

Physical and Social Aspects of House Transformation (Case Study: Warung Lela)

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ABSTRACT

Cultural process impacted on the change building's aspects such as physical and social. Physical aspects refer to the building while social aspects refer to human or building's user. The transformation of both aspect can be massive or small. Nevertheless those two aspects are interrelated. This study aims to address this phenomenon by observing physical aspects and social aspect in Warung Lela. Warung Lela is a building that change its function from private into commercial. House and restaurant coexist in a building which is originally functioned for housing only. Warung Lela manage to maximize its physical capability to accommodate commercial function by maintaining the original theme and utilize site's potency. Transformation cause private zone become smaller. Building's expansion to accommodate restaurant preserve the most private space for the inhabitant so inhabitant and restaurant's visitor can do their own activity without disturbing each other.

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1. Introduction

Tourism in Bandung City, Indonesia has grown rapidly for the last few years. The impact can be observed on many aspects of the city. Many people, especially from Jakarta spend their weekend or holiday in Bandung. They usually come for shopping [1]. This phenomenon gives way for commercial industry to grow. Shopping centers, factory outlets, restaurants, cafes, and hotels arise to accommodate tourist's needs. It shows on gross regional domestic product of Bandung city. The highest earning comes from commercial industry [2].

Shopping activity comes in line with eating and socializing. They are the reason people comes to favorite place [3]. Many culinary places such as restaurant and cafes

embrace certain theme to suit certain taste. Some buildings changed to accommodate particular theme. These changes vary from physical changes, functional changes, social changes and many others.

All those changes can be seen as cultural changes. Cultural changes are manifested from cultural process [4]. The rapid growth of tourism in Bandung can be seen as cultural process. It happens gradually, not immediate or spontaneous. There are many categories of cultural changes as explained by Hacıhasanoglu & Hacıhasanoglu [4]:

1. Enculturation is the understanding of lifestyle, customs, habits, behaviors, the way of thinking, the use of spaces, etc. that are achieved though conscious or unconscious effort.

2. Cultural diffusion is cultural development including invention and exploration within certain society at a definite time
3. Acculturation marked by the change of individual or groups from different culture to accommodate new culture as the result from cultural diffusion.
4. Culturation is the merge of different society with different cultures resulting in a new culture lacking in main or original culture.
5. Culture shocks are the difficulties one usually experienced when adapting to a new culture.
6. Transculturation happen when individuals or groups have to accept certain culture forcibly.
7. Cultural assimilation happen when a certain culture dominate another culture
8. Deculturation happen when individuals or group unable to maintain their original culture.

Physical changes can not be avoided as a result of cultural changes [4]. Many existing building in Bandung has to change its function to suit tourism development. Some of the case transformed house into commercial function. This phenomenon is driven by market demand rather than spatial planning [2]. This study aims to acknowledge the change of those building due to tourism. The aspects are limited to physical and social. Both are considered sufficient as example of cultural change.

2. Material and Methods

In order to address physical and social aspects of building due to cultural process, there need to be sample. This sample has to be representative therefore it has to be in line with tourism in Bandung. Before deciding on particular building there is a need for information about tourist destination in Bandung. Tourist destination in Bandung can be explained in Table 1.

Table 1: Tourist Destination Area in Bandung

| No | Tourist Destination Area | Theme | Tourism Activities |
|----|---|---|---|
| 1. | Geger Kalong, Setiabudi | Bandung Specialized Tourists Site (pilgrimage, education) | Religious Education Shopping |
| 2. | Sukajadi, Sarijadi, Setrasari, Pasteur | Bandung Shopping Park | Shopping & Culinary Art & Culture |
| 3. | Cihampelas, Cipaganti | Cihampelas Shopping Arcade | Shopping & Culinary Heritage |
| 4. | Alun-alun, Sudirman, Otista, Gardujati, Pasirkaliki | Alun-alun tourists, Entertainment complexes | Shopping & Culinary Entertainment Heritage Religious |
| 5. | Dago Utara, Puncut | Dago Art & Nature Resort | Nature tourism Culture |
| 6. | Gedung Sate, Gasibu, Sabuga | Bandung Landmark City | Heritage Recreation Education Religious |
| 7. | Suci, Padasuka | Padasuka Small Cultural Complex | Traditional art & culture Shopping |
| 8. | Ir.H.Juanda, Merdeka, Riau | Bandung Inner City Areas | Shopping & Culinary Heritage Education Entertainment & Recreation |

| | | | |
|-----|---------------------------------|------------------------------------|--|
| 9. | Braga, Asia-Afrika, Cikapundung | Bandung Historic Center | Heritage Shopping |
| 10. | Gatot Subroto, Binongjati | Gatsu Small Fortress Complex | Heritage Shopping & Culinary Knit Industry |
| 11. | Tegallega | Tegallega city Theme park | Recreation Education |
| 12. | Cibaduyut | Cibaduyut Shoe Market | Shopping Shoes Industry |
| 13. | Cigondoh | Cigondoh Industrial Complex | Shopping Cloth Industry |
| 14. | Ujung Berung | Ujung Berung Cultural & Art Center | Art & Culture |
| 15. | Gedebage | Gedebage Convention Resort | Shopping & Culinary |

Source: (Windarti, 2016)

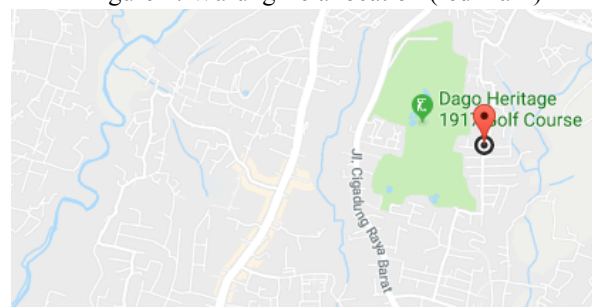
From the table, it is known that area around Ir.H.Juanda promote shopping and culinary for tourism activities. Meanwhile, spatial planning made by government shows that this area is medium density housing [Fig 1]. This area considered to be representative for this study. The result of tourism should be visible on the housing around this area.

Warung Lela located in Rancakendal, Dago Atas [Fig 1]. This area is famous for art and nature themed tourism [1]. Since this area located on highlands, it suitable for plantation and the views to the city are good. Warung Lela (Wale) maximized this site's potential to open a restaurant.

The owner opened this restaurant because of economic crisis 1997. In order to survive, they utilize their culinary skills and open a restaurant [5]. The menu was quite simple, meatballs and noodles. They use their house as restaurant. To attract visitor, the house redecorated with Bali ethnic theme. After a

while, they expand the restaurant to the north of the site. The land was vacant, so they could build dining area on north side. The north part was built using Javanese ethnic theme. Both part carrying ethnic theme but from different culture [5]. Until now, the menu offered still simple. Meatballs and noodles still become the main menu. Wale offered juice, tea, etc for beverages and offered dessert such as cake.

Figure 1: Warung Lela location (red mark)



Source: (Google Maps, 2017)

Warung Lela doesn't totally change its function. The original building still functioned as house for the family although not all member of the family lives there. Therefore, Wale is chosen as the object of the study because there are two different kind of function in one building. Both functions can coexist for over a decade. To observe the transformation of the house to accommodate additional function should be interesting to be observed.

The objective of this study is to observe physical and social aspects of building. Since not all building can be observed, case study method considered suitable. The answer for the objective can be achieved through direct observation and secondary data. Data collected will be analyzed using descriptive interpretative method.

3. Results and Discussions

3.1. Physical Aspects of House Transformation

Warung Lela adopts Indonesia's traditional style by using natural materials and exposed installation. Sukawi & Zulfikri [6] said that traditional architecture is one of the identities of a culture adopted from generation to generation. Indonesia as an archipelagic country has many different kinds of culture resulting in the different characters of traditional architecture but with the same principle. All buildings in Indonesia adopted tropical architecture in order to survive the climate. Wiranto in Sukawi & Zulfikri [6] explained that traditional architecture building having fairly high harmonization with the environment because they have adapted for so long.

The traditional architecture style evident from the use of material and the joints of Wale's building. The majority of materials used is natural such as rocks and woods. Rock materials cover the entrance to the porch. While the interior covered ceramic with warm color.

Shades of color dominating Wale is warm color like brown, the color of woods. Cold color like white, grey or the color of stones is not as dominant as warm color. The combination of both sides created a harmonious, intimate, and comfortable atmosphere. Brand quoted from Moran [7] said that building style and certain material can bring up a feeling of attachment. For example bricks and wood having fibers and texture that change with its age create a feeling of gradual and organic. Exposed installation

enhance material authenticity and consistent with traditional architecture of Indonesia. The outer wall of the building made of exposed bricks, woods, or concrete. While the interior walls use wall finishing.

Figure 2: Column and Ceiling on the Back Terrace



Source: (Author, 2015)

Every room's transition characterized with 15x10 cm wood sills without varnish. Terrace is the most prominent part of the building because it functioned as eating area for Wale's visitor. The floor use stones and the column use wood. The terrace was built without ceiling so the roof construction and every joint on the roof can be seen directly. Roof beam use woods while purlin and batten use bamboo. On top of it, clay tiles cover the roof. The details can be shown on Fig 2. All of those create rural atmosphere with the touch of contemporary architecture.

Tropical architecture applied on lighting, cooling, and protection from rain. The roof has steep slope that dominate building's facade. Clay tiles that cover the roof accentuate traditional architecture of Indonesia. The eaves overhang is wide enough to avoid rain directly on the wall and protect wall from moist. Steep slope of the roof has created a space under the roof for air circulation that helps manage thermal condition of the room below. Heat

may be stored during the day and used to warm room at night. In terms of lighting, Wale has many wide opening to maximize daylight. Building's sheath almost all glass except for private area. This allows transitional air into the room so it can stay cool. Lipsmeier as quoted from Sukawi & Zulfikri [6] stated that tropical humid regions have distinctive construction that is light and open. Temperature cooling at night is ever so slightly that the material and construction has to be lightweight.

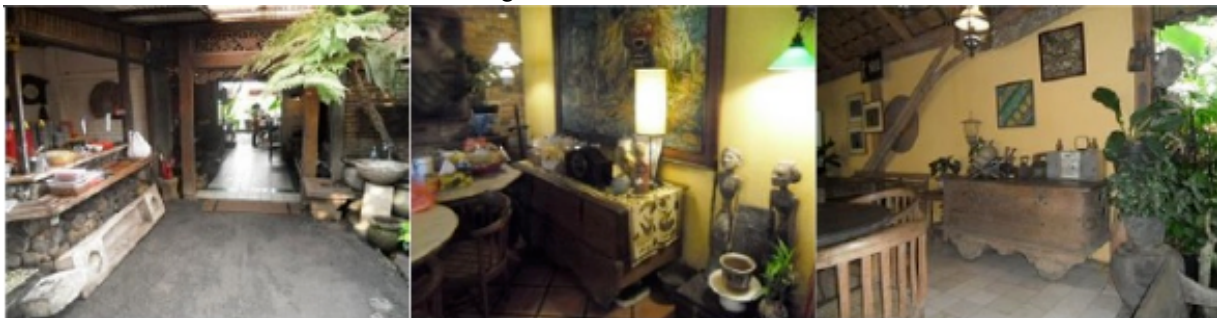
The interior are consistent with main theme which is ethnic [8]. Warung Lela is furnished with many kinds of traditional cooking and dining utensils. Those utensils functioned purely as decoration only. They don't cook using traditional utensils. Food serving used modern product rather than

traditional one. Woods are the dominant material in Warung Lela, whether it used for exterior or interior. The detail can be seen on Fig 3.

Another prominent point from Wale is the landscape design. A variety of tropical trees are planted outside to give exotic atmosphere on the outside. Wale located on highlands, so visitor can enjoy the view of plantation below.

Overall, there are no structural changes on the building to adjust with the change of building's function. In fact, house characters and existing outside view becomes Wale's main attraction. Wale's become one example of a house that increase its value by preserve its building character [7]. By preserving its character, Wale manages to appeal to tourist, especially local tourist. Most visitor are local, but visitor from overseas rarely comes.

Figure 3: Wale's Interior



Source: (Isfiaty & Darmayanti, 2015)

3.2. Social Aspects of House Transformation

Warung Lela categorized as dining place where people comes because of the place and activity itself [1]. This argument comes from the location of Wale that is quite far from city center while Wale only sells simple foods. Therefore, Warung Lela has quality other than food or location. Those qualities can be in the

physical setting as explained from the above, or something else.

The ethnic theme is considered as physical asset of Wale since the house originally adopt tropical architecture. Ethnic theme appeared to complement the tropical architecture. Traditional architecture of Indonesia in contemporary style represented through ethnic theme in Wale [9].

Rapoport in his book *House, Form, and Culture* explained that the difference in room varieties impact other aspects of life and thoughts [7]. *Wale* shows variety of life aspects from activities or behavior. Many forms of behavior change happened in *Wale*. This building used to be a house for a family with every activity related to the inhabitants. Now, this house has added restaurant's visitor as another user that change every time. Similar things happened with activity aspects. Private and intimate activities still happened in *Wale* but those activities being intervened by commercial activities. The pulls between two kinds of activities are equal. Then, *Wale* facilitated new lifestyle achieved from acculturation process and culture's fusion.

Windarti [2] concluded rapid change from tourism in Bandung caused no negative social impact. It can be observed not only from major level but also from minor level. *Warung Lela* is a good sample for this phenomenon. There are two kind of user in this building. Both have different purpose and different background. The original users which are the inhabitants have to make space for the new user, which are restaurant's visitors. Yet there are no negative interactions happened between both kinds of users.

House is habitual space that merges social hope and routine [7]. In *Wale*, inhabitants and restaurant's visitor still manage to preserve most of their habit or custom. But *Wale* as a house has lost or reduced its meaning for the inhabitant as the original user. Inhabitant's social hope and routine reduced and reshape into something new to adapt with the new situation. The inhabitant has become so attached to the house they stayed at it even though the function has shifted. The

experience of sensation, memory, cognitive integration, etc is the reason for the inhabitants to still stay at *Wale* [9].

Meanwhile, *Wale* obtains a new meaning for the visitor. It might not become habitual space for most of the visitor, but it definitely gives a unique space experience for the visitor. In other words, visitor feels that *Wale* is a place that has fulfilled their needs better than other alternatives [9]. Other alternatives in this case mean another restaurant or dining place that has sprout because of Bandung tourism. *Wale* considered as more than just restaurant. It fulfilled visitor's need socialization, eating, hanging out, working, discussing, etc [1].

The integration between inhabitants and restaurant's visitors can be identified as cultural assimilation. They can adapt to the new custom of domestic activity happens side by side with commercial activity. The same thing happens with the physical aspects of the house. House character and restaurant character merge in one building. Living room and terrace shift their function to accommodate new groups that is restaurant's visitor.

Nevertheless there are many changes is the inhabitant. As the original user of the building, they used to have free, borderless space to interact. The intervention of the new group, in this case the visitor makes the space narrower and more limited.

The merge of private and public area can be regarded as one of the consequences of reduced space denial. The comfort level of each individual in the family is reduced so they have to adapt by lowering tolerance to personal comfort. As a result, the inhabitants must be willing to sacrifice some aspects of their life to accommodate the emergence of a

new culture from other communities. This can be seen as acculturation for both groups. While each group has to accept enculturation so they can do their own customs or activity without disturbing each other.

activities diffuse with public activities. Visitor can observe the inhabitants directly. This homey atmosphere attracts visitor so they come to Wale even though it is not easily accessible.

3.2. Private and Public in Warung Lela

The uniqueness of Wale lies in the separation between public and private area. In most case of house transformed into commercial place, the private area become lost or the public area occupy an extended or specific area of the house. But in Wale, public area and private area merge on living room and dining room. Visitor's eating area located on the back terrace while the middle area functioned as living room for the inhabitants.

Figure 5: Wale's Back Terrace



Source: (Author, 2015)

Figure 4: Inhabitant's Living Room



Source: (Author, 2015)

Wale consists of 2 floor level. The inhabitants occupy second floor and eastern part of ground floor. In the middle of ground floor, there is living room or family room that connects directly with terrace. The picture can be seen on Fig 4. There is no distinctive boundary between those two areas so domestic

The terrace has undergone shifting in function. Terrace in local culture functioned as a place for local people to congregate and socialize. Meanwhile Wale's back terrace is a public area for people to eat and socialize (Fig 5). This area used for commercial purpose rather than residential purpose. So, the back terrace that originally functioned purely for inhabitant's activity, now become a place for visitors from different background to socialize. Reception room or living room usually placed in the front area of the house in local customs. While in Wale, the front area functioned as clothing boutique.

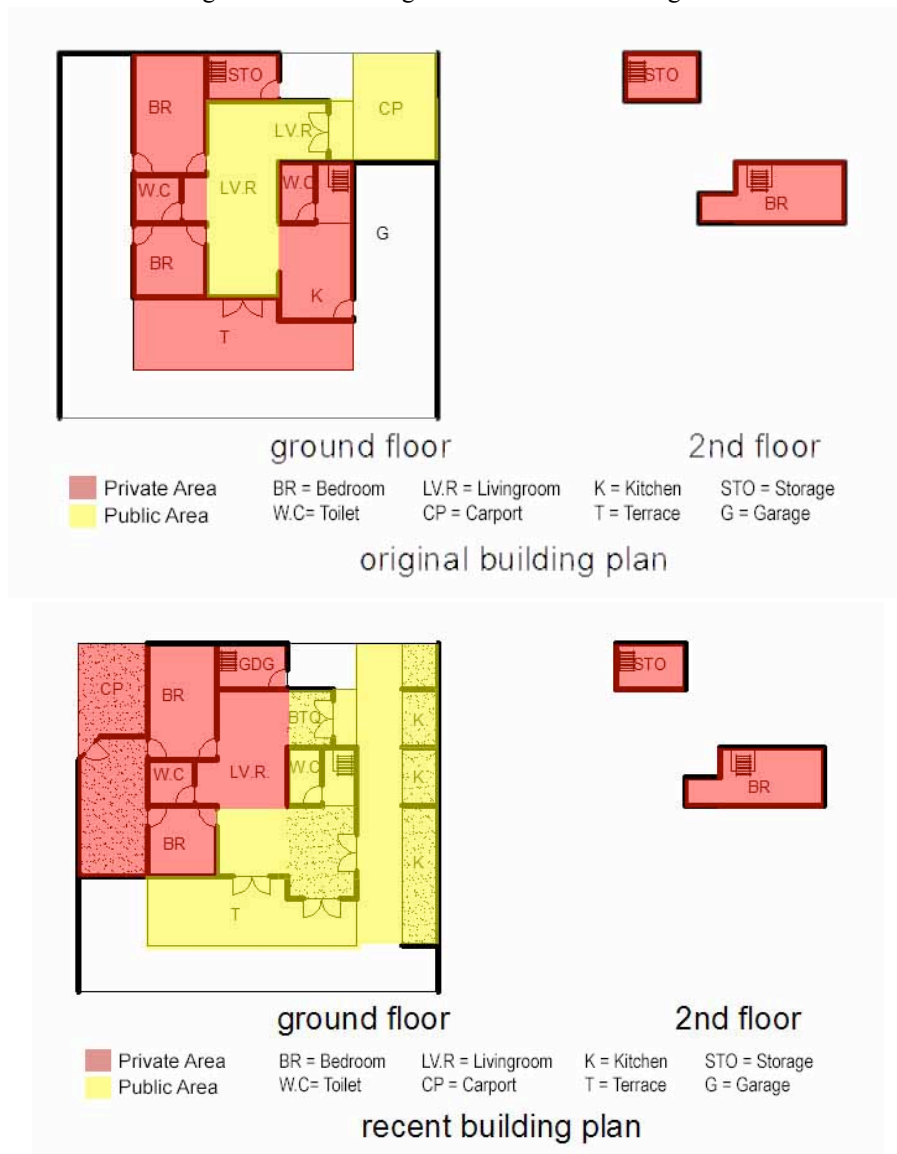
In theoretical framework of design, there are two main component of functionality. First is practical functions that focus only in usefulness or material thing. Second is representative functions that focus on meaning of an object or immaterial thing [8]. This

theory can be applied to analyze the zoning of Warung Lela. The zoning has been mentioned several times on the discussion before. But the information won't be complete without graphic information as seen on Fig 6.

The majority of rooms in Wale serve their purpose accordingly with the design. The private areas are wider before, as seen on red

area on original building plan on figure 6. Meanwhile the private area become narrower and the public area become wider as seen on the recent building plan on figure 6. The inhabitants have to acquiesce some part of their house become open for public for the restaurant.

Figure 6: Wale's Original and Recent Building Plan



Source: (Author, 2015)

The separations of private or public are quite clear for most room. Meanwhile, back terrace and living room are only separated by thin barrier. This two rooms has more meaning than other room in Wale. They connect inhabitants of the house with visitor of the restaurant, two kind of user with totally different nature without changing much of their functions.

From cultural perspective, cultural diffusion happened at the back terrace. Inhabitants have to accept the existence of visitor on their back terrace. Meanwhile the visitors have to adjust to local language that manifested through physical setting of the back terrace.

4. Conclusion

Rapoport in Moran [7] states that cultural and climate aspects greatly affect architecture. Wale still maintains its architectural form because it is in accordance with existing conditions. Site's potency and house atmosphere are actually used to attract visitors. Ethnic theme becomes a concept that brings house and restaurant together. It synchronize space experience between inhabitants and visitors.

The same things happen with behavior and user aspects. Wale is able to maintain the behavior and users of a dwelling with the behavior and users of commercial facilities. The pivoting point of this merging lies on the back terrace. The back terrace can broaden its function. When it originally functioned as socializing place for family or close friends, now become a place for visitor to socialize or dine.

The inhabitants have to accept strangers spend long time on their back terrace. Their attachment makes them still stay at Wale even though the private area becomes narrower. The restaurant makes a compromise by expanding to the south of original site. While for the visitor, Wale fulfilled their entertainment needs other than just their hunger.

The end results are cultural diffusion where the inhabitants and restaurant visitor can coexist. It can happen with some transformation from physical aspects and social aspects.

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