



## **PATTERNS OF SACRED SPACES IN THE SETTLEMENT WITH RELIGIOUS PLURALITY: BALUN VILLAGE, LAMONGAN**

Received Jan 30th, 2023 | Accepted Feb 3rd, 2023 | Available online June 20th, 2023 |  
| DOI <http://dx.doi.org/10.18860/jia.v7i3.20020>

### **Agus Subaqin\***

Doctoral Program, Faculty of Engineering,  
Universitas Brawijaya, Malang;  
Architecture Department, Faculty of Science and  
Technology, UIN Maulana Malik Ibrahim Malang,  
Indonesia

### **\*Corresponding Author**

agussubaqin@arch.uin-malang.ac.id

### **Antariksa**

Architecture Department, Faculty of  
Engineering, Universitas Brawijaya,  
Malang, Indonesia

### **Lisa Dwi Wulandari**

Architecture Department, Faculty of  
Engineering, Universitas Brawijaya,  
Malang, Indonesia

### **Herry Santoso**

Architecture Department, Faculty of  
Engineering, Universitas Brawijaya,  
Malang, Indonesia

### **ABSTRACT**

Plurality in religion is one of the absolute realities of social reality that is inevitable. Religious plurality is a challenge to create harmony in the religious life and, on the other hand, a vulnerable source of conflict and disputes by various parties. This study explores the pattern of religious space structure in religious plurality settlements in Balun village, Lamongan Regency. Using a structuralist approach (Levi-Strauss) to structure religious activities in a (1) pragmatic (contextual/technical), (2) syntactic (pattern/layout), and (3) semantic (perception) about space, form and sign to explore the pattern of sacred space with the aspects studied, namely the structure, territory and spatial dynamics of various worship activities in religious plurality settlements on a micro, meso and macro scale. Data was collected through direct observation and in-depth interviews with systematic purposive sampling. The results showed that the pattern of spatial order of religious spaces was formed by utilizing public spaces for religious activities; the change of public space into a space of religious activity forms the flexibility of the functioning of space and changes in the territorial boundaries of sacred space – profane. This research contributes to the theoretical development of spatial patterns of religious spaces in religious plurality settlements and creates a space for tolerance in religious life in Balun village, Lamongan.

### **KEYWORDS:**

Pattern; Sacred Spaces; Settlement; Religious Plurality; Balun

### **INTRODUCTION**

Plurality is the absolute reality of social reality that is inevitable in life, and one of them is the plurality of religions. Religious plurality is a challenge and an opportunity to coexist in religious diversity by getting along and respecting each other. On the other hand, it is also prone to conflict and disputes by various parties. Therefore, it is interesting to study how a society responds to religious differences and diversity [1] and embodying that attitude into the concept of spiritual space in their region.

Balun village is located in the Turi subdistrict of Lamongan regency, East Java; Balun village has a uniqueness in its sacred space that accommodates in a fluid and inclusive manner various ritual events from the three religions adopted by its community, namely Islam, Christianity, and Hinduism. Community religious activities are supported by worship facilities in mosques, churches, and temples located in one area in a residential area and side by side with each other and

connected by roads and open spaces in the form of fields. Relations between individuals and between religious groups run very harmoniously. This fact is supported by the results of several studies in Balun village which tolerance between religious people is built based on behavioural values, social values, and moral commitments of society [2]. The religious tolerance of the millennial generation in Balun village cannot be separated from the role of education in the family that their parents have instilled for generations [3]. Religious tolerance is based on local wisdom, including praying for the deceased regardless of religious background. These inclusive activities reinforce a sense of solidarity, interfaith meetings, conflict resolution, and the fostering of communal solidarity in society [4]. Based on this fascinating phenomenon, this study explores spatial patterns of religious spaces in religious plurality settlements in Balun village, Lamongan.



Figure 1. Lay out balun-lamongan village

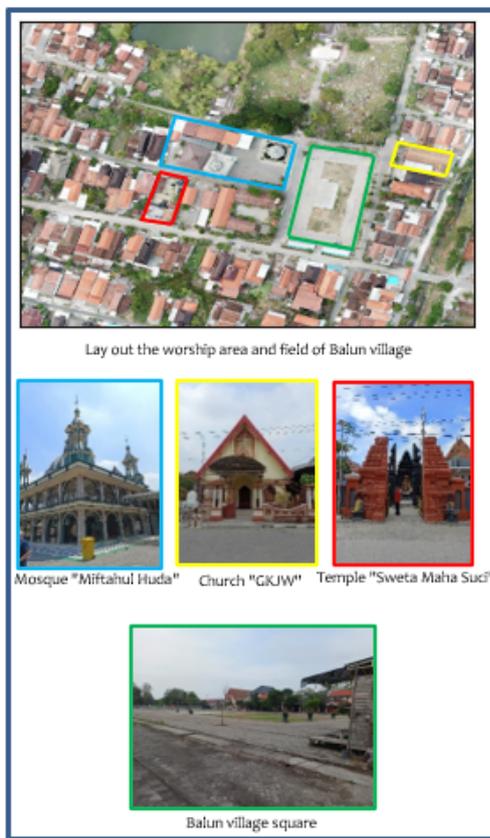


Figure 2. Worship and field facilities in Balun village, Lamongan

A sacred space is where activities related to belief and religion are respected and of high value. The structure of sacred space relates to using a particular space for various ritual events. Sacred spaces are often not used solely for worship, and there is a need to understand the diversity of sacred spaces, how they are used, and the experiences of believers using them—the importance of understanding the sacred space and its place in everyday life [5].

Some rituals are parsed as cultural attributes and collective actions in the joint space, while others are individual creations or actions that result in private

settings. Given that various rituals are related to a specific location and point and are carried out in a particular order and order, it can be seen that there is a sequential use of a particular place and space that indicates the existence of a spatial structure based on ritual. This space is known as a sacred space.

Sacred space is essential for understanding the culture of living in society. Culture has a significant role in shaping the structure of residential spaces [6]. Sacred space is (1) a space that marks and breaks through homogeneity that is simultaneously contested by its instability and produces differences, (2) gives a spatial orientation in the form of the symbolism of tranquillity, (3) a universal consciousness that can relate everything that exists, which creates an opening between cosmic levels, (4) as a means of communication both horizontal reference points and vertical axes of the world are established, (5) Space as a place of repetition of God's act of creation [7].

Sacred space is related to human activity based on religious knowledge and community traditions. Traditional rituals are related to customary procedures that are still applied by the community for generations today. In some societies, it is still considered the correct value. It is still implemented, While religious rituals are worship activities that are carried out based on the rules in the teachings of each religion based on their scriptures. Sacred space is a space for religious activities. Religious buildings, mosques, churches, and temples are sacred buildings. The concept of the values of purity is applied to distinguish it from other buildings [8]. Sacred in Latin, "sacrum" means all things related to God's power, also containing a spatial meaning that refers to an area or sacred space. Sacred spaces are often not used solely for worship, and there is a need to understand the diversity of sacred spaces, How the space is used, and the experience of adherents using it.

Sacred space becomes an integral part of the spatial layout of Javanese society and most of the archipelago's homes. This space is associated with religious activities, is highly respected and is usually located in the primary place. The physical Islamic activity room is divided into two places: Islamic activities in residential areas and Islamic activities in public facilities. Sacred space in people's homes is essential to understand the culture that lives in society. By looking at the community's religious activities and how the activity space is realised. For example, Islamic religious values that can be found in traditional Javanese houses include (1) a pavilion as a spacious and comfortable living room to honour guests; (2) a partition (ringgit) that separates the living room and the main room to create privacy; (3) separating the bedroom (gandok kiwo and gandok tengen) between parent and child also separating between boy and girl; (4) Musholla (Senthong) as a place of worship [9].

Spatial patterns in Islamic religious activities can also be observed in the broader scope of settlements; for example, the spatial pattern of settlements in Kranyak, Yogyakarta Regency is divided into three

activity zones and space, i.e., religious, sociocultural, and main axis zones that interact with each other [10]. Sacred space is physically realized by raising the floor height from the surrounding area. Architecturally, The sacred space is visible at the size of the roof or the corner of the roof. Spatially the sacral space occupies a central position and is visually represented by a vertical orientation [11].

Another uniqueness of Balun Village is that in the region, the religious plurality does not only occur between families but also in one family, where each family member professes different religions. Despite the same plural condition of society regarding religion, facts show that the people in Balun village are very harmonious and tolerant. Hence, relations between individuals and religious groups run very harmoniously. This fact is supported by the results of research that has been carried out, namely research on; Mutual respect forms tolerance between religious people in Balun village so that it is well maintained [12]. Although studies in the social sciences regarding Balun Village and the plurality of its people, there is little to delve into the spatial pattern that manifests from the plurality. The study of religious spaces in religious plurality settlements is critical to understand the living culture of the community [13]. Therefore, this research into the pattern of sacred space in religious plurality settlements in Balun village is a significant attempt to fill the gaps between existing similar studies.

## METHODS

The research to explore the pattern of sacred space in religious plurality settlements in Balun village is a study that uses a structuralist approach (Levi-Strauss) to structure these religious activities. Structural methods (Levi-Strauss) consist of aspects (1) pragmatic (contextual/technical), (2) syntactic (pattern/layout), and (3) semantic (perception) about space, form, and sign. The basic principle of structure in the theory of Levi-Strauss is that social structure has nothing to do with empirical reality but instead with models built according to those empirical realities [14]. The four model requirements for a social structure to be formed, according to Levi-Strauss, are 1) the structure offers a system character, 2) the entire model belongs to a group of transformations, 3) the model will act regarding the modification of one of its many elements, and 4) the model must be constructed in such a way that its functioning can be responsible for all observed events.

The aspects of the spatial pattern of religious activities studied are the structure, territory, and space dynamics of various worship activities in religious plurality settlements in Balun village consisting of Islam, Christianity, and Hinduism on a micro-scale (residential houses), meso (places of worship in the form of mosques, churches, temples), and macro (roads and squares). Data was collected through direct observation and in-depth interviews with systematic purposive sampling. In direct observation activities,

researchers only observe/see the behaviour/phenomenon directly without being directly involved in the participant's life (non-participatory observation). Meanwhile, in-depth interviews were conducted with a semi-structured interview system. Researchers prepare to guide questions to be used as the primary guide when conducting interviews using an open-ended question model and then continue a more specific discussion based on the participants' answers.

The study location is in Balun village, Lamongan Regency, which represents the issues and phenomena described in the background section of this study. The selection of Balun village is very relevant because Balun village is very well known in Lamongan as a residential area with a plurality in terms of religion, namely Islam, Christianity, and Hinduism. Community religious activities in Balun village are supported by worship facilities in mosques, churches, and temples located in one area in the residential area and side by side with each other and connected by roads and public open spaces in the form of fields. Public spaces (fields and roads) are temporarily used for religious activities of all religions. The criteria for selecting study cases in this study are (1) There are buildings where Islamic, Christian, and Hindu religious worship (mosques, churches, temples) are located in one area/place in a residential area, (2) Religious plurality enters the family structure, and (3) There are various religious activities that take place both on a micro-scale (houses), meso (places of worship), and on a macro scale (fields and roads).

Furthermore, the data obtained from the data collection process were then analyzed using several theories about spatial patterns of space focused on the theory of settlement space structures and religious space structures on a macro, meso, and micro scale, the theory of space dynamics from the aspect of changing the nature of the use of space, the process of space production and changes in the boundaries of space as well as the theory of space territory from the aspect of changes in the function of space, changes in the territory due to changes in the function of space and the scope of the hierarchy of territories.

## RESULTS AND DISCUSSION

The spatial pattern of sacred space in religious plurality settlements in Balun village was studied based on the results of mapping religious activities of Islam, Christianity, and Hinduism on a micro-scale (residential houses), meso (places of worship), and macro (fields and roads). The spatial pattern of the space is studied from the aspect; of structure, territory, and dynamics of religious space.

### SPACE STRUCTURE

The spatial structure of settlements can be formed by implementing religious rituals and events. The structure of religious space can be described by identifying space as the centre and orientation of religious activities [15]. The essential elements of the functioning and understanding of spatial space usage patterns consist of; an activity room, activity centre,

territory, space control, and personal space [16]. In this study, the aspects studied in the structure of religious space include; Religious activities, patterns of space use, and space orientation. Micro-scale religious activities include; Islamic, Christian, Hindu, and religious residences with a plurality of religions; Islam-Christianity, Islam-Hinduism, and Islam-Christianity-Hinduism.

Religious activities in residential homes are mapped into two, namely 1) Religious activities by residents of the house and 2) Religious activities by inviting residents. Religious activities by residents in residential homes; Islam; five-time prayer, Christianity; prayer and study of scriptures; Hinduism; Pray three times a day. Use of space for religious activities by residents in residential houses with a Cluster pattern based on the type of activity, using private spaces such as unique prayer rooms, bedrooms and semi-public spaces such as dining rooms and family rooms, with orientation facing the Qibla for Islam and facing East for Hinduism. Religious activities by inviting citizens to the Islamic religion; the salvation of death, Yasinan and Sholawat Nariyah, Christianity; The homelessness of the people's homes and the survivor of death, Hinduism; Tingkeban and survivor death. The use of space for religious activities with a cluster-linear pattern uses semi-public spaces such as family rooms, living rooms, and terraces and public spaces such as courtyards and streets in front of the house, with orientation facing the leader of religious activities.

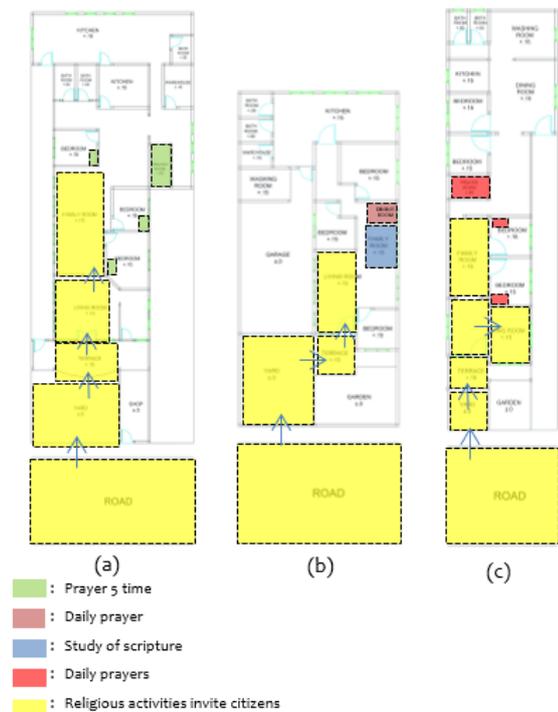


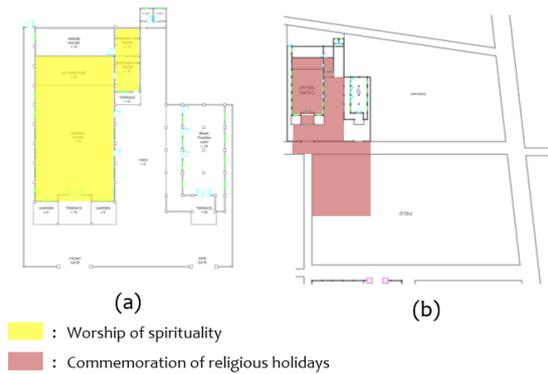
Figure 3. Religious activities at home; (a) Islamic religious house (b) House of Christianity, (c) House of Hinduism.

Religious activities in places of worship; Mosques, churches, and temples are mapped into two, namely 1) religious activities within the area of places of worship (in buildings and courtyards), 2) religious activities outside the worship area as a result of the expansion of activities inside the place of worship due to insufficient capacity of the area of the place of worship. Religious activities in the "Miftahul Huda" Mosque are mapped into two, namely 1) Religious activities within the mosque area; main room, foyer, and courtyard, with religious activities; prayer, the pattern of space use is a cluster according to the hierarchy of space use; the main room of the 1st-floor mosque, the main room of the 2nd-floor mosque, the foyer and courtyard, with room orientation to the qibla. 2) Religious activities outside the mosque area resulting from the expansion of activities within the mosque area; the front roads of mosques and squares, religious activities, Eid al-Fitr prayers, Eid al-Adha prayers, and Islamic holidays. Space usage patterns: corresponding hierarchy of space use; main room of the mosque 1st floor-main room of the mosque 2nd floor-foyer-courtyard, space orientation; facing the qibla.



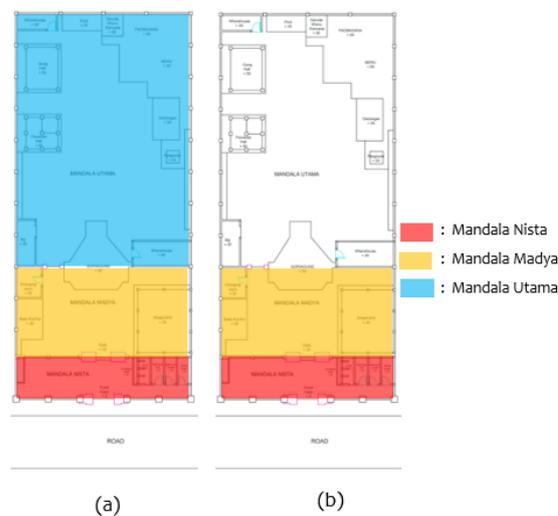
Figure 4. Religious activities in mosques; (a) Religious activities in the inner space of the mosque, (b) Religious activities in mosque buildings and courtyards, (c) Religious activities to the street and field areas

Religious activities in the "GKJW" church of Balun village are mapped into 2, namely; 1) Religious activities in the church area; the necessity of the day of the week, the pattern of space use; Central; centring in the main room of the church, the orientation of the space; towards the stage and church leaders. 2) Religious activities in the church area to the field area; marriage blessing and leader death ceremony.



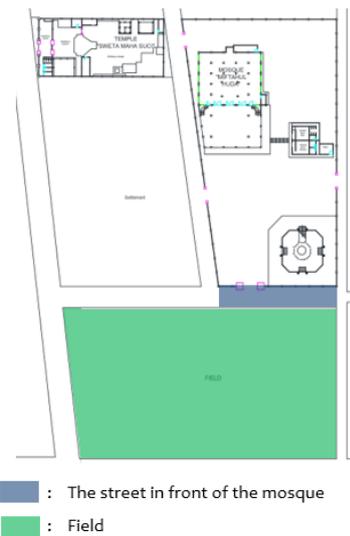
**Figure 6. Religious activity space in the church; (a) Religious activities in church buildings, (b) Religious activities in church buildings – street-courtyards and squares**

Religious activities at the "Sweta Maha Suci" temple in Balun village are mapped into 2, namely 1) Activities in Mandala Nista, Mandala Madya, and Mandala Utama, namely Prayer and Commemoration activities for holidays, patterns of space use; Central in the temple area, space orientation; facing East. 2) Activities in Mandala Nista and Mandala Madya, namely marriage ceremony activities, patterns of space use: Clusters in the front to the middle area of the temple / Mandala madya, space orientation, facing towards the leader of religious activities.



**Figure 7. (a) Worship activities, (b) Wedding ceremony activities**

Religious activities in the field and roads in the residential area of Balun village are used for temporary Islamic, Christian, and Hindu religious activities. Islamic religious activities on the street in front of the mosque and the field; Istisqo' and Istighosah prayers, with space use patterns; central in the field, orientation of the space facing the qibla and stage for Istighosah activities.



**Figure 8. Islamic religious activity space on the street and field**

Religious activities on the front street of the church and the square; social service activities and spiritual music performances, patterns of space use; Central focused on the front street of the church and the field, the orientation of the space, towards the table and stage of activity.



**Figure 9. Christian religious activities on the street and in the field; Social Service and Spiritual Music Performance**

While Hindu religious activities on the road and field are "Pengrupukan" activities, mapped into three, namely 1) The front road of the temple; Activities; ogoh-ogoh parade preparatory ceremony, cluster space usage pattern; on the front street of the temple, the orientation of the space; towards the master of ceremonies. 2) Residential neighbourhood roads; ogoh-ogoh marching activities, patterns of use of linear space along roads Residential areas, orientation; to the street in the settlement. 3) Village field; Activities; ogoh-ogoh burning ceremony, the pattern of use of concentrated space in a balun village field, orientation; in the direction of the leader of the activity.

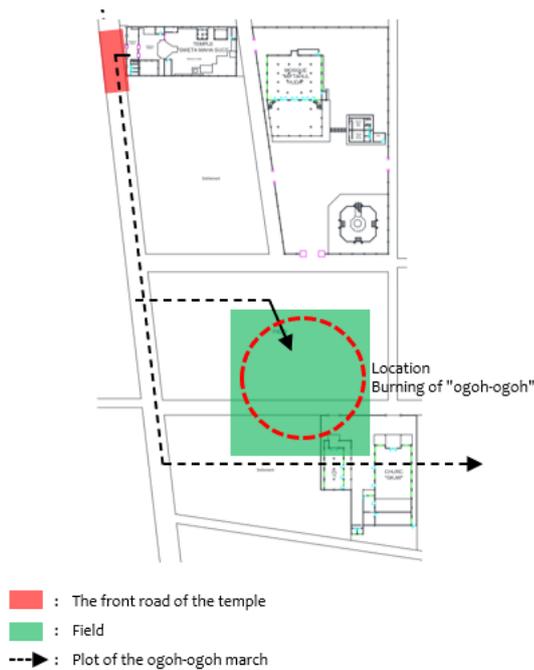


Figure 10. Parade and burning of "ogoh-ogoh" in Balun village square.

This study shows that religious space's structure is categorized according to its sacred orientation to create a harmonious spatial order with the environment, fellow humans, and God [17]. Religious space is created from the use of space for religious activities both permanently and temporarily which has implications for spatial patterns and arrangements at micro, meso, and macro scales. The pattern and spatial arrangement for religious activities will affect the boundaries of sacred and profane zones. Spatially the sacred space occupies a sacred central position. There is fear and reverence, silence and soul thrilling, While profane is something ordinary, general, unsanctified, temporary, in short, that exists outside the religious [18]. The results also show that the integration of the sacred-profane zone, the integration of the sacred-profane zone will have implications for the formation of territorial centres and sacred-profane territorial boundaries.

#### SPACE TERRITORY

The results of this study show that religious rituals in the religious plurality settlement of Balun village have changed the scope of the territory; Hierarchically, the scope of the territory is divided into three levels, namely residential territory (microscope), environmental territory (meso scope) and regional territory (macro scope) [19].

Space is a product of the activity, a space that initially had a specific function. Still, there will be changes in space utilization due to changes in activity and conditions at one time. Such changes include changes in the function, the character of space, and the meaning of space related to the context of time and influenced by human activities [20]. For example,

kinship does not influence changes in expanding the territory of space. Still, they are influenced by the availability of open space, which causes changes in the formation of its territory patterns [21].

The formation of territory in the flexibility of religious space occurs due to users' needs, so the space formed is not something that exists. However, behaviours based on mutual respect, care, and common goals can reinforce the existence of the embodiment of space territory even though it is different [22]. The production of sacred space, in addition to creating a spiritual space, is also a space for the existence of religion, and religious and cultural identity requires the existence of space and, in its development, seeks to dismantle the boundaries of space [23]. Territory in architecture is the boundary of man as a living being with interests, identity, and defence against the intervention of others. Nevertheless, humans will still maintain their territory with specific boundaries. From some of the conditions above, control over territory is related to power, interests, claims, defence, ownership, and marking of a space or area.

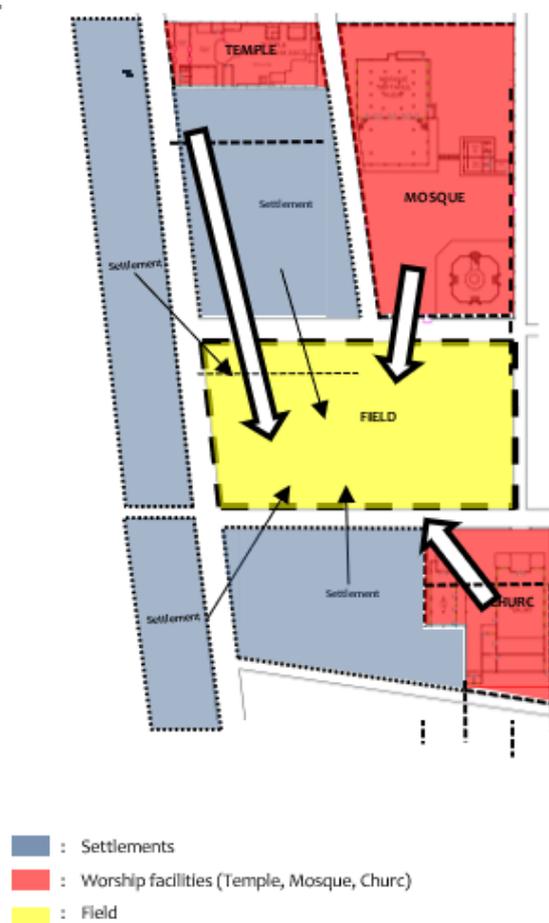


Figure 11. Territory of religious space in the religious plurality settlement of Balun village

The results showed that the change in the territory of religious activity space from semi-public to public space was flexible. So, the territorial boundary of sacred space to profane is also flexible. The flexibility of territorial boundaries creates a shared space for religious activities for both one religion and interfaith, and the shared space forms a shared tolerance space

#### SPACE DYNAMICS

In the discussion of the dynamics of space, a space that initially had a specific function; however, due to activities and adjustments to conditions at one time, there is a dynamic in the utilization of space. Dynamics means easy to adjust to the situation; in space dynamics, there is a change in space. Space initially has a specific function, but space is dynamic due to activities and adjustments to conditions simultaneously. One of the dynamics of space is change, like the use of space. Changes like space occur due to changes in the function of space in residential houses for religious activities, family rooms, and living rooms that are semi-private to the public. Private spaces can become semi-private or public, where it happens definitively and routinely [24].

Space dynamics can occur in space's functions, actors, and properties. Dynamics in the use of space also occur in regular weekly, monthly, and yearly activities and special activities. Changes occur due to dynamics, and dynamics will be formed through space formation. On the contrary, the process of space formation indicates the presence of space dynamics. For example, the establishment of religious spaces in Balun village occurs on a micro-scale (residential houses) by using private spaces (sleeping rooms), semi-public spaces (family rooms, living rooms, and terraces), and public spaces (courtyards and streets) for religious activities. On a macro scale, religious formation occurs on roads and fields.

Each community group will produce its own space, and there is a relationship between the group of community members and their space (social space). Social space is a specific representation of the social interaction between the production and reproduction of space. To understand the production process of social space, Levevre introduced the concept of a triad, which consists of; 1) Spatial practice, 2) Representations of space, and 3) Representational space [25]. The dynamics of space that occur in plural societies form inclusive and exclusive spaces. The dynamics of changes in sacred space that occur in religious plurality settlements in Balun village are 1). Changes in space formation, 2). Changes in the quality of space relations and no conflicts occur due to the balance between humans and the environment and changes in space dynamically and simultaneously. And 3). The occurrence of changes in space boundaries, both physical boundaries and social boundaries.

The study found that space dynamics use micro, meso, and macro scales. As a result, religious activities in settlements and communities with religious plurality occur very flexibly according to the type of activity and the capacity of space use. This makes public relations with religious plurality harmonious and not prone to conflict.

#### SPATIAL PATTERNS OF RELIGIOUS SPACE

The theoretical findings relating to the spatial pattern of religious spaces in religious plurality settlements in Balun village are as follows:

- a. The spatial order pattern of sacred space is formed by changing/utilizing public/profane spaces for religious activities, both on a macro scale / residential environment (street-field) and a micro scale / residential house (living room - courtyard terrace - front street of the house).
- b. The change of profane space into a sacred space (space of religious activity) forms the flexibility of the functioning of space and changes in the territorial boundaries of sacral-profane space.
- c. The creation of a space of tolerance in religious and religious life in Balun Lamongan village.

#### CONCLUSION

Religious activities in religious plurality settlements in Balun-Lamongan village take place on a micro-scale in residential houses, a meso scale in worship facilities, to a macro scale in residential areas (fields and roads). Religious activities influence and determine the basis for the formation and use of the sacred space of each religious person. Spatial religious space occurs dynamics and flexibility of using space for religious activities. Community participation in religious activities is based on the values of tolerance and togetherness without differentiating religion; tolerance of religious activities is included in the family structure and religious activities on a settlement scale. Patterns of sacred space; The spatial order pattern of sacred space is formed by utilizing public space for religious activities, both on the macro scale of settlements (street-field) and the micro-scale (residential houses). The change of profane space into sacred space forms the flexibility of the functioning of space and the change in the territorial boundaries of sacred-profane space.

The suggestions based on the results of this study are 1) Further research that can be carried out, namely about the existence of religious spaces both on the scale of family life and the community environment in connection with the sociocultural development of the community. 2) Research approaches on the meaning of sacred space in religious plurality settlements can be developed with approaches other than structuralist approaches, for example, post-modern, representation approaches or other approaches.

## REFERENCES

- [1] A. Prasetyo, "Pluralitas Agama dalam Keluarga Jawa," *Komunitas Int. J. Indones. Soc. Cult.*, vol. 5, no. 1, 2013, doi: 10.15294/komunitas.v5i1.2374.
- [2] F. Alfariz, "Antarpersonal dalam Kerukunan Umat Beragama Studi Fenomenologi pada Masyarakat Desa Balun Kecamatan Turi Kabupaten Lamongan," *J. Filsafat Indones.*, vol. 4, 2011.
- [3] I. Musdalifah, H. T. Andriyani, K. Krisdiantoro, A. P. Putra, M. A. Aziz, and S. Huda, "Moderasi Beragama Berbasis Sosio Kultural pada Generasi Milenial Desa Balun Kecamatan Turi Kabupaten Lamongan," *Sos. Budaya*, vol. 18, no. 2, Art. no. 2, 2021, doi: 10.24014/sb.v18i2.15437.
- [4] I. Azizah, N. Kholis, and N. Huda, "Model Pluralisme Agama Berbasis Kearifan Lokal 'Desa Pancasila' di Lamongan," *FIKRAH*, vol. 8, no. 2, Art. no. 2, 2020, doi: 10.21043/fikrah.v8i2.7881.
- [5] R. D. Jones, "The makeshift and the contingent: Lefebvre and the production of precarious sacred space," *Environ. Plan. Soc. Space*, vol. 37, no. 1, Art. no. 1, 2019, doi: 10.1177/0263775818806513.
- [6] I. Sasongko, "Pembentukan Struktur Ruang Permukiman, Studi Kasus Desa Puyung - Lombok Tengah," *DIMENSI J. Tek. Arsit.*, vol. 33, no. 1, Art. no. 1, 2005.
- [7] L. E. Shiner, "Sacred Space, Profane Space, Human Space," *J. Am. Acad. Relig.*, vol. XL, no. 4, pp. 425-436, 1972, doi: 10.1093/jaarel/XL.4.425.
- [8] M. Pataruka, "'ngalab Berkah' Pada Ruang Ritual Tradisi Dan Religi Masjid Agung Demak," *J. Arsit. ZONASI*, vol. 1, no. 2, Art. no. 2, 2018, doi: 10.17509/jaz.v1i2.12394.
- [9] S. Supriyanta and I. Malik, "Islamic Values In Spatial Function Of Javanese Traditional Architecture," *J. Islam. Archit.*, vol. 3, no. 4, p. 189, Jan. 2016, doi: 10.18860/jia.v3i4.3093.
- [10] R. A. Sudrajad and B. H. Wibisono, "Spatial Patterns Of Islamic Religious Activities In Krumpyak District, Yogyakarta," *J. Islam. Archit.*, vol. 6, no. 4, pp. 301-312, Dec. 2021, doi: 10.18860/jia.v6i4.12575.
- [11] A. B. Sardjono and A. R. Harani, "Sacred Space in Community settlement of Kudus Kulon, Central Java, Indonesia," in *IOP Conference Series: Earth and Environmental Science*, Jan. 2018, vol. 99, no. 1. doi: 10.1088/1755-1315/99/1/012023.
- [12] M. A. A. Supardi, "Toleransi Umat Beragama di Desa Balun Kecamatan Turi Kabupaten Lamongan," *J. Chem. Inf. Model.*, vol. 53, no. 9, Art. no. 9, 1970.
- [13] H. R. Agustapraja and S. S. Aslamiyah, "The Identification Of The Pattern Of Java Islamic City Catur Gatra Tunggal In Lamongan," *J. Islam. Archit.*, vol. 7, no. 1, pp. 67-72, Jun. 2022, doi: 10.18860/jia.v7i1.13263.
- [14] I. Rahmawati, "Pemikiran Strukturalisme Levi-Strauss," *Tamaddun J. Kebud. Dan Sastra Islam*, vol. 18, no. 1, Art. no. 1, 2018, doi: 10.19109/tamaddun.v18i1.2317.
- [15] C. Norberg-Schulz, *Genius Loci*, New York: Electa/Rizzoli, 1979.
- [16] A. Rapoport, *Human Aspect of Urban Form and Design*, Indonesia: Perharmont Press, 1997.
- [17] W. Arimbawa and I. K. G. Santhyasa, "Perpektif Ruang Sebagai Entitas Budaya Lokal Orientasi Simbolik Ruang Masyarakat Tradisional Desa Adat," *Local Wisdom Scientific Online Journal*, vol. 2, no. 4, 2010. DOI: <https://doi.org/10.26905/lw.v2i4.1385>
- [18] M. Dhavamony, *Fenomenologi Agama*. Sleman: PT Kanisius, 1995.
- [19] R. S. Febrianto, L. D. Wulandari, and H. Santosa, "Pola Spasial Teritori Pada Lanskap-Hunian Masyarakat Peladang Desa Juruan Laok Madura Timur," *ARTEKS J. Tek. Arsit.*, vol. 2, no. 1, Art. no. 1, 2018, doi: 10.30822/artk.v2i1.140.
- [20] B. Santosa, A. Antariksa, and L. D. Wulandari, "Dinamika Ruang Wisata Religi Makam Sunan Giri Di Kabupaten Gresik," *El-HARAKAH*, vol. 16, no. 2, Art. no. 2, 2014, doi: 10.18860/el.v16i2.2775.
- [21] R. Putri, G. W. Pangarsa, and J. Ernawati, "Pendekatan Teritori Pada Fleksibilitas Ruang Dalam Tradisi Sinoman Dan Biyada Di Dusun Karang Ampel Malang," *DIMENSI J. Tek. Arsit.*, vol. 39, no. 2, Art. no. 2, 2013, doi: 10.9744/dimensi.39.2.65-76.
- [22] E. Rochimah and H. Asriningpuri, "Adaptasi Perilaku Pedagang Bazar Dalam Teritori Ruang Dagang," *NALARS*, vol. 17, no. 1, Art. no. 1, 2018, doi: 10.24853/nalars.17.1.21-28.
- [23] R. A. Setiawan, "Kawasan Religius Dan Produksi Ruang Di Lingkungan Masjid Pathok Negara Plosokuning Yogyakarta," *Religi J. Studi Agama-Agama*, vol. 13, no. 01, Art. no. 01, 2018, doi: 10.14421/rejusta.2017.1301-02.
- [24] A. Indeswari, Antariksa, G. W. Pangarsa, and L. D. Wulandari, "Dinamika Dalam Pemanfaatan Ruang Bersama Pada Permukiman Madura Medalungan Di Baran Randugading Malang," *ARSKON J. Arsit. Dan Konstr.*, vol. 2, no. 1, Art. no. 1, 2013.
- [25] H. Lefebvre, *The Production of Space*, Oxford: Basil Blackwel, 1991.