

ASPECTS IN COMPOSING THE QUALITY OF HOME-LIKE IN THIRD PLACE (Case Study: Hema Resto Kemang Pratama, Bekasi)

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Abstract

Third place is a spot for someone to runaway from his first place and second place's routines, in which home-like is one of the characteristics of it. This essay aims to seek the composing aspects of home-like quality in third place based on at-homeness theory with literature and case study as methods. The case study was done in Hema Resto Kemang Pratama in Bekasi City through defamiliarization and interviews. The result shows that home-like was composed from the interactions between individuals, the choosing of interior elements and object placements that resemble a typical housing. The case study shows that the interiority plays a bigger role in composing the home-like quality in a third place than an individual interaction. This may be led by people's preference of places-for-things.

Keywords: *home-like, interior elements, placements, places-for-things, third place.*

INTRODUCTION

In a built environment, a community plays an important role in enhancing the quality of social life and the safety of the environment (Chavis and Wandersman, 1990). Jacobs (1961) expressed her worries on the development of cities in the United State as the people were growing individualistic, the places were not safe as the people stopped keeping their eyes on the neighborhoods. According to Oldenburg (1999), one of the reasons why it happened was the loss of a vital essence of a community, the interaction. In his defense, it was said that the loss was caused by people having less time to socially interact.

While McMillan and Chavis (1986) said that an event occurred and shared between some people was the reason why they got along, Oldenburg (1999) believed that *the place* in which they could interact freely was the salient part. The place is called *Third Place*.

In Indonesia, a *third place* has not yet been concluded in an urban design agenda. The places where people could runaway from their routines are mostly commercialized and discriminated into social stages. This fact indicates that a *third place* in Indonesia has not reached the characteristics that Oldenburg (1999) has identified, thus it does not attract people, it is being forgotten instead.

Some researches were done by Matsuno (2012), Hickman (2013) and Campbell (2014) in which they identified that the most impacting character to keep someone in a *third place* was the *home-like* quality. Therefore, this paper aims to seek the composing aspects of a *home-like third place*, whether it is a tangible aspect or an intangible one. It is hoped that this paper would help in designing a *third place* that attract people to interact more in the future.

Literature Studies

A *Third place* is a runaway spot for someone who wants to get out of their routines in the *first place*—house—and *second place*—working place, office and school (Oldenburg, 1999). A *third place* could also symbolize somebody's acceptance in the neighborhood. It is usually gathering places like bar, café, shopping district, bookstores, library or barbershop. As to Oldenburg (1999) saying, a social interaction such as chatting was the main activity in a *third place*. This interaction often led to broader advantages such as moral support, new perceptions, and a wider range of friend circle. It has some characters to attract people into coming to them such as being located on neutral ground, easily accessed, the regulars, a leveler, low profile. It should also be playful and felt like home so that people would come back to spend more of their time (Oldenburg, 1999).

The concept of *home* was always described as somewhere with high privacy and the feeling of wanting to come back. This feeling is known as "*at-homeness*". Seamon (1979: 45) has previously identified the reason of people feeling *at-homeness*. It was caused by the familiarity they had with their everyday routines. They tend to create habits overtime and gradually create a *center* out of it.

People always have their own *center*, a place that has been a part of their life, acting like their identity (Seamon, 1979). As a *center*, the place would be the midpoint of the regular's activities. They identify the place by associating it with its objects, such as a bed in bedroom or a sofa in a living room. This tendency of associating a place with its objects is called *places-for-things* (Seamon, 1979).

These *center* and *places-for-things* are the ones that build the feeling of *at-homeness*, which then determines the quality of *home-like* out of a place. According to Seamon (1979), there are five characters which could be identified when the feeling of *at-homeness* was established in a place in order to make it a *home*. Those characters were rootedness, appropriation, regeneration, at-easeness, and warmth.

However, based on a previous research conducted in an elderly care in United States, Campbell (2014) indicated that the feeling of *home* could be identified by the physical elements inside of a place and that gives off the feeling of *home-like*, which is a character that resembles a *home* (home-like, 2016). It means that to have a place being said as a *home-like*, it should have the same feelings given off by a *home*. Campbell (2014) showed a series of *third place* photos to the elderly who were still able to respond well. The elderly never went to those *third places*, but they could identify the things that attracted them to come over based on the spatial quality given by the interior elements. Their choices showed that the interior elements also played a role in making the *third place* feel like a *home*.

According to Campbell (2014), avoiding formal features could trigger people to make interactions comfortably. This is a statement that Oldenburg (1999) would agree on. Avoiding formal appearances and making a place looks like it was taken care with a good attention would omit the social status and making people feel free to interact with one another and build the *home-like* quality that people are searching for (Oldenburg, 1999).

The discussion on the literature studies about the tangible and intangible aspects of composing the *home-like* quality is shown on Table 1. It is shown that both aspects are backing one another. The physical elements should be chosen carefully to identify the *center* and *places-for-things* so that the five characters of *at-homeness* could emerge out of a place.

Table 1. Composing Aspects of *Home-like*

Theorist	Character of Home	Composing Aspects
Seamon	Rootedness	A repeated experience of objects
	Appropriation Regeneration	Time Territory Security
	At-Easeness	Marks
	Warmth	Another individual Memory of an object A taken care well of place
Campbell	Warmth Centralized Activity	Lighting Placements
	Free to Interact	
	Informality Taken care of	Decorations

Source(s): Seamon (1979), Oldenburg (1999), Campbell (2014).

RESEARCH METHODS AND FOUNDINGS

Table 2. Composing Aspects of *Home-like in Hema Resto*

Theorist	Character of Home	Composing Aspects	Hema Resto
Seamon	Rootedness	A repeated experience of objects	Lighting; Decorations; Parking Area
	Appropriation Regeneration	Time Territory Security	No redesign Flexible seating pattern One accessible door; Closed area;
	At-Easeness	Marks	Cashier as overlooker Flexible seating pattern; Decorations;
	Warmth	Another individual Memory of an object A taken care well of place	Space Programming; Casual shirt Lighting colors; Decorations; Well taken cared furnitures; Colors; Living room resembled; Waiter-Regulares relationship; No changing furnitures

A familiarity to a *home-like* quality could decrease the level of a critical attitude that people have on the sensitivity of their surroundings (Presscott-Steed, 2013). In order to enhance the sensitivity, a defamiliarization should be done to observe an experience as a data by comparing personal and other people experiences. Conversations between regulars were conducted to get the comparison data for the analysis. The research was done in a *third place* called Hema Resto in Bekasi City to get a better idea of the *home-like* quality based on Seamon (1979) theory of *home-like* characters.

The observation resulted in the Table 2 shows that the composing aspects of the *home-like* quality in Hema Resto Kemang Pratama is mostly affected by the regulars' tendency of *places-for-things*. Their memories cultivated in years of the placements of the interior elements triggered their rootedness, appropriation, the at-easeness which triggered the regeneration and the warmth. These are led by the resemblance of the interior elements in Hema Resto to a house such as the decorations, the lightings, and the access.

As stated in the Table 2, the reason why a sense of appropriation showed up is because of the never changing decoration and interior elements for around eleven years of their visits. They have a repeated experience through those tangible aspects which resulted in their decent knowledge of the place thus they marked it as their territory. It then gives them a sense of security since they are familiar with the place, such as the access, the open and closed areas.

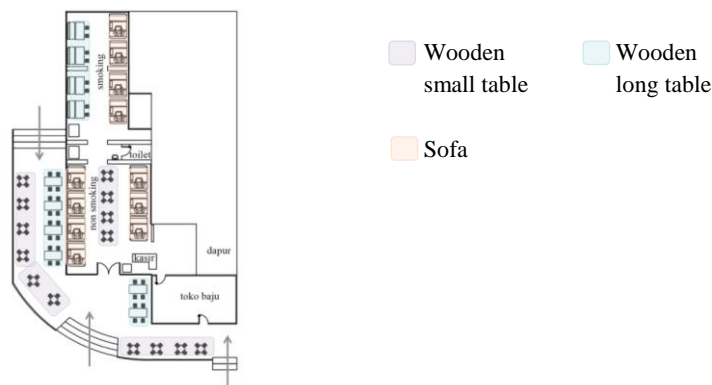


Figure 1. Hema Resto Kemang Pratama Floor Plan

One regular shared her experience being in Hema Resto with her children. She felt at ease because she knows that the only access to the outside is the only door standing across to her. Another regular said that she even felt comfortable to leave her belongings because she knows the waiters are going to keep their eyes on them. The cashier is also seen from the table that she was sitting on.

Those experiences shared by the regulars showed that they have a control over the room because they know exactly where things are. They can do whatever they want and leave their belongings unattended, leaving their marks on the place. These discussions showed that not only the choice and placements of elements determine the sense of rootedness by its repetition of experiences, but it also triggers the sense of safety which intrigues the appropriateness, at-easeness, and also regeneration.

The fifth character, the warmth, is built over the interaction between the regulars or between the regular and the waiter. However, according to Seamon (1979) and Campbell (2014), the warmth could also be felt by occupying the places so that it would be shown that the place was taken care well.

The regulars claim that they will choose Hema Resto as a place to get breakfast, have meetings or hang out with their friends. So it is clear that the warmth is apparent since Hema Resto is frequently visited as what Seamon (1979) and Campbell (2014) said.

As from the defamiliarization that was held in Hema Resto, the warmth is also visible through the lighting spots and also the colors. The wooden color and the incandescent lighting compliment each other really well, it gives a higher sense of intimacy and comfort at night when the sun is already set.

The choice of colors and lightings are a rigid support to Campbell (2014) statement in the research, in which it was said that those have a great affect on warmth quality. However, contrast to what Oldenburg (1999) believe, Campbell (2014) said that the warmth emerged from the new bought decorations and furniture, because it might attract people to come as it seemed to be taken care well of, while Oldenburg (1999) said that it was not necessarily new, but worn. From these statement, it is seen that whether a new or worn decorations that were used is only the preference of people. It was not the reason of the warmth.



Source: Author's Documentation
Picture 2. Colors and Lightings



Source: Author's Documentation
Picture 3. Decorations and Lightings inside Hema Resto (source: Author's Documentation)



Source: Author's Documentation
Picture 4. Permanent Decorations (source: Author's Documentation)

CONCLUSION

The familiarity over the aspects is explained in the *places-for-things* theory. In Hema Resto, it plays a big role in which people would refer the objects to a specific place. It means that the interiority has an important part in composing the five characters of a *home* as Seamon (1979) stated.

There is also another aspect to be recognized. It is the interaction between the regulars inside the place. Both Oldenburg (1999) and Seamon (1979) stated that a companionship played a big role in composing the *home-like* quality of a *third place*. However, in Hema Resto, it is not the companionship that matters, it is rather the position of those people in the surrounding area. So it could be referred that what Oldenburg (1999) stated about a companionship was merely about the acceptance of the group, not the composing aspects of the *home-like* quality in Hema Resto.

In conclusion, there are three composing aspects of a *home-like* quality of a *third place*. They are the interaction between individuals, the choice of interior elements and also the object placements. The regulars who experience the three aspects are more likely to become familiar to the place and engage the *at-homeness* inside them as Seamon (1979) stated. Howbeit, from the study case conducted in Hema Resto, the result shows that the interiority such as the choices of interior elements and object placements are more influential in composing the *home-like* quality. Thus, to design a *home-like third place*, it is encouraged to pay a careful attention to the interiority, such as choosing the one that someone would find it familiar and comfortable with the typical living house elements and minimize the changing of design in a short period of time so that the bond could be established between the place and the regulars.

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