Conservation and re-development of sade traditional kampong at Rambitan village with local approach and cultural landscape

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Abstract. Sade Kampong is one of the traditional kampongs in Indonesia, which located at Rambitan Village, Lombok. Lombok has been developed for tourism activity since years ago. The Lombok Province Government has identified Tourism as one of the key drives for the economic development. Hotel resort and others hospitality buildings have been developed to all of the areas. Nowadays, the development of Sade Cultural Kampong will therefore open up new and demand oriented products (only focus on traditional woven of Sasak). Sade Kampong should be developed as a tourism destination with appreciated and developed its heritage and traditions with sustainability concepts (with the focus on social, economic, and environmental). This paper will elaborate some local potential Sade Kampong, such as architecture, culture, and landscape as a local potential for developing a new tourism destination.

1. Background.

Kabupaten Lombok Tengah (Central Lombok Regency), Nusa Tenggara Barat Province possesses a variety of local cultures blending with a unique landscape. One of them is a culture of Sasak people who inhabited the traditional Dusun Sade (Sade Hamlet) in Desa Rambitan (Rambitan Village) of Kecamatan Pujut (Pujut District). The unique composition of social-culture and environment in this hamlet is highly potential to be developed as a tourist destination. It has designated as “tourist village” as stated in Article 7 of Kabupaten Lombok Regulation no. 7/2011 [1].

Unfortunately, the uniqueness of Lombok village began to experience significant quality degradation in social, cultural, economic, and environmental aspects; due to unplanned and uncontrolled tourism activities. The local community still lives poor because they only rely on tourism whereas they have a large amount of fields and ricefields that can be profitable if they were managed properly. The land use of this village is changing a lot that was resulting in the degradation of the environment. The original village customary law restricted the number of houses up to 150, but the constantly increasing population had forced the villagers to break it. This inconvenience could be avoided if there is a comprehensive planning and tourism planning before.

Gunn [2] strongly emphasizes the sustainability in tourism planning that considers the aspect of the local community. Specifically, Gunn stated that there should be a mutual relationship between visitors and tourism assets, including the community surrounding it. Although Dusun Sade had been visited by many tourists, both national and international, the local community and its environment cannot
maintain its authenticity due to incoming new dwellers settling, making a living in surrounding area, and ultimately changing the land use of the hamlet.

Moreover, Dusun Sade as a traditional village is a cultural asset – not only for Middle Lombok, but also for Indonesia – so it has to be preserved and carefully managed [1]. One of the effort to do it is by comprehensive tourism planning that includes the education of local/surrounding area community and through holistic improvement (socially, culturally, economically, and environmentally) that generate a sustainable Dusun Sade development. This oeuvre will preserve the existence and identity of Dusun Sade as a tourist village.

2. Planning Study Area

The planning study area is Dusun Sade in Desa Rambitan, Kecamatan Pujut, Kabupaten Lombok Tengah. It is located on the roadside connecting Mataram, the capital city of Nusa Tenggara Barat to tourism-spot beaches in Lombok Tengah, such as Mandalika beach and Kuta beach. The area of this hamlet is ± 10 ha. The surrounding hamlets are: i) Dusun Selak in the north, ii) Dusun Lentak in the east, iii) Dusun Selemang in the south, and iv) Dusun Penyalu in the west. Dusun Sade lies in an altitude area of 120-126 m a.s.l., with hilly topography [1]. According to Sasak costume, this kind of topography is the best selection for settlement area.

3. Planning Method and Variable

Dusun Sade conservation and development as tourist village was begun by observing the condition, which had been conducted in May and June 2014. It was followed by research on physical environment and tourism object in Dusun Sade. The planning and design framework is as follows:
The planning and design method in creating the cultural/recreation area is the cultural landscape [3,4,5]. There are two aspects need to be considered in this approach: 1) living environment of Dusun Sade community and 2) cultural tourism based on the traditional life of Dusun Sade. Gunn in Gold [2] provided specific factors that affect and influences both aspects. Those factors are as table 1 and 2.

**Table 1.** Factors that affect the living environment of the community

| No. | Factor Observed                  | Description                                                                 |
|-----|----------------------------------|-----------------------------------------------------------------------------|
| 1.  | Site location and boundaries     | • Geographic and administrative location of the area.                       |
|     |                                  | • The position of the area in wider tourism development.                    |
| 2.  | Area accessibility               | • The area’s access maps                                                   |
|     |                                  | • Transportation system is heading to the area.                             |
| 3.  | Settlement pattern and land use  | Existing settlement pattern and land use                                    |
| 4.  | Socio-cultural aspect            | • Kinship system and social stratification                                 |
|     |                                  | • Costume and belief                                                       |
|     |                                  | • Leadership system                                                        |
|     |                                  | • Economic contact with outer culture.                                     |

**Table 2.** Factors that influence the cultural tourism based on it’s traditional life.

| No. | Factor Observed                  | Description                                                                 |
|-----|----------------------------------|-----------------------------------------------------------------------------|
| 1.  | Cultural tourist attraction/object| The type and number of tourist attraction/object and its distribution.      |
2. Tourist circulation

Existing and planned tourist circulation.

3. Supporting facilities

The type and number of supporting facilities, both existing and planned.

4. Tourism potentials

Spatial area and tourism development strategy.

Mentioned factors above are analyzed by using Gunn’s approach [3], based on criteria: a) distance between the area to the city; b) accessibility to the area; c) authenticity, and uniqueness of the area; d) prominent attraction in the area, such as religious and cultural events; e) attraction and uniqueness of the area’s environment; f) facilities and infrastructures for tourists in the area.

MacKinnon et al. In Sulistianto [6] and Wulandari [9] gave critereas in assessing cultural asset and attraction on the village.

Table 3. Criteria in assessing cultural asset and attraction on the village

| No. | Factor                                           | Grade                  |
|-----|--------------------------------------------------|------------------------|
|     |                                                 | 1 (Very Bad) | 2 (Bad) | 3 (Good) | 4 (Very Good) |
| 1   | Location                                        | > 1 km           | 500 – 1000 m | 50 – 500 m | < 50 m         |
| 2   | Accessibility                                    | Soil road         | Stone road   | Asphalt road < 3 m | Asphalt road > 3 m |
| 3   | Authenticity                                     | The landscape and culture of Dusun Sade had changed entirely. | There is a total assimilation between Dusun Sade and outer culture. | There is an assimilation between Dusun Sade and outer culture. But Dusun Sade culture is still dominant. | The landscape and culture of Dusun Sade are still original. |
| 4   | Event                                           | Found on more than five other locations. | Found on three to five other locations. | Found in less than three other locations. | Found only in Dusun Sade. |
| 5   | Attraction                                      | Found on more than five other locations. | Found on three to five other locations. | Found in less than three other locations. | Found only in Dusun Sade. |
| 6   | Service Facility                                | Lack of facility and infrastructure. | There are facilities and infrastructures. But, the condition is not well-maintained. | There are facilities and infrastructures with good condition. | There are facilities and infrastructures with excellent condition. |

4. The Physical condition and Elements of Dusun Sade Cultural Landscape

4.1. The living environment of Dusun Sade community

- Location, Area, and Site Boundaries
The planned area for cultural tourist area is a settlement area inhabited by the Sasak people for generations in Dusun Sade. Administratively, as mentioned above, Dusun Sade located in Desa Rambitan with an area of about 10 ha. The northern boundary of Dusun Sade is Dusun Selak, the eastern boundary is Dusun Lentak, the southern boundary is Dusun Selemang, and the western boundary is Dusun Selemang. Here is an overview of Dusun Sade area.

Figure 3. Condition of Dusun Sade

- **Accessibility and transportation**
Lombok Island is well-connected, especially after an international airport opened in Praya, Kabupaten Lombok Tengah. Other than the plane, Lombok Island and Kabupaten Lombok Tengah can be accessed through sea and land transportation. Here is an overview of the access to Lombok Island.
As for Dusun Sade, it can access through local road. The road quality is well maintained because there are a lot of tourist attraction, mainly beaches, in the southern part of Kabupaten Lombok Tengah, such as Kuta Beach, Aan Beach, etc.

- **Settlement pattern and land use**
According to Wulandari[9], 20% of land in Dusun Sade is a built area, where the rest of the area remains an open space. The built area consists of 150 houses, two mosques, one meeting hall, five communal bathrooms, and a rice barn.

- **Socio-cultural aspect**
  1. **Kinship system and social stratification**
     The kinship system in Dusun Sade is patrilineal and followed by patrilocal settlement system. A household usually consists of father, mother, and children; often includes one of the married children, relatives, or housemaids [7]. When a male child is married, he will usually build a new house around his parents house (patrilocal) [5].
  2. **Costume and belief**
     The majority of Dusun Sade community is adherents of Islam Wetu Telu[1]. The people still believe in the existence of supernatural beings and sacred objects. Their ways of living and customs can be a potential cultural tourist attraction and should
be considered in its spatial and tourism planning. The tourist will get a unique experience about Dusun Sade and its living tradition.

3. Leadership system

Dusun Sade is one of the rare authentic Sasak ethnic community (the native ethnic of Lombok Island). Administratively, Dusun Sade is led by village head elected by the people. As a traditional village, Dusun Sade is led by Mak Loka’ Tua Turun who lives in community mosque. In conducting the costumary ceremony, he is assisted by Tua Loka’ that consists of Pembekel, Penangku, Kyai, and Penghulu [1].

- Cultural landscape of Sasak village

Typical Sasak village has a cultural landscape that consists of: a) traditional house; b) village open spaces: individual open space is planted with different kind of plants, and communal open space is used as a playground; c) rice barns; d) berugak; e) mosque; f) meeting hall; g) old mosque (wetu telu mosque); h) ancestral cemetery; i) public cemetery j) communal bathroom and well; k) buffalo house; l) rice field; and m) field. These elements will be a potential attraction for tourists [4,5].

4.2. Living Environment of Dusun Sade

- Cultural tourist attraction/object as below table.

| No. | Object or Attraction | Spatial form or Location | Description | Figure |
|-----|----------------------|--------------------------|-------------|--------|
| A. | **Tangible Object**  |                          |             |        |
| 1. | Settlement Area      | Traditional Sasak house  | Traditional Sasak architecture. | ![Picture](image1.jpg) |
|     |                      |                          | • Weaving activity. | ![Picture](image2.jpg) |
|     |                      |                          | • “Roah puase” activity on 20, 22, 24, 26, and 28 day of Ramadhan. | ![Picture](image3.jpg) |
|     | Open spaces          |                          | • Variety of plants in Dusun Sade. | ![Picture](image4.jpg) |
|     |                      |                          | • Open space landscape unique to Dusun Sade. | ![Picture](image5.jpg) |
|     | Rice barn            |                          | Traditional Dusun Sade rice barn. | ![Picture](image6.jpg) |
|     |                      |                          | “Roah pemon” celebration (after rice harvest). | ![Picture](image7.jpg) |
|     | Berugak              |                          | “Paosan” activity (reading sacred lontar inscription). | ![Picture](image8.jpg) |
|     | Mosque               |                          | Daily religious activity. | ![Picture](image9.jpg) |
| Location                        | Event/Activity                                                                 |
|--------------------------------|-------------------------------------------------------------------------------|
| Meeting hall                   | • “Khitanan” celebration.  
|                                | • “Bajengkup” wedding ceremony.                                             |
| Buffalo house                  | “Roah nemo” ceremony.                                                        |
| Communal bathroom and well     | Washing activity among people.                                               |
| Foot washing area              | Foot washing activity before entering the house.                             |
| Public cemetery                | Funeral ceremony for local community.                                        |

2. Agriculture Area

| Field                          | Event/Activity                                                                 |
|--------------------------------|-------------------------------------------------------------------------------|
| Rice field                     | “Roah pari” celebration (during rice harvesting)                             |
| Field                          | • Variety of plants in Dusun Sade  
|                                | • Planting pattern unique to Dusun Sade                                       |

3. Ancestral Cemetery

| Makam nyatok                   | Graves of Old Mosque builders.                                               |

4. Old Mosque

| Old Mosque                     | Event/Activity                                                                 |
|--------------------------------|-------------------------------------------------------------------------------|
|                                | • Heritage building.  
|                                | • “Ngaturang sari” activity on every Wednesday.  
|                                | • “Maulid Nabi” celebration  
|                                | • “Lebaran Nine” celebration on 1 Syawal                                      |

B. Intangible Object (Religious and Traditional Ceremony and Activity)

1. National ceremony

| Public cemetery and Old Mosque | Event/Activity                                                                 |
|--------------------------------|-------------------------------------------------------------------------------|
|                                | • Every-eight-years ceremony:  
|                                | “begawe alif” and “tilawat” ceremony.                                        |
|                                | • Annual ceremony: “ngaji makam”, “ngaturan”, and “ngulak kaya” ceremony.  
|                                | • Held when there is a disaster:  
|                                | “wiwitan” ceremony.                                                           |

2. Agricultural ceremony

| Rice field and Field           | Event/Activity                                                                 |
|--------------------------------|-------------------------------------------------------------------------------|
|                                | During rice-planting season, since preparing the field to planting the paddy. |

3. Village ceremony

| Settlement Area                | Event/Activity                                                                 |
|--------------------------------|-------------------------------------------------------------------------------|
|                                | Annually or when diseases strike the village.                                 |
|   | Event Description | Location | Notes |
|---|------------------|----------|-------|
| 4. | Ancestral ceremony | Ancestral cemetery and Old Mosque | The 1000th days after a member of community passed away. |
| 5. | Ceremony based on religious calendar | Old Mosque | Every traditional religious (islam wetu telu) calendar. |
| 6. | Birth ceremony | Settlement Area (house) and Old Mosque | Since prenatal until the circumcision of the child. |
| 7. | Wedding ceremony | Settlement Area (house and berugak) | Before and after of wedding procession. |
| 8. | Funeral ceremony | Settlement Area (house) and public cemetery | Since the death of a member of community until the funeral procession. |

**5. Issues in the Planning Area**

5.1. Macro issues (Kabupaten Lombok Tengah)

- **Accessibility To Dusun Sade**
  
  The accessibility to this hamlet is not sufficient to support growing number of tourist. For example, there still can be found damages in the regional road, a low number of signpost, and no public transportation directed to Dusun Sade.

- **Tourist circulation**
Kabupaten Lombok Tengah, in general, doesn’t have a comprehensive tourism connectivity plan that can enhance the convenience for tourist who searches for and better Sasak cultural experience.

5.2. Micro issues (Dusun Sade)
   - The uncontrolled development around Dusun Sade
     The growing number of a new settler who built houses around Dusun Sade has resulted from the changing environment of this hamlet.
   - Low-quality tourist facilities in Dusun Sade.
     This low-quality tourist facility has been an obstacle to promote and to develop the tourism industry in Dusun Sade.

6. Potentials in the Planning Area
   In addition to the above issues, Dusun Sade has some opportunities that should be considered examined to obtain a comprehensive planning [8].

6.1. Location
   The location of Dusun Sade a benefit in regards tourism potential due to proximity to Mandalika National Priority Area, Kuta Beach, and Aan Beach. These areas are leading tourist area in Nusa Tenggara Barat Province.

6.2. Socio-cultural aspect
   The unique social and cultural system in Dusun Sade is a great potential that can enrich the tourist’s experience more than enjoying the nature of Lombok Island.

6.3. Settlement Pattern and Land Use
   The original settlement pattern and land use of Dusun Sade and the socio-cultural values beneath this environment will be an impressive tourist attraction.

6.4. Tourism
   The government policy on many levels has supported the tourism development in Dusun Sade.

7. Analysis of Tourism Potential in Dusun Sade
   A large amount of Dusun Sade’s cultural landscape element that can be a tourism potential should be assessed to produce a solid tourism planning. In order to do that, each element mentioned before is examined that the result can be seen in table below.

| Table 5. Assessment of Dusun Sade cultural landscape element. |
|---------------------------------------------------------------|
| No. | Object or Attraction | Tourism Object | Position | Accessibility | Attraction | Authenticity | Attractiveness | Supporting Facilities | Potential to be a tourist area? |
|-----|----------------------|----------------|----------|---------------|------------|-------------|----------------|------------------------|--------------------------------|
| A.  | Tangible Object      |                |          |               |            |             |               |                        |                                 |
| 1.  | Settlement Area      | Traditional Sasak house | 4        | 4             | 4          | 4           | 4              | 4                      | Highly potential              |
| Location                        | Potentiality         | Score Distribution |
|--------------------------------|----------------------|--------------------|
| Open spaces                    | Moderately potential| 4, 4, 2, 2, 2, 2   |
| Rice barn                      | Potential            | 4, 3, 4, 4, 3     |
| "Berugak"                      | Highly potential     | 4, 4, 3, 4, 4     |
| Mosque                         | Potential            | 3, 3, 3, 3, 3     |
| Meeting hall                   | Potential            | 4, 3, 3, 3, 3     |
| Buffalo house                  | Less potential       | 2, 2, 2, 2, 2     |
| Communal bathroom and well     | Moderately potential| 2, 2, 3, 3, 2     |
| Foot washing area              | Potential            | 3, 3, 3, 3, 3     |
| Public cemetery                | Potential            | 4, 4, 3, 3, 3     |
| **2. Agriculture Area**        |                      |                    |
| Rice field                     | Potential            | 4, 4, 3, 3, 3     |
| Field                          | Potential            | 4, 4, 3, 3, 3     |
| **3. Ancestral Cemetery**      |                      |                    |
| "Makam nyatok"                 | Highly potential     | 4, 4, 4, 4, 4     |
| **4. Old Mosque**              |                      |                    |
| Old Mosque                     | Highly potential     | 4, 4, 4, 4, 4     |

**B Intangible Object (Religious and Traditional Ceremony and Activity)**

| Event                          | Location                          | Potentiality       | Score Distribution |
|--------------------------------|-----------------------------------|--------------------|--------------------|
| National ceremony              | Public cemetery and Old Mosque    | Highly potential   | 4, 4, 4, 4, 3, 3  |
| Agricultural ceremony          | Rice field and Field              | Highly potential   | 4, 4, 4, 4, 3, 3  |
| Village ceremony               | Settlement Area                   | Highly potential   | 4, 4, 4, 4, 4, 4  |
| Ancestral ceremony             | Ancestral cemetery and Old Mosque | Highly potential   | 4, 4, 4, 4, 3, 3  |
| Ceremony based on religious calendar | Old Mosque                     | Highly potential   | 4, 4, 4, 4, 3, 3  |
| Birth ceremony                 | Settlement Area and Old Mosque    | Moderately potential| 3, 2, 2, 3, 3, 3 |
| Wedding ceremony               | Settlement Area (house and berugak)| Highly potential   | 4, 4, 4, 4, 4, 4  |
| Funeral ceremony               | Settlement Area (house and public cemetery) | Highly potential | 2, 2, 2, 3, 3, 3 |

The result of this analysis shows that nearly all of the cultural landscape in Dusun Sade can be a potential tourist area.

**8. Design Concept for Dusun Sade Improvement as Tourist Village**

Planning and design concept for Dusun Sade is aimed to preserve the landscape and vernacular of this hamlet, as well as improving the quality of Sasak community lives there. Through cultural landscape approach, the tourism is harmonized with the traditional living of Dusun Sade community. The targetted result is cultural tourism that can enrich the tourist experience with new knowledge and exceptional recreation. Ultimately, tourist will get a better understanding of Sasak culture. The
concept developed into two parts – adapted from Gold’s ideas [2]: 1) living environment of Dusun Sade and 2) cultural tourism based on the traditional living of Dusun Sade.

1. Cultural Landscape and Space

Spatial planning in this village is aimed to accommodate proposed cultural tourism activities based on existing traditional activities of Dusun Sade community. The spatial planning is developed into cultural tourism space and supporting facilities area.

- **Cultural Tourism Space**
  
  This space will be the center of all tourism activities and main attraction for tourist to gain more knowledge and experience of Sasak traditional village. The area will be the venue various activities and ceremonies unique to Dusun Sade. It consists of tangible objects (e.g. traditional houses, *berugak*, rice barn, etc.) and intangible objects (e.g. traditional ceremonies, spiritual and social daily activities).

- **Supporting Facilities Area**

  This area is consist of the gate, souvenir shop, and lodge. The synchronized design on these facilities will enhance the experience for tourist since they enter Dusun Sade, during they visit, and until they left this hamlet.

2. Tourism Circulation

Tourism circulation is planned to connect spaces in the village and to accommodate both tourist activities and Dusun Sade community [8]. For tourist activities, circulation started when tourist arrived by their vehicle to the center of Dusun Sade. Mainly, internal circulation in this village will be a walking path to main the authenticity of Dusun Sade environment.

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