Reading the meaning of the terrace in the coastal settlement of Kalanganyar village, Sidoarjo

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Abstract. The unique character Kalanganyar are influencing the character of the space, spaces in macro (Regional) and micro (residential) scale. In the micro-scale (residential) coastal architecture has a variety of spatial typologies, including terraces as the front area that forms identity. The meaning of terraces in settlements is not only as an intermediary area between public and private space but becomes an identity. The diversity of terrace meanings in coastal settlements is influenced by various aspects. So that the terrace is interpreted as a multifunctional area that is to socialize, trade, identity and also as part of the storage area. According to Fauzi, et al (2012), the meaning is always related to function and form. The realization of the relationship between function, form and meaning cannot be separated from one another; all three aspects affect each other through the process back and forth. In this research, the sign aspect becomes the basis of research conducted with an interpretive approach to arrange meanings based on events, objects, indicators and observers. The purpose of this study is to be able to identify the meaning of terraces in coastal settlements so that they can be interpreted correctly and appropriately.

keywords: terraces, coastal settlements, meanings, form, functions

1. Introduction

Indonesian society has always been known as a heterogeneous, pluralistic society, as diverse as ethnic, traditional, cultural and religious as well as coastal areas. The coastal area is a gateway that is vulnerable to change due to trade activities so that diversity is found there. This diversity makes the architecture of coastal areas interesting to study. Architecture tries as much as possible to present an image, the shadows of the reality of traditional architecture and has a technical, social and cultural sensitivity. [1] Furthermore, if drawn deeper into the study of identical architecture with human culture or residents with all its activities [2] Culture becomes the key in helping translate the links between functions, forms and architectural meanings. So that architecture in coastal areas is a cultural product of coastal residents. Heterogeneous coastal populations who are receptive to change make the architecture of coastal regions also diverse. The diversity of coastal architecture can also be observed in Kalanganyar Village in Sidoarjo Regency. Kalanganyar Village is one of the coastal villages in Sidoarjo Regency where the population is not only dominated by Javanese but also Madurese. So the architecture in the village of Kalanganyar also undergoes an acculturation process because there are social processes that occur when social groups with certain cultures are exposed to different foreign cultures. [3] In this study, terrace on dwelling becomes the main focus because terrace is the most real representation of a culture. Terrace characters in coastal communities have different characters, one of which is influenced by culture. Terrace on the coastal community is part of the identity of the residents because the terrace accommodates various activities related to religious, social, economic and personal activities. So that the terrace is considered to be a public space that has an important role in the life story of the people in the community

2. Method

In this study using descriptive qualitative method with Ferdinand de Saussure's semiotic linguistic structuralism approach which is signified and significant. The meaning is always related to function and form. The realization of the relationship between function, form and meaning cannot be separated from one another; all three affect each other through the process back and forth. Meaning is a central part to explain the relationship between function and form. [4] This statement is the same as the concept of
Mangunwijaya, which means architecture as a combination of image and use. Or by using a structuralism approach linking reality with the internal structure contained in all aspects of human life. The view in this theory consists of two sides, namely: structure and system. Thinkers such as Ferdinand de Saussure have raised structuralism into the epistemological and methodological levels through concepts developed with 'diadic' structures (langue-parole and signifier-signified) [5].

The semiotic approach is one tool for translating the links between functions, meanings and forms

3. Result
Kalanganyar Village with an area of approximately 2923 Ha, inhabited by a population of 5437 people, consisting of 1731 households. Kalanganyar Village is on the east coast area which is also dominated by ponds and mangrove forests. The livelihoods of Kalanganyar residents in addition to being civil servant, private employees, entrepreneur, fish farmer and farm workers [6].

Looking at the geographical conditions and cultural diversity that exists in Kalanganyar Village, this study is divided into 3 segments, because diversity will have an impact on the architecture of its dwelling. The three segments are:

- Segment 1 (West Side adjacent to the Kalanganyar gate)
- Segment 2 (East Side facing river connected to the coast)
- Segment 3 (East Side adjacent to mangrove forest)

![Figure 1. Segmentation at research sites](Source: Google Map)

1. Segment 1 (Commerciaal Area)
In first segment it is the entrance area of Kalanganyar village from the Sedati district. Residents use the terrace as an area for selling as well as a place for socialization, storage and religion. The selling area is located in zone 1 in the front, bordering the main route of Kalanganyar village, while in zone 2 the terrace is used as a storage, socialization and religious area.

![Figure 2. The use of terraces in segment 1](Source: Google Map)

The existence of the houses in segment 1 is part of the pond so that legally the houses occupy the pond. The houses are temporary because one day the pond owners will move them. So that the house building is made not permanent and tends to be simple. Their livelihoods are dominated by trading activities of fishponds and marine products, so that socially and economically their life tends to be simple. In segment 1, most of the migrants are the Madurese, so their livelihood tends to be trading.

In segment 1, social relations are very open because the population in segment 1 is dominated by Madurese who are immigrants. So that mixed marriages also occur between Javanese and Madurese tribes. Most of the people in Kalanganyar village still uphold the values of togetherness that have been
passed down from generation to generation. The habit of working together to clean public facilities is often practiced. In segment 1 there are also frequent community social activities, namely mutual cooperation to clean cemeteries. Although segment 1, the terrace functions as a display area for selling, but religious, social and cultural activities are still carried out on the terrace as well.

2. Segment 2 (South coastal area)
In second segment the terrace functions as a social space and also a utility room. To restrain the terrace territory it is limited by a fence, so that when entering the terrace it does not directly access easily. Fences as a social restriction that will enter the terrace and also as a security. The terrace also functions as a storage area (motorbike, car and drying laundry)

In segment 2, the utilization of the terrace of the house tends to vary because the people's livelihoods also vary, not only as fishermen. When analyzed from the location aspect, segment 2 is directly adjacent to a village road and a river that connects to the sea. People in segment 2 who work as fishermen keep fishing equipment close to the river.
In segment 2, social activities are dominated by religious activities because the location of the main mosque is in segment 2. Religious activities that are often carried out in mosques are activities related to religion such as carrying out prayers together with recitation activities etc. While the socialization activities between residents carried out on the residents 'terraces are related to culture (selapan, Mudun lemah tingkepan etc.) and also religious activities that are carried out routinely every week in turn at the residents' houses (terbangan, tahilian, rotiban etc. This is done because of a high sense of mutual cooperation. From this habit, residents also become skilled at cooking with various menus of fish processed by their own ponds and other dishes

3. Segment 3
In third segment the terrace functions as a social space and also a utility room. To limit the terrace there bok (a place to sit) as a territorial barrier also serves as a place for socializing. Bok gives the impression of a terrace more open to others because it is used for socializing activities. Bok becomes one of the identities in this segment because bok indicates that the terrace is used as a social space.
The existence of the houses in segment 3 is the same as the occupancy in segment 1, which is directly adjacent to the river so that legally this building violates the ownership of state land. So that many houses that are built are not permanent and tend to be simple. Their livelihoods are dominated by fishermen and selling marine products, so that socially and economically their life tends to be simple.

Based on the observation that among the forms, functions and meanings of the terrace are divided into 3 segments. In segment 1, segment 2 and segment 3 have different terrace characters. In segment 1, it is more on economic activities, segment 2 is storage because it is limited by fences, while in segment 3 socialization activities are covered by bok and also storage. So in the next discussion, the influence of culture will be traced to the function, meaning and form.

4. Discussion

a. Coastal Architecture Culture

Terrace in coastal architecture is a public area that is an important part of the cultural acculturation process. Terrace as the receiving area which got the earliest influence in the acculturation process. In architecture in Kalanganyar the acculturation process is more on the mixture of Javanese culture with Madura culture so that both cultures will later influence the function, shape and meaning of the terrace. Javanese culture [7] and Madurese [8] generally have the same philosophical value in interpreting life, that is, values related to God, relating to humans, to nature and the person.

| No | Philosophy Value                      | The Relationship of Meanings          | Javanese society                                      | Madurese society                                      |
|----|--------------------------------------|---------------------------------------|-------------------------------------------------------|-------------------------------------------------------|
| 1  | Human relationship with God           | Divine relationship                   | Manunggaling Kavala lan Gusti Unite me and my Lord    | li‘bali’ na dhadhar. With this expression, Madurese want to show their obedience to the destiny of Allah SWT. |
| 2  | Human relations with the natural environment | Nature Relationships                  | Hamemayu Hayuning bawana beautify the beauty of the world | abhantal omba 'asapo' angen (padded with wind-coated waves) seems to be a picture of how tenacious and persistent they are in challenging even harsh lives |
| 3  | Human relationship with human (social) | Human Relations                       | -Rukan agawe santoso (harmony will bring goodness)    | konyek gunong or turmeric as a symbol of this is proof of Madura-style hospitality as it is without making-up and inventions beyond their financial capabilities |
| 4  | Human relations are personal          | Personal Relationships                | -Wiji tuwuh ing sela (seeds that grow in stone)       | Personal (entrepreneurship and entrepreneurship describe how the soul of the Madurese to develop themselves from the aspect of financial well-being as a way to achieve psychological well-being), |

(Source: researcher analysis, 2020)

The culture is an acculturation so that a new culture is formed which still has elements of the old culture. This in turn has an impact on the form of architecture so that the community can carry out activities and interpret the place correctly. To uncover the relationship between the function of form and meaning using a signifier-signified structural approach so the structural value will be known.

a. Relationship between types of activities and terraces in function

The concept of function expressed in coastal architecture can be seen from how the relation is related to the type of activity with the terrace that will produce the function.

| No | Location Activity                                      | Terrace | Relationship between types of activities and terraces in function |
|----|-------------------------------------------------------|---------|---------------------------------------------------------------|
| 1  | Segment 1 Socialize with family members and neighbors  | 1st Zone| Socialization between family members and neighbors            |
Recitation  
Celebration  
Selling fish  
Socialize with buyers and sellers  
Celebration  

2nd Zone  

Socialization with neighbors and family  
Everyday activities  
Religious activities (conducted between family members and communities)  

Segment II  
Socialize with family members and neighbors  
Celebration  
Storing (motorcycle, car) and drying laundry  
Celebration  
Recitals  

1st Zone  

Socialization with neighbors  
Everyday activities  
Religious activities (conducted between family members and communities)  

Segment III  
Fishing equipment storage area  
Socialize with family members and neighbors  
Celebration  
Recitation  
Celebration  

1st Zone  

Socialization with neighbors  
Everyday activities  
Religious activities (conducted between family members and communities)  

(Source: researcher analysis, 2020)

b. Relationship between types of activities and terraces in the form  
The concept of form that is expressed in coastal architecture can be seen from how the relation is related to the type of activity with the terrace that will produce the form.

Table 3. Relationship between types of activities and terraces in forms

| No | Location | Activity | Terrace |
|----|----------|----------|---------|
| 1  | Segment I | Socialize with family members and neighbors | 1st Zone |
|    | Eat      |          |         |
|    |          |          |         |
|    | Selling fish |          | 2nd Zone |
|    |          |          |         |
|    | Socialize with buyers and sellers |          |         |
|    | Celebration |          |         |
| 2  | Segment II | Socialize with buyers and sellers | Segment II |
|    | Celebration |          |         |
|    | Storing (motorcycle, car) and drying laundry |          |         |
|    | Recitation |          |         |
|    | Celebration |          |         |
| 3  | Segment III | Fishing equipment storage area |          |
|    | Socialize with family members and neighbors |          |         |
|    | Recitation |          |         |
|    | Celebration |          |         |

(Source: researcher analysis, 2020)

c. Relationship between types of activities and terraces in meaning  
The concept of function expressed in coastal architecture can be seen from how the relation is related between the types of activities and the terrace that will produce meaning.

Table 4. Relationship between types of activities and terraces in meaning
No Locations Activity Terrace Relationship between types of activities and terraces in meaning

1 Segment I Socialize with family members and neighbors Eat Celebration Recitation Celebration Selling fish Socialize with buyers and sellers 1st Zone Humanitarian relations God relationship

2 Segment II Socialize with family members and neighbors Celebration Storing (motorcycle, car) and drying laundry Celebration 1st Zone Humanitarian relations Personal relations God relationship

3 Segment III Fishing equipment storage area Socialize with family members and neighbors Celebration Recitation Celebration 1st Zone Humanitarian relations Personal relations

(Source: researcher analysis, 2020)

5. Conclusion
In identifying the function, shape and meaning of the terrace, it cannot be separated from the cultural background of the Kalanganyar community. So the knowledge of culture (the value of the philosophy of life) of the Kalanganyar community will determine the activity, architecture and also interpret the terrace. The background of Kalanganyar villagers is Javanese and Madurese (migrants) so that the culture formed is the acculturation of both cultures. Besides location culture, it also influences the community in utilizing terraces. Communities in segment I directly adjacent to the main road of the village, use the terrace as a place to trade, while in segment III which is adjacent to the river channel connected to the sea use the terrace to store fishing equipment and fishing. The type of work also affects the Kalanganyar community in utilizing the terrace. For people who work as fishermen, the terraces usually function as a place to store fishing equipment as in segment III, while people who work as traders will sell their products on the terraces as in segment I.

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