

Spatial Hierarchy In The Tengger House, Ranu Pani Village

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ABSTRACT

The Tengger tribe inhabits the Bromo Tengger Semeru National Park area, a national park area that is synonymous with natural and cultural tourism. Among the villages in the Tengger area, Ranu Pani Village is the most recently administratively formed village in 2001. The uniqueness of Ranu Pani Village is that it is located in the middle of the National Park area so that it has the status of an enclave village. With this status, the village cannot increase land expansion because it is limited to protected forest areas. In the research locus, many houses were found directly adjacent to the homes of parents and children. The existence of residential houses close to the homes of parents and children as well as tourists makes the users of the space of a house diverse. The purpose of this study is to find out the hierarchy of privacy of a space in a house in Ranu Pani Village which has different dynamics of function and occupants of the space. the method used in this study is a qualitative descriptive method. The results showed that the basic hierarchy of spatial layout of the houses in Ranu Pani Village still has many similarities with other Tengger studies, but some have been adapted to the form and function of the house. there are several spaces that have different hierarchies even with the same space function, this is because the space users are more complex.

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Keywords: Tengger architecture, Spatial hierarchy, Ranu Pani Village

1. Introduction

The Tengger tribe inhabits the Bromo Tengger Semeru National Park area, a national park area that is familiar with natural and cultural tourism. Among the villages in the Tengger area, Ranu Pani Village is the most recently administratively formed village in 2001. The uniqueness of Ranu Pani Village is that it is located in the middle of the National Park area so that it has the status of an enclave village. With this status, the village cannot increase land expansion because it is limited to a national park conservation area. Today's society does not only rely on agriculture, the presence of tourism is captured as an opportunity to improve socio-economic conditions, such as souvenir shops, food stalls, and homestays or lodging services.

Space as an architectural component becomes very important in the relationship between environmental architecture and behavior because of its function as a place of human activity [7]. The spatial arrangement of the house continues to change along with the adjustment of society to the times. Tenggerese increase or decrease residential buildings based on space requirements, the number of family members increases or decreases, such as death, birth, or marriage. With village land limited to enclave status, it has become commonplace for the community to divide their own land for their descendants, so that houses are often found between children and parents who are close together. As a society that has an open character, Ranu Pani Village does not limit anyone who visits each house, whether it is neighbors, relatives, or tourists. The existence

of residential houses close to the homes of parents and children as well as tourists makes the users of the space of a house diverse.

Humans are social creatures who need to interact with other creatures in order to survive. But humans as individuals also need privacy or manage their personal distance. Privacy will be needed by anyone, anytime and anywhere, in order to get a sense of security and comfort in carrying out their activities, including when they are at home. The privacy of a space is interesting to know from the space in the house in Ranu Pani Village which has different dynamics of function and occupants of the space.

2. Material and Methods

The method used in this study is a descriptive qualitative method which begins with collecting data on the object of study and literature related to the topic of the study. This qualitative method is carried out to obtain in-depth and meaningful data [9]. In addition, conducting a questionnaire to randomly selected respondents was used as validation of the introduction of the Tengger house room unit. It aims to ensure that the village of Ranu Pani is still closely related to the wisdom of Tengger.

The main characteristics of the qualitative method come from the reality that exists in the community through field observations, interviews and literature studies in collecting data. Sample selection based on characteristics is a house with the main function of residence, the owner is a Tenggerese community with physical conditions that allow it to provide clarity of data needed by researchers, house adjacent to another house in a family relationship, residents still carry out traditional Tenggerese cultural activities. To determine the hierarchy of privacy in Tengger Ranu Pani's house, there are selected observation units,

namely space units, layout [6] and hierarchy of space [5].

There are different levels of hierarchy from previous research [2] which used three hierarchies (private, semi-private-semi-public, public) in the basic pattern of Tengger Wonokitri's houses. In this study using four levels (private, semi-private, semi-public, public). Selection refers to samples that have more space complexity.

The sample taken is a group of village people who still have a strong culture and understand village conditions. The samples in this study were three cluster houses. Each cluster consists of two housing units whose ownership is related by blood. The research sample is a residence that has additional functions, not only housing that brings home users other than the home owner. Residents are also selected based on activities that still apply Tengger culture such as various traditional activities.

2.1. Space study

Spatial arrangement in Indonesia Dictionary, more specifically, Spatial arrangement means the rules governing space. Spatial arrangement in this study includes spaces with activities in the residence. According to Damayanti et al. [1], factors that cause changes in space, including the individual character of space users, the character of the people who occupy the space, and technological factors that are directly related to architectural formations.[4] explains three things about the form of space and its relation to its use, namely;

1. Fixed feature space, is a space that is surrounded by elements that are not easily moved such as solid walls, floors, doors, and so on.
2. Semi fixed feature space, limited by non-permanent and movable walls
3. Informal space, only covers for as long as the interaction between two or more people.

according to Laurens[5], hierarchy of space consists of:

1. Public space

A space that can be reached by anyone and at any time. It is an open area and the responsibility for maintenance is collective. The arrangement of public space for privacy is the arrangement of space so that meetings between strangers who do not know each other can occur calmly and efficiently.

2. Semi-Public Space

Space that is slightly more private than public space. It could be a transition from a public space to a private space, an example of a semi-public space is a hotel corridor. Arrangement of semi-public spaces to get more privacy, and increase the opportunities for interaction or to avoid interaction.

3. Private Room

Areas whose accessibility is determined by a person or group with responsibility for them. Accessibility status is sometimes a rule or provision, but there can also be an agreement between space users.

4. Semi Private Room

It is a place where heterogeneous people may meet but are not open to other groups. There are four goals of privacy [5], namely:

1. Gives a feeling of standing alone, develops personal identity. Privacy is an important part of one's ego or self-identity. Solitude and intimacy in particular can be used by a person to evaluate himself, reflect on how his life has gone, how his relationships with others and what he should do.

2. Provide opportunities to release emotions. In solitude a person can scream aloud, cry, look at his own face in the mirror, and talk to himself. Society can make a person able to contain his emotions so as not to blow them up in public except in certain events such as death.

3. Help self-evaluate, self-assessment. Lack of control over the physical or social environment

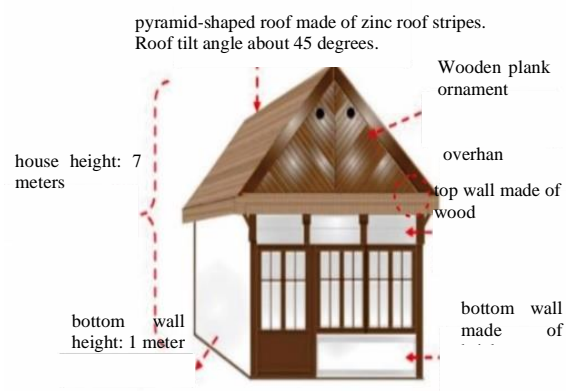
creates a sense of a person's lack of autonomy or independence. The physical environment can act as a mediator between privacy and control. Rich people are able to control their access to other people and other people's access to them almost all the time because they are able to provide private spaces.

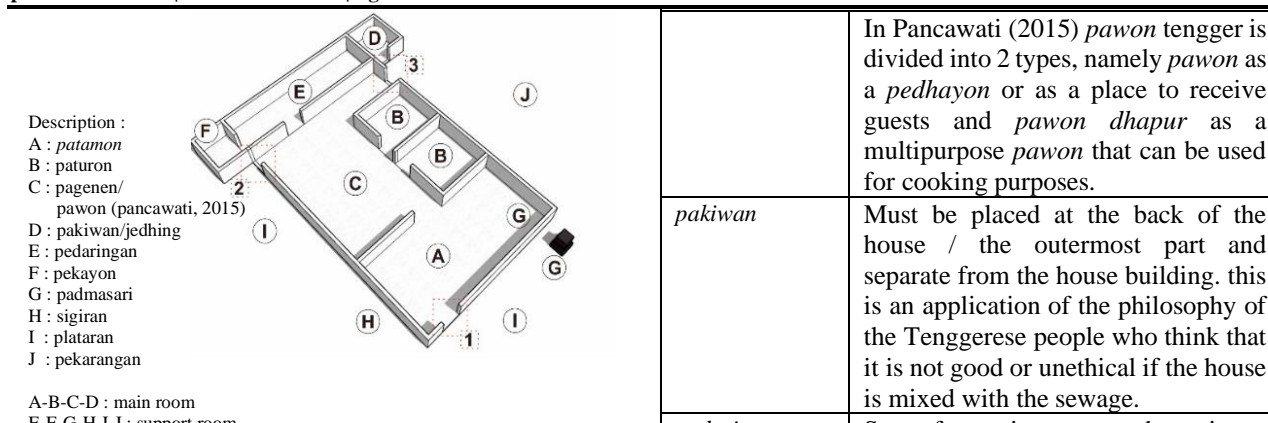
4. Limit and protect yourself from communication with others. One of the reasons people seek privacy is to limit and protect the conversations they make. If someone wants to talk to a friend about something private, he will look for a place that he considers private.

Inside the house, it is necessary to have various levels of privacy for the occupants of the house. The size of the house is not a barrier to getting privacy, in fact what often happens is that there is limited space or poor spatial arrangement so that residents of the house do not have privacy.

2.2. Tengger Architecture

In Ayuninggar's research, [2] in Wonokitri Village, Pasuruan. Physical Building The traditional house building of the Tengger Wonokitri community has the original characteristics of a traditional Tengger house that adapts the Klenengan concept. The architectural character of the tengger has a spatial pattern for the residence of the local community which is created from the local environmental and socio-cultural conditions. In addition, tengger has its own space unit naming according to the local vocabulary.





Source: (Ayuninggar, 2012)
 Figure 1: Tengger house layout

The structure of the residential space in Wonokitri Village based on Tenggerese custom is called *tujuh po* (seven po), consisting of *pekarangan*, *plataran* (yard), *patamon* (living room), *paturon* (bedroom), *pawon* (kitchen), *pedaringan* (storage room), and *pakiwan* (bathroom the function of space in the arrangement of the perch space fulfills the basic needs and daily activities of the community. some spaces feel strange to people outside the Tengger area. the following is the function of space

Table 1: room unit description and function

Room unit or house component	Function and description
<i>patamon</i>	Located at the front of the house, which is right behind the main entrance. A room to receive certain guests and at the same time function as a ritual room and a room for ceremonial activities.
<i>paturon</i>	Located to the right of the main <i>Plawangan</i> direction. Serves as a private room and bedroom for residents of the house. Each house generally has two or more patrons.
<i>pawon</i>	placed behind the <i>patamon</i> , serves as a kitchen for cooking as well as a dining room and is functionally used for a family gathering place (family room). During rituals and ceremonial activities, the <i>pagenen</i> or firebox in the <i>pawon</i> is used as a place to cook and prepare offerings, so it is placed right behind the <i>patamon</i> .

	In Pancawati (2015) <i>pawon</i> tengger is divided into 2 types, namely <i>pawon</i> as a <i>pedhayon</i> or as a place to receive guests and <i>pawon dhapur</i> as a multipurpose <i>pawon</i> that can be used for cooking purposes.
<i>pakiwan</i>	Must be placed at the back of the house / the outermost part and separate from the house building. this is an application of the philosophy of the Tenggerese people who think that it is not good or unethical if the house is mixed with the sewage.
<i>pedaringan</i>	Space for storing crops and gear items
<i>Pekayon</i>	Space for storing firewood, placed at the back of the house and or generally adjacent to the firebox
<i>Padmasari</i>	Special worship facilities for families located in the courtyard area of the house. The placement of <i>padmasari</i> can be in the front room which is also used for religious and traditional rituals, or if it is used for worship, then it is placed on the left side of the front of the house (must face East or South, cannot face west or north).
<i>Sigiran</i>	Space to hang and store unpeeled corn. The placement is on the side of the front of the house
<i>Plawangan utama</i>	The main entrance to the house, which is formal in nature, is used to receive guests such as village officials, traditional shamans, and invitations to the homeowner's celebration. the location is on the right or middle of the front of the building.
<i>Plawangan butulan</i>	Functional door to the courtyard which is used to enter and leave the house by residents, neighbors, or guests who are still close relatives. Can be placed on the back left-right side of the house building.

Source: (Ayuninggar, 2012)

2.3. Space Pattern

The function of using space in the traditional house of the Tengger community in Wonokitri Village is categorized into two, namely traditional functions and daily functions. The house for the Tengger people, Wonokitri Village, is a place for ceremonial traditional and religious rituals to take place. The spaces inside such as *patamon*, *pagenen* and *padmasari* have customary functions as a place for carrying out ritual and ceremonial activities. The traditional function in the space in the house is a temporary function, because these ritual and ceremonial activities only take place at certain times, not every day.

The hierarchical division of space is divided into two zoning, namely public-private and sacred-profane. Public private is a category of space that controls the accessibility of people and is also a measure of the privacy of the owner of the space. The public hierarchical space is in the front *plataran* of *Patamon*. and spaces that are shared spaces. *Patamon* functions as a drawing room as well as a ritual and ceremonial space. The spaces included in the semi-private hierarchy are the *pagenen*, *pakiwan*, the side *plataran* which is the space between houses that the transition space next to the house is a space with quite high mobility, where the interaction occurs between householder. and the back yard. While the space which is a private hierarchy is the *paturon*, *pedaringan*, and *Pekayon*.

3. Results and Discussions

Ranu Pani village is located in Senduro sub-district, Lumajang district. Located at an altitude of 2100 meters above sea level. It is divided into two hamlets, the hamlet of Besaran and the hamlet of Sidodadi. Based on the area of Ranupani Village, the area of agricultural land is only 203.94 ha (5.69%) of the 3,578.75 ha of the total area of Ranupani Village, 65.66 ha (1.83%) in the form of settlements (yards and houses), and the rest is about 48.8 ha (1.36%) as public facilities (roads, places of worship, cemeteries, and places of worship).

Ranu Pani Village, the majority of the Tenggerese tribe, adheres to their traditional cultural beliefs, even though they hold certain religions.



Source: (Author,2022)
Figure 2: research sites

Based on the research of Ayuninggar [2] which was conducted in Wonokitri Village, Pasuruan Regency, there are several socio-cultural activities that make up the space. In the Tengger ritual activities, the *pagenen* room and the *patamon* room have a role in almost every traditional activity. The *pagenen* room is the beginning of traditional activities in the personal sphere of each family or householder. while *patamon* is often used in traditional activities as a place to entertain other people who carry out traditional activities.

The activities of the people of Ranu Pani Village are mostly spent in agricultural fields until noon at 12.00 - 14.00 local time. after that the community adjusts to their own personal agenda. The community's agenda is sometimes uncertain after leaving the fields, many of them release their fatigue by gathering together. This is generally done by the people of Ranu Pani Village while describing humans as social

creatures. The front yard of the house is considered the easiest gathering place because of the access to achievements that can be achieved by many people. If the air temperature conditions are not ideal, people generally burn makeshift wood to be used as heaters when they gather for small talk or jokes. This activity is called *gegeni* by the community.



Source: (Author,2022)

Figure 3: *gegeni* or gathering activity in the front yard

there is a slight difference in the naming of the *tengger* house unit space with the village of Ranu Pani. In this study, data validation was carried out on the introduction of spatial units by the Ranu Pani village community. out of 40 respondents, it was found that the naming of the *pakiwan* room unit for the bathroom and *patamon* for the drawing room, is less recognized by the public. they are more familiar with the term *jedhing* for the bathroom and there is no specific naming for the drawing room.

3.1 Sample 1

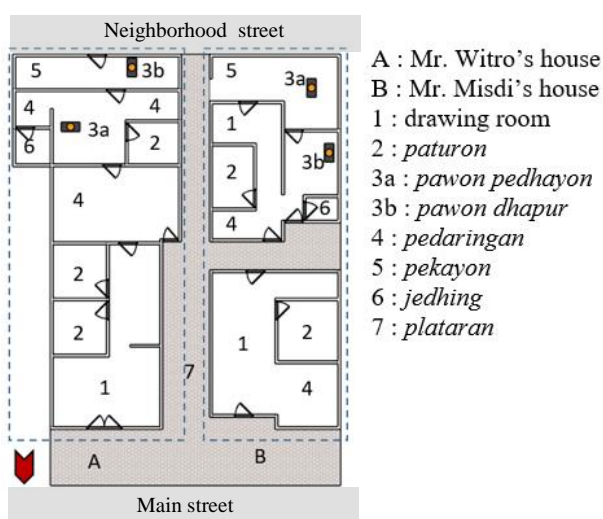
It is the house of Mr. Witro and Mr. Misdi. In terms of family relations, Mr. Misdi is the son-in-law of Mr. Witro, more precisely the husband of the daughter/first child of five siblings. Pak Misdi's house was land from Pak Witro which was given to his first daughter for further construction and development of the house is the authority of Pak Misdi's family. Pak Witro's house (sample 1A) and Pak Misdi's house (sample 1B) have undergone several changes. Samples 1A and 1B have units of *plataran*, *patamon*, *paturon*, *pawon*, *pedaringan*, *jedhing*, *Pekayon*, and drawing rooms. In daily life, the owner of the dwelling

is a field farmer, having no other source of income. The use of space between two housing units is more flexible between family members.



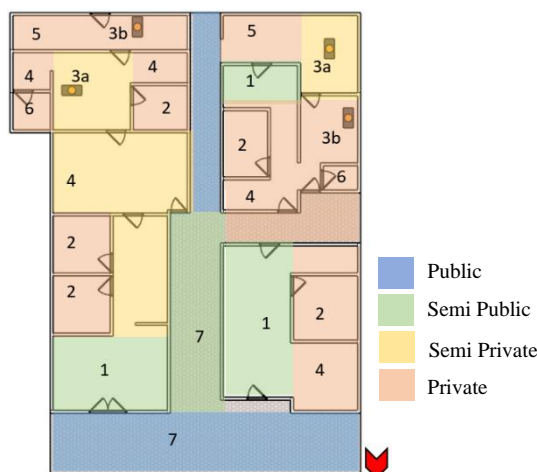
Source: (Author,2022)

Figure 4: sample 1 mr. Witro and mr. Misdi's house



Source: (Author, 2022)

Figure 5: layout mr. Witro and mr. Misdi's house



Source: (Author, 2022)

Figure 6: hierarchy mr. Witro and mr. Misdi's house

- a. Public : *plataran* front yard, gap between houses

The gap between the two masses of houses connects the main village road with the neighborhood road which is the access for residents in the southern side of the settlement in sample 1. For residents who have an interest in going through easier access, some will pass through the gap between samples 1A and 1B.



Source: (Author, 2022)

Figure 7: gap between two houses

- b. Semi-public : drawing room 1A 1B, Drawing room at the Ranu Pani Village house is rarely used, usually used to receive guests in general, such as during the karo celebration, patamon is used as a place to prepare food or serve to guests who are not too close.
- c. Semi-private : *pawon pedhayon* 1A 1B, *pedaringan* 1A, transition room 1A, *plataran* between houses two houses used for parking

Pawon in Tengger has indeed become an open space for the community, including in Ranu Pani Village. Visiting is even more intimate if you are at the Pawon Pedhayon. In sample 1A, there is a room that must be passed before the *pawon* and now it is only a storage room, the room is the first access before guests enter the *pawon pedhayon* 1A. for semi-private room 1B, it is on the south side, namely the outer *pawon pedhayon*. Previously, the orientation of the sample 1B building was facing south and the *pawon* was a *plataran*. Now the south side which is directly facing the neighborhood road is closed using a wooden partition wall and becomes a covered *pawon pedhayon*. While the *plataran* between the two masses A and B, apart from being a road access corridor, the space is also used for parking four-wheeled vehicles for residential owners, both Mr. Misdi and Mr. Witro.

Source: (Author, 2022)



Figure 8: *pawon pedhayon* Mr. Witro's house

- C. Private : *Paturon* 1A 1B, *Pedaringan* 1A 1B, *Pekayon* 1A 1B, *Pakiwan* 1A 1B, *pawon dhapur* 1 A 1B

In this room, users are only from the owner of the house. even though the children's and parents' homes are close together, the space remains private property. Furniture and contents in private spaces cannot be replaced or used by others.

3.2. Sample 2

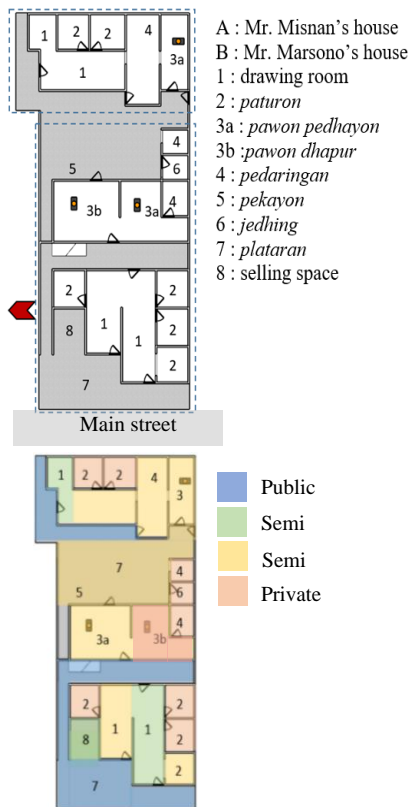
Sample 2 is a house owned by Mr. Misnan and Mr. Marsono, the son of Mr. Misnan. Mr. Marsono is the eldest of two brothers. At first, Mr. Marsono's house was Mr. Misnan's yard. Mr. Misnan's house faces the main village road, while Mr. Marsono's house faces north and faces the neighborhood road, Mr. Marsono's house is only reached from a narrow gap between houses, only two-wheeled vehicles can pass. Mr. Misnan's house is currently rarely occupied, because Mr. Marsono is now more often in his new house which is outside the village of Ranu Pani. A certain time when Mr. Marsono occupied the sample house during family activities, traditional village cultural activities, religious activities, harvest season, or when he had tourists.

In addition to his main job as a field farmer, Mr. Misnan also sells fertilizers and other agricultural materials, while Mr. Marsono provides tourist vehicle rental services. sample 2 is well-known among the public as a temporary residence for students for service programs. *paturon* will be filled with guests.



Source: (Author, 2022)

Figure 9: sample 2 mr. Misnan and mr. Marsono's house



Source: (Author, 2022)

Figure 10: (top) layout mr. Misnan and mr. Marsono's house, (bottom) hierarchy of mr. Misnan and mr. Marsono's house

a. Public : front *plataran*

The front *plataran* is a courtyard that can be accessed by anyone, including the gap between two houses. The gap between the two mass is the easiest access to reach Mr. Marsono's house via *Pawon* Mr. Misnan. People also use the gap between mass to meet the Mr. misnan because it is easier to meet him in the *pawon* section.

b. Semi-public : selling space, drawing 2A 2B.

The space for selling fertilizer is a former *paturon* that has been renovated so that there is wide access to the outside. Residents who use the space are residents who want to buy fertilizer from Mr. Misnan. drawing room is a room for anyone who wants to visit, the space is also used during ritual activities just like *patamon* in other houses. What distinguishes it, there are two parts of the drawing room at Mr. Misnan's house, one drawing room has electronic entertainment devices such as television. In that section only guests who feel close to it can use it.

c. Semi-private : *pawon pedhayon* 2A 2B, *pedaringan* 2B, front *paturon* 2A, gap between houses

The *pawon pedhayon* in this sample is the same as the *pawon pedhayon* of other residents which can be used as a gathering place for guests who are considered close. *Pedaringan* 2B is a more accessible room to get to Mr. marsono's *pawon* house, because there is a *plawangan butulan* facing the front of the house so that close guests are easier to enter through the *pedaringan*. The back *plataran* space are semi-private due to the use of space that is not only owned by individuals, because in that area, Mr. Misnan's extended family often cultivates crops together. What is unique is that the *Paturon* room in front of Pak Misnan's house is semi-private, functions as a bed complete with mattresses but the space divider is only a cloth curtain, which when needed, space also becomes a temporary resting place for guests who are considered very close.



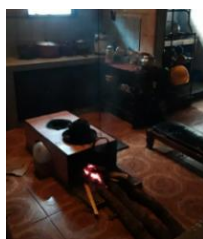
Source: (Author, 2022)

Figure 11: backyard gap between house

d. Private : *Paturon* 1A 1B, *Pedaringan* 1A 1B, *Pekayon* 1A 1B, *Pakiwan* 1A 1B, *pawon dhapur* 1 A 1B

all the spaces mentioned can only be used by space users/owner only. What is unique in sample 2, the use of *paturon* can change not for the owner of the house, but for guests such as students who are serving program. although the *paturon* is the owner's private bedroom. the owner of the house will relent and shift to sleep in the *pawon*. but does not change the privacy of *paturon*.

In addition, *Pawon Dhapur* and *Pawon Pedhayon* are side by side and very open access. However, different space activities (for cooking carried out by the owner of the house) force other than *Pawon Dhapur* room users such as guest not to enter the area.



Source: (Author, 2022)

Figure 12: *pawon dhapur* mr. Misnan.

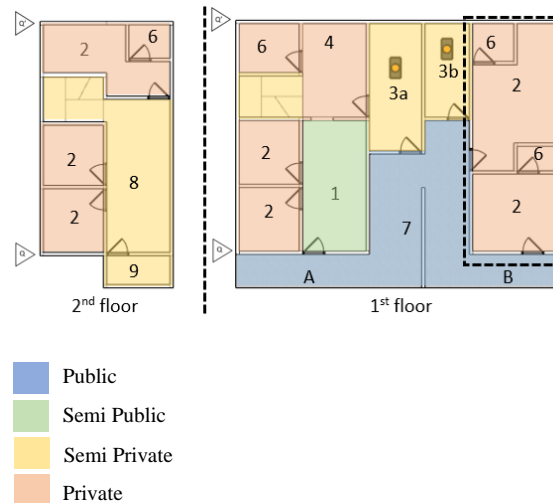
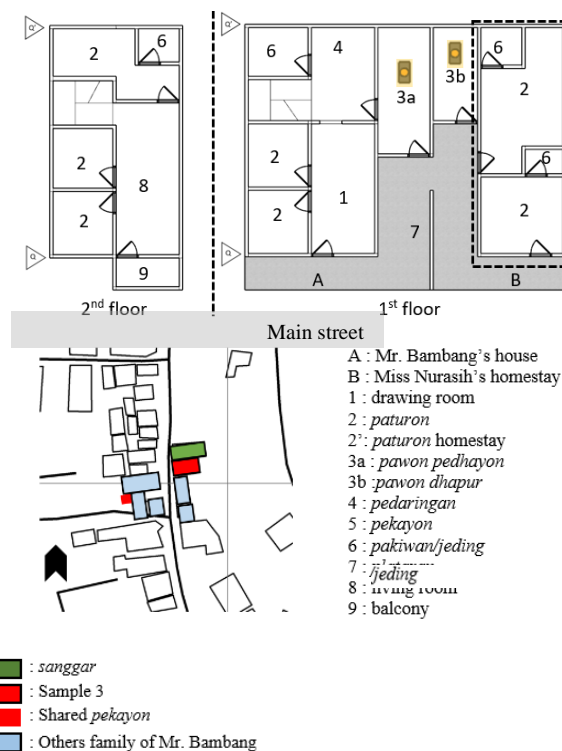
3.3. Sample 3

It is the house of Mr. Bambang and the homestay of his sister, Mrs. Nurasih. The location of the house is just south of the village *sanggar* (Hindu place of worship). Mr. Bambang's family house is gathered around the sample. Besides farming, Mr. Bambang also provides a permanent homestay room. Unlike the previous sample, where the rooms for tourists are not reserved for themselves. Mr. Bambang and his sister specialize that some rooms are only used for tourists. The homestay land on the south side belongs to Mrs. Nurasih who now only occasionally inhabits the house because she has moved residence. Apart from farmers, Mr. Bambang is a village traditional leader.



Source: (Author, 2022)

Figure 13: sample 3 mr. Bambang and mrs. nurasih's



Source: (Author, 2022)

Figure 14: (top) sample 3 layout, (bottom) sample 3 space hierarchy

a. Public : *plataran*

Just like the other samples, the *plataran* is a public area that anyone can use.

b. Semi-public : *drawing room*

Mr. Bambang's drawing room is also a semi-public space just like the other samples. Even though Mr. Bambang is a traditional figure or *dukun*, drawing room is still a space to entertain public guests and a place to carry out ritual activities.

c. Semi-private : *pawon pedhayon, pawon dhapur, living room, balcony*

Pawon pedhayon to receive guests who are considered close. What makes the difference, *Pawon dhapur* is semi-private because cooking needs are not only used by Mr. Bambang, but also by Mrs. Nurasih. The living room on the 2nd floor is not only used by Mr. Bambang but also by homestay guests. This happens because Mr. Bambang is more dominant in using the 2nd floor



Source: (Author, 2022)

Figure 15: shared *pawon dhapur*

d. Private : *pedaringan, paturon 3A 3B, jeding 3A 3B*

Pedaringan is only used by Mr. Bambang. *Paturon* is only for resting room users. *jeding* or bathrooms are private, plus homestay rooms have inner *pakiwan* so that privacy is maintained for homestay guests. in sample 3, the *paturon* user is more rigid. Unlike the other samples, homeowners can switch *paturons*. In sample 3, Mr. Bambang only uses the 2nd floor *paturon* because he feels more comfortable rather than 1st floor.

Table 2: comparison between samples

	Sample 1		Sample 2		Sample 3	
	space	user	space	user	space	user
Public	front <i>plataran</i>	Public general	front <i>plataran</i>	Public general	<i>plataran</i>	Public general
	gap between houses	Public general	gap between houses	Public general		
Semi-public	Drawing room 1A 1B	Guest, owner	selling space	Owner, Fertilizer buyer	Drawing room	Guest, owner
			Drawing room 2A 2B	Guest, owner		
Semi-private	<i>pawon pedhayon</i> 1A 1B	Owner. Close guests, relatives	<i>pawon pedhayon</i> 2A 2B	Owner, Close guests, relatives	<i>pawon pedhayon,</i>	Owner, Close guests, relatives
	<i>pedaringan</i> 1A	Owner, Close guests, relatives	<i>pedaringan</i> 2B	Owner, Close guests, relatives	<i>pawon dhapur</i>	Owner, owner's sister
	transition room 1A	Owner, Close guests or relatives	front <i>paturon</i> 2A	Owner, Close guests, relatives	living room	Owner, homestay tourists
	<i>plataran</i> between houses two houses used for parking/carport	Owner 1A and 1B house			balcony	Owner, homestay tourists
private	<i>Paturon</i> 1A 1B		<i>Paturon</i> 2A 2B	owner	<i>Pedaringan</i>	Owner

		Owner/ guest				
	Pedaringan 1A 1B		Pekayon 1A 1B		paturon 3A 3B	Owner
	Pekayon 1A 1B		Jeding 1A 1B		Paturon guesthouse	homestay tourists
	Pakiwan 1A 1B		pawon dhapur 1 A 1B		Jeding 3A 3B	owner
	pawon dhapur 1 A 1B		Pedaringan 2A 2B			

a. *Plataran*

or front yard of the Tenggerese house is generally a shared public area. The activities of the people of Ranu Pani Village who finish from the fields before the afternoon so that there is free time in the afternoon, the habit of people who like to gather in front of the house with the surrounding community. This activity does not limit who and where the frontyard of the person's house is used as a gathering area. Several houses in Ranu Pani Village which are still close to their families, such as the homes of their children, relatives, and grandchildren are in the family land which has been divided. The distance between houses is sometimes used as an access road for people who want shorter mobility. And it's natural, people have confidence in others about the security of their homes.

b. Drawing room

the drawing room is rarely used in the ranu pani village settlement. This room serves to entertain guests who are considered important and do not have a close relationship with the owner of the house. such as guests of government officials, traditional shamans, or foreign guests. One of the uses of the drawing room is during traditional ritual activities as a banquet room for ritual participants (the surrounding community). room users are not limited to anyone but have limitations on the time of use and the purpose of use, so that from semi-public daily life to traditional activities, space is more likely to be public.



Source: (Author, 2022)

Figure 16: an example of using a drawing room for traditional cultural activities (*karo* ceremonial)

c. *Paturon*

Paturon in this research is used by the owner generally to rest/sleep. but the number of paturons does not depend on the number of family members. Two samples show the use of *paturon* not only for owners but also for guests depends on time and number of guests.

d. *Pawon*

Pawon in this study has two different functions and hierarchies. *Pawon dhapur* for cooking is only used by the owner of the house, while *Pawon Pedhayon* is used by the owner and close guests. In all samples, although *Pawon Pedhayon* and *Pawon Dhapur* have easy access and are close together, the hierarchy cannot be the same.

e. *Pedaringan*

pedaringan in this research refers more to a storage area that is not limited by physical walls. *Pedaringan* in the house that gathers between families can become a shared *pedaringan*. some storage is shared such as storing farm tools, fertilizers, or heavy cooking utensils that are rarely used.

f. *Pekayon*

The *Pekayon* in the study is the same as the *pedaringan* which is not limited to a walled room to store firewood according to the needs of the firebox, either *Pawon Dhapur*

or *Pawon Pedhayon*. only in the sample 3 *pekayon* were used together for big families at locations outside the sample house for easy shared access.

g. *Jeding*

use of *jeding* for the personal benefit of users in all samples

in previous research [2], there are outdoor spaces such as *sigiran* and *pekarangan* in the Tengger house arrangement. In Ranu Pani Village is difficult to find these two spaces even though the community recognizes them. *Sigiran* as a hanging space and storing corn has long been absent because village agricultural commodities no longer grow corn. Villagers also no longer use corn for daily consumption. While the *pekarangan* which is a large yard of a house, is generally located behind the house and is used for planting areas. The settlements in Ranu Pani are currently growing rapidly, house buildings are being squeezed together so that it is difficult to find large yards or backyards in community dwellings. While *Padmasari*, the people of Ranu Pani village know it as a means of worship for Hindus. Ranu Pani village is predominantly Muslim, the existence of *Padmasari* is a minority. The existence of *Pawon Pedhayon* which is still maintained is not only an area to warm up and gather, but also part of the traditional space even though the shape and construction materials differ between houses.

The need for privacy space in the Tengger community of Ranu Pani Village also looks flexible. This can be seen from the way people move their bedrooms without being rigid in one room to rest. In addition, the public hierarchy of the courtyard or *plataran* area is also not limited by the presence of a fence between the house and the village road pedestrian. The use of the platform as a relaxing chat room can be done both outside and inside the fence.

4. Conclusion

Some houses in Ranu Pani Village are close to relatives' houses, this is because the land owned by the family is divided among the family. In this study, the sample house is a house that is adjacent to another house in a family relationship and has a history of being used to spend the night by guests or tourists. From houses that are close to each other, residents who still have family relationships, have a common room.

The hierarchy and function of space can also change according to conditions for example, the drawing room is semi-public every day, but when traditional activities become public. The spatial hierarchy in this study shows similarities with previous studies[2]. there is a difference in the naming of the Tengger room unit from previous studies [2], especially *patamon* and *pakiwan*. in the village of Ranu Pani *Pakiwan* better known as *Jeding*. but the functions and uses are still the same. it was found that although the number of space units was large and the emergence of additional space units in Ranu Pane Village did not diminish the socio-cultural values in it.

The use of hierarchical levels is more complex in this study because the level of space complexity in the sample is more.

- private hierarchies exist in *paturon*, *jeding* or *pakiwan*, *pedaringan* in all samples same as in past research [2].

- semi private hierarchy exist in *pawon pedhayon*

- semi public hierarchy exist in Drawing room or *patamon*.

- public hierarchy exist in the courtyard or *plataran*.

some rooms are excluded because their use is shared by other family members of the house. such as *pawon dhapur* in sample 3, *pedaringan* in samples 1 and 2. several other spaces appear even though they are not in the name of the Tengger room unit, such as balcony, fertilizer sales room, garage/carport. This shows the need

for homeowners to adapt to the times and shared space effectiveness.

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