

# Lengkong in Wong Kalang Residential as a Mitigation Space

## ORIGINALITY REPORT

7%

SIMILARITY INDEX

6%

INTERNET SOURCES

0%

PUBLICATIONS

6%

STUDENT PAPERS

## PRIMARY SOURCES

1	Submitted to Universitas Teuku Umar Student Paper	4%
2	journal.unika.ac.id Internet Source	3%
3	U Siahaan, M M Sudarwani, G Widati. "Toraja culture in relation to the Rambu Solo Cemetery building in Nonongan", IOP Conference Series: Earth and Environmental Science, 2021 Publication	<1%
4	jurnalsaintek.uinsby.ac.id Internet Source	<1%
5	e-journal.iain-palangkaraya.ac.id Internet Source	<1%

Exclude quotes On

Exclude matches Off

Exclude bibliography On

# Turnitin Originality Report

Processed on: 25-Oct-2023 14:14 WIB

ID: 2206687787

Word Count: 6182

Submitted: 1

Similarity Index

7%

## Similarity by Source

Internet Sources: 6%  
Publications: 0%  
Student Papers: 6%

Lengkong in Wong Kalang Residential as a Mitigation Space By Heristama Anugerah Putra

4% match (student papers from 23-Sep-2020)

[Submitted to Universitas Teuku Umar on 2020-09-23](#)

2% match ()

[Maru, Mister Gidion, Dukut, Ekawati Marhenny, Liando, Nihta. "Beyond Essay Structure: Competence and Literacy", Soegijapranata Catholic University, 2018](#)

< 1% match ()

[Harsono, Khoe, Yohana, Dukut, Ekawati Marhaenny. "American Dark Romanticism Characteristics in Lenore", 'Soegijapranata Catholic University', 2020](#)

< 1% match (Internet from 26-Aug-2023)

<https://journal.unika.ac.id/index.php/celt/article/download/4343/pdf>

< 1% match (U Siahaan, M M Sudarwani, G Widati. "Toraja culture in relation to the Rambu Solo Cemetery building in Nonongan", IOP Conference Series: Earth and Environmental Science, 2021)

[U Siahaan, M M Sudarwani, G Widati. "Toraja culture in relation to the Rambu Solo Cemetery building in Nonongan", IOP Conference Series: Earth and Environmental Science, 2021](#)

< 1% match (Internet from 23-Sep-2023)

<https://jurnalsaintek.uinsby.ac.id/index.php/EIJA/article/download/1130/659>

< 1% match (Internet from 07-Aug-2021)

<http://e-journal.iain-palangkaraya.ac.id/index.php/jsam/article/view/1120>

[A Journal of Culture, English Language, Teaching & Literature ISSN 1414-3320 \(Print\), ISSN 2502-4914 \(Online\) Vol. 22 No.2; December 2022 Copyright © Soegijapranata Catholic University, Indonesia](#) Lengkong in Wong Kalang Residential as a Mitigation Space 1Stefanus Prabani Setio, and 2Heristama Anugerah Putra 1,2 [Architecture Study Program, Faculty of Engineering, Darma Cendika Catholic University, Surabaya](#) 1stefanprabani@ukdc.ac.id, 2heristama.putra@ukdc.ac.id **Received**: 23-05-2022 **Accepted**: 08-12-2022 **Published**: 30-12-2022 Lengkong in Wong Kalang Residential as a Mitigation Space 1Stefanus Prabani Setio and 2Heristama Anugerah Putra 1stefanprabani@ukdc.ac.id; 2heristama.putra@ukdc.ac.id 1,2 Architecture Study Program, Faculty of Engineering, Darma Cendika Catholic University, Surabaya **Abstract**: Lengkong is a space between the two traditional houses of the Limasap wong Kalang house. The space is formed based on the distribution of land

and the construction of the Limasap house. A legacy of the Kalang ancestors to provide distance between houses for a specific purpose. At this time there has been a shift in the function of the Lengkong space. This shift in function is related to the activities of the residents, both positive and negative. This space becomes a debate when it is used as a space with negative activity. However, Wong Kalang wants the space to remain. The existence of the space has been thought out, planned and conditioned as a useful space. The benefits of this space are also being debated because it reduces the area of Wong Kalang's yard. Through an ethnographic research method approach, researchers describe the benefits of the Lengkong space which is the legacy of the Kalang ancestors. The results of the study found that the benefits of the Lengkong space at this time are still being maintained. These benefits: 1) Social Space; 2) Tradition Room; 3) Mitigation Room. Activities carried out positively provide benefits. Meanwhile, negative activities need to be eliminated through socialization and a humanist approach. At this time, a new benefit of Lengkong space appears as a mitigation space which will be useful if bad things happen to residents and neighbors. Key words: lengkong room, mitigation room, wong kalang

**Abstrak:** Lengkong merupakan ruang diantara dua rumah adat rumah Limasap wong Kalang. Ruang tersebut terbentuk berdasarkan pembagian lahan dan pembangunan rumah Limasap. Warisan nenek moyang Kalang untuk memberikan jarak antar rumah untuk tujuan tertentu. Pada saat ini telah terjadi pergeseran fungsi ruang Lengkong. Pergeseran fungsi ini berkaitan dengan aktivitas penghuninya, baik positif maupun negatif. Ruang ini menjadi perdebatan ketika dijadikan sebagai ruang dengan aktivitas negatif. Namun Wong Kalang ingin ruang tersebut tetap ada. Keberadaan ruang telah dipikirkan, direncanakan dan dikondisikan sebagai ruang yang bermanfaat. Manfaat ruang ini juga menjadi perdebatan karena mengurangi luas pekarangan Wong Kalang. Melalui pendekatan metode penelitian etnografi, peneliti memaparkan manfaat ruang Lengkong yang merupakan peninggalan nenek moyang Kalang. Hasil penelitian menemukan bahwa kemanfaatan ruang Lengkong saat ini masih tetap terjaga. Manfaat tersebut adalah: 1) Ruang Sosial; 2) Ruang Tradisi; 3) Ruang Mitigasi. Kegiatan yang dilakukan secara positif memberikan manfaat. Sedangkan kegiatan negatif perlu dihilangkan melalui sosialisasi dan pendekatan humanis. Saat ini muncul manfaat baru dari ruang Lengkong sebagai ruang mitigasi yang berguna jika terjadi hal buruk pada warga dan tetangga. Kata kunci : ruang lengkong, ruang mitigasi, wong kalang

**INTRODUCTION** Space consists of three elements that form three dimensions. The elements that make up space are tangible or intangible. It can be said space if in that space there is activity. The activities that occur show that the space is useful. The existence of this space can have positive or negative impacts on other people or active people (Chressetianto, 2013). The positive values of a space will influence the behavior and activities of space users. ideally the design of a space requires considerations including: 1) Behavior Setting; 2) Spatial Cognition; 3) Environmental Perception (Saputro, 2018). Through these considerations, it is hoped that space will be in harmony with behavior and activity. As a space, sometimes it can be said that it is lost or no longer exists due to the transformation of needs and activities. The existence of space can also be reduced in extent and can also increase in area. This occurs in the needs of the activity. Likewise, the existence of space is eliminated due to deviations from the actual activities carried out. Deviation of activity in a room results in disruption of the privacy of others. Eliminating space is not just an individual opinion but the accumulated feelings of many individuals. Individual opinion agreement can eliminate the existence of space. However, it is also possible that the missing space is actually a lack of understanding on the part of individuals about the benefits that outweigh the deviation (Gurkan Topaloglu, 2014). Lack of understanding of the benefits of this space can be caused by a fading understanding of the individual who prepared the space. This often

happens in traditional spaces where in the times there has been a shift in function and a lack of understanding of the meaning of the space. A comprehensive understanding of decision-making is needed, so that each individual and group knows their opinion (Hisyam, 2015). As a performer of activities in space, of course you will not think too much about the benefits and meaning of space, but in the end it becomes a memory with no solution for the lost space. Traditional space is an ancestral heritage formed based on ancestral activities and agreement on space requirements. In other words, traditional space was formed because of the demands of the needs of that time. Different eras have different space requirements. This is what causes deviations from activities in traditional spaces. Even though there is no sanction for this deviation, socially it will disturb the feelings of other individuals who uphold their existence. Differences in perspectives about space are often debated which are sometimes difficult to resolve. In other words, the existing space is a requirement that can be used by different generations with different functions. Decisions about the continuity of space will fade according to individual perceptions and the loss of communication which will eventually disappear if there is an understanding of thought (Nasruddin, 2018). Lengkong space, is a space that is located between two traditional houses that were passed down by the ancestors. In this Lengkong space there are often deviations in activities that are not in accordance with proper activities. This space is a link between the ngajeng yard (front) and the wingking yard (back) at Omah Limasap wong (people) of Kalang. Traditionally, the Lengkong space is a shortcut to connect the road in the ngajeng yard with the road in the ngajeng yard, the house behind it. The shortcut is functionally just a narrow alley. This can be seen from the activities of the people passing by. Not infrequently the shortcut route is also passed by livestock that are angon (animal shepherd) by the owner to pass. There were also ontel bicycles ridden by children or adults. What is unusual is that motorbikes owned by residents cross the Lengkong space. This incident disturbs people's privacy and is considered unethical. As a result of frequent occurrences, many Lengkong rooms are closed unilaterally by the home owner so as not to disturb the comfort and privacy of the home owner. Many residents still do not understand the value of a space and not all traditional spaces are value-free (Kartono, 2005). This unilateral closure resulted in the Lengkong space disappearing and activities in the space stopping. In this journal, researchers will discuss the results of research conducted in Lumansari Village, Kendal Regency - Central Java, known as Kalang village. Kalang is a tradition that existed before the existence of the Hindu Mataram kingdom. The existence of wong Kalang (people who adhere to the Kalang tradition) who founded the village of Kalang has a long history dating back to the Islamic Mataram Kingdom during the time of Sultan Agung. Wong Kalang was the chosen one who was transferred to Kendal Regency as a rice field cultivator in the peri-peri region of the Islamic Mataram kingdom. however, not only the Kalang people, but also other community groups who were moved to the Kendal area. As adherents of the Kalang tradition, those who were part of a group established a residence which later developed into the village of Kalang. It is said to be the village of Kalang, because the initial establishment of the village was carried out by wong Kalang. When establishing the village, they still carry out the Kalang tradition to this day (Setiohastorahmanto, 2018). At this time the village of Kalang has become a village that has a different tradition from the village even though in the past it was founded together. Exclusive in tradition makes a difference in tradition. But physically, Wong Kalang does not have any special characteristics, the same as other Javanese. They generally adhere to Islam, but traditionally carry out the Kalang tradition. Figure 1: Location of Kalang village in Indonesia Scurce: Prabani 2023 A. Lengkong Space Tradition. In addition to ritual traditions, wong Kalang also has traditions related to residential knowledge. Residential knowledge follows the

traditions carried out by the ancestors. One of the existing traditions is the process of building a dwelling. On the land to be built, a portion of the existing land will be left in the Tengen (right) and Kiwo (left) sections of the Limasap house. Limasap is a traditional wong Kalang building which shows the shape of the roof which consists of five roof sections. The remaining land in the kiwo and tengen will function as a lengkong space. Lengkong space will be formed during siseh tengen and siseh kiwo from omah Limasap. Thus the lengkong space will become a space that extends from the ngajeng yard (front) to the wingking yard (back) (Setiohastorahmanto, 2018). The existence of the Lengkong space is a characteristic of the wong Kalang building, although it is also found in many other Javanese villages. The lengkong space is a tradition that is still inherited by wong Kalang when he founded the omah. Their adherence to these ancestral traditions is a form of uri-uri (preserving) their ancestral heritage. In the traditional concept setting, the Lengkong space certainly has benefits and functions that are relevant to the time of the light. However, as time goes by, until now the lengkong is still maintained by wong Kalang, of course, it also has a concept that is relevant at this time. Of course, there will be shifts and transformations of the relevance of the function of the Lengkong space, but traditionally it is difficult to explain at this point due to the disconnection of information. The existence of the lengkong space is also difficult to explain from ancestral thinking. Through individual and group perceptions of wong Kalang, the lengkong space has many functions with individual interpretation. This interpretation is based on incidents or incidents that occurred and directly involved the Lengkong space. Awareness of the importance of Lengkong space will emerge when the function of space is able to solve a problem. And so on for other incidents involving the Lengkong space. With the accumulation of stories from these experiences, good conditions emerged in the Lengkong space. It is different if the perception of the Lengkong space is the cause of the problem, then there will be a perception of the uselessness of the Lengkong space. Even though the Lengkong space is part of the yard, its designation is a public space that can be used by anyone. Public space in the order of a traditional Javanese house functions as a space to seek life safety, build relationships and achieve harmony of life with the surrounding environment and society. Thus it becomes a space that is integrated with his home environment (Sumardiyanto, 2016; Junianto, 2012). According to the Kalang tradition, the size of the Lengkong space can be calculated based on the width of the Limasap house. If the width of the Limasap house is more than 9 meters, then the arch space that must be provided is at least 60 cm. while the width of the Limasap house is less than 9 meters, the minimum arch space provided is 40 cm. With this tradition, the minimum width of the lengkong space is 80 cm. Meanwhile, the length of the Lengkong room will follow the length of the Limasap house. So that there is a long hallway that can be crossed by people or animals. The Lengkong space is used by residents to shorten the distance and travel time, as well as animals that are used to passing will routinely cross the Lengkong. This is used by cattle herders. buffalo or goat to pass after finishing grazing. It is possible that wild animals also crossed. Figure 2: The Lengkong space between the Omah Limasap and Omah Limasap Grojogan (Setiohastorahmanto, 2023) B. Lengkong Room and Traditional Activities The Kalang tradition carried out by wong Kalang can be divided into two categories, namely: 1) Routine traditions; 2) Incidental traditions. Routine traditions are carried out periodically following the Javanese dino petungan. (Javanese calendar) are the Ewuh tradition and the Nyadran tradition. Meanwhile, the incidental tradition is carried out if there is kesripahan (grief), the Obong Pitung Dino tradition is carried out (seven days) and the Obong mendak tradition is one year old (one year of death). There is also the tradition of duwe gawe (marriage of daughters) or slametan/syukur (thanksgiving) (Putri 2021). Each tradition has a different tradition space. If this tradition is connected with the lengkong

space, it is a shortcut to the place where the tradition is carried out. These shortcuts shorten the time and distance to come and go. In time, each individual will emerge from the lengkong, greet the owner of the house they pass, then meet at the ngajeng yard. The same goes for the other arches as well. Thus simultaneously residents will come to the house that carries out the tradition. On the contrary, when the tradition is over, residents will walk together and enter the lengkong towards their respective homes. This happened so quickly from the crowd, it became quiet because it entered the lengkong room. The activity takes a short time. If it is associated with the past when there were no bicycles or motorcycles, the Lengkong space is very useful for shortening the time and distance to a destination. Likewise, if it is related to the livelihood of the people of Kalang, who are predominantly agricultural, the lengkong space helps to shorten the distance traveled so that they are not tired of walking. because they are tired of farming and walking to and from sabin (rice fields). Figure 3: The division of the Omah Limasap space and the position or the Lengkong space (Setiohastorahmanto, 2023) METHOD [This study uses a qualitative method with](#) an ethnographic [approach](#). Qualitative research methods collect research data from respondents (Creswell, 2014). Respondents in this study were wong Kalang, a resident of Kalang village. Data collection was carried out using proportional random sampling with the aim that the responses from respondents could be accounted for in accordance with the criteria set by the researcher. Data obtained directly from the village of Kalang became primary data. while secondary data is obtained through other information such as photos, videos, and written data from various sources. The data obtained will be analyzed and reduced so that the results found become data ready for ethnography. Data reduction is carried out after the analysis will be carried out in the triangulation stage to find valid data. The triangulation process goes through the stages of seeking information from various competent sources to find themes and answers that are considered valid. The data that has been obtained and answers the research questions, will be carried out by an ethnographic process. Through this ethnographic approach, we will tell about the traditions carried out by wong Kalang in the Lengkong space. This traditional activity shows what wong Kalang did with the existence of the Lengkong space. The tradition will be reviewed from activities, functions and benefits that are positive. The ethnographic approach will bring up the domain. The domain needs to be analyzed for equivalence to terms that are common in Indonesian. The domain is included in the appropriate group in the same activity. In the end, the meaning of the domain will be sought to find out the intent, purpose and meaning of the Lengkong space today. This meaning will indicate the concept of the ancestral wong Kalang thought in making the traditional lengkong space. According to (Emzir, 2016), ethnographic research (Suprpti, 2010) has the following rationale: 1) Ethnographic research is primarily influenced by the cultural activities of the community; 2) Ethnographic research identifies relevant community activities; 3) Ethnographic research understands the advantages of culture, language, technical jargon of the culture studied. The stages in the ethnographic research process have a cycle that can be explained as follows: 1) Selection of an object, the selection is based on community activities in a particular ethnicity; 2) Ethnographic questions, questions related to activities in the form of: a) Questions about context; b) Analysis of the main themes; c) Interpretation of behavior in culture. 3) Collecting data, observing, observing activities, physical characteristics of social situations; 4) Ethnographic recording, which is the process of taking field notes, photo and video documentation, making maps, sketches and pictures of activity flows and activity schemes; 5) data analysis, consisting of domain analysis, general and overall description of the research object and social situation, taxonomic analysis, describing the domains found into structures, component analysis, looking for specific features by contrasting between elements, analyzing [cultural](#)

themes and looking for relationships between domains and the relationship with the whole is then grouped into themes according to the research focus and sub focus; 6) Describe the research results in writing (Suprapti, 2010). A. Lengkong Space in Activity is Positive The real benefits of the Lengkong space are as described. However, when viewed from other aspects at this time, there has been a transformation of different activities in the past. This is more due to shifts in cultural values and technological developments so that local values are fading (Hendra, 2021). Analysis is needed to find the benefits and meaning of the Lengkong space. Several unexpected activities will appear at certain times related to the Lengkong space. In this discussion, various possibilities will be analyzed clearly and the Lengkong space will provide benefits. The benefits here are categorized in the completion of an incident and lengkong space as a solution. The incident was obtained from the experience that occurred and was told by residents who were involved in the activity. The incidents are as follows: 1) Lengkong as a communication space. As a public space, everyone is welcome. Residents who pass the lengkong generally listen to the sounds that are in the house. Spontaneously those who pass by will greet the owner of the house and the greeting will get a response, so that there is a glimpse of communication between residents. This communication will make the residents closer, and usually it will be continued with communication in the ngajeng yard or the wingking yard. 2) Lengkong room as lighting and ventilation room. The existence of lengkong is an ancestor's thought with the aim of providing space on the sides of the siseh tengen (right side) and siseh kiwo (left side) walls of Omah Limasap. With the Lengkong space, you can place a window opening for ventilation and a little light. The traditional layout of Omah Limasap is divided into three parts which can be seen from the ngajeng yard. Siseh tengen sequentially to the back is a room for relaxing family and guests, parents' resting room and pawon (kitchen)/warehouse. The siseh tengah (middle side) from front to back is the living room to the pawon, warehouse. In the siseh tengah (middle) there is a center space that is between the Tungko (four main pillars) and the siseh kiwo space. From front to back there is a living and living room, children's room and pawon (kitchen)/warehouse. The existence of this space is related to the function, namely: 1) Tengen Room is a bedroom for parents; 2) The room between the Tungko is used as a family room, usually a dipan (wooden bed) will be placed which is used for the family's lounge; 3) Kiwo room as a child's bedroom. The three divisions that run from front to back, on the outer side of the Tengen and Kiwo spaces, is the Lengkong space. It is in this lengkong room that a window is placed to provide ventilation and lighting to the Tengen room and Kiwo room. The existence of the lengkong as a lighting room is unable to let sunlight into the room because the space is too narrow and is blocked by the neighboring building next door. So that light can enter the room, it is influenced by the range of light that can enter, the direction of the opening, the material used and the area of the opening (Nelfiyanti, 2016). While the lengkong space as a ventilation space channels outside air through the lengkong and enters through the window into the room. The position of the arch is narrow and blocked by the neighboring residential walls, causing air to enter through the barrier. In fact, the ventilation in a room is greatly influenced by the arrangement of furniture and ventilation system factors (Rahmawati, 2016); 3) Lengkong Space As Circulation of Citizen Movement. Lengkong as a passage that connects the ngajeng yard with the wingking yard becomes a space that can be passed through. In the ngajeng yard it is connected to the neighborhood road, while in the wingking yard there is another dwelling which is sloping (behind) the dwelling behind it. If we look at the position of the two dwellings facing each other, each house's neighborhood will be directly connected to the neighborhood road that is in front of the Limasap house. Thus the lengkong space will connect one environmental road with another

environmental road. This lengkong position is used by wong Kalang as a shortcut to go to the wingking yard or a shortcut to another neighborhood road as a space for the circulation of residents' movements; 4) Lengkong Room for Health Emergencies. One thing that cannot be predicted is an emergency that is currently hitting a family. These emergencies such as illness, accident or grief (grief). In general, the level of concern from residents is very fast if a neighbor is in an emergency. Residents will soon come to pay attention, help to ease the burden on neighbors. Through the lengkong, quickly all residents can reach their destination. Likewise, if you need something that is not available but is owned by other residents, then it can be quickly taken across the lengkong space. Apart from that, through the archway, neighbors will see the windows in the arch. if it doesn't open until noon, then there will be a reaction to trying to greet the occupants of the house from the Lengkong room. If there is an answer, the residents will respond and ask about the condition of the occupants of the house. However, if there is no answer, residents will usually try to contact their closest family to ensure that the occupants of the house are okay. As residents who have good kinship, helping each other, greeting and supervising are activities that are often carried out. Kalang village, the house yard does not have a massive guardrail. The ngajeng yard is left open and blends with the front and side neighbors' yards. This is related to the tradition carried out in the ngajeng yard. This atmosphere shows that Wong Kalang shares his yard with his neighbors when needed. 5) Lengkong Room as Monitoring Room. There are actually two types of Omah Limasap which are distinguished by the width of the building. If the width of the building is more than 9 meters then it is called the Limasap house, whereas if the building width is less than 9 meters it is called the Limasap Grojogan house. This difference will affect the position of the lengkong space. So that in one row of Limasap houses, there will be a Lengkong space that is not in line with the Lengkong space in the front or back row of houses. so that the lengkong could meander on the back side of the house. If seen from the front, the lengkong can be seen from the building in front of it. This is an environmental monitoring system that is unconsciously formed by the spatial layout of settlements. The wong Kalang tradition at omah Limasap if it is morning, then the front door must be opened until the afternoon. This has become a tradition so that each open house will supervise one another. Likewise in the Lengkong space that anyone can pass through and there is a possibility that they have evil intentions. The front neighbor's house is open, then someone with malicious intent will think not to do it because all the front doors of the house are open. The friendliness of wong Kalang is also an environmental monitoring system. everyone who is considered a foreigner, will be greeted in a friendly manner and ask about his necessity to enter the village of Kalang. Residents said that a thief who entered Kalang village could not get out, he would only circle around the village because there was always someone watching at every corner: 6) Lengkong Room as a Fire Localization. Kalang Village is a traditional settlement that still maintains ancestral traditions. Traditions that are still carried out are religious traditions and the tradition of establishing an omah. They still maintain the governance of building a home starting from the ownership of the material, size, orientation, traditions that need to be carried out before and after building the house. In terms of building materials, wong Kalang still maintains ancestral heritage by using wood materials. A tradition that is still maintained in an era that has developed a type of building material. Thus there are still so many buildings that use wood materials. Wood material is a flammable material. A situation that could quickly wipe out an entire house. Even so, wong Kalang is careful in placing the stove in the pawon (kitchen) and protecting the environment so that it doesn't easily start a big fire. In the Kalang tradition, the Pawon stove cannot be extinguished. Must continue to burn and emit smoke. This is of course worrying for people who do not know about these traditional activities. Fire

is a symbol of life. With fire, activity still goes on and life still exists. The use of fire in the house is an activity that requires caution. But there are times when human carelessness occurs in using fire. This will result in a fatal house fire. Although it is very rare, there has been a house fire. This incident resulted in part of the house being burned to the ground. But the fire did not spread to other houses on the right and left. The blaze can be localized through the archway so it doesn't spread to the building next door. There are several ways that residents have done so that the fire does not spread to the house next to it, namely: 1) Tear down part of the building. Omah Limasap and Omah Limasap Grojogan consist of nine room plots in the building. If there is a fire in the building next to it, the blabak wall will be dismantled so that it does not spread. In the Kalang tradition, the pawon stove cannot be extinguished. Must continue to burn and emit smoke. This is of course worrying for people who do not know about these traditional activities. Fire is a symbol of life. With fire, activity still goes on and life still exists. The use of fire in the house is an activity that requires caution. But there are times when human carelessness occurs in using fire. This will result in a fatal house fire. Although it is very rare, there has been a house fire. This incident resulted in part of the house being burned to the ground. But the fire did not spread to other houses on the right and left. The blaze can be localized through the archway so it doesn't spread to the building next door. There are several ways that residents have done so that the fire does not spread to the house next to it, namely: 1) Tear down part of the building. Omah Limasap and Omah Limasap Grojogan consist of nine room plots in the building. If there is a fire in the building next to it, the blabak wall will be dismantled so that it does not spread. From the room where the walls had been dismantled, residents would pour water so that the burnt blabak would get wet; 2) Tear down the blabak wall (wooden planks). The burning house, the blabak walls which are still intact and not burnt will be torn down. Through the lengkong space, the residents will tear down the blabak wall to a position inside the house so that only the building's frame is visible and the fire does not spread to the house next door; 3) Quickly Quench. If there is a fire, residents will immediately come from other areas to quickly localize the fire and quickly extinguish the fire. Lengkong became a place for help. Three activities carried out by residents in the event of a fire, extinguishing the fire quickly have been carried out. The lengkong space is useful as a fire localization space; 7) Lengkong as an Emergency Room. An emergency is a situation that comes suddenly and requires prompt treatment. Because it is sudden and requires fast treatment, it must be related to human life. This situation can be the result of natural disasters, human activities or other circumstances beyond human control. This situation requires easy accessibility to a location. Through the lengkong space, you can quickly go to a certain location. Even though the archway is narrow, it can still be passed by someone freely. Thus, Lengkong is used as a mitigation space for an emergency situation so it doesn't get worse and prevents something unwanted from happening. Likewise, the lengkong room will be an evacuation room if an emergency occurs and requires fast handling.

**CONCLUSION** Lengkong space is a traditional space that is often found in several traditional settlements, even in city settlements it is still visible. As a space between, is actually an integration of the existing yard on the right and left. The concern of the owner of the yard is actually a friendly attitude and provides accessible space for neighbors. The designation of the Lengkong space turned out to have activities that actually had a positive impact on the yard owner. Thus the Lengkong space planning has essentially fulfilled the planning concept, namely: 1. Behavior Settings Lengkong becomes a space that will guide people to behave politely and consider negative activities. 2. Spatial Cognition The home owner in planning the Lengkong space already has the ability to understand knowledge. 3. Environment Perception Experience and understanding of the information received can be summed up properly and implemented in

the social environment. As a space inherited from the ancestral Kalang, Lengkong currently has functions and benefits for residents. As a mitigation space, Lengkong provides convenience in the event of a disaster so that residents can be rescued quickly. SUGGESTION 1. There needs to be a regulation that is able to re-implement the Lengkong space in adjacent settlements. 2. 3. The existing Lengkong space needs to be maintained as a Mitigation room. The use of the Lengkong space is not as intended, it must be returned to its original state so that positive value activities can be carried out. REFERENCES Chressetianto, A. (2013). "Pengaruh Aksesoris dan Elemen Pembentuk Ruang terhadap Suasana dan Karakter Interior Lobi Hotel Artotel Surabaya." JURNAL INTRA 1(1), 1 - 7.

Creswell, J.W. (2014). *Research design pendekatan kualitatif, kuantitatif, dan mixed*. Yogyakarta: Pustaka Pelajar.

Emzir. (2016). *METODE PENELITIAN KUALITATIF: ANALISIS DATA*. Jakarta: Rajawali Press, <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1137473>.

Gurkan-Topaloglu, A.B. (2014). "The Loos of Time and Space, From Production to Consumption." *Proceeding of the 2nd ICAUD Conferance in Architectur and Urban Design*. Tirana, Albania. 280-1.

Hendra, A. (2021). "Transformasi Ruang pada Rumoh Aceh." *Jurnal Arsitektur ARSIR* 5(2), 164-176.

Hisyam, C.J. (2015). *SOSIOLOGIS PERILAKU MENYIMPANG*. Jakarta: LPP Press Universitas Negeri Jakarta.

Junianto. (2012). "POLA STRUKTUR KOTA SURAKARTA DALAM LINGKUP PENGARUH PEMBANGUNAN MASJID AGUNG PADA MASA KERAJAAN MATARAM ISLAM." *Seminar Nasional Arsitektur Islam 2*, <https://publikasiilmiah.ums.ac.id/handle/11617/3545>.

Kartono, L. (2005). "KONSEP RUANG TRADISIONAL JAWA DALAM KONTEKS." *DIMENSI INTERIOR* 3(2) 124 - 136.

Nasruddin, Fadhlan,S.I. (2018). "OMO HADA: ARSITEKTUR TRADISIONAL NIAS SELATAN DI AMBANG KEPUNAHAN." *Kalpataru, Majalah Arkeologi* 27(2), 105-116

Nelfiyanti, Ashadi. (2016). "PENCAHAYAAN DAN RUANG GERAK EFEKTIF SEBAGAI INDIKATOR KENYAMANAN PADA RUMAH SEDERHANA SEHAT YANG ERGONOMIS (Studi Kasus Rumah Sederhana Sehat di Bekasi) ." *Jurnal Arsitektur NALARs*, 15(2) 35-44.

Putri, Ayda. (2021). *INTEGRASI TRADISI DAN AGAMA: UPACARA OBONG PADA SUKU KALANG DESA PONCOREJO KABUPATEN KENDAL*. Performed by SKRIPSI. PROGRAM STUDI AQIDAH DAN FILSAFAT ISLAM, FAKULTAS USHULUDDIN DAN HUMANIORA, UNIVERSITAS ISLAM NEGERI WALISONGO, Semarang. Desember 14.

Rahmawati. (2016). "PENGHAWAAN ALAMI TERKAIT SISTEM VENTILASI TERHADAP KENYAMANAN TERMAL RUMAH SUSUN INDUSTRI DALAM ." *Jurnal Reka Karsa*, 4 (1) 1-12

Saputro, Bagus, Wahyu. (2018). "PENERAPAN DESAIN ARSITEKTUR PERILAKU PADA PERANCANGAN REDESAIN PASAR PANGGUNGREJO SURAKARTA." *SENTHONG*, 1, (2), 203

Setiohastorahmanto, Prabani. (2018). "OMAH KALANG OMAH TRADISI, DESA KALANG DESA TRADISI (Etnografi Tradisi Sub Etnis Jawa, Kalang)." *ARCADE: 2* (2), 79-87.

Setiohastorahmanto, Prabani. (2018). "Ruang Andangan Arsitektur Limasan Sebagai Wadah Tradisi Kalang, Etnografi Demang Kalang ." *Jurnal Arsitektur Zonasi*, 1(2) 63-76.

Sumardiyanto. (2016). "MAKNA RUANG PUBLIK PADA RUMAH TRADISIONAL MASYARAKAT JAWA, KASUS STUDI: DESA 296 Celt: A Journal of Culture, English Language Teaching & Literature, Volume 22, Number 2, December 2022, pp. 281 – 296

JAGALAN KOTAGEDE YOGYAKARTA." *Jurnal Arsitektur NALARs* 15 (1) 1 - 12.

Suprpti. (2010). "Etnography-Architecture in Kampong Kauman Semarang: A Comprehension of Cultural Toward Space." *Am Jurnal Eng Appl Sci.* 3(3) 576-. 282 [Celt: A Journal of Culture, English Language Teaching & Literature, Volume 22, Number 2, December 2022, pp. 281 – 296](#)

Setio, S.P., & Putra, H.A., Lengkong in Wong Kalang Residential as a Mitigation 283 Space [284 Celt: A Journal of Culture, English Language Teaching & Literature, Volume 22, Number 2, December 2022, pp. 281 – 296](#)

Setio, S.P., & Putra, H.A., Lengkong in Wong Kalang Residential as a Mitigation 285 Space [286 Celt: A Journal of Culture, English Language Teaching & Literature, Volume 22, Number 2, December 2022, pp. 281 – 296](#)

Setio, S.P., & Putra, H.A., Lengkong in Wong Kalang



# Lengkong in Wong Kalang Residential as a Mitigation Space

*by* Heristama Anugerah Putra

---

**Submission date:** 25-Oct-2023 02:14PM (UTC+0700)

**Submission ID:** 2206687787

**File name:** 4.\_4745-56409-1-PB.pdf (508.09K)

**Word count:** 6182

**Character count:** 32340



2

A Journal of Culture, English Language, Teaching & Literature

ISSN 1414-3320 (Print), ISSN 2502-4914 (Online)

Vol. 22 No.2; December 2022

Copyright © Soegijapranata Catholic University, Indonesia

---

## *Lengkong in Wong Kalang Residential as a Mitigation Space*

<sup>1</sup>Stefanus Prabani Setio, and <sup>2</sup>Heristama Anugerah Putra

4

<sup>1,2</sup> Architecture Study Program, Faculty of Engineering,  
Darma Cendika Catholic University, Surabaya

<sup>1</sup>stefanprabani@ukdc.ac.id, <sup>2</sup>heristama.putra@ukdc.ac.id

Received: 23-05-2022

Accepted: 08-12-2022

Published: 30-12-2022

## *Lengkong* in *Wong Kalang* Residential as a Mitigation Space

<sup>1</sup>Stefanus Prabani Setio and <sup>2</sup>Heristama Anugerah Putra

<sup>1</sup>stefanprabani@ukdc.ac.id; <sup>2</sup>heristama.putra@ukdc.ac.id

<sup>1,2</sup> Architecture Study Program, Faculty of Engineering,  
Darma Cendika Catholic University, Surabaya

**Abstract:** *Lengkong* is a space between the two traditional houses of the Limasap *wong Kalang* house. The space is formed based on the distribution of land and the construction of the *Limasap* house. A legacy of the *Kalang* ancestors to provide distance between houses for a specific purpose. At this time there has been a shift in the function of the *Lengkong* space. This shift in function is related to the activities of the residents, both positive and negative. This space becomes a debate when it is used as a space with negative activity. However, *Wong Kalang* wants the space to remain. The existence of the space has been thought out, planned and conditioned as a useful space. The benefits of this space are also being debated because it reduces the area of *Wong Kalang's* yard. Through an ethnographic research method approach, researchers describe the benefits of the *Lengkong* space which is the legacy of the *Kalang* ancestors. The results of the study found that the benefits of the *Lengkong* space at this time are still being maintained. These benefits: 1) Social Space; 2) Tradition Room; 3) Mitigation Room. Activities carried out positively provide benefits. Meanwhile, negative activities need to be eliminated through socialization and a humanist approach. At this time, a new benefit of *Lengkong* space appears as a mitigation space which will be useful if bad things happen to residents and neighbors.

**Key words:** *lengkong* room, mitigation room, *wong kalang*

**Abstrak:** *Lengkong* merupakan ruang diantara dua rumah adat rumah Limasap *wong Kalang*. Ruang tersebut terbentuk berdasarkan pembagian lahan dan pembangunan rumah Limasap. Warisan nenek moyang *Kalang* untuk memberikan jarak antar rumah untuk tujuan tertentu. Pada saat ini telah terjadi pergeseran fungsi ruang *Lengkong*. Pergeseran

*fungsi ini berkaitan dengan aktivitas penghuninya, baik positif maupun negatif. Ruang ini menjadi perdebatan ketika dijadikan sebagai ruang dengan aktivitas negatif. Namun Wong Kalang ingin ruang tersebut tetap ada. Keberadaan ruang telah dipikirkan, direncanakan dan dikondisikan sebagai ruang yang bermanfaat. Manfaat ruang ini juga menjadi perdebatan karena mengurangi luas pekarangan Wong Kalang. Melalui pendekatan metode penelitian etnografi, peneliti memaparkan manfaat ruang Lengkong yang merupakan peninggalan nenek moyang Kalang. Hasil penelitian menemukan bahwa kemanfaatan ruang Lengkong saat ini masih tetap terjaga. Manfaat tersebut adalah: 1) Ruang Sosial; 2) Ruang Tradisi; 3) Ruang Mitigasi. Kegiatan yang dilakukan secara positif memberikan manfaat. Sedangkan kegiatan negatif perlu dihilangkan melalui sosialisasi dan pendekatan humanis. Saat ini muncul manfaat baru dari ruang Lengkong sebagai ruang mitigasi yang berguna jika terjadi hal buruk pada warga dan tetangga.*

**Kata kunci :** ruang lengkong, ruang mitigasi, wong kalang

## INTRODUCTION

Space consists of three elements that form three dimensions. The elements that make up space are tangible or intangible. It can be said space if in that space there is activity. The activities that occur show that the space is useful. The existence of this space can have positive or negative impacts on other people or active people (Chressetianto, 2013). The positive values of a space will influence the behavior and activities of space users. ideally the design of a space requires considerations including: 1) Behavior Setting; 2) Spatial Cognition; 3) Environmental Perception (Saputro, 2018). Through these considerations, it is hoped that space will be in harmony with behavior and activity.

As a space, sometimes it can be said that it is lost or no longer exists due to the transformation of needs and activities. The existence of space can also be reduced in extent and can also increase in area. This occurs in the needs of the activity. Likewise, the existence of space is eliminated due to deviations from the actual activities carried out. Deviation of activity in a room results in disruption of the privacy of others. Eliminating space is not just an individual opinion but the accumulated feelings of many individuals. Individual opinion agreement can eliminate the existence of space. However, it is also possible that the missing space is actually a lack of understanding on the part of individuals about the benefits that outweigh the deviation (Gurkan Topaloglu, 2014). Lack of understanding of the benefits of this space can be caused by a fading

understanding of the individual who prepared the space. This often happens in traditional spaces where in the times there has been a shift in function and a lack of understanding of the meaning of the space. A comprehensive understanding of decision-making is needed, so that each individual and group knows their opinion (Hisyam, 2015). As a performer of activities in space, of course you will not think too much about the benefits and meaning of space, but in the end it becomes a memory with no solution for the lost space. Traditional space is an ancestral heritage formed based on ancestral activities and agreement on space requirements.

In other words, traditional space was formed because of the demands of the needs of that time. Different eras have different space requirements. This is what causes deviations from activities in traditional spaces. Even though there is no sanction for this deviation, socially it will disturb the feelings of other individuals who uphold their existence. Differences in perspectives about space are often debated which are sometimes difficult to resolve. In other words, the existing space is a requirement that can be used by different generations with different functions. Decisions about the continuity of space will fade according to individual perceptions and the loss of communication which will eventually disappear if there is an understanding of thought (Nasruddin, 2018).

*Lengkong* space, is a space that is located between two traditional houses that were passed down by the ancestors. In this *Lengkong* space there are often deviations in activities that are not in accordance with proper activities. This space is a link between the *ngajeng* yard (front) and the *wingking* yard (back) at *Omah Limasap wong* (people) of *Kalang*. Traditionally, the *Lengkong* space is a shortcut to connect the road in the *ngajeng* yard with the road in the *ngajeng* yard, the house behind it. The shortcut is functionally just a narrow alley. This can be seen from the activities of the people passing by. Not infrequently the shortcut route is also passed by livestock that are *angon* (animal shepherd) by the owner to pass. There were also *ontel* bicycles ridden by children or adults. What is unusual is that motorbikes owned by residents cross the *Lengkong* space. This incident disturbs people's privacy and is considered unethical. As a result of frequent occurrences, many *Lengkong* rooms are closed unilaterally by the home owner so as not to disturb the comfort and privacy of the home owner.

Many residents still do not understand the value of a space and not all traditional spaces are value-free (Kartono, 2005). This unilateral closure resulted in the *Lengkong* space disappearing and activities in the space stopping. In this journal, researchers will discuss the results of research conducted in Lumansari

Village, Kendal Regency - Central Java, known as Kalang village. Kalang is a tradition that existed before the existence of the Hindu Mataram kingdom.

The existence of *wong Kalang* (people who adhere to the Kalang tradition) who founded the village of *Kalang* has a long history dating back to the Islamic Mataram Kingdom during the time of Sultan Agung. *Wong Kalang* was the chosen one who was transferred to Kendal Regency as a rice field cultivator in the peri-peri region of the Islamic Mataram kingdom. However, not only the Kalang people, but also other community groups who were moved to the Kendal area. As adherents of the Kalang tradition, those who were part of a group established a residence which later developed into the village of *Kalang*. It is said to be the village of *Kalang*, because the initial establishment of the village was carried out by *wong Kalang*. When establishing the village, they still carry out the *Kalang* tradition to this day (Setiohastorahmanto, 2018). At this time the village of *Kalang* has become a village that has a different tradition from the village even though in the past it was founded together. Exclusive in tradition makes a difference in tradition. But physically, *Wong Kalang* does not have any special characteristics, the same as other Javanese. They generally adhere to Islam, but traditionally carry out the Kalang tradition.

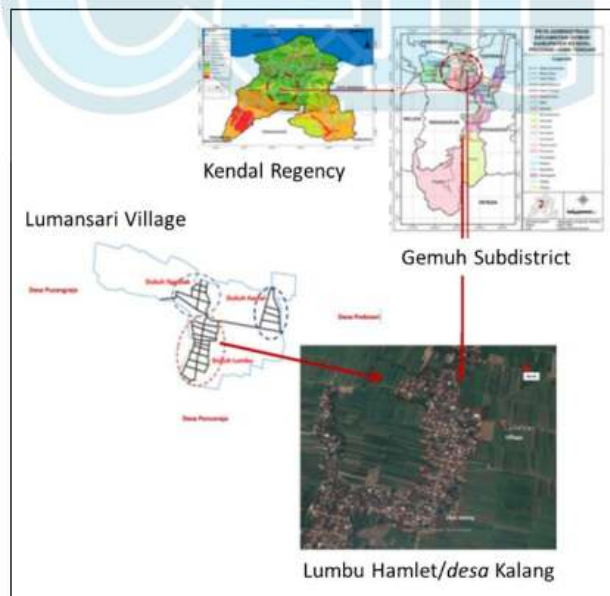


Figure 1:  
Location of *Kalang* village in Indonesia  
Source: Prabani 2023

#### A. *Lengkong* Space Tradition.

In addition to ritual traditions, *wong Kalang* also has traditions related to residential knowledge. Residential knowledge follows the traditions carried out by the ancestors. One of the existing traditions is the process of building a dwelling. On the land to be built, a portion of the existing land will be left in the *Tengen* (right) and *Kiwo* (left) sections of the *Limasap* house. *Limasap* is a traditional *wong Kalang* building which shows the shape of the roof which consists of five roof sections. The remaining land in the *kiwo* and *tengen* will function as a *lengkong* space. *Lengkong* space will be formed during *siseh tengen* and *siseh kiwo* from *omah Limasap*. Thus the *lengkong* space will become a space that extends from the *ngajeng* yard (front) to the *wingking* yard (back) (Setiohastorahmanto, 2018).

The existence of the *Lengkong* space is a characteristic of the *wong Kalang* building, although it is also found in many other Javanese villages. The *lengkong* space is a tradition that is still inherited by *wong Kalang* when he founded the *omah*. Their adherence to these ancestral traditions is a form of *uri-uri* (preserving) their ancestral heritage.

In the traditional concept setting, the *Lengkong* space certainly has benefits and functions that are relevant to the time of the light. However, as time goes by, until now the *lengkong* is still maintained by *wong Kalang*, of course, it also has a concept that is relevant at this time.

Of course, there will be shifts and transformations of the relevance of the function of the *Lengkong* space, but traditionally it is difficult to explain at this point due to the disconnection of information. The existence of the *lengkong* space is also difficult to explain from ancestral thinking. Through individual and group perceptions of *wong Kalang*, the *lengkong* space has many functions with individual interpretation. This interpretation is based on incidents or incidents that occurred and directly involved the *Lengkong* space. Awareness of the importance of *Lengkong* space will emerge when the function of space is able to solve a problem. And so on for other incidents involving the *Lengkong* space. With the accumulation of stories from these experiences, good conditions emerged in the *Lengkong* space.

It is different if the perception of the *Lengkong* space is the cause of the problem, then there will be a perception of the uselessness of the *Lengkong* space. Even though the *Lengkong* space is part of the yard, its designation is a public space that can be used by anyone. Public space in the order of a traditional

Javanese house functions as a space to seek life safety, build relationships and achieve harmony of life with the surrounding environment and society. Thus it becomes a space that is integrated with his home environment (Sumardiyanto, 2016; Junianto, 2012).

According to the *Kalang* tradition, the size of the *Lengkong* space can be calculated based on the width of the *Limasap* house. If the width of the *Limasap* house is more than 9 meters, then the arch space that must be provided is at least 60 cm. while the width of the *Limasap* house is less than 9 meters, the minimum arch space provided is 40 cm. With this tradition, the minimum width of the *lengkong* space is 80 cm. Meanwhile, the length of the *Lengkong* room will follow the length of the *Limasap* house. So that there is a long hallway that can be crossed by people or animals.

The *Lengkong* space is used by residents to shorten the distance and travel time, as well as animals that are used to passing will routinely cross the *Lengkong*. This is used by cattle herders. buffalo or goat to pass after finishing grazing. It is possible that wild animals also crossed.



Figure 2:  
The *Lengkong* space between the *Omah Limasap* and  
*Omah Limasap Grojogan*  
(Setiohastorahmanto, 2023)

## B. *Lengkong* Room and Traditional Activities

The *Kalang* tradition carried out by *wong Kalang* can be divided into two categories, namely: 1) Routine traditions; 2) Incidental traditions. Routine traditions are carried out periodically following the Javanese *dino petungan*.

(Javanese calendar) are the *Ewuh* tradition and the *Nyadran* tradition. Meanwhile, the incidental tradition is carried out if there is *kesripahan* (grief), the *Obong Pitung Dino* tradition is carried out (seven days) and the *Obong mendak* tradition is one year old (one year of death). There is also the tradition of *duwe gawe* (marriage of daughters) or *slametan/syukur* (thanksgiving) (Putri 2021). Each tradition has a different tradition space. If this tradition is connected with the *lengkong* space, it is a shortcut to the place where the tradition is carried out. These shortcuts shorten the time and distance to come and go. In time, each individual will emerge from the *lengkong*, greet the owner of the house they pass, then meet at the *ngajeng* yard. The same goes for the other arches as well. Thus simultaneously residents will come to the house that carries out the tradition. On the contrary, when the tradition is over, residents will walk together and enter the *lengkong* towards their respective homes. This happened so quickly from the crowd, it became quiet because it entered the *lengkong* room. The activity takes a short time.

If it is associated with the past when there were no bicycles or motorcycles, the *Lengkong* space is very useful for shortening the time and distance to a destination. Likewise, if it is related to the livelihood of the people of *Kalang*, who are predominantly agricultural, the *lengkong* space helps to shorten the distance traveled so that they are not tired of walking, because they are tired of farming and walking to and from *sabin* (rice fields).

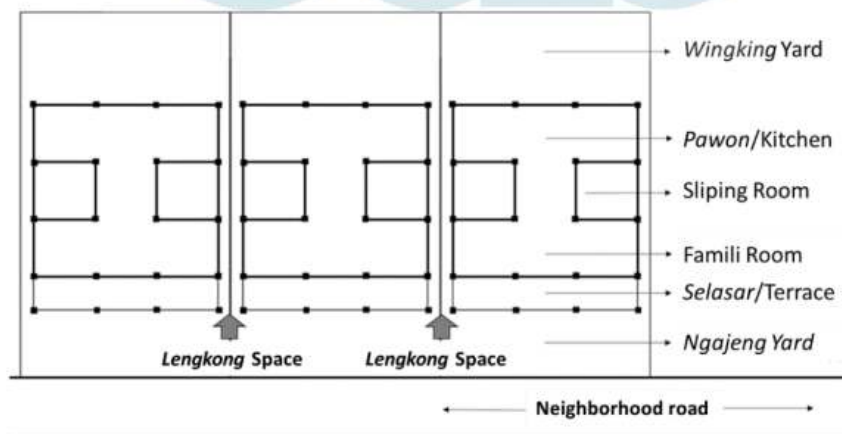


Figure 3:  
The division of the *Omah Limasap* space and the  
position of the *Lengkong* space  
(Setiohastorahmanto, 2023)

## METHOD

5

This study uses a qualitative method with an ethnographic approach. Qualitative research methods collect research data from respondents (Creswell, 2014). Respondents in this study were *wong Kalang*, a resident of *Kalang* village. Data collection was carried out using proportional random sampling with the aim that the responses from respondents could be accounted for in accordance with the criteria set by the researcher. Data obtained directly from the village of *Kalang* became primary data. while secondary data is obtained through other information such as photos, videos, and written data from various sources. The data obtained will be analyzed and reduced so that the results found become data ready for ethnography. Data reduction is carried out after the analysis will be carried out in the triangulation stage to find valid data. The triangulation process goes through the stages of seeking information from various competent sources to find themes and answers that are considered valid.

The data that has been obtained and answers the research questions, will be carried out by an ethnographic process. Through this ethnographic approach, we will tell about the traditions carried out by *wong Kalang* in the *Lengkong* space. This traditional activity shows what *wong Kalang* did with the existence of the *Lengkong* space. The tradition will be reviewed from activities, functions and benefits that are positive. The ethnographic approach will bring up the domain. The domain needs to be analyzed for equivalence to terms that are common in Indonesian. The domain is included in the appropriate group in the same activity. In the end, the meaning of the domain will be sought to find out the intent, purpose and meaning of the *Lengkong* space today. This meaning will indicate the concept of the ancestral *wong Kalang* thought in making the traditional *lengkong* space.

According to (Emzir, 2016), ethnographic research (Suprapti, 2010) has the following rationale: 1) Ethnographic research is primarily influenced by the cultural activities of the community; 2) Ethnographic research identifies relevant community activities; 3) Ethnographic research understands the advantages of culture, language, technical jargon of the culture studied. The stages in the ethnographic research process have a cycle that can be explained as follows: 1) Selection of an object, the selection is based on community activities in a particular ethnicity; 2) Ethnographic questions, questions related to activities in the form of: a) Questions about context; b) Analysis of the main themes; c) Interpretation of behavior in culture. 3) Collecting data, observing, observing activities, physical characteristics of social situations; 4) Ethnographic recording, which is the process of taking field notes, photo and video documentation,

making maps, sketches and pictures of activity flows and activity schemes; 5) data analysis, consisting of domain analysis, general and overall description of the research object and social situation, taxonomic analysis, describing the domains found into structures, component analysis<sup>3</sup> looking for specific features by contrasting between elements, analyzing cultural themes and looking for relationships between domains and the relationship with the whole is then grouped into themes according to the research focus and sub focus; 6) Describe the research results in writing (Suprapti, 2010).

#### A. *Lengkong* Space in Activity is Positive

The real benefits of the *Lengkong* space are as described. However, when viewed from other aspects at this time, there has been a transformation of different activities in the past. This is more due to shifts in cultural values and technological developments so that local values are fading (Hendra, 2021). Analysis is needed to find the benefits and meaning of the *Lengkong* space. Several unexpected activities will appear at certain times related to the *Lengkong* space. In this discussion, various possibilities will be analyzed clearly and the *Lengkong* space will provide benefits. The benefits here are categorized in the completion of an incident and *lengkong* space as a solution. The incident was obtained from the experience that occurred and was told by residents who were involved in the activity. The incidents are as follows: 1) ***Lengkong* as a communication space.** As a public space, everyone is welcome. Residents who pass the *lengkong* generally listen to the sounds that are in the house. Spontaneously those who pass by will greet the owner of the house and the greeting will get a response, so that there is a glimpse of communication between residents.

This communication will make the residents closer, and usually it will be continued with communication in the *ngajeng* yard or the *wingking* yard. 2) ***Lengkong* room as lighting and ventilation room.** The existence of *lengkong* is an ancestor's thought with the aim of providing space on the sides of the *siseh tengen* (right side) and *siseh kiwo* (left side) walls of *Omah Limasap*. With the *Lengkong* space, you can place a window opening for ventilation and a little light.

The traditional layout of *Omah Limasap* is divided into three parts which can be seen from the *ngajeng* yard. *Siseh tengen* sequentially to the back is a room for relaxing family and guests, parents' resting room and *pawon* (kitchen)/warehouse. The *siseh tengah* (middle side) from front to back is the living room to the *pawon*, warehouse. In the *siseh tengah* (middle) there is a center space that is between the *Tungko* (four main pillars) and the *siseh kiwo* space.

From front to back there is a living and living room, children's room and *pawon* (kitchen)/warehouse. The existence of this space is related to the function, namely: 1) *Tengen* Room is a bedroom for parents; 2) The room between the *Tungko* is used as a family room, usually a *dipan* (wooden bed) will be placed which is used for the family's lounge; 3) *Kiwo* room as a child's bedroom. The three divisions that run from front to back, on the outer side of the *Tengen* and *Kiwo* spaces, is the *Lengkong* space. It is in this *lengkong* room that a window is placed to provide ventilation and lighting to the *Tengen* room and *Kiwo* room.

The existence of the *lengkong* as a lighting room is unable to let sunlight into the room because the space is too narrow and is blocked by the neighboring building next door. So that light can enter the room, it is influenced by the range of light that can enter, the direction of the opening, the material used and the area of the opening (Nelfiyanti, 2016). While the *lengkong* space as a ventilation space channels outside air through the *lengkong* and enters through the window into the room. The position of the arch is narrow and blocked by the neighboring residential walls, causing air to enter through the barrier. In fact, the ventilation in a room is greatly influenced by the arrangement of furniture and ventilation system factors (Rahmawati, 2016); 3) **Lengkong Space As Circulation of Citizen Movement.** *Lengkong* as a passage that connects the *ngajeng* yard with the *wingking* yard becomes a space that can be passed through. In the *ngajeng* yard it is connected to the neighborhood road, while in the *wingking* yard there is another dwelling which is sloping (behind) the dwelling behind it. If we look at the position of the two dwellings facing each other, each house's neighborhood will be directly connected to the neighborhood road that is in front of the *Limasap* house. Thus the *lengkong* space will connect one environmental road with another environmental road.

This *lengkong* position is used by *wong Kalang* as a shortcut to go to the *wingking* yard or a shortcut to another neighborhood road as a space for the circulation of residents' movements; 4) **Lengkong Room for Health Emergencies.** One thing that cannot be predicted is an emergency that is currently hitting a family. These emergencies such as illness, accident or grief (grief). In general, the level of concern from residents is very fast if a neighbor is in an emergency. Residents will soon come to pay attention, help to ease the burden on neighbors. Through the *lengkong*, quickly all residents can reach their destination. Likewise, if you need something that is not available but is owned by other residents, then it can be quickly taken across the *lengkong* space. Apart from that, through the archway, neighbors will see the windows in the arch. if it doesn't open until noon, then there will be a reaction to trying to greet the

occupants of the house from the *Lengkong* room. If there is an answer, the residents will respond and ask about the condition of the occupants of the house. However, if there is no answer, residents will usually try to contact their closest family to ensure that the occupants of the house are okay. As residents who have good kinship, helping each other, greeting and supervising are activities that are often carried out.

*Kalang* village, the house yard does not have a massive guardrail. The *ngajeng* yard is left open and blends with the front and side neighbors' yards. This is related to the tradition carried out in the *ngajeng* yard. This atmosphere shows that *Wong Kalang* shares his yard with his neighbors when needed. 5) ***Lengkong* Room as Monitoring Room.** There are actually two types of *Omah Limasap* which are distinguished by the width of the building. If the width of the building is more than 9 meters then it is called the *Limasap* house, whereas if the building width is less than 9 meters it is called the *Limasap Grojogan* house. This difference will affect the position of the *lengkong* space. So that in one row of *Limasap* houses, there will be a *Lengkong* space that is not in line with the *Lengkong* space in the front or back row of houses. so that the *lengkong* could meander on the back side of the house. If seen from the front, the *lengkong* can be seen from the building in front of it.

This is an environmental monitoring system that is unconsciously formed by the spatial layout of settlements. The *wong Kalang* tradition at *omah Limasap* if it is morning, then the front door must be opened until the afternoon. This has become a tradition so that each open house will supervise one another. Likewise in the *Lengkong* space that anyone can pass through and there is a possibility that they have evil intentions. The front neighbor's house is open, then someone with malicious intent will think not to do it because all the front doors of the house are open. The friendliness of *wong Kalang* is also an environmental monitoring system. everyone who is considered a foreigner, will be greeted in a friendly manner and ask about his necessity to enter the village of *Kalang*. Residents said that a thief who entered *Kalang* village could not get out, he would only circle around the village because there was always someone watching at every corner: 6) ***Lengkong* Room as a Fire Localization.** *Kalang* Village is a traditional settlement that still maintains ancestral traditions. Traditions that are still carried out are religious traditions and the tradition of establishing an omah. They still maintain the governance of building a home starting from the ownership of the material, size, orientation, traditions that need to be carried out before and after building the house. In terms of building materials, *wong Kalang* still maintains ancestral heritage by using wood materials.

A tradition that is still maintained in an era that has developed a type of building material. Thus there are still so many buildings that use wood materials. Wood material is a flammable material. A situation that could quickly wipe out an entire house. Even so, *wong Kalang* is careful in placing the stove in the *pawon* (kitchen) and protecting the environment so that it doesn't easily start a big fire.

In the *Kalang* tradition, the *Pawon* stove cannot be extinguished. Must continue to burn and emit smoke. This is of course worrying for people who do not know about these traditional activities. Fire is a symbol of life. With fire, activity still goes on and life still exists. The use of fire in the house is an activity that requires caution. But there are times when human carelessness occurs in using fire. This will result in a fatal house fire. Although it is very rare, there has been a house fire. This incident resulted in part of the house being burned to the ground. But the fire did not spread to other houses on the right and left. The blaze can be localized through the archway so it doesn't spread to the building next door. There are several ways that residents have done so that the fire does not spread to the house next to it, namely: 1) Tear down part of the building. *Omah Limasap* and *Omah Limasap Grojogan* consist of nine room plots in the building. If there is a fire in the building next to it, the *blabak* wall will be dismantled so that it does not spread.

In the *Kalang* tradition, the *pawon* stove cannot be extinguished. Must continue to burn and emit smoke. This is of course worrying for people who do not know about these traditional activities. Fire is a symbol of life. With fire, activity still goes on and life still exists. The use of fire in the house is an activity that requires caution. But there are times when human carelessness occurs in using fire. This will result in a fatal house fire. Although it is very rare, there has been a house fire. This incident resulted in part of the house being burned to the ground. But the fire did not spread to other houses on the right and left. The blaze can be localized through the archway so it doesn't spread to the building next door. There are several ways that residents have done so that the fire does not spread to the house next to it, namely: 1) Tear down part of the building. *Omah Limasap* and *Omah Limasap Grojogan* consist of nine room plots in the building. If there is a fire in the building next to it, the *blabak* wall will be dismantled so that it does not spread.

From the room where the walls had been dismantled, residents would pour water so that the burnt *blabak* would get wet; 2) Tear down the *blabak* wall (wooden planks). The burning house, the *blabak* walls which are still intact and not burnt will be torn down. Through the *lengkong* space, the residents will tear

down the *blabak* wall to a position inside the house so that only the building's frame is visible and the fire does not spread to the house next door; 3) Quickly Quench. If there is a fire, residents will immediately come from other areas to quickly localize the fire and quickly extinguish the fire. *Lengkong* became a place for help. Three activities carried out by residents in the event of a fire, extinguishing the fire quickly have been carried out. The *lengkong* space is useful as a fire localization space; 7) ***Lengkong* as an Emergency Room.** An emergency is a situation that comes suddenly and requires prompt treatment. Because it is sudden and requires fast treatment, it must be related to human life. This situation can be the result of natural disasters, human activities or other circumstances beyond human control. This situation requires easy accessibility to a location. Through the *lengkong* space, you can quickly go to a certain location. Even though the archway is narrow, it can still be passed by someone freely.

Thus, *Lengkong* is used as a mitigation space for an emergency situation so it doesn't get worse and prevents something unwanted from happening. Likewise, the *lengkong* room will be an evacuation room if an emergency occurs and requires fast handling.

## CONCLUSION

*Lengkong* space is a traditional space that is often found in several traditional settlements, even in city settlements it is still visible. As a space between, is actually an integration of the existing yard on the right and left. The concern of the owner of the yard is actually a friendly attitude and provides accessible space for neighbors. The designation of the *Lengkong* space turned out to have activities that actually had a positive impact on the yard owner. Thus the *Lengkong* space planning has essentially fulfilled the planning concept, namely:

1. Behavior Settings

*Lengkong* becomes a space that will guide people to behave politely and consider negative activities.

2. Spatial Cognition

The home owner in planning the *Lengkong* space already has the ability to understand knowledge.

3. Environment Perception

Experience and understanding of the information received can be summed up properly and implemented in the social environment.

As a space inherited from the ancestral *Kalang*, *Lengkong* currently has functions and benefits for residents. As a mitigation space, *Lengkong* provides convenience in the event of a disaster so that residents can be rescued quickly.

### SUGGESTION

1. There needs to be a regulation that is able to re-implement the *Lengkong* space in adjacent settlements.
2. The existing *Lengkong* space needs to be maintained as a Mitigation room.
3. The use of the *Lengkong* space is not as intended, it must be returned to its original state so that positive value activities can be carried out.

### REFERENCES

- Chressetianto, A. (2013). "Pengaruh Aksesoris dan Elemen Pembentuk Ruang terhadap Suasana dan Karakter Interior Lobi Hotel Artotel Surabaya." *JURNAL INTRA* 1(1), 1 - 7.
- Creswell, J.W. (2014). *Research design pendekatan kualitatif, kuantitatif, dan mixed*. Yogyakarta: Pustaka Pelajar.
- Emzir. (2016). *METODE PENELITIAN KUALITATIF: ANALISIS DATA*. Jakarta: Rajawali Press, <https://opac.perpusnas.go.id/DetailOpac.aspx?id=1137473>.
- Gurkan-Topaloglu, A.B. (2014). "The Loos of Time and Space, From Production to Consumption." *Proceeding of the 2nd ICAUD Conferance in Architectur and Urban Design*. Tirana, Albania. 280-1.
- Hendra, A. (2021). "Transformasi Ruang pada Rumoh Aceh." *Jurnal Arsitektur ARSIR* 5(2), 164-176.
- Hisyam, C.J. (2015). *SOSIOLOGIS PERILAKU MENYIMPANG*. Jakarta: LPP Press Universitas Negeri Jakarta.

Setio, S.P., & Putra, H.A., *Lengkong in Wong Kalang Residential as a Mitigation* 295 Space

Junianto. (2012). "POLA STRUKTUR KOTA SURAKARTA DALAM LINGKUP PENGARUH PEMBANGUNAN MASJID AGUNG PADA MASA KERAJAAN MATARAM ISLAM." *Seminar Nasional Arsitektur Islam 2*, <https://publikasiilmiah.ums.ac.id/handle/11617/3545>.

Kartono, L. (2005). "KONSEP RUANG TRADISIONAL JAWA DALAM KONTEKS." *DIMENSI INTERIOR* 3(2) 124 - 136.

Nasruddin, Fadhlan,S.I. (2018). "OMO HADA: ARSITEKTUR TRADISIONAL NIAS SELATAN DI AMBANG KEPUNAHAN." *Kalpataru, Majalah Arkeologi* 27(2), 105-116

Nelfiyanti, Ashadi. (2016). "PENCAHAYAAN DAN RUANG GERAK EFEKTIF SEBAGAI INDIKATOR KENYAMANAN PADA RUMAH SEDERHANA SEHAT YANG ERGONOMIS (Studi Kasus Rumah Sederhana Sehat di Bekasi) ." *Jurnal Arsitektur NALARs*, 15(2) 35-44.

Putri, Ayda. (2021). *INTEGRASI TRADISI DAN AGAMA: UPACARA OBONG PADA SUKU KALANG DESA PONCOREJO KABUPATEN KENDAL*. Performed by SKRIPSI. PROGRAM STUDI AQIDAH DAN FILSAFAT ISLAM, FAKULTAS USHULUDDIN DAN HUMANIORA, UNIVERSITAS ISLAM NEGERI WALISONGO, Semarang. Desember 14.

Rahmawati. (2016). "PENGHAWAAN ALAMI TERKAIT SISTEM VENTILASI TERHADAP KENYAMANAN TERMAL RUMAH SUSUN INDUSTRI DALAM ." *Jurnal Reka Karsa*, 4 (1) 1-12

Saputro, Bagus, Wahyu. (2018). "PENERAPAN DESAIN ARSITEKTUR PERILAKU PADA PERANCANGAN REDESAIN PASAR PANGGUNGREJO SURAKARTA." *SENTHONG*, 1, (2), 203

Setiohastorahmanto, Prabani. (2018). "OMAH KALANG OMAH TRADISI, DESA KALANG DESA TRADISI (Etnografi Tradisi Sub Etnis Jawa, Kalang)." *ARCADE: 2* (2), 79-87.

Setiohastorahmanto, Prabani. (2018). "Ruang Andangan Arsitektur Limasan Sebagai Wadah Tradisi Kalang, Etnografi Demang Kalang ." *Jurnal Arsitektur Zonasi*, 1(2) 63-76.

Sumardiyanto. (2016). "MAKNA RUANG PUBLIK PADA RUMAH TRADISIONAL MASYARAKAT JAWA, KASUS STUDI: DESA

296 **Celt: A Journal of Culture, English Language Teaching & Literature**,  
Volume 22, Number 2, December 2022, pp. 281 – 296

JAGALAN KOTAGEDE YOGYAKARTA." *Jurnal Arsitektur NALARs* 15  
(1) 1 - 12.

Suprapti. (2010). "Etnography-Architecture in Kampong Kauman Semarang: A  
Comprehension of Cultural Toward Space." *Am Jurnal Eng Appl Sci.* 3(3)  
576-.

The logo for the journal 'Celt' is displayed in a light blue, stylized font. The letters are bold and have a slight shadow effect, giving it a three-dimensional appearance. The 'C' is particularly large and rounded, while the 'e' and 'l' are more compact and blocky.