Basic aspects of territorial identity (terraphilia) towards proportional tourism development

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Abstract. This paper presents the results of a study regarding the identification of the terraphilia basic aspects of Sumberawan site as a first step in the formulation of a strategy based on a unified view. Teraphilia is a living space that is present through the interconnected integration between physical and social dimensions, representation of human actions, and cultural values as geographical products. Its basic aspects include the uniqueness of the landscape (natural and cultural) and lifestyle (patterns of space-use and management). Through exploration-qualitative method and relational analysis it was found that the territorial identity of the Sumberawan Site was formed by the interconnection between the natural landscape, ancient-historic-spiritual building and water resource’ myths as one unite place. This interconnection has delivered activities in defined time and space, sometimes with little obeying to the formal border.

1. Introduction
The development of Sumberawan Sites as tourism object needs a careful and proportional planning and management. The existing of that ancient sites that is integrated with the water springs (water resources) has complex dimension, not only related with the historic building conservation, but also with social and ecological dimension. The economic dimension domination of the ancient sites has the opportunity to degrade the quality and quantity of the water resources that have occurred in the last ten years [1,2]. Some researchers showed that even without the use of the Sumberawan site for economic purposes, the community still carried out more activities to utilize water sources without considering the preservation of the water resource [3]. Lack of knowledge about water resources management and how to develop the tourism potential, and the low per capita income level (80.5% are farmers and category I of the poor family index) have become one of the factors inhibiting water resources conservation activities amid the domination of efforts to increase tourism activities. Ideally, it needs a spatial planning and design that considering Sumberawan Sites as the tourism asset, and at once as the cultural asset in forming the local and national identity and as water resource preservation tools in developing the economic benefits of the Sumberawan Site as a rurban tourist destination. All this considering factors aim at the sustainability of the sites, and Toyomarto village life’s.

We cannot see the Sumberawan sites partially because it is a unity of Sumberawan Temple, water springs, ponds, and forest around it [4]. In more large scale, Sumberawan Sites also an unseparable part of Toyomarto village cultural space [5]. Administratively, the Sumberawan Site is under 3 authority, namely Dinas Arkeologi, Dinas Perhutani, and Toyamarto Village. Dinas Arkeologi has the authority to conserve the ancient site (Candi Sumberawan) with a wire fence as the territorial boundary. Dinas
Perhutani has the authority to conserve pine forests to support water sources with pines trees as the area marker. For the people of Toyamarto Village, Sumberawan temple is the village *punten*, the symbol for their ancestors and the origin of the village [6]. They authorize the water resource conservation and management for villagers and other institution that use Sumberawan water as their water resources [3,7]. In some cases, those three institution often decide site management policies separately, whereas between water resources, temple, and pine forests is actually one landscape unit that is impossible to partially manage.

The tourism development of Sumberawan Site which initiated by the local people, Perhutani, universities, and private sector, aims to increase the amount of tourist visits. The Sumberawan Stupa and pine woods have become a magnet of tourist. Some of tourist facilities that currently trending through urbanites has been added, such as: *instagramable* spot photo, out bond, camping ground, gazebo, semi-open shop, and mini guest house. Some of attractions that are held up periodically have been packaged more attractively, such as Kirab Budaya Tirta Amerta Sari (the annual ritual *Bersih Desa* and *Slametan Banyu* of Toyomarto Village). Incedental activities with cultural themes are also held on a local to national scale, including: Singhasari Culture and Culinary Festival and Supernatural Night Event 1 Suro. Meanwhile, spiritual activities that need privacy are still on going, such as Waisak Ceremony, private and small group ritual of Sura month, *Jumat Legi* ritual, *slametan sumber, jamasan*, and so on.

The variety of activities caused a variety of uses and spaces. Visually, the embodiment of landscape elements, shows the contrast between traditional-ancient with modern, and between natural-rural and modern-urban [8,9]. Each of them needs to know its character of territorial to prevent the conflict of private and public spaces, spiritual cultural spaces, economy tourism, and ecology. Terraphilia provides an opportunity to know the territorial identity that useful for development and establishment [10,11].

In the globalization era where every intercultural encounters can occur easily, lost the identity and local characteristic becomes a necessity [12,13]. An understanding of territorial identity (not only place identity/topohilia) is needed, because place has no boundaries. Naturally, every human needs to recognize their territory to strengthen their identity and to make room for tolerance. In needs to do activities in a place or space, an understanding of territory of that activity. This thing related to the characteristic of places. Terraphilia is an affective bond between human with their territory, so it encourages actions for development [14,15]. Terraphilia is a living space that exists through interconnected integration between physical and social dimensions, representations of human action and cultural value as a geography product [10,11].

Terraphilia has two basic aspects that form geographic uniqueness, such as: natural and cultural landscape, and lifestyle that connected with the use patterns and space management. Natural and cultural landscape aspect are formed by natural heritage, human-made economic, and cultural heritage, lifestyle is formed by activities, relation and networking, and system both territorial and functional [12]. This paper identifies both basic aspects terraphilia of Sumberawan Site as a first steps to plan and develop Sumberawan Site, proportionally.

2. Research methods

This research using structuralism methods in order to find connections from the observed elements. These observed elements including the units from both basic terraphilia aspects, that is natural cultural aspect and lifestyle aspect. Observation is being made explorative-descriptively [16] to describe all elements of natural and cultural aspects (physical dimension), also lifestyle (social dimension).

Observation of activities and patterns is being held with person-centered mapping and place-centered mapping, so the central points, territory, and each characteristic are found—and can be read from its settings. The connection between elements can be found from the horizontal analysis (sintagmatik) and vertical analysis (paradigmatic) to identify the territory characteristic and sub-territory of Sumberawan Site [17].
3. Results and discussion
Physically, natural and cultural aspects of Sumberawan Site are formed by three main elements, such as Sumberawan Stupa, Water sources along with their formed swamps, and woods (table 1). Together these three elements form an image as a historic, spiritual-magis, and natural landscape. This image is widely used to develop tourism activities in Sumberawan. So the image that recently coming up is tourist/recreation place. The rise of these tourism activities is marked by the addition of tourist facilities and artificial ornament with natural-traditional and artificial-urban theme. This added artificial-urban element appears along with the trend of the turn over Perhutani’s woods into instgramable tourism place, like Coban Rondo, Coban Rais, and even the woods in Bendosari Pujon Village.

Judging from the physical elements of Sumberawan Site, from material, building style, function, and value factors, the most dominant character are natural, spiritual, and historic. The traditionality that appears in building style based on historic value of Sumberawan Temple from the Singosari era. The strength of historical factor is supported by the myths and folklore which is closely related with the Amerta water, the miracle water which is still believed to be contained in Sumberawan water. Along with this thing, the spiritual meaning of this place is also believed by the most users who use it as a place to meditate even in village punden. Temple is not only a Buddhist symbol, but also a sacred symbol of the origin of Toyomarto village [18].

| Elements | Dominant materials | Building style | Function | Values |
|----------|-------------------|----------------|----------|--------|
| 1. Sumberawan Temple / Stupa | Andesit – black stone | Singsosari Stupa (bell shape) – ancient-historic building (14th century) Historic Preservation | Ritual, spiritual building, Buddhist symbol, pepunden, conservation building, Singosari identity, water resource preservation tools, research object, tourism object | Historical Values Cultural values Spiritual values Economic: tourism object |
| 2. Archeological Site Landscape | Natural elements: Old and big trees as a mythical symbols and water resource’ buffer, grass, shrub as the barriers, decorative plants, and circulation path border; Stones as path covering. | Grid, not in its original landscape style (designed after stupa’s restoration) | Cultural and spiritual symbols, ground cover, buffering, barrier, and border | Cultural and natural values |
| 3. Sacred water resource: Amerta and Sumber Penguripan ponds | Water, Stone-like finishing | Cave reliefs like, Some statues are the ancient Javanese belief’s symbols and of mythical Tirta Amerta | Ritual purification (jamasan, ritual bathing), meditation, healing, main- part of village’s punden | Cultural-spiritual Symbols Natural-ecological Values |
Table 1. Cont.

| Elements | Dominant materials | Building style | Function | Values |
|----------|--------------------|----------------|----------|--------|
| 4 Water reservoir, ponds, and the pines forest | Water, vegetation | Stalls, homestay, and other buildings mostly in traditional style and are dominated by natural building elements (wood, bricks, and stone) | Preserving the water resource, Buffer area | Natural-Ecological values |
| | | | Art & culture festival | Economic values |
| | | | Recreation | |
| | | | | |

Lifestyle aspect that is formed by activities, setting system, and spatial relationship indicates activity that held out in Sumberawan Site cannot be restricted by the boundaries of each holder’s area (table 2). By mapping the place of activities and the people movement in such events we found that spiritual activities are centered in Sumberawan Temple, but sometimes also using pine forest as both the main place of activities or as place for the supporting activities. Likewise, art and cultural festival activities use both in the same time. Even functionally, territory cannot be restricted rigidly. During Waisak and Kirab Tirta Amerta Sari, the entire site area is closed for tourism and only used for the ceremony. This sacred-private area can be shrink to be temple area or some parts of temple area that used for ritual, meanwhile in another area visitors can freely walk around, roll in the grass, taking a photo, or just sit under the tree. These changes in sacred-profane and public-private territories depend on time, person, and type of activities (table 2 and figure 1).

Table 2. Spatial character changes.

| Waisak | Tirta Amerta Sari | Private Worship | Tourism | Art and Cultural Activities | Out Bond - Research |
|--------|------------------|----------------|---------|----------------------------|---------------------|
| SETTING | Java-Buddhist; sacred | Sacred Javanese | Sacred Singosari Javanese | Natural-Urban | Contemporary Character |
| ACTIVITIES: Space-used | | | | | Urban-Modern |
| Center: Temple Area | Center: Sacred Pool & Temple Area | Temple and Sacred Pool | Temple and Pine Forest | Center: Temple Area | Temple, Pine Forest, and Water Area |
Table 2. Cont.

| ACTIVITIES | Waisak | Tirta Amerta | Private Worship | Tourism | Art and Cultural Activities | Out Bond - Research |
|------------|--------|--------------|----------------|---------|-----------------------------|-------------------|
| The character of space | Private - Sacred | Private - Sacred at the Worship Area | Public - Profane | Public Profane | Public Profane |
| Temple as center, other places are for the activity supports | Water resource as the center, temple as the symbol (punden). Other places are supporting | Conducted at some points of worship places; others can be used for other activities | Conducted in all area, mainly in the pine forest area | Temple area as the center of activity | Conducted in some points: water resources, ponds, temple, and pine forest |

**Figure 1.** Spatial-Relations, space character is defined by the time, actors, and activities. The activities are conducting the setting and territory.

**4. Conclusions**

Based on the results of the analysis, the territorial identity of the Sumberawan Site was formed by the interconnection of the physical and social dimensions of the landscape's uniqueness and lifestyle. Although the local character seems to be in transition from traditional into modern-urban style, however it is still quite strong represents in the material used, building style, function, and the theme of activities held. The spiritual-historical values of Sumberawan Sites is bounded together with its natural values. This is the main characteristics of Sumberawan Sites. Although the economic activities (tourism) has penetrated the spiritual and ecological boundaries, and has delivered some new activities carried out in Sumberawan Sites, it seems that some places is still regarded as sacred and restricted for tourism in defined time. The territory can be changed according to the activity, and cannot be limited by the territorial border of Dinas Arkeologi and Perhutani. The fence is only the marker of formal boundaries, but the activities that occur can spill out of the boundaries. It seems that the three authority has to formulate together the tourism development concept of Sumberawan Sites considering its spiritual-
historical and ecological values. This research findings has contributed to the architecture and planning science, especially to the praxis of proportional tourism development based on the territorial identity.

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