indah, DKI Jakarta	Fermanto Lianto	Jakarta	Grounded Theory	Selasar mempunyai peran penting dalam perwujudan teritori yang dapat diangkat dari temuan lapangan yaoutu "ngerumpi"/"ngeriumg" dan pemahaman teritori ke guyuban sebagai satu keluarga yang tinggal satu atap. Teroi baru tentang karakteristik teritori sjala meso, hard teritory, dan sof terotory.	Disertasi Program Doktor Arsitektur Universitas Parhayangan, 2018



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No.	Journal	Date	Title	Author	Abstrak	Permasalahan
40	www.sciencedirect.com	Received 23 January 2018; received in revised form 16 May 2018; accepted 18 May 2018	Design of hospital healing gardens linked to pre-orpost-occupancy research findings		Results showed that pre-andpost-occupancy research findings onhospital healinggarden design are sparse and design recommendations vary among users. Despite the lack of research on the design of healing gardens, there view showed that while post-occupancy research findings evaluate the effectiveness of design recommendations, pre-occupancy research findings, combined with site analysis, constitute atraditional approach followed in landscape architecture practice and determine the site and user features that must be addressed for each hospital. Pre-andpost-research findings must be considered in the design process to create a "successful" healing garden	The main aim of this study was to examine pre-and post-occupancy research findings of existing healing gardens in hospitals and provide asummary of EBD recommendations for healing gardens for different users. There view showed that hospital healing garden design must be tailored to the needs of each patient type. Nevertheless, among the various patient types identified here in,common EBD recommendations for hospital healing gardens were as follows
41	www.sciencedirect.com Procedia - Social and Behavioral Sciences 35 (2012) 475 – 482	7-9 December 2011	Architectural Design Criteria of Socio-Behavioral Approach toward Healthy Model	Dr. Mohammadjavad Mahdavinejada* and Sima Mansoorib	More Healthy architecture and urban planning is one the most challenging issues in contemporary era. Nowadays human being jeopardizes his health because of living in the modern urban spaces, modern cities and especially modern residential buildings. Therefore it is obvious that we are in need of socio-behavioral approach in order to establish more healthy houses and cities. But how more healthy houses and cities can be built? And how it can be performed? To fulfill this task, the healthy model of design should be developed and its architectural design criteria should be clarified, which is aimed in this paper.	How more healthy houses and cities can be built? And how it can be performed ?
42	JURNAL INTRA Vol. 2, No. 2, (2014) 288-293		RUANG KOMUNAL PADA ARSITEKTUR VERNAKULAR UMA, LAMIN, & RUMAH GADANG	Anastasha Oktavia Sati Zein	Indonesian traditional houses are closely related to the culture to which they belong. It can be seen not only from their architectural forms but also from the functions and layouts inside them. Philosophy implemented in the buildings resulted from local customs of each society member passed on from generation to generation. Communal houses are not only found in a region. They are also seen in many regions of different location, culture and geography but share some similarities. Mentawai with its uma house, East Kalimantan with its lamin house and West Sumatra with its gadang house are a few example of them.	It can be seen not only from their architectural forms but also from the functions and layouts inside them. Philosophy implemented in the buildings resulted from local customs of each society member passed on from generation to generation
43	JURNAL INTRA Vol. 2, No. 2, (2014) 288-293		Kajian Semiotik Ornamen Interior Pada Lamin Dayak Kenyah (Studi Kasus Interior Lamin Di Desa Budaya Pampang)	Maria Sicilia Mayasari, Lintu Tulistyantoro, M Taufan Rizqy	Abstrak— Mengenal suatu suku tidak hanya mengerti bagaimana suku itu bertahan dan beradaptasi, tetapi tidak lepas dari mengetahui adat istiadat/tata nilai yang digunakan. Begitu juga dengan suku Dayak Kenyah yang ada di Kalimantan Timur yang memiliki adat dan kebiasaan yang unik. Tidak hanya dari kesaharian yang unik, tapi juga dari hasil kerajinan tangannya yang berupa ornamen ukiran. Simbol dan ornamen ini tidak hanya ada pada benda-benda ritual adat tetapi juga pada peralatan tradisional dan rumah panjang (lamin). Sama seperti suku lain yang ada di Indonesia, ornamen suku Dayak Kenyah juga memiliki arti dan makna di setiap simbolnya, sehingga menarik untuk dikaji. Untuk mengkajinya digunakan teori semiotika yang dikemukakan oleh Pierce, dimana metode ini adalah suatu studi untuk memperoleh makna dari suatu tanda atau simbol, fungsinya, dan keterkaitan tanda yang	Keunikan suku dayak ini mendorong beberapa peneliti untuk mencari tahu tentang budayanya, bagaimana sistem religinya, bagaimana kebiasaan mereka, kesenian, sistem masyarakat, sistem pemerintahan adat, kepemilikan lahan dan bahkan sejarah panjang perjalanan mereka, namun diantara semua penelitian tersebut kesenian merupakan bagian yang tidak terlalu banyak dibahas. Kesenian merupakan bagian yang penting, karena melalui kesenian khususnya membuat ornamen, mereka dapat mengekspresikan tentang jati diri mereka, apa yang





					satu dengan yang lain. Keberadaan symbol-simbol dan ornamen ini erat kaitannya dengan kepercayaan animisme dinamisne nenek moyang suku Dayak Kenyah.	mereka percayai, dan pandangan mereka tentang alam sekitar, tentang kehidupannya.
43	Hindawi Publishing Corporation BioMed Research International Volume 2014, Article ID 289731, 7 pages http://dx.doi.org/10.1155/2014/289731	Received 17 February 2014; Accepted 20 June 2014; Published 2 July 2014	The Effects of Housing on Health and Health Risks in an Aging Population: A Qualitative Study in Rural Thailand	Ratana Somrongthong, ¹ Saovalux Dullyaperadis, ¹ Anne Louise Wulff, ² and Paul R. Ward ³	Background. Over the last decade, Thailand has experienced an aging population, especially in rural areas. Research finds a strong, Positive relationship between good quality housing and health, and this paper assesses the impact and living experience of housing of older people in rural Thailand. Methods This was a mixed-method study, using data from observations of the physical adequacy of housing, semistructured interviews with key informants, and archival information from health records for 13 households in rural Thailand. Results There were four main themes, each of which led to health risks for the older people: "lighting and unsafe wires," "house design and composition," "maintenance of the house," and "health care equipment." The housing was not appropriately designed to accommodate health care equipment or to fully support individual daily activities of older people. Numerous accidents occurred as a direct result of inadequate housing and the majority of houses had insufficient and unsafe lighting, floor surfaces and furniture that created health risks, and toilets or beds that were at an unsuitable height for older people. Conclusion. This paper provides an improved and an important understanding of the housing situation among older people living in rural areas in Thailand	Although ageing is a triumph of development, it also poses many challenges to the society and the surrounding environment. Increased age normally brings changes in health and social needs, so, for example, redesign of the houses where the older people live is necessary for maintaining favorable health conditions and supporting health promoting behaviors [3, 16, 17]. Numerous studies suggest a direct relationship between health and housing, particularly when it comes to older people [18–20]. Indeed, the World Health Organization has implied for a long time that an environment that supports healthy living and well-being is an important goal in health promotion, planning, and strategies [21].
44	International Journal of Ventilation	Downloaded from orbit.dtu.dk on: Nov 13, 2018	The Effects of Ventilation in Homes on Health	Wargocki, Pawel	most is spent in homes. To minimize health risks from pollutants occurring in homes, exposures should be controlled. The most effective way to achieve this is to control sources of pollutants and to reduce emissions. Often, especially in existing buildings, this strategy is difficult to implement, in which case exposures are controlled by providing sufficient, presumably clean, outdoor ventilation air to dilute and remove the contaminants. The present paper attempts to find out how much ventilation is needed in existing homes to reduce health risks. This is achieved by reviewing the published scientific literature investigating the association between measured ventilation rates and the measured and observed health problems. The paper concludes that, generally, there are very few studies on this issue and many of them suffer from deficient experimental design, as well as a lack of proper characterization of actual exposures occurring indoors. Based on the available data, in the reviewed studies, it seems likely that health risks may occur when ventilation rates are below 0.4 air changes per hour in existing homes. No data were found indicating that buildings having dedicated natural ventilation systems perform less well than the dwellings in which mechanical ventilation systems are installed. Newly installed mechanical ventilation systems were observed to improve health conditions. In homes with existing ventilation systems this positive effect was less evident, probably due to poor performance of the system (too low ventilation rates and/or poor maintenance). Studies are recommended in which exposures are much better	A pragmatic approach for setting ventilation requirements can be proposed by observing, in real buildings, whether there is an elevated risk for health and comfort complaints in the case when the ventilation rate is at or below a certain level; this approach is now being exercised by the HealthVent project (Wargocki et al., 2012). The disadvantage of this approach is that buildings can differ between each other in terms of exposures and pollutants occurring indoors, as well as by other factors which are difficult to control, such as temperatures, moisture level and relative humidity (RH), noise, light, surroundings, etc. They all potentially can have an impact on human response and can obscure the relationship with ventilation. Furthermore, different buildings can be populated by different people and thus the experimental observations from these buildings may not be representative for the general population.





					<p>characterized (by for example measuring the pollutants indicated by the WHO Guidelines for Indoor Air Quality and improving ventilation measurements). Exposures should also be controlled using different ventilation methods for comparison. Future studies should also advance the understanding of how ventilation systems should be operated to achieve optimal performance. These data would create further input and support to the guidelines for ventilation based on health developed currently in the framework of the HealthVent project (www.healthvent.eu).</p>	
45	<p>Frontiers of Architectural Research (2018) 7, 395–414</p>	<p>Received 23 January 2018; received in revised form 16 May 2018; accepted 18 May 2018</p>	<p>Design of hospital healing gardens linked to pre- or post-occupancy research findings</p>	<p>Angeliki Triandafyllou Paraskevopoulou, Emmanouela Kamperi</p>	<p>This work examined the evidence-based design (EBD) and post-occupancy research of hospital healing gardens. The lack of statutory design guidelines raises concerns on how such gardens are created and whether they meet the intended design purpose. This issue is particularly important for hospitals because a neutral or even a negative effect on users can be generated. A systematic analysis of the literature in two data bases (Scopus and Web of Science) was undertaken. Results showed that pre- and post-occupancy research findings on hospital healing garden design are sparse and design recommendations vary among users. Despite the lack of research on the design of healing gardens, the review showed that while post-occupancy research findings evaluate the effectiveness of design recommendations, pre-occupancy research findings, combined with site analysis, constitute a traditional approach followed in landscape architecture practice and determine the site and user features that must be addressed for each hospital. Pre- and post-research findings must be considered in the design process to create a "successful" healing garden. A summary of EBD recommendations for different users is presented, and the need to enrich the existing amount of EBD recommendations is highlighted. © 2018 Higher Education Press Limited Company. Production and hosting by Elsevier B.V. on behalf of Ke Ai. This is an open access article under the CCBY-NC-ND license</p>	<p>Considering the influence of landscape and nature's restorative effect on humans, the lack of a precise definition for "healing garden," and the definition by the World Health Organization of health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity," healing gardens today, although predominantly associated with hospitals and health care facilities, are not necessarily strictly confined to such environments and are found in other public or semi-public spaces, such as parks and campuses</p>
46	<p>Procedia - Social and Behavioral Sciences 35 (2012) 475 – 482 www.sciencedirect.com</p>	<p>North Cyprus, 7-9 December 2011</p>	<p>Architectural Design Criteria of Socio-Behavioral Approach toward Healthy Model</p>	<p>Dr. Mohammad Javad Mahdavi Nejad* and Sima Mansoori</p>	<p>More Healthy architecture and urban planning is one of the most challenging issues in contemporary era. Nowadays human health is being jeopardized because of living in the modern urban spaces, modern cities and especially modern residential buildings. Therefore it is obvious that we are in need of socio-behavioral approach in order to establish more healthy houses and cities. But how more healthy houses and cities can be built? And how it can be performed? To fulfill this task, the healthy model of design should be developed and its architectural design criteria should be clarified, which is aimed in this paper. © 2011 Published by Elsevier Ltd. Selection and peer-review under responsibility of Centre for Environment-Behaviour Studies (CEBS), Faculty of Architecture, Planning & Surveying, Universiti Teknologi MARA, Malaysia</p>	<p>The relationship with cultural environment or cultural valuable and another is join with nature and native environment both of these valuable have deep roots in proportions. Proportions are the mysterious keys that surround space of architecture. The most familiar proportion system is the golden's proportion that Iranian believed it. This proportion inspires from the nature of Iran, the amount of the sun shining, length of days in summer and winter and the climatic conditions of each part of territory that have many different temperament appoint how proportion on basis of follow the model of nature lead to equation in artificial</p>



						construction. Although, proportions and numbers appoint the harmonious form in world and life organization, but this is very superficial because of the fact that, the proportions and numbers can cause the basic equation in life organization. Having deep roots in world and body generation and that is proportion about four elements. Only the numbers that have the root in the forth proportion can be in conformity the forth in nature organize with the forth in human body. Conformity of the temperament of the nature with the temperament of the human body means unity to all the world organization.
47	Procedia - Social and Behavioral Sciences 49 (2012) 28 – 38	14-15 November 2009	Healing Environment: Paediatric Wards – Status and Design Trend	Mohamed Yusoff Abbas* and Roslinda Ghazali	Based on a pilot study, this paper attempted to chart the current status and design trend of paediatric wards in the Klang Valley. Post-Occupancy Evaluation (POE) studies were conducted in three hospital wards built five-years apart. Data collection involved NHS (2008) evaluation toolkits for healthcare buildings – the AEDET Evolution and ASPECT, interviews, and personal observations. Overall, a positive design trend towards healing environment was charted in the newer paedetric wards built. However, lacking were paediatric ergonomics considerations and the utilisation of audio therapies. Implications of the findings were discussed and several design best practices suggested.	Based on initial conversation with senior hospital staffs, it seemed that Post-Occupancy Evaluation (POE) studies had never been conducted upon existing pediatric wards in Malaysia. That triggered the intention of the present research, in particular for being the first. It aimed to establish the status and chart the trend in the design of the paediatric wards. The status involved identifying the degree of conduciveness towards healing in the environment of those existing wards. Significance of the study was in determining areas for improvement, so as to aid the healing process further. Thus, the research objectives:- to identify the trend which related to the quality status of the physical environment of the pediatric wards; to assess how far childrens' ergonomics were taken into consideration in the design; to identify whether there were ifferences in the provisions between wards located in urban and nonurban areas, and to identify problems encountered towards the creation of the healing environment.
48	 /semnastek 1846 416 Optimization Software: www.balesio.com	1-2 November 2017	PENGARUH PROSENTASE WINDOWS-TO-WALL RATIO (WWR) TERHADAP KUALITAS KESEHATAN PENGHUNI. STUDI KASUS: RUMAH PENDERITA TUBERKULOSIS (TB) DI KEBUMEN	Anggana Fitri Satwikasari	Tuberkulosis (TB) adalah penyakit yang sangat cepat menyebar melalui media udara dan kontak langsung dengan penderita. Langkah preventif untuk menekan pertumbuhan prevalensi TB di Indonesia harus ditingkatkan, salah satunya dengan meningkatkan kualitas sistem bangunan rumah. Pada penelitian-penelitian terdahulu dapat diketahui bahwa efek yang ditimbulkan oleh buruknya kualitas sistem bangunan rumah akan memberikan pengaruh yang sangat signifikan terhadap kualitas kesehatan manusia, seperti yang dibuktikan dari	Penelitian ini bertujuan untuk menilai kualitas faktor fisik lingkungan permukiman yang menjadi daerah endemik TB, khususnya di wilayah Kabupaten Kebumen. Penilaian langsung didasarkan pada acuan standar nasional dan internasional mengenai persyaratan lingkungan permukiman yang sehat. Selain itu, penelitian ini juga bertujuan untuk

					<p>banyaknya temuan kasus TB di dalam sebuah rumah yang memiliki sistem pencahayaan buruk (Adrial, 2006; Supriyono, 2003; Rochendy, 2002; Budiyo, 2003; Kustjadi, 2001). Tujuan penelitian ini adalah untuk mengetahui hubungan antara salah satu faktor kualitas sistem bangunan, yang difokuskan kepada salah satu variabel penilaian kualitas sistem pencahayaan bangunan sebagai faktor fisik yaitu prosentase rasio perbandingan luas ventilasi cahaya dengan luas lantai atau Windows-to-Wall Ratio (WWR), dengan kualitas kesehatan penghuni, yang diukur dari lama seorang pasien menderita TB per bulan April 2014. Penilaian variabel-variabel pada faktor fisik lingkungan dilakukan dengan metode survey dan pengukuran langsung pada hunian yang dipilih menggunakan teknik purposive sampling dari data pasien BP4, sedangkan metode analisis yang digunakan adalah metode korelasi bivariat dan regresi bivariat. Hasil analisis korelasi antara kedua variabel tersebut juga menunjukkan nilai r sebesar -0.33 yang mengindikasikan ada hubungan antara kedua variabel tersebut, walaupun sifatnya bukan hubungan sebab-akibat. Hasil analisis regresi antara variabel prosentase WWR dengan kategori prevalensi TB menunjukkan angka 0.11. Dari kedua hasil tersebut dapat diartikan bahwa variabel WWR memiliki sifat yang berkebalikan dengan prevalensi TB, semakin kecil prosentase WWR, jumlah sinar masuk ke dalam bangunan juga semakin sedikit, dan prevalensi TB semakin meningkat.</p>	<p>mengidentifikasi hubungan faktor lingkungan fisik permukiman tersebut dengan kasus penyebaran penyakit TB sehingga dapat diperoleh kriteria fisik lingkungan permukiman yang dapat menekan tingkat penyebaran penyakit TB.</p>
49	JURNAL SAINS DAN SENI ITS Vol. 6, No.1, (2017) 2337-3520 (2301-928X Print)		Penerapan Healing Architecture dalam Desain Rumah Sakit	Asma, Arinal Haq, dan Erwin Sudarna	<p>Healing architecture secara umum diartikan sebagai penyembuhan yang dilakukan melalui elemen arsitektur. Dalam penerapannya, Healing Architecture umumnya dikaitkan dengan pemberian aspek warna dan alam ke dalam bangunan, mengingat kedua aspek inilah yang terbukti mampu membantu tingkat kesembuhan pasien. Namun secara definisi, penerapan Healing Architecture ini tidak selalu harus diwujudkan dalam bentuk kedua aspek di atas. Pada objek rancang ini, sebuah pendekatan baru diterapkan dalam prinsip Healing Architecture. Pendekatan ini diterapkan dalam objek rancang dengan menghadirkan kehidupan sehari-hari yang disukai sebagian besar masyarakat dalam kegiatan rumah sakit. Perwujudan konsep ini dihadirkan dengan memberikan konsep pusat perbelanjaan (Mall) ke dalam bangunan rumah sakit, sehingga suasana rumah sakit yang dingin dan kaku menjadi lebih hidup dan penuh dengan aktivitas. Pada penerapannya, cakupan rumah sakit dibatasi untuk menampung penyakit kanker dan penyakit yang membutuhkan perawatan paliatif lainnya.</p>	<p>Untuk menciptakan lingkungan penyembuhan yang optimal bagi pasien, dibutuhkan desain yang mempertimbangkan seluruh aspek fisik, psikologis, sosial, dan spiritual penggunaannya. Sehingga desain yang diperlukan, tidak hanya terfokus pada penyediaan fasilitas saja, namun juga bagaimana peningkatan kondisi psikologis pengguna di dalamnya.</p>
50	 <p>Optimization Software: www.balesio.com</p>	<p>Science; Vol. 1916-9744</p>	<p>Received: May 13, 2012 Accepted: May 29, 2012 Online Published: June 5, 2012</p> <p>Healthy Architecture! Can environments evoke emotional responses?</p>	Kirsten Kaya Roessler ¹	<p>We find environmental psychology at the intersection between architecture and psychology. This article discusses the ways in which individuals are affected by architecture, departing from an early source on the psychology of architecture and taking three architectural examples as illustrations: a public place in Berlin, a health environment in Sweden, and a fitness centre in Denmark. Each of these architectural examples creates what might be called its own psychological emotions, and these are</p>	<p>Meanwhile, the research in environmental psychology has developed into a range of different themes and issues. Knowledge in environmental psychology is becoming more and more important for public health (Annerstedt &</p>

					analysed and discussed using a psychodynamic and existential attempt to understand the interrelationship between individuals and spatial reality. A health oriented existential approach is used as a methodological basis to conceptualise the psychological effects of various forms of architecture.	Währborg, 2011), designing of hospitals (Janssens, 2001), and urban areas (Hannes et al., 2009). The present study aims to take a step back and to assess the influence of three environments on the observer's emotions and perceptions. Aim of the paper is to investigate how (and if) one from a psychological point of view can describe whether these single case environments have an impact on health related existential aspects such as isolation or meaning
51	Atmosphere 2018, 9, 87; doi:10.3390/atmos9030087 www.mdpi.com/journal/atmosphere	Received: 31 January 2018; Accepted: 23 February 2018; Published: 27 February 2018	Assessment of Bacterial Aerosol in a Preschool, Primary School and High School in Poland	Ewa Bra_goszevska 1, Anna Mainka 1,* , Józef S. Pastuszka 1, Katarzyna Lizon´czyk 2 and Yitages Getachew Desta 1,3	The issue of healthy educational buildings is a global concern because children are particularly at risk of lung damage and infection caused by poor indoor air quality (IAQ). This article presents the results of a preliminary study of the concentration and size distribution of bacterial aerosol in three educational buildings: a preschool, primary school, and high school. Sampling was undertaken in the classrooms with an Andersen six-stage impactor (with aerodynamic cut-off diameters of 7.0, 4.7, 3.3, 2.1, 1.1 and 0.65 m) during spring 2016 and 2017, as well as the outside of the buildings. After incubation, bioaerosol particles captured on nutrient media on Petri dishes were quantitatively evaluated and qualitatively identified. The highest average concentration of bacterial aerosol was inside the primary school building (2205 CFU/m3), whereas the lowest average concentration of indoor culturable bacteria was observed in the high school building (391 CFU/m3). Using the obtained data, the exposure dose (ED) of the bacterial aerosol was estimated for children attending each educational level. The most frequently occurring species in the sampled bacterial aerosol were Gram-positive cocci in the indoor environment and Gram-positive rod-forming endospores in the outdoor environment.	The study includes four aspects. The first but not principal aim was to investigate the concentration levels of culturable airborne bacteria in three different educational buildings: a preschool (P), primary school (S) and high school (H). The second aim was to determine the size distributions of airborne bacteria, paying particular attention to the respirable fraction. The third aim was to identify the dominant bacterial genera, both indoor and outdoor, in order to examine the difference between the bacterial community structure in the studied educational buildings. The fourth and the most important aim of our study was to compare the dose of inhaled bacterial aerosol between children at different educational levels.
52	Journal of Environmental Psychology (1998) 18, 85–94  Optimization Software: www.balesio.com	Ó 1998 Academic Press	WHEN BUILDINGS DON'T WORK: THE ROLE OF ARCHITECTURE IN HUMAN HEALTH	GARY W. EVANS AND JANETTA MITCHELL MCCOY	We spend upwards of 90% of our lives within buildings, yet we know much more about the effects of ambient environmental conditions on human health than we do about how buildings affect our health. This article employs the heuristic of psychological stress to generate a taxonomy of architectural dimensions that may affect human health. Specific interior design elements illustrating each of these architectural dimensions are provided. There is little existing evidence that specific design features directly impact human health. The aim of this article is to provoke further thinking and research on this possibility.	Below we describe five dimensions of the designed moderate levels of stimulation. Lack of stimulation environment that potentially could affect human leads to boredom or, if extreme, sensory depri health by altering stress levels. The proposition that stress significantly contributes to physical health is well established (Cohen et al., 1995). Most People spend more than 90% of their lives within research on stress and ill health has focused on erbuildings.Yet we know much more about how ambi- sonal variables (e.g. Type A behavior) or social conent environmental conditions affect human health ditions (e.g. social support) (Kiritz & Moos, 1974; than we know about how the built environment Taylor.

53	Buildings 2018, 8, 66; doi:10.3390/buildings8050066 www.mdpi.com/journal/buildings	Received: 20 February 2018; Accepted: 22 April 2018; Published: 3 May 2018	Preventing Dampness Related Health Risks at the Design Stage of Buildings in Mediterranean Climates: A Cyprus Case Study	Ugochukwu Kenechi Elinwa 1,* [†] , Cemil Atakara 1, Ifeoluwa Oyeleke Ojelabi 1,2,* [†] and Abiola Ayopo Abiodun 2	Dampness is a major building challenge that poses a health risk by aiding the growth of mold and other related microorganisms in very humid areas. Thus, the correction of these post-effects results in high maintenance costs via energy consumption, due to the prolonged heating of damp rooms and post-treatment, especially during the winter. A survey of 2000 valid respondents living in apartment-style buildings was conducted and analyzed using SPSS software. In this study, the AutoDesk Computational Fluid Dynamics (ACFD) software was used to perform a simulation for building materials analysis, to evaluate them for suitability in high humidity areas and to select the best building orientation for adequate and natural ventilation. The analysis aimed to observe the indoor air conditions due to environmental air flow conditions. The relationships of the airflow conditions to the material properties were measured. The methodology involves a Failure Modes and Effects Analysis to determine the level and nature of the dampness sources. The Design-Expert Statistical-Software 10 confirmed the simulation results. The simulation revealed a lower percentage of relative humidity and temperature in Adobe walls than in brick walls.	Also, critical factors for fungal growth in indoor spaces are temperature and humidity [12]. In a similar study on dampness, [10], asserts that factors of climatology could influence the prevalence of indoor dampness and molds. Their study revealed that the number of occupants (e.g., family of two or a family of four) and the type of building (detached villas or apartments) had a significant influence on the reported cases of indoor mold or damp spots. They also argued that there is insufficient research that deals with this issue. Therefore, the objective of this work, among others, is to contribute to existing research on dampness and indoor air quality
54	Vision Res. Vol. 35, No. 19, pp. 269%2722, 1995 Copyright © 1995 Elsevier Science Ltd	Received 10 August 1994; in revised form 23 January 1995	The Functional Architecture of Human Visual Motion Perception	ZHONG-LIN LU,* GEORGE SPERLING* [†]	A powerful paradigm (the pedestal-plus-test display) is combined with several subsidiary paradigms (interocular presentation, stimulus superpositions with varying phases, and attentional manipulations) to determine the functional architecture of visual motion perception: i.e. the nature of the various mechanisms of motion perception and their relations to each other. Three systems are isolated: a first-order system that uses a primitive motion energy computation to extract motion from moving luminance modulations; a second-order system that uses motion energy to extract motion from moving texture-contrast modulations; and a third-order system that tracks features. Pedestal displays exclude feature-tracking and thereby yield pure measures of the first- and second-order systems which are found to be exclusively monocular. Interocular displays exclude the first- and second-order systems and thereby to yield pure measures of feature-tracking. Results: both first- and second-order systems are fast (with temporal frequency cutoff at 12Hz) and sensitive. Feature tracking operates interocularly almost as well as monocularly. It is slower (cutoff frequency is 3 Hz) and it requires much more stimulus contrast than the first- and second-order systems. Feature tracking is both bottom-up (it computes motion from luminance modulation, texture-contrast modulation, depth modulation, motion modulation, flicker modulation, and from other types of stimuli) and top-down e.g. attentional instructions can determine the direction of perceived motion.	The experimental study of human visual motion perception begins in the 19th century with Exner (1875). From the beginning, researchers have maintained that motion perception is "a primary sensation" in its own right (Exner, 1875; Wertheimer, 1912), because introspection seems to suggest that it invokes a unique perceptual experience quite different from other experiences. On the other hand, motion also seems to involve an early stage of pattern recognition, because the same pattern appears to be located first here and then there (Barlow, 1979).
55	 <p>Optimization Software: www.balesio.com</p>	14-15 November 2009	Residents' Perceptions of the Visual Quality of On-Site Wastes Storage Bins in Kuching	Darylynn Chunga, Azizi Mudab, Che Musa Che Omara & Latifah Abd Manafa*	Concerns regarding public health and aesthetics considerations of the on-site waste storage have arisen due to improper storage of waste. Research on resident's visual preferences and concerns for solid waste management facilities is still limited. Therefore, the goal of this study is to understand the perceived visual aesthetic quality of onsite waste storage facilities in Kuching, Sarawak. Since the	Visual pollution is an aesthetic issue. It refers to the impacts of pollution that could damage our ability to enjoy a view, which includes visibility or limits our ability to view distant objects. Visual pollution is

					<p>privatization of solid waste management in Kuching, the concessionaire has been providing uniform mobile garbage bins to residents. This has improved the solid waste management systems. Photographs showing the mobile garbage bins provided by the concessionaire have the highest ratings.</p>	<p>also used broadly to cover more subjective issues such as visual clutter, structures that encroach otherwise appealing scenes, as well as graffiti and other visual destruction (Stapleton). Human, as one of the components of the biodiversity, understand their environment through what they see and therefore, the perceptions of and preferences for the visual environment are part of what makes and environment psychologically comfortable (Xu, 1995). Environments that are considered to have high aesthetic value can significantly increase the general well-being of individuals who are in contact with the environment (Galindo & Rodriguez, 2000; Tweed & Sutherland, 2007).</p>
56	<p>© 2011 Published by Elsevier Ltd. Selection and peer-review under responsibility of Centre for Environment-Behavior</p>	7-9 December 2011	Architectural Design Criteria of Socio-Behavioral Approach toward Healthy Model	Dr. Mohammadjavad Mahdavinejada* and Sima Mansoorib	<p>More Healthy architecture and urban planning is one the most challenging issues in contemporary era. Nowadays human being jeopardizes his health because of living in the modern urban spaces, modern cities and especially modern residential buildings. Therefore it is obvious that we are in need of socio-behavioral approach in order to establish more healthy houses and cities. But how more healthy houses and cities can be built? And how it can be performed? To fulfill this task, the healthy model of design should be developed and its architectural design criteria should be clarified, which is aimed in this paper.</p>	<p>This existence can be in our mental and physical in my body when dryness, moisture, heat or cold increase or decrease significantly. We do not have stable in my body; therefore we are some illnesses. Consequently, if we want to live to high quality, we must follow about every aspect of equation, and respect to the nature organization.</p>
57	<p>Vision Res. Vol. 35, No. 19, pp. 269%2722, 1995 Copyright © 1995 Elsevier Science Ltd</p>		Envisioning bodies and architectures of care: Reflections on competition designs for older people	Sarah Nettleton*, Christina Buse, Daryl Martin	<p>Architects shape future dwellings and built environments in ways that are critical for aging bodies. This article explores how assumptions about aging bodies are made manifest in architectural plans and designs. By analyzing entries for an international student competition Caring for Older People (2009), we illustrate the ways in which aged bodies were conceived by future architectural professionals. Through analysing the architectural plans, we can discern the students' expectations and assumptions about aging bodies and embodiment through their use of and reference to spaces, places and things. We analyse the visual and discursive strategies by which aged bodies were represented variously as frail, dependent, healthy, technologically engaged and socially situated in domestic and community settings, and also how architects inscribed ideas about care and embodiment into their proposals. Through our analysis of these data we also attend to the non-representational ways in which design and spatiality may be crucial to the fabrication of embodied practices, atmospheres and affects. We end by reflecting on how configurations and ideologies of care can be reproduced through architectural spaces, and conclude that a dialogue between architecture and sociology has the potential to transform concepts of aging, embodiment and care.</p>	



58	Journal of Aging Studies journal homepage: www.elsevier.com/locate/jaging	.2018.01.008	Envisioning bodies and architectures of care: Reflections on competition designs for older people	Sarah Nettleton*, Christina Buse, Daryl Martin	Architects shape future dwellings and built environments in ways that are critical for aging bodies. This article explores how assumptions about aging bodies are made manifest in architectural plans and designs. By analyzing entries for an international student competition Caring for Older People (2009), we illustrate the ways in which aged bodies were conceived by future architectural professionals. Through analysing the architectural plans, we can discern the students' expectations and assumptions about aging bodies and embodiment through their use of and reference to spaces, places and things. We analyse the visual and discursive strategies by which aged bodies were represented variously as frail, dependent, healthy, echnologically engaged and socially situated in domestic and community settings, and also how architects inscribed ideas about care and embodiment into their proposals. Through our analysis of these data we also attend to the non-representational ways in which design and spatiality may be crucial to the fabrication of embodied practices, atmospheres and affects. We end by reflecting on how configurations and ideologies of care can be reproduced through architectural spaces, and conclude that a dialogue between architecture and sociology has the potential to transform concepts of aging, embodiment and care.	Although we do not hold that architecture alters behaviour in any deterministic sense, we do argue that architects articulate ideas and ideologies of care, and contribute to the construction of aging bodies through their designs. Design reproduces cultural expectations and political visions about how we 'ought' to live (King, 1980). Spatial layouts and spatial vocabularies etched in architectural plans 'carry encoded messages of how bodies are expected to move in space' (Hofbauer, 2000, p. 170),
59	Behavioral sciences ISSN 2076-328X www.mdpi.com/journal/behavsci/	Received: 7 September 2015 / Accepted: 7 September 2015 / Published: 9 September 2015	Advances in Environmental Psychology	Jack L. Nasar	Human Behavior and Environment and Advances in Environment, Behavior and Design—the field of environmental psychology suffered a loss. Scholars could go to one of the edited Plenum books to find state-of-the-art reviews on existing and emerging areas of research. When Behavioral Sciences approached me to guest edit a Special Issue on Advances in Environmental Psychology, I saw it as a chance to revive the lost resource. I checked with Behavioral Sciences to ensure that I would have complete control over the editing process (meaning that I would invite individuals to write reviews and those invited authors would not have any publication charges, that I would set deadlines, select reviewers, read and decide how to proceed based on the reviews, and if uninvited people submitted manuscripts, I would control the review process on their papers as well).	This Special Issue explores the connections between the environment (at different scales, ranging from a room to a city) and the range of human responses addressed in the field. These connections and related responses include, but are not limited to, environmental perception and cognition; environmental attitudes and appraisals;



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Forming Communal Spaces in Vernacular Settlements: The *Bawo* Phenomenon at the *Lamin* House, Kalimantan, Indonesia

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Abstract

The phenomenon of *Bawo* as a communal space in a traditional Dayak house called *Lamin* is fascinating to research. The space is located at the front of the *Lamin*, with various functions, and is used to carry out multiple activities. Economic, social, and cultural activities occur in *Bawo* to form communal territories. This study aims to identify the territories formed in *Bawo* and the behavior patterns in the *Lamin* house.

The research uses a qualitative approach based on phenomenology and environment behavior research. It employs a purposive sampling technique to pre-determine the sources of data. Further, observations and interviews were conducted with the families in a *Lamin*. Activity records were obtained.

The analysis found that in *Bawo*, a communal territory was formed with a strong control even though the space was a public space, marked by patterns of behavior, attributes, and elements of space. This research concludes that *Bawo*, with its meaning as a communal space, is a place for social, cultural, economic, and other activities that form a communal territory. It is a territory where wisdom of the *Bawo* values, can become knowledge in providing a communal space in a public area.

Keywords: *Bawo*, Communal, *Lamin*, Territory, Phenomenology.

Introduction

It is well known that ownership of space develops into a statement of territory where the users make boundaries as their territory and right, so that they become signs of the territory to ensure that the other parties may not attempt to use it. Hall (1982) points out that there is an invisible boundary of territorial spaces that demarcates an area the others cannot enter. Everyone has privacy limits, whether they are visible or not. Burhanuddin (2010) adds that territory and privacy are related to individual behavior different from one another; in some cases, territory and privacy are formed not only by personal behavior but also by group or community. This is what happens in *Lamin*: a unique communal space in the traditional vernacular settlements of Kalimantan, Indonesia. In fact, the values and norms of the family has major implications on the formation of communal space.

According to Skinner, behavior is a person's response or reaction to external stimuli. Burhanuddin (2014) points out that behavior is always an activity of an organism (living thing). Behavior outcomes from environmental stimuli, which are then responded to by the organism.



various kinds of activities that occur in a room are examined. Here, in the *Lamin*, the activities become very broad, such as walking, playing, working, joking, studying, sitting, and so on, so that the behavior of all human activities in a space can be observed directly or indirectly and become the basis for revealing territory.

According to Fatimah (2011), human territoriality functions not only to realize privacy but also to realize social and communication functions. He further states that one of the things that becomes a territorial barrier is gender which is directly related to the social and cultural context. This research does not examine gender but looks at the role of each family member in forming their territory within the *Lamin*.

Said (2017) has found nine territorial patterns in flats that are created due to the territorial patterns of their inhabitants in public spaces, which can potentially reduce the physical quality of space and the quality of life of its inhabitants. This research has a different object from other housing types: the territory of traditional housing is its main topic. The research focuses more on the territorial pattern inside the *Lamin* house.

The concept of behavior settings originated with the psychologist Roger Barker in 1950; Roger Barker defined behavior settings as a stable combination of activity and place in a specific time. According to Haryadi and Setiawan (2010), Roger Barker's behavior setting theory is a concept in studying environmental and behavioral architecture. Behavior settings contain elements of a group of people who carry out an activity or behavior of the group of people, the place where the activity is carried out, and the specific time when the activity is carried out.

This research focuses on the formation of territorial behavior within a community that inhabits space, where the discussion of territory is also part of the science of architecture because it is related to the function of a space as a manifestation of the behavior of users to gain a sense of privacy. Territoriality is synonymous with a sense of ownership, control, and a defensive mechanism for a space or place. Several experts have proposed many theories about territoriality, such as Porteous (1977), Pastalan (1970), Lotman (1985), Raffestin (2012), Hall (1969), Lauren (2005), Altman (1975). According to Altman (1975), a territory is divided into three categories; privacy, affiliation and possibility of achievement. These are: primary territory (private), secondary territory (semi-private), and public territory (public). In behavioral terminology, territorial division is closely related to what is known as human privacy.

Public dwellings in communal houses tend to pay less attention to the nature of the communal itself, where there are differences between public spaces and the communal. However, control of space in communal spaces is stronger than in public spaces (Faizal, 2022). This condition is what this paper intends to explore in order to develop new insights. One of the communal dwellings is the *Lamin* (Anastasha (2017). which is the focus of this research.

Lamin has three functions. First is as a terrace area called *Pasah*; a link between the outer and inner spaces. The second is the common room or communal spaces that has the vastest space called the *Bawo*. The third is the function of the bedroom or *Bilikn* as a space of ownership for the occupants, in which there is an additional cooking area, all of which are also called communal houses (Fig. 1). Furthermore, the *Lamin* houses throughout the West Kutai Regency area have the characteristics of a communal house and the *Bawo* room has a communal nature.

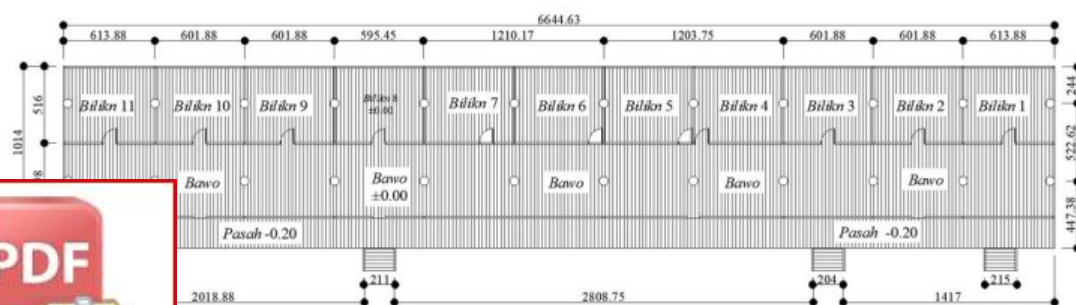


Fig. 1: *Lamin* House

Source: Author



Bawo room is the primary and most spacious room among the other spaces. This space has many functions such as receiving guests, working, selling, interacting with fellow residents, playing and so on. The atmosphere of the *Bawo* room can be seen in the Fig. 2.



Fig. 2: *Bawo* or communal space in a *Lamin* House

Source: Author

The phenomenon that occurs in the *Bawo* space is related to the local wisdom of the traditional Dayak houses. In fact, many things can be understood by exploring what occurs in this communal space (Anastasha, 2017). This research aims to unearth the phenomenon of shared ownership and the use of the *Bawo* space or the communal space in the *Lamin* dwellings, where diverse activities take place. The purpose of the research is to look at the principles of cultural values that occur there while maintaining family and territorial privacy even though it is a communal space. The objective is to disclose the inner workings of it so that it can provide a culturally rich understanding for the design of public spaces with communal characteristics as evidence of the wisdom of the *Lamin* house architecture.

Literature Review

Previous research into the formation of communal spaces in traditional dwelling have been first explored by Rudofsky (1964) who introduced the term vernacular, which comes from the word 'Verna' which means domestic, indigenous, native slave, or home-born slave. Furthermore, according to Rudofsky (1964), vernacular is a classification of local architecture generally in the form of housing and is found in various parts of the world. Meanwhile, according to Oliver (1998), vernacular architecture is people's homes and other buildings related to their environmental context and available resources owned or built. They use traditional technologies. Rudofsky (1964), Rapoport (1966), and Papanek (1995) define vernacular and say that "vernacular architecture underlines architecture with the character of anonymity; self-build; sustainable sources and pragmatic of encountering environment".

The *Lamin* house is the residence of the Dayak people in the province of East Kalimantan, Indonesia. It has the character of a communal house and has been built based on local knowledge and community traditions. All the materials used also come from the surroundings. Furthermore, as a communal dwelling, it is in the category of social association, where activities of a group of people form social activities. This activity occurs in one of the rooms called the *Bawo* or the communal space.

According to Purwanto (2007), a communal space is a setting influenced by three elements besides the physical elements. They are: people as actors, their activities, and their relationships. Furthermore, according to Wellman and Leighton (1979), a communal space is a need functions as a social space, one of the basic needs of settlers is to develop social space. Communal space also has something in common with public space. The notion of communal space is inclined more to the ownership of space. In other words, it is a space owned by a community. Barliana and Nugradi (2002), also mentions communal space as a translation of public space. Altman in Fisher (1984) defines it as a public territorial space that



allows everyone to be there. According to Lang (1987), communal spaces provide opportunities for people to meet, but to do so requires several catalysts. Catalysts may be individuals who bring people together in discussions or other activities. Communal space is related to a specific area marked by the ownership and use of it jointly by certain groups. The word communal itself has something to do with the term community, it means a group of people who gather or live together. In *Lamin* houses, many families live together. Thus, it can be concluded that the notion of communal space refers to a space where people carry out their activities in a specific space with various characters.

According to Anastasha (2017), the function of a communal house is primarily as a residence. However, it can also be used for traditional ceremonies. Likewise, the *Lamin* house has several space functions, including a shared room or *Bawo*, bedroom or *bilkn*, and terrace or *Pasah*. The *Bawo* room has diverse functions although there is primarily a communal character. Besides, the role of communal space has the same characteristics as public space, although there are some differences. A communal space in a dwelling can be further studied based on the theory of the role of public (Carmona et al., 2008). They are:

a. Economy:

- Giving a positive value on the value of the property
- Encouraging regional economic performance
- Can be a good business

b. Health:

- Encouraging people to engage in physical movement actively
- Provide information and formal space for sports activities
- Reducing stress

c. Social:

- Provide space for social interaction and learning at all ages
- Reducing the risk of crime and anti-social attitudes
- Encouraging and enhancing community life
- Encouraging intercultural interaction

This illustrates that in a communal spaces, there are economic and social activities. The activities that take place in that room can be in the form of business transactions which serve as a source of economic income for the occupants as well as social activities such as educational interactions, cultural interactions and increasing the safety values of the members.

As Barliana (2008) says, a public room helps accommodate community social activities with the criteria described in Sunaryo et al. (2010) as follows:

1. Where people interact, carry out various activities sharing and together, including social, economic, and cultural interactions, with the main emphasis on social activities. This is a place for communal activities of community interaction where various activities occur. They comprise spaces where people share space and time to the activity.
2. Held, managed, and controlled jointly, both by public and private agencies. They are dedicated to the needs of the public. Thus, a communal space is public.
3. Room is open and accessible visually and physically for all without exception.

As explained above, a communal space is an open room with easy accessibility and can be controlled easily by all the parties. The role of accessibility, easily visible and controllable, is important in forming the character of communal spaces. This idea is reinforced by Scrupton in Beng-Huat (1992), that communal spaces has three criteria:

- a. Accessible to anyone.
- b. Less suitable when used individually.
- c. Synonymous with community activities. This activity is dominant. However, using it individually and in the community around the communal space is still possible.
- d. Local social norms bind user behavior.



Research methodology

There are many users in a shared dwelling. This research employs a phenomenological approach to data gathering. Phenomenological methods depart from the facts in the field without being influenced by external theories. It is qualitative and examines the phenomenon in its natural condition in the *Bawo* space (read communal area). The *Bawo*, a shared space with many functions has broad meanings based on kinship. Employing phenomenological methods means that the researchers do not intervene or do not manipulate any conditions in it (Leedy and Ormrod, 2005). Instead, it describes the views of each informant in the existing conditions, especially those that occur in that space.

This research also uses behavior setting theory to collect data on what the informants do in their daily activities. The idea of behavior settings examines the relationship between behavior and the spatial settings. Data collection employs behavioral mapping. Behavioral mapping includes observing and sketching where the *Lamin* occupants carry out their activities. The behavioral mapping used is place-centered. This technique is used to find out how groups of people use, misuse, or perform their behavior in a situation of time and place.

A Grand Tour is undertaken to obtain data from *Lamins* in several sub-districts in West Kutai Regency, East Kalimantan in Indonesia, where nine *Lamin* houses over 50 years old exist. The *Lamins* are scattered in several sub-districts, including the most numerous around the capital city of West Kutai, namely Barong Tongkok District. Fig. 3 shows the locations of the *Lamin* Houses in the West Kutai Regency.

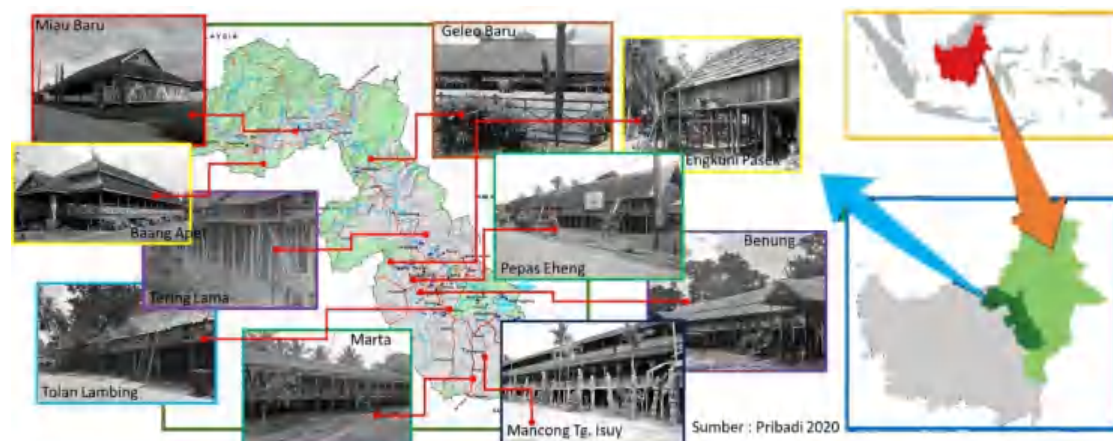


Fig. 3: Locations of *Lamin* houses in the West Kutai Regency
Source: Author

Fig. 4 shows the route of the grand tour of the nine *Lamin* houses with two Dayak sub-tribe owners living in nine *Lamin* houses. Six of the nine were occupied by Dayak Benuaq and three by Dayak Tunjung. Out of the nine *Lamin* houses still occupied, three of Dayak Benuaq are *Lamin* Benung, *Lamin* Pepas Eheng in Barong Tongkok District, and *Lamin* Marta in Jempang District. *Lamin* Marta was only temporarily occupied as a residence due to a fire in the house.

In addition, field observations were also carried out regarding the presence of *Lamin*, then observing functional aspects that required patterns of activity in the *Bawo* space, which would later be able to show social, economic, and other activities. The use of the Time Budget technique was used to observe activities at certain times. This information includes things at the specified time and activities that took place at that time. To make it easier at the time of categorization is carried out follows:

The observation time is divided into 3 parts:

- Period 1: 08.00–11.00 (Morning)
- Period 2: 11.01–16.00 (Afternoon/Evening)
- Period 3: 19.00–22.00 (Evening)



- 2) The day of observation is divided into 3 parts:
 - a) Monday-Saturday (working days)
 - b) Sunday-Holidays (holidays)

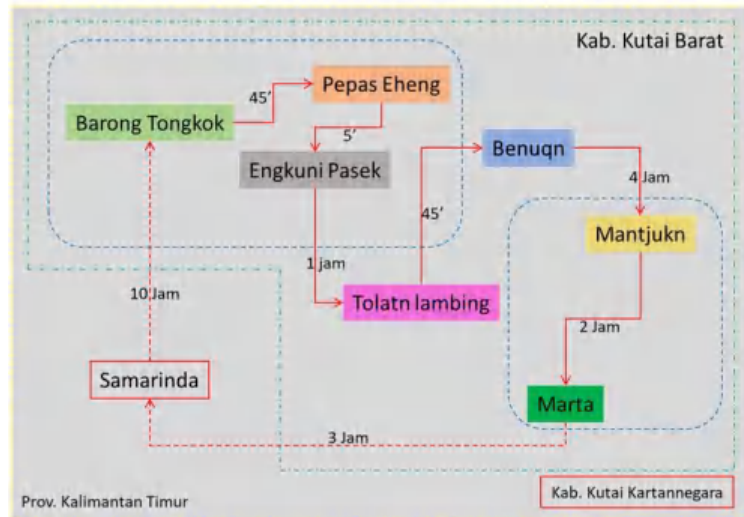


Fig. 4: Grand Tour Routes in West Kutai Regency

Source: Author

Thus, spatial information and individual behavior are also recorded and documented for a predetermined period until saturated data is found. Non-physical information is obtained by interviewing families who know the *Lamin* house. Observations also use the place-centered maps, used to see how the occupants organize themselves in the *Bawo* space (Sommer et al., 1980). This survey technique also aims to find out how the individuals or groups of individuals accommodate their behavior in a situation of time and space. Furthermore, the analysis of the in-depth interviews looked at the keywords from the responses given by each interviewee. The informants' responses were long descriptions of the atmosphere and events that occurred—responses from the member or resource persons, which then became the data. Processing the data from the responses of the informants used categorization to find the similarities and differences of each respondent and was compared with the patterns of behavior in the *Bawo* space. This method was used in an effort to reveal the territorial actions of each space user. The phenomenological approach uncovers the natural explanation regarding the actions of the occupants' territory in activities in *Bawo* at the *Lamin* house.

Observation time, included as explained earlier, namely morning, afternoon/evening, and evening on weekdays, holidays, and Sundays, and days when cultural events are held in other places. The observation time was carried out by looking at the intensity of using the *bawo* room in the *lamin* house as activities during the observation. When the survey lasted for two survey stages, the first stage of observation was carried out for ten days, and the second observation for seven days.

Data processing is carried out systematically with a reduction process to see the process in a system where data is obtained through interviews, observations and documentation. Data was obtained naturally without intervention, with respondents' support, including fathers, mothers, children, grandchildren, great-grandchildren, and other families. Sources of data are seen in the Table 1 below.



Table 1: Types of Data (Data Focus) and Sources of Data Acquisition
Source: Author

Data Type	Interview	Observation	Document
SubFocus	Question Type	Type of activity	Document type
Lamin	History of lamins	measurement	Photo
	tectonics	Interior conditions	Internet site
	space functions	Furniture observation	Journal
	building materials	Observation of objects in space	History Books/ Libraries
Daily activities	Morning activity	Observation of morning - evening activities	Culture literature
	Afternoon activity		
	Activities at night		
	Other activities/no routine		
Culture and Tradition	The tradition of building lamin	during the pandemic	Culture literature
	Healing traditions	limited cultural	Internet site
	Yearly event	activities (none)	Journal

Findings

The results of interviews and surveys did not find any traditional or cultural activities taking place at the *Lamin* house; many traditional events were held outside the *Lamin* house due to certain conditions. The *Lamin* consists of 11 rooms, each with his own family, but were still related (Sungan, Interview, October 21, 2021). For approximately two weeks, repetitive activities have been found, and the interviews are considered to be saturated, or repetition occurs due to reasons listed below, among others:

1. Majority of the activities consist only of 1 large family occupying 1 room.
2. The condition of the house needs improvement, so there are not too many activities.
3. The *Lamin* house, which has become a cultural heritage building also hinders activities
4. The pandemic condition allows them to stay at home more.

Data processing and analysis were done using the place centered method 're-map', with some description of the activities in the *Bawo* room. It involved observations during the survey, through grand-tours, and using a time budget. 15 activities often occur and are repeated, as presented in the Fig. 5 below.



OBSERVATION OF BEHAVIOR PATTERNS – LAMIN		OBSERVATION OF BEHAVIOR PATTERNS – LAMIN	
Place - Centre Maps		Place - Centre Maps	
Day	Thursday	Day	Friday - Tuesday
Date	Oct 15, 2020	Date	October 29 – November 3, 2021
Time	Morning, Noon, Evening, Evening	Time	Morning, Noon, Evening, Evening
Observer/ Surveyor	Eddy Purwanto (satunusantaraneWS.co.id)	Observer/ Surveyor	Faizal, Arta & Safii
Lamin Space Plan		Lamin Space Plan	
Information		Information	
<ul style="list-style-type: none"> A. Communal Space Bawo B. Room/Bilikn C. Terrace/Pasah D. Ladder 		<ul style="list-style-type: none"> A. Communal Space/ Bawo B. Room/Bilikn C. Terrace/Pasah D. Ladder 	
Activities	Photo / Activity Image	Activities	Photo / Activity Image
<ol style="list-style-type: none"> 1. Walks 2. Children's Run 3. Sit Back and Relax 4. Work/Craft 5. Eat and Drink 6. Hosting 7. Parenting 8. Telling Each Other Stories 9. Information to travelers 10. Chtravelerslay 11. Children Learning 12. Looking for head lice/Mengkutui 13. Sleep/Lay Down 14. Traditional Activities 15. Pet Activities 	 	<ol style="list-style-type: none"> 1. Walks 2. Children's Run 3. Sit Back and Relax 4. Work/Craft 5. Eat and Drink 6. Hosting 7. Parenting 8. Telling Each Other Stories 9. Information to travelers 10. Children's Play 11. travelers Learning 12. Looking for head lice/Mengkutui 13. Sleep/Lay Down 14. Traditional Activities 15. Pet Activities 	

Fig. 5: Activities that occurred in the *Bawo* Room during the survey
Source: author

Activities in the *Bawo* room, especially the area in front of the *Bilikn* number 8, 9, and 11 on Monday-Friday 09.00 - 11.00, are classified as moderate because some family members have many activities outside the *Lamin* such as going to school, going to the city to buy something at the market or going to the garden. However, during the pandemic, many activities outside the *Lamin* were reduced. As previously explained, daily activities involved going to places of worship on Saturday and Sunday.

Observations in the *Bawo* room also mapped objects and tools, such as work tools, production materials, and so on, as shown in the Fig. 6.

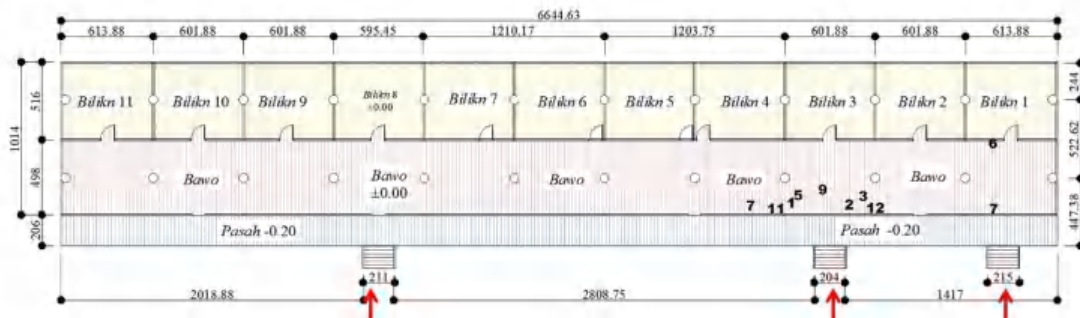




Fig. 6: Distribution of the objects and tools in the *Bawo* Room
Source: Author



Thing Name & Tools	Photo / Activity Image
1. Fabric Swing	
2. Work Tools	
3. Materials / Craft Materials	
4. Woven mats	
5. Plastic Mats/Mats	
6. Chair	
7. Rope Clothesline	
8. Shirt/Pants	
9. Anjat/ Woven Bag	
10. Machete/Mandau	
11. Sewing machine	
12. Rice Sacks	

The most used room is the *Bawo* room, or communal space that can be used together; this room also served previously as a resting room for men, but developments towards privacy have allowed everyone to rest in their every chamber. Specifically how the activity pattern of utilizing the *Bawo* is shown in table 2.

Table 2: Elements and Attributes of communal space
Source: Author

OBSERVATION OF TERRITORY SETTING – LAMIN	
Place - Centre Maps	
Number of families/ <i>Bilikn</i>	3 <i>Bilikn</i> (5 Family) <i>Bilikn</i> No. 3 = 3 Family
Communal space setting	On the inhabitants of rooms/ <i>bilikn</i> 1, 3 & 11
Observation time	Pagi Siang-Sore Malam
Observation Unit: Actors, Activities, Place, and Time	
	
actors	Activities and Time
Observation Unit in the Communal Space/Bawo	
Bapak	After the activity in the room/ <i>bilikn</i> , go directly to the communal room/ <i>bawo</i> to continue working. Sitting on mats is equipped with work equipment. The position faces the entrance; some times, the father sits under the tree while smoking. Work time is from 10 am to evening.
Ibu 1- Ibu 3	Mother 1 is of advanced age, just sitting and looking at the room. Similarly, mother 3 does the same activities as the father, only the type of craft—position facing the door and close to the large pole.
Alur Bapak	Anak
Alur Ibu	
Alur Anak	Datu 3
Alur Cucu	
Alur Cici	Cici
Alur Tamu	
Tamu	Guests come to visit to see the lamin by sitting in front of the mother and father.
Unit of Analysis: Setting communal space as a form of territory	
For three consecutive days, the pattern is saturated because the space function has already changed from the initial function. All residents use the front area of the room as a common family room. The space has an economic function as a place to carry out business activities, a place of tourist attraction, and a fusion of the family. The function of culture or tradition is still maintained, such as one of which is <i>belian</i> activities. Activities are carried out for the seven days, only what distinguishes the intensity of guests who come more during holidays. Activities occur in the communal space from 10 am – 4 pm between noon and afternoon. There are no more activities at night unless guests are willing, it can be said that activities in the communal space are semi-public—public or, more accurately, communal. There is a fixed pattern of behavior and circumjacent milieu. Personal space that occurs can be said to be intimate distance – personal distance.	
Space element – Intentional	Behavior attributes – J. Weisman (1981)
1. Place in <i>bilikn</i> , use mat serves as a base for where this area people gather?	1. Comfort : atmosphere gives an appropriate sensory taste and is accompanied by the position of elements
2. Working material/ activities exists in the communal space as elements in their ability?	2. Sociality : the position of individual who can interact well
3. <i>Belian</i> Prilauds, always there to show off and for sale if there are tourists?	3. Visibility : visually unobstructed by other objects
4. Clothesline, always there so don't forget to get in the rain?	4. Control : (materialized) personally creates a territory
5. Swing, always there if grandchildren & great-grandchildren are in lamin, and the night to bring into the outside/room?	5. Activity : the intensity of interaction that still occur continuously



Optimization Software:
www.balesio.com

The use of spatial elements, in the form of objects or equipment in the communal space were observed during the survey. These elements are used and become the territorial elements of each occupant. 12 objects were observed during the survey.

1. Cloth swing: functions to swing the grandchildren while working; the position is in the *Bawo* room during the day and moved to the cubicle at night.
2. Working Tools: these were used to make *anjat* crafts or machete sheaths, which are stored in the *Bawo* room.
3. Handicraft raw materials: These were always available in the *Bawo* room, and were used anytime for work and as additional income.
4. Woven mats: These are products for sale.
5. Mat / Plastic mats: These were used as a seating mats.
6. Plastic/Wood Chairs furniture: These are rarely used because they prefer to sit on the mats. The mat on the floor is more comfortable; intimacy is more intertwined.
7. Clothesline is outside the terrace: It is also inside the *Bawo* room if it rains or dry.
8. Shirt/Pants: An outer garment that covers the waist to the ankles, sometimes only to the knees, that covers the legs separately
9. Woven or *Anjat* bags: These are round bags made of rattan, resulting from traditional woven handicrafts.
10. *Mandau* or *Parang*: This is a traditional weapon that is also a product for sale.
11. Sewing Machine: mechanical equipment for sewing clothes
12. Sack of Rice: a large bag containing rice.

The use of spatial elements forms the basis for developing family territories in the *Bawo* space, where the father, mother and daughter, with their working tools around them dwell. These define the boundary for the work area and the production area. The granddaughter, with swings and mats define the boundary for the childcare area (great-grandchildren) and families who come as guests join in these production activities. In contrast, visiting guests do not have territorial boundaries. Even though the leading actor in the *Bawo* space has territorial boundaries based on the existence of objects, control over the entire area is still robust, as evidenced by the control over the grandchildren and great-grandchildren who play in an ample space they can still be controlled even with sound. Control from the *Bawo* room can be done indoors and can still be reached from outside. The role of the mother in the *Lamin* house can also determine the direction of her household's journey; Mrs. Sangun also has an important role, one of which is that she is a direct descendant of the owner of the *Lamin* and this situation also occurs in other *Lamins*. In this situation, the role of women in the *Lamin* house is very influential. It also has a role because the *Lamin* chamber belongs to the mother's parents.

From the explanation that the behavioral setting is a stable combination of activity, place, and criteria with elaboration, the family setting pattern in the *Bawo* space forms a communal territory with firm control marked by ample space. There are no visual barriers hindering the views in all directions. Moreover, robust control over the surrounding environment with the existence of cultural values is still robust in the *Lamin* house, especially the use of the *Bawo* room as a communal space.

During the observation, there were 2 patterns that had changed because of the change in several room functions. First, apart from being a place to live, it is also a place to carry out business activities and a showroom for handcrafting. Second, the reduced socio-cultural function or tradition in the *Bawo* room is no longer a place for men to rest at night because all the family members rest in their chambers, especially at night. All the occupants use the area in front of the room/bill as a shared family room or a communal space (*Bawo*). Most activities in the communal space from 10 am to 4 pm. At night, more activities are carried out in the *Bawo* room when less guests visit. In the *Bawo* space, standing patterns of behavior and social milieu occur where spatial elements and behavioral attributes influence. The *Bawo* area is an intimate distance to a personal distance where the nature of the space is still strong as a public space. Indirectly, territorial elements are stronger than that of *Bawo* space.



Discussion

Lamin residents provide only an overview of the high intensity of activity in the area in front of their chambers, even though they can also use the surrounding area. This illustrates that the dominant occupant's territory is in the front area of each chamber, as illustrated in the Fig. 7:

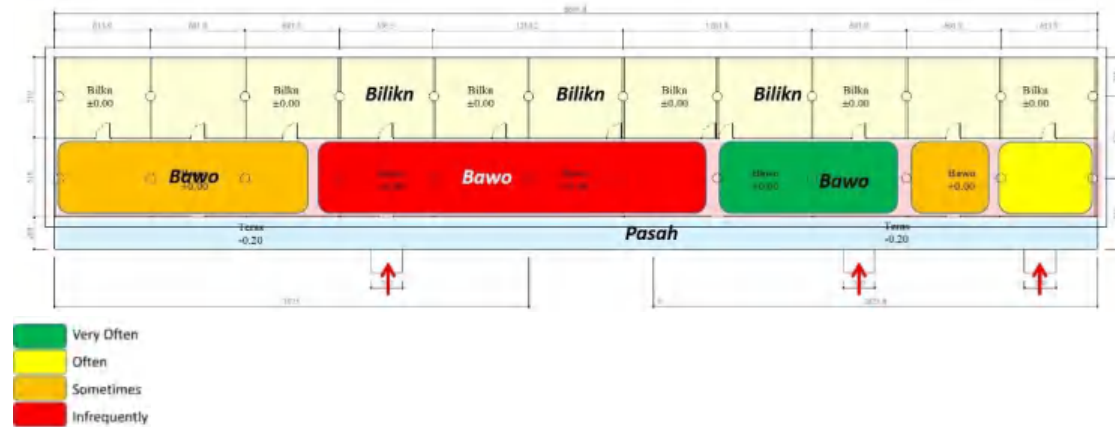


Fig. 7: Intensity of use of *Bawo* space
Source: Author

1. Public Territory

Altman (1975) and Hall (1969) articulate on public territory and say that the aspects of ownership are not owned by the individuals or a community, where the sense of ownership of public territories is low and difficult to control. Public territories used by many community members are subject to change. They point out that each member has the same rights in places such as living rooms, souvenir centers, park areas, shopping centers, and workplaces. From this explanation, it is clear that a real public territory is different from the territorial demarcations that occur in *Bawo* spaces. In them, besides control, which is still strong in a relatively large space, there is also a high sense of ownership from the users of the room, especially the owner of the cubicle. In *Bawos*, every community with a booth has the same rights to use it, although some differences are still determined by age and kinship.

This illustrates that the *Bawo* territory does not fall into the category presented by Altman and Hall (1969): primary territory (private), secondary territory (semi-private), and public territory (public). More precisely, the *Bawo* territory is between the public and secondary territories.

2. Community Territory

More specifically related to community territory, Brower (1976) shows that groups can control community territory with members who can change. Still, these members undergo a selection process and sometimes a ceremony is held to accept these members, like members of a congregation in a place of worship, professional community, hobby community, and others. In the use of space (e.g., cafes, hotel lobbies, malls, and libraries.), other people are not considered a disturbance as long as ethics of the space are maintained, where the spatial control is weak. For the *Bawo* area, where the members tend to remain, such as the owner of the chamber and its members who have kinship relations, the use of the space may change due to traditional activities such as healing ceremonies or *beliatn* (a traditional activity to heal the sick person and other traditional ceremonies. Control in the *Bawo* area is strong even though the broad. Moreover, control over the outer space is also a part of the *Bawo* area. It is said that the territory in *Bawo* is different from the community territory presented by Brower (1976).

From the explanation above, it is clear that the territory in the *Bawo* or communal space has different characteristics from the public territory or the community territory. The parts have similarities with Brower's (1976) explanation of community



territory. The territory formed due to activities, elements of the *Bawo* space and the influence of the physical form of space and functions make the boundary virtual. In fact, there is an absence of a space divider in the *Bawo* room, which makes it 'viewable' to monitor all directions of the space. The territorial elements in *Bawo* form a communal territory where this territory has a strong influence on the power of spatial control. Most member groups that use the *Bawo* space are still the same, even though some members have changed, they still have attachments. These reasons can be shown in the table 3 below.

Table 3: Elements of communal territory

Source: author

Territory Type	Elements of Territories						
	Proprietary	Control	boundaries	Behaviour	Privacy	Time	occupants
Communal	co-owned by relationship	Strong	Medium	Strong Rules	moderate	limited	relationship
Brower (1976)							
Community	group	keep	Spacious	rules	moderate	limited	change
society	society	weak	Unlimited	regulation	low	free	free
Altman (1975)							
Public	group	weak	Spacious	no rules	low	free	many
Secondary	small groups	keep	Medium	rules	moderate	limited	limited

In several studies related to residential territory, it has been pointed out that children, as part of a family, are at the center of attention of the father and mother. They have considerable influence in determining the territorial spaces created in a dwelling. In contrast, in the *Lamin* house, children, grandchildren, and great-grandchildren do not have clear territorial boundaries because children's activities are not limited by objects but by the edges of the *Bawo* space itself. However, visitors from the outside who do not have kinship or regional relations but have related interests are limited to stay around either the objects belonging to the visitors themselves or goods produced by the residents of the *Lamin*.

The placement of objects or household equipment in the *Bawo* room does not necessarily make the occupants the sole rulers of the room because several things are shared ownership. This happens because the room is a shared space used jointly by all the booth owners with emotional ties. In fact, the ownership of objects or tools is indicated by where the thing is located around the cubicle.

From all the explanations above, it can be argued that there is a 'communal territory' within the *Bawo*. The territorial elements in the form of objects exist in the *Bawo* as objects that can be used together and remain under the control of an owner. From the nature of the territorial elements, there are leading and complementary elements, where particular objects are the main elements of personal territory, although there are also semi-personal ones. Still, these objects are not strong enough to express one's territoriality because they are not firmly attached to that space.

Conclusions

Lamin, as a traditional house of the Dayak tribe is also called a communal house which has three rooms, namely the *Pasah* room or terrace, the communal spaces or *Bawo*, and the rest room or cubicle of the three rooms. *Bawo* is the main object in this study because it is unique as a dwelling, used together as well as with a joint ownership. It has many functions, such as a guest reception, family interaction room, work/production space, display/showroom for production results, and other domestic activities.

Findings of the recording that took place in the *Bawo* room as the unit of the activity of the perpetrators, the time of activity, and the presence of objects were six perpetrators of activities. They are, the father, the mother, the children, and in-laws and great-grandchildren and sometimes guests: all those who have attachments. Most activities of the residents are permanent for a certain period,



especially in the form of economic activities, where the processing of handicraft products takes place. These handicrafts are also displayed there. The existence of objects in the Bawo space also influences the spatial setting, which eventually forms a communal territory. It is undeniable that all of the above contribute significantly to form a communal territory.

From the previous explanations, descriptions and the discussion, and in the light of the principle of communal territory, it can be concluded that Bawo is indeed a unique phenomenon in architecture. There is a communal character in Bawo. Residents tend to remain and change over a long period because of kinship attachments and other forms of affection, such as enthusiasts of traditional houses and handicrafts. *Bawo's* robust spatial control makes this house relatively safe for the occupants, both in control of the indoor and outdoor spaces, where daily activities and actors greatly influence the functions of the space in the same area.

It can be concluded that communal territory is related to space and a sign of shared ownership of members who have ties where space control is robust with time restrictions. The communal territory elements consist of the primary elements and the complementary elements. The main elements of the communal territory are the *Bawo* forms, spatial functions, mats, craft tools, craft materials, craft products, swings, shopping activities, making crafts, receiving guests, joking, the presence of the tourists, and learning. As for the complementary elements of the communal territory, there are chairs, sewing machines, sacks of rice, clotheslines, piles of clothes and pets. The activities include rocking children, lying down, eating and drinking, cursing, and playing.

This paper can become the concept of spatial zoning, which so far has only been known as private, semi-public, and public zones. Communal territories provide insight into the communal character of space. The communal space is rectangular in shape and spacious. However, space control is still felt strong. The users' social, cultural, and economic activities in the *Bawo* space produce patterns of behavior around each occupant's cubicle. There is still an opportunity to develop this research, namely the form of the elements of the communal space, the meaning of the *Bawo* space in terms of culture, the tectonic process of the *Lamin* house, and how to apply the *Bawo* communal principles to modern architecture.

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The Visual Meaning of A Communal Space in A Longhouses (*Lamin*)

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ABSTRACT: The study aims to achieve the visual meaning of Longhouses (*Lamin*) communal space in the aspects of architectural shape, texture, color, place, and orientation, providing the true meaning of the visual form of the communal space. The method used in this study is the qualitative and narrative approach of the observation and literature review on Longhouses (*Lamin*) located in Pampang Village, Samarinda.

The study shows the existing condition of communal space in Longhouses (*Lamin*) is multi-functional, where the shape of communal space is rectangular (*dadoq*), the texture is consistent with the authenticity of the material which is ulin wood, the color comes from the natural color of nature, the building oriented on the upstream and downstream of the rivers, and the place of the communal space is in front of the belawing. The connotative meaning contained in visual elements includes the concept of a close relationship between humans and nature, humans and humans, and humans with the supernatural realm. Efforts to explore visual meanings are a way of improving the quality of the building environment as well as balancing the functions of the communal space as a unifier for society. The concept can enrich science in modern architecture, especially architectural sociology and psychology.

1. INTRODUCTION

Each house has a space of various functions and purposes, inseparable for a traditional house, which has limited space but multi-functional purpose. A space that has multiple functions and accessible to the masses is better known as public space. A space in a house that functions as a shared space, inside or outside, is usually called communal space or public space.

Scurton (1984) proposes that every public space defines as such: a location that has the most minimalist design, has excellent access to the surrounding environment, a meeting place for the community/users of public spaces that behave accordingly to local norms.

Carr (1992) suggested that the ideal public space should have three things that are responsive, democratic, and meaningful. Responsive in the sense of public space is a space used for various activities and broad interests that have environmental functions. It should be democratic, that the general public can use public space from various social, economic, and cultural backgrounds as well as access to various human physical conditions. It has to be meaningful where public space must have a connection between humans, space, and the world at large with a social context.

According to Lang (1987), communal spaces provide opportunities for people to meet, but it would take some catalyst to implement it. The catalyst could be an individual who brings people together in an activity, discussion, or public affair. Furthermore, communal space means space for gathering following

Wijayanti, which is communal space (derived from the word communal, which the public is a space that accommodates social activities and is used for the public or anti, 2000).

Communities with traditional houses are unique, so do the *Dayak Kenyah* people whose house called Lamin. Lamin *Dayak Kenyah* people have three room functions, namely bedroom, and kitchen, or communal space. (Anastasha, 2017). It has been said that in



the language of *Dayak Kenyah*, the living room is called *pagen*, the bedroom is *tilong*, and the kitchen is *atang*. Furthermore, the *Lamin* in Pampang Village, Samarinda City, has a different character where there is one more room, namely the gathering or family room, or called *dalem amin*. Where is the character of the communal space, not only in the living room or terrace (*pagen*) but also in the gathering room or *dalem amin*, as shown below:

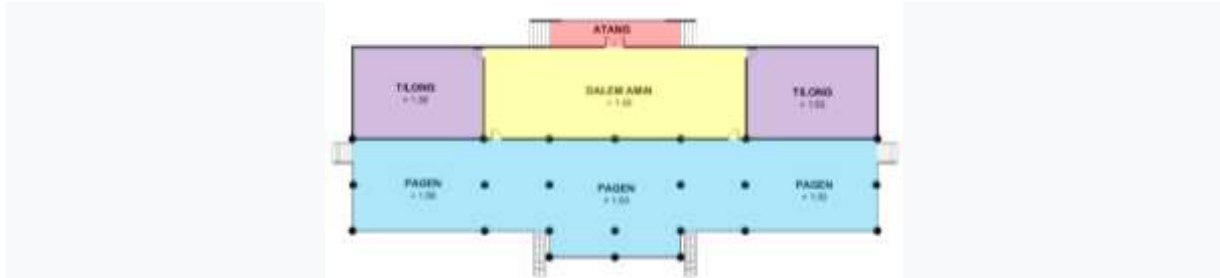


Figure 1. Longhouses (*Lamin*) lay out

Communal space in a Longhouses (*Lamin*) accommodates many meanings, both denotatively and connotatively, especially the visual meaning of the communal space.



Figure 2. Longhouses (*Lamin*) front view

The picture above shows a visual form that implies the meaning of traditional architectural forms. Many experts have conveyed the definition of visual form, one of which is Ching (2002) which states that the visual form consists of seven elements, including:

1. Shape. It means the basic features indicating a form, which is the result of a specific configuration of the surfaces and sides of a form.
2. Proportion and scale. Length, width, and height of form that are called dimensions define the proportion of form, while the comparison of the relative size of the individual form to other forms around determines the scale.
3. Color. The hue, clarity, and the tone of color on the surface of a form is the most prominent attribute that could differentiate a form to its environment. Color also affects the visual quality of a form.
4. Texture. The characteristic of the surface of the form affects not only how the viewer feels when touching the form but also the light reflective quality.
5. Position. It is the relative location of the form to an environment or visual field.
6. Orientation. It is the relative position of a form to the ground plane, cardinal directions, or to the view of someone who sees it.

Exploring the philosophical meaning of visual form cannot be separated from the character and meaning of the form itself. Ullman (1962) explained the definition of meaning into two approaches; there are Analytic (Referential) and Operational (Contextual). The whole meaning of the form is a combination of four aspects, which are the sense, feeling, tone, and intention. Detuage (2019) states that

factors need to be prioritized for the fulfillment of open space as a facility for social spaces. According to Saussure (1993), language consists of sound or signifier and signified. Signifier are acoustic images, for example the sound sequence t + a + b + l + e. A signified is the meaning that symbolizes the sound of the "table". Therefore, a linguistic word is a signifier or sound that is supported by an image or meaning.

Exploring visual meaning are:



1. To improve the quality of the living environment that is comfortable, fresh, beautiful, and clean, and as a tool of protection for the environment.
2. To create harmony in the natural environment inside a built environment that is beneficial for the community.

The article titled *Ruang Komunal pada Arsitektur Vernakular Uma, Lamin dan Rumah Gadang* that is written by Anastasha (2017) corroborates the research results above, which said that the existence of a comparative meaning of communal space is very different in function between the three vernacular houses:

1. The spatial layout of the three houses has differences.
2. The space function.
3. The tradition of community.
4. The existence of communal spaces of the three houses has their similarities.

The description above has enticed the writer to study about *Dayak Kenyah* Longhouses (*Lamin*)s related to communal space, especially the visual meaning of communal space. Thereby, it is possible to discover more information about traditional Dayak houses, given minimal information related to communal space.

2. METHODOLOGY

Saussure divides the sign into two parts, namely the signifier and the signified and Barthes, he developed semiotics into two levels of sign, namely the level of denotation and connotation (Rusmana, 2014). According to Barthes, denotation is a sign that the marker has a high level of agreement produce true meaning. For Barthes, denotation is a system of significance the first level while the connotation is a system of second level significance. Denotative meaning is the meaning in nature explicitly. This natural meaning is the meaning in accordance with what it is. Denotation is a relationship that is used in the first level of a word which freely plays an essential role in speech. Denotative meaning is often called basic meaning, real meaning, or central meaning. On the whole, we can conclude that denotative meaning has a physical meaning, and connotative meaning has a metaphysical meaning. Tuahena (2019) knowing visitor perceptions and the factors that influence visitor perceptions of the comfort of public open space facilities is also part of the methodology.



Figure 3. Denotative and connotative meanings diagram

3. Results and discussions

Based on the survey and interview result with the caretaker of the house, Mr. Lang Alang, age 48, related to some of the notions of Longhouses (*Lamin*) structure located in Pampang Village, where the distance of the village to the capital city, Samarinda, is 23 kilometers. Dayak Kenyah people started living in the Pampang area around the 1960s (Nasrullah, 2017).

The research study was the Longhouses (*Lamin*) located in Pampang Village, Samarinda of 1,174.51 hectares. The traditional Lamin (*Umaq Dado'*) Dayak Kenyah is the home of tribal elders who are respected by the Dayak Kenyah community. *Lamin* is a house for 12 heads of families with height approximately 1,5 to 2 meters, where in general, Dayak Kenyah people who live along the river.





Figure 4. Samarinda city map and longhouses (*Lamin*) location

The pattern and orientation of the traditional Dayak Kenyah settlements are linear, and the river that is chosen as a starting place to build a community also has a linear stage pattern. Therefore, the shape of the traditional Longhouses (*Lamin*) is of a cross, following the direction of the river.

3.1. Visual Identification of Communal Space

Identification of the visual form of the communal space was obtained from previous research and field observations, then a visual depiction of the communal space was carried out using the autocad and skecup programs.

Interviews with several sources, both at the location of the research and outside, provide units of information related to communal space. The table presents the survey results from the interviews, while the isometric plans and images explain the physical identification of the communal space where it is located in front of the Longhouses (*Lamin*).

As in the following image:



Figure 5. Communal space isometric lay out (*Pagen*)

The communal space lay out or *pagen* is rectangular, which functions as a terrace and bedroom for the men. This space also functions as a facility for the traditional activities of the Dayak community, such as the birth ceremony, the funeral ceremony, and other cultural activities.





Figure 6. Interior of communal space (*Pagen*)

Table 1. Visual element identification of communal space

Visual Element	Identification	
	Basic Definitions (A)	Interview Results (B)
Shape	<ul style="list-style-type: none"> The dimensions of the space are 40 m long, 7 m wide, and the lowest point in the room is 4 m high, while the highest point is 11 m high. The total space of the area is 280 m². The shape of the room plan is a rectangle. A 3-dimensional space is in the form of a rectangular cube with a saddle-shaped space in the upper area. 	<i>Dadoq</i> concept form is a long spacious space, which is sometimes called <i>Umaq Dadoq</i> .
Texture	<ul style="list-style-type: none"> Floor: the surface of the floor is influenced by the material character made of ulin wood, which is arranged lengthwise. Wall: the main wall divides the spaces, still with the main characteristic of the ulin wood decorated with colored carved ornaments, the wall bordering the outer space. 	<p><i>Ba'a</i> is the wall made from tree bark where almost all the walls in the house use ulin wood.</p> <p><i>Dasei</i> is a floor that partly uses ulin wood boards, and some use rattan.</p>
Colors	Colors. The house generally uses colors that come from nature. The colors consist of 3; white, black, yellow and red.	<p><i>Bala</i> means the red color that comes from flowers.</p> <p><i>Tuning</i> is the yellow color that comes from turmeric.</p> <p><i>Saleng</i> is the black color that comes from charcoal.</p>
Position	The position of the space is at the very front of the Longhouses (<i>Lamin</i>) and can be accessed by using a stair.	The position of the communal space also faces <i>belawing</i> .
Orientation	The orientation of the Longhouses (<i>Lamin</i>) generally follows the upstream and downstream of the river.	<i>Long</i> is a river, which is the point of orientation of the Longhouses (<i>Lamin</i>).

The housing body consists of floor arrangement, as described in Figure 7, as well as logs that function

e of the Longhouses (*Lamin*).

wall made from tree bark where almost all the walls in the house use ulin wood.

loor that partly uses ulin wood boards, and some use rattan.

ome poles from ulin trees that act as stiffeners of the *ba'a* wall.

a'a, *dasei*, and *sekan* as the elements that form the communal space gives meaning

s with the natural surroundings.



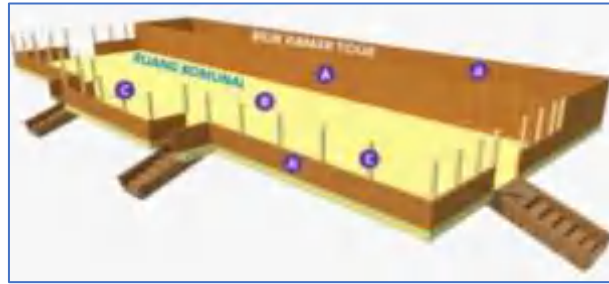


Figure 7. *Ba'a* and *dasei* concept

3.2. Metaphysical Visual Analytics of Communal Spaces

Meaning analysis is the result of the development of early identification of visual forms of communal space, which is then given an interpretative meaning, both denotative and connotative meanings. The visual meaning analysis also comes from field observation and interview and the criteria that have been explained in the previous description. From all of those criteria, the analysis of the meaning can be carried out.

Table 2. Visual interpretative of communal space

Visual Element	Explanation	
	Local Terms (C)	Meanings (D)
Shape	<i>Dadoq</i>	It is an expression for a large and broad space, which can facilitate various activities, not only private but also public activities.
Texture	<i>Ba'a</i>	<ul style="list-style-type: none"> Wall texture has changed due to the development of art and culture, namely the appearance of ornaments on the walls.
	<i>Dasei</i>	<ul style="list-style-type: none"> The characteristic of the floor surface still feels natural and still uses the previous material, which is wood bark.
Colors	<i>Bala</i>	<ul style="list-style-type: none"> The red color in the communal space, which is inhabited by men, gives a meaning of bravery.
	<i>Tuning Saleng</i>	<ul style="list-style-type: none"> Tuning describes the harmony with the natural surroundings. The black color symbolizes the existence of the supernatural realm, which is believed to play a role in life.
Position	<i>Belawing</i>	The belawing pole location is in the front and the middle of the Longhouses (Lamin), which is a symbol of magic and a center for cultural ceremonies.
Orientation	<i>Long</i>	The river is believed to be a source of life and a means of transportation for the community. Sometimes the funeral ceremony also uses the medium of the river.

3.3. Denotative and Connotative Meaning Analysis

Visual analysis of denotative and connotative meaning was carried out using qualitative research approaches and descriptive narrative methods. The writer applies simple categories to get the true meaning of the communal space phenomenon.



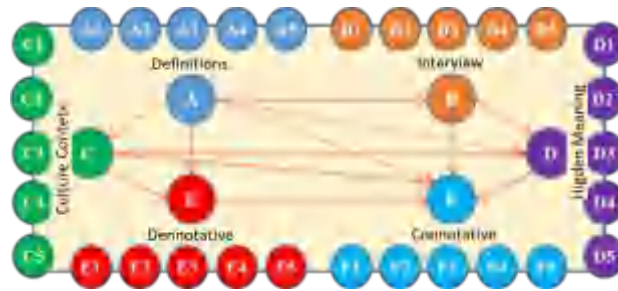


Image 8. Simple category analytics diagram

This simple category process is a vital step to find the true meaning of the direct meanings. This process began from the initial definition and progressed to interpretative meanings found in the field both by observation in the communal space and through interviews. Table 3 presents the result of this simple category and is written in the connotative meaning column.

Table 3. Denotative and connotative meanings

Visual Element	Meaning	
	Denotative (E)	Connotative (F)
Shape	Length, width, and height of form that are called dimensions define the proportion of form, while the scale is determined by the relative size of the individual form to other forms around.	<ul style="list-style-type: none"> The shape of the space symbolizes kinship. Dadoq symbolizes the reception of various activities. The lined-up arrangement symbolizes equality.
Texture	The characteristic of the surface of the form affects not only how the viewer feels when touching the form but also the light reflective quality.	<ul style="list-style-type: none"> The original texture of the material enhances the taste of the natural surroundings. The change in texture, with the existence of ornaments, gives a soft feeling to the viewer.
Colors	The hue, clarity, and the tone of color on the surface of a form is the most prominent attribute that could differentiate a form to its environment. Color also affects the visual quality of a form.	<ul style="list-style-type: none"> Religious appreciation is embodied in the concept of bala, where mystical and occult symbols are powerful. A male-dominated space also gives confidence to the occupant of the house.
Position	The position is the relative location of form to an environment or visual field.	<i>Belawing</i> symbolizes the beliefs of the community in ancestral spirit and their respect to the supernatural realm.
Orientation	Orientation is the relative position of a form to the ground plane, cardinal directions, or to the view of someone who sees it.	Long or river is very close to life; respect for nature becomes a strong emotional bond for people.



...y a place for daily activities but also to show the owner's personal expression which culture. Changes in civilization and new lifestyles adopted from outside cultures have all meaning of a traditional house.

...ing of the communal space of a longhouse (*lamin*) based on visual elements provides meaning behind these visual elements which become local culture..

Pagem is communal space has many meaning, because this space has multiple functions. Pagem not only functions as a gathering place (public area), as rest space for men (private area) but also as space for cultural activities. All visual elements give the meaning of the close relationship between the inhabitants and the natural surroundings.

The meaning of the visual form of communal space is basically the concept of universal communication or kinship between several aspects. From the interpretive results of the visual connotative meaning, visual meaning is divided into 3 relationship patterns, 1 human relationship with the physical realm, humans with humans and humans with meta-physical realms. Where the physical meaning here is the natural surroundings where there is a lamin house while meta-physical is the invisible realm contained therein. These are the wisdom of a traditional Dayak house.

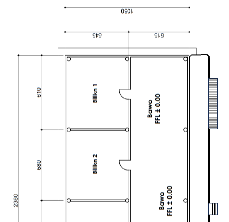


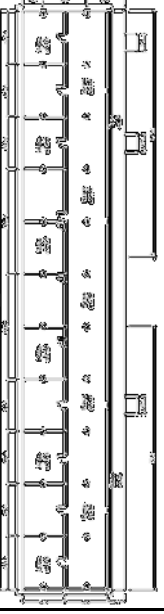


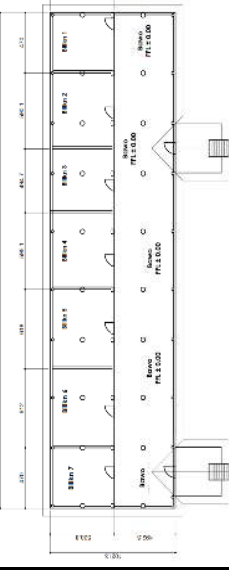


Local wisdom on communal space can be a contribution to knowledge in the field of architecture, as a reference in the design process, where the relationship between residents and nature needs to be considered, both in the physical or meta-physical realms.

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NAMA LAMIN	
No	Lamin Benung
1	<p>Lamin Tumenggung Marta Kampung Benung, Kec. Damai Kab. Kutai Barat</p>  <p>Denah lamin</p>  <p>Tampak Depan</p>  <p>Ruang Komunal</p>
1	<p>Lamin Pepas Eheng Kampung Pepas Eheng, Kec. Barong Tongkok Kab. Kutai Barat</p>  <p>Denah lamin</p>  <p>Tampak Depan</p>  <p>Ruang Komunal</p>
2	<p>Lamin Benung Desa Tanjung Isuy Kec. Jempang Kab. Kutai Barat</p>  <p>Denah lamin</p>  <p>Tampak Depan</p>  <p>Ruang Komunal</p>
3	<p>Ruang Komunal</p>
4	<p>Ruang Komunal</p>