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Embodied Knowledge and Spatial Resilience: Understanding the Social Space of Sade Village, Lombok

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ABSTRACT

Knowledge develops in everyday life through lifestyles, from how it is used to beliefs and convictions. This knowledge can be observed from a cultural heritage, one of which is Sade Village, Lombok. This research refers to the concepts of Henri Lefebvre and Pierre Bourdieus's in their respective theories on the formation of space and habits. This research examines how the traditional knowledge of the *Sasak Boda* tribe influences the lifestyle of the people in the Sade Traditional Village in Lombok. This study also focuses on space and humans in a communal and cultural context. Through a spatial approach, this study emphasizes that social space in Sade has a relationship with *Parama-Jnana-Patra*. First, the physical spatial arrangement and vernacular architecture (*Bale Tani*) signify the actualization of cosmological and ecological habitus in Sade Village. Second, daily social habits such as weaving, discussions, and traditional ceremonies determine social spaces related to the value of mutual cooperation. Third, under the pressures of tourism commercialization and spatial crisis, communities utilize contextual knowledge systems (*Patra* adaptation) to maintain core cultural values through resilient social cohesion. This includes promoting cultural heritage through handwoven crafts, spatial structures, and the beliefs of the *Sasak* people in Sade Village. This study findings that social spaces in Sade are capable of maintaining and developing authentic knowledge within the context of modern life.

KEYWORDS

Social Space, Sade Village, Habitus, Spatial Resilience, Indigenous Knowledge

Introduction

Sade Traditional Village is a traditional *Sasak* settlement inherited from 1079 and located in Central Lombok Regency. Geographically, this traditional settlement is located on barren hills chosen by the *Sasak Boda* people in accordance with their beliefs (followers of local Lombok beliefs). The decision to choose this geographical location is based on historical, socio-political factors, cosmological views, sacred values, ecological adaptation, and local knowledge systems. The *Sasak Boda* people chose the barren hills as a safe haven. These hills also represent the

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values of belief regarding the spatial arrangement of a microcosm village oriented to the macrocosm, namely the path of the sun (East-West) and the upstream-downstream axis. Mount Rinjani as the most sacred zone of belief as the *hulu* in the North and the sea as the *hilir* in the South.

The development of traditional Sade Village housing is facing the dynamics of changing times, such as limited land, population growth, and increasing pressure from tourism commercialization in the Mandalika area. These socio-economic movements have driven spatial modifications and housing adjustments that have impacted the function of residential houses (*Bale*) in Sade Village. This phenomenon is evident in the transformation of one type of *Bale*, namely *Bale Tani*, into *Bale Bontar*, which is equipped with a terrace for various activities, such as weaving, selling, or socializing. To the addition of furniture or a small gazebo on the outer terrace of *Bale Tani* to receive tourists. Furthermore, the emergence of recent natural disasters emphasizes the urgency to examine how spatial resilience and local wisdom in the traditional built environment of the *Sasak* Tribe can survive and revive in the face of spatial crises and modernity.

Therefore, this study will analyze this complexity through three main theoretical frameworks. First, the theory of House Form and Culture [1] explains that the form of vernacular architecture and settlement order is produced by socio-cultural factors and primary determinants, while climate conditions and natural resources are modifying factors. Second, the theory of Production of Space [2] and Habitus [3] explain that social space is produced from the interaction between symbolic-cosmological space (representational space), architectural form (representation of space), and lifestyle absorbed as embodied knowledge. Third, the theory of Structuration [4] and Spatiality [5] provide an understanding of the duality of existing structures and spatial agency, that social norms not only limit but also encourage citizens to adapt to extrinsic changes.

The three analytical knives are fully integrated in the philosophical framework of *Parama-Jnana-Patra*: 1) *Parama* (cosmological and sacred virtues) are manifested in the vernacular architectural form of *Bale Tani* (*Gunung Rate*) which adapts Mount Rinjani, namely the stepped floor elevation that differentiates the spatial zones, as well as the level of *Bale Beleq Becingah* as a place to store sacred heirlooms and art tools. 2) *Jnana* (growing knowledge) is actualized with the habitus and daily lifestyle practices of residents in social activities, such as chatting, weaving, raising children, and working together which determine the hierarchy of space into private, semi-private, and public zones. 3) *Patra* (contextual spatial resilience) reflects the spatial agency of the *Sasak* Community in using contextual knowledge as a way to respond to the commercialization of tourism and the need for new spaces in the flexibility of spatial functions without sacrificing the identity of cultural values.

The novelty of this research is its use of a qualitative built environment approach that explores the social space of Sade Village not only as a cultural historical artifact, but also as a dynamic entity that continues to adapt and is produced through spatial-behavioral mapping based on observation results. The built environment approach facilitates the observation of the social behavior of the Sade Village community in understanding their environmental space in everyday life according to the development of the times. Thus, this study aims to analyze how the

embodied knowledge and spatial agency of the *Sasak* community in creating a resilient social space in Sade Village within the philosophical framework of *Parama-Janana-Patra*.

Methods

This research uses a qualitative built environment approach with a primary focus on spatial-behavioral mapping. This approach was chosen to explore the traditional knowledge of the *Sasak Boda* related to lifestyle and the creation of resilient social spaces in Sade Village. The analytical framework combines several theories, such as House Form and Culture, Production of Space and Habitus, and Structuration and Spatiality, synthesized within the *Parama-Jnana-Patra* structure.

The research location is in Sade Traditional Village, Rembitan Village, Pujut District, Central Lombok Regency, West Nusa Tenggara. The research objects of Sade Village's vernacular built environment consist of: 1) Site plan layout and organic settlement patterns of Sade Village in the hilly area, 2) Vernacular architectural typology which is divided into 10 types of *Bale* (*Bale Tani/Gunung Rate, Bale Bontar, Bale Lumbung, Sekepat, Sekenam, Bale Beleq Bencingah, Bale Jajar, Bale Pelonggo, Bale Kodong,* and *Bale Banjar*), 3) Physical elements, construction, and local materials, 4) Social space functionally and non-functionally.

The data collection technique was carried out in two stages. First, primary data was conducted through direct observation in the field and spatial mapping in 2022. The main empirical data came purely from the results of structured field observations and architectural documentation conducted by the author. The first technique was carried out through architectural mapping which recorded the geometric arrangement of the community, created a site plan, *Bale* layout, building section drawings, detailed material structures, and identified zoning. The second technique was through mapping spatial behavior. This technique was carried out by directly observing the daily activities of the Sade Village community in residential and rural public spaces. This technique observed patterns of body language interactions, the location points of formed spaces, and the boundaries of spatial zone structures. Secondary data was continued with a selective bibliography study as a literature review that strengthened the reading of cosmology, *Sasak* cultural character, and geoclimatological conditions [6], [7], [8], [9].

The data analysis stage was carried out descriptively and analytically through 4 main stages. Typology analysis and spatial modification aimed to analyze the structure, characteristics of the floor plan, and types of *bale*, and identify them in changes in physical elements and spatial functions. Spatial behavior matrix analysis aimed to compile and analyze the spatial relationship matrix between types of social activities, civitas body language, places of social interaction, and the boundaries of the spatial zoning hierarchy. Then, it was synthesized in the philosophy of Parama-Janan-Patra which was explored through the results of behavior mapping and modification of spatial forms using the theories of Rapopport, Lefebvre, Bourdieu, Giddens, and Soja to explain the relationship between cosmological value (*Parama*), embodied knowledge (*Jnana*), and resilience of spatial adaptation (*Patra* Adaptation).

Result

1. Typology and Characteristics of the Vernacular Built Environment of Sade Village

The Sade Traditional Village is located on the barren hills in Central Lombok Regency, with a regular and organic settlement layout that aligns with the contours of the hilly terrain (Figure 1). Each dwelling is connected by a village road (village alley) with an average width of 1.2 to 1.5 meters. Each dwelling in this settlement is called a Bale (house). Each bale uses natural materials such as bamboo (*bede*k) for its walls and roof to reduce heat.



Figure 1. Site Plan of Sade Village
(Source: *Author's Field Documentation*, 2022)

To reduce the heat in the barren hills, the *Sasak Boda* use buffalo dung as a natural material for flooring. This dung-plastered floor is called *Mulepo*/*Lepo*. Building construction uses coconut wood, mahogany, ironwood, and bamboo. Based on field mapping, buildings in the Sade Traditional Village are divided into ten types of *Bale*, distinguished by their function and social structure.

1) Bale Tani (Bale Gunung Rate)

Bale Tani (Bale Gunung Rate) is a traditional dwelling inhabited by a single family of 4-6 people. It is a dwelling for people whose profession is farming. The majority of the people of Sade Village are farmers, developing barren land into agricultural land using cropping patterns suited to dry climates, such as corn, tubers, and hardwoods. The *Bale Tani* has a soaring roof, an adaptation of the shape of Mount Rinjani, in accordance with the *Sasak Boda* people's beliefs regarding the sacredness of the mountain. The *Bale Tani* consists of three main zones: the *Dalem Bale* (which includes the dapun/*paon* and the girls' sleeping quarters/*bale dalem*), the *Sesangkok*, and the terrace (Figure 2).

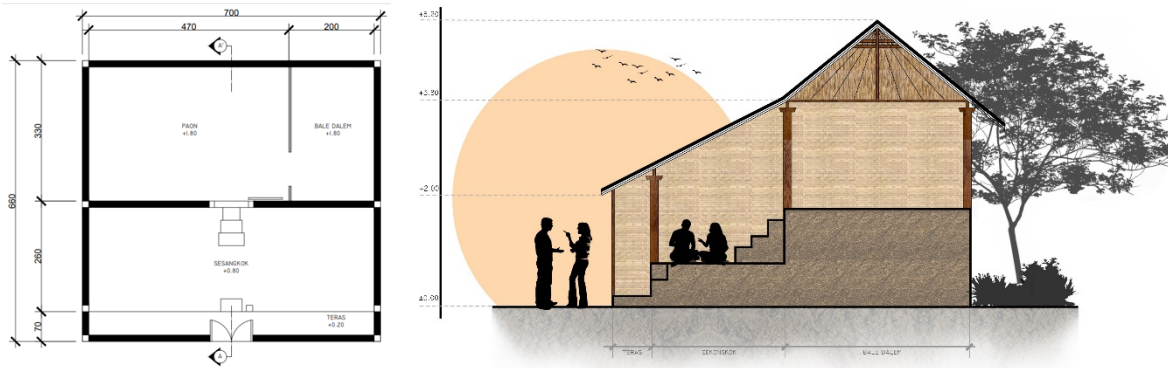


Figure 2. a) Layout of *Bale Tani*, b) Section of *Bale Tani*
(Source: *Author's Field Documentation*, 2022)

The *Bale Tani* is a traditional dwelling in Sade Village. The floor elevations are designed in steps, with each elevation rising 50 cm. The *Sesangkok* serves as a gathering place for family members, a birthing area, a sleeping area, and a place to receive guests. The *Bale Tani* only has 60 x 60 cm window openings with vertical louvers.

2) Bale Bontar

The *Bale Bontar* represents a structural modification of the *Bale Tani*. The increase in family size prompted changes to the *Bale*'s form. The *Bale Bontar* is inhabited by two heads of families. The *Bale Bontar* consists of four zones: *Dalem Bale, Sesangkok Dalem,* and *Sesangkok Duah* (Figure 3).

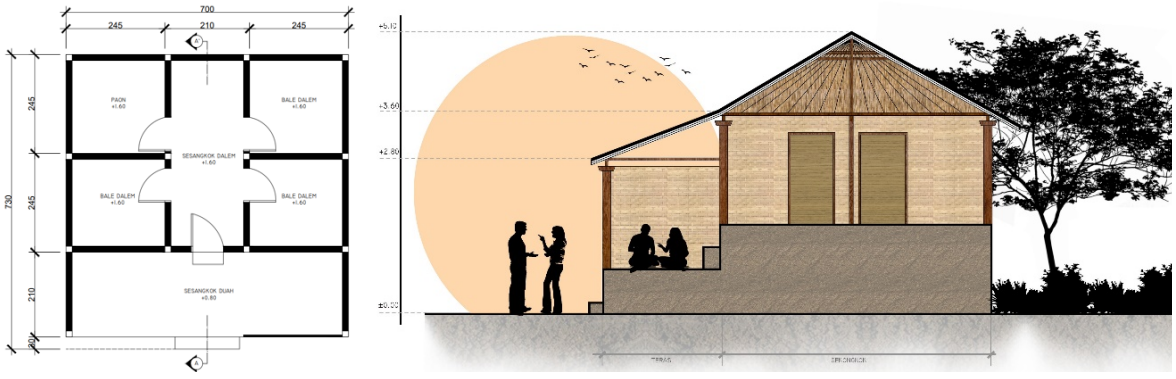


Figure 3. a) Layout of *Bale Bontar*, b) Section of *Bale Bontar*
(Source: *Author's Field Documentation*, 2022)

In contrast to the architectural layout of the *Bale Tani*, the *Sesangkok Duah* (outer terrace) of the *Bale Bontar* lacks complete perimeter wall enclosure. The terrace is left open, with walls enclosing only part of the building. Residents use this terrace as an area for social activities, selling, and weaving. This area is also accessible to tourists and other neighbors for gatherings.

3) Bale Jajar

Bale Jajar is a residential area for the upper-middle class. The building has been modified with the addition of glass to the windows. The difference is that this residence is equipped with sakepat and sakenam at the rear of the residence. The sesangkok (terrace) at this bale has no wall divider, only supporting pillars. The building is also equipped with ventilation above the windows. The structure utilizes a doudle-leaf wooden door, alongside the walls and roof remain constructed of bamboo.

4) Bale Lumbung

The *Bale Lumbung* serves as a traditional structure utilized by the community to store agricultural harvests, such as rice and secondary crops (*palawija*). These harvested goods are stored within the roof structure to ensure preservation, durability, and protection against pests. The open-plan first floor of the *Bale Lumbung* is utilized by the community as a space for sitting and gathering.

5) Sekepat

Sakepat is defined as an open-air building by four structural pillars without perimeters walls. "*Saka*" means pillar, while "*papat*" means four. This building is also known as a *Berugaq*. The *Sakapat* is used as a place for circumcision ceremonies, receiving guests, holding meetings, and as a resting area.

6) Sekenam

The *Sakenam* is a larger *berugaq*, consisting of six pillars without perimeteters walls. This structure can accommodate a larger number of people, making it used for meetings between traditional leaders and the Sade Village community. Currently, the building is also used as a place to provide historical education for tourists, allowing them to rest and relax.

7) Bale Kodong

Bale Kodong is a building used for newlyweds. This compact structure is usually built proximity to the groom's parents' house. Bale Kondong lacks any wall fenestration, exception of the doorway.

8) Bale Pelonggo

This building has the tallest structure of all the *Bale* types. The *Bale Pelonggo* serves as a monitoring post for Sade Village. Therefore, the *Bale Pelonggo*'s layout is also constructed on a hill.

9) Bale Beleq Becingah

Bale Beleq Becingah is a building that serves as a storage area for sacred heirlooms and traditional arts instruments from Sade Village. Due to its function as a repository for sacred cultural instruments, it is classified as a private and restricted spatial zone. Therefore, the public and visitors to the the building is restricted unless a traditional ceremony is taking place.

10) Bale Banjar / Musholla

The *Bale Banjar* is a community meeting hall used as a communal space. It operating as a discussion area. Currently, the *Bale Banjar* has evolved to serve as a prayer room (*Musholla*), functioning as a place of communal worship. This building has been modified with the addition of black glass on the walls and a terrace surrounding the building.

Across the ten types of *Bale*, common material characteristics include *alang-alang* (thatch) roofing, bamboo woven walls (*bedek*), earthen floors plastered with dung-plastered floor, and bamboo or timber structural pillar. All utilized materials serve a thermal regulation purpose, collectively contributing to interior heat reduction. The flooring material incorporates a mixture of buffalo dung and ash applied as a traditional plaster. Anaerobic fermentation and dry evaporation of water produce natural antiseptic properties as organic compounds. An explanation of the topology, main function, spatial hierarchy, and material and structural characteristics is tabulated in Table 1.

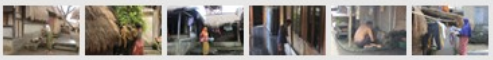
Table 1. Typology Matrix of Vernacular Dwellings and Communal Structures in Sade Village (Source: Author's Analysis (2026), synthesized from 2022 Field Observation Data)

	Bale Tani	*Bale Bontar*	*Bale Jajar*	*Bale Lumbung*	*Sakepat*	*Sakenam*	*Bale Kodong*	*Bale Pelonggo*	*Bale Beleq Becingah*	*Bale Banjar*
Building Typology										
Classification & Target Occupancy	Traditional Agricultural Residence	Traditional Modified Residence	High-Status Household Residence	Agricultural Storage & Social Platform	Four-Pillar Open Communal Pavilion	Six-Pillar Customary Deliberation Pavilion	Transitional Residence	Observation & Watch Tower	Sacred Customary Repository	Adaptive Commercial & Storage Facility
Primary Spatial Function & Privacy Hierarchy	**Zones:** *Dalem Bale* (kitchen & girls' sleeping area), *Sesangkok*, terrace. **Privacy:** Private to Semi-public. **Function:** Primary household living, birthing ritual space, family gathering, guest receiving.	**Zones:** Dalem Bale, Sesangkok Dalem, Sesangkok Duah. **Privacy:** Semi-public to Private. **Function:** Domestic living with expanded open porch for weaving, childcare, and guest interactions.	**Zones:** Dual bale dalem bedrooms, central hallway, kitchen, flanked by *Sekepat* (front) & *Sekenam* (rear). **Privacy:** Private to Public. **Function:** Domestic living.	**Upper Level:** Crop & grain storage (private/utility). **Lower Level:** Open-air platform (public). **Function:** Rice preservation (top) and informal daily resting/gathering (ground).	**Zones:** Wall-less elevated platform (40-50 cm above ground). **Privacy:** Public to Semi-public. **Function:** Receiving guests, informal rest, matchmaking discussions, and small rituals.	**Zones:** Large wall-less elevated platform. **Privacy:** Public. **Function:** Customary council meetings, elder consultation (*Klian/ Pemangku Adat*), and visitor orientation.	**Zones:** *Bale Luar* (outer porch) and *Bale Dalem* (inner room). **Privacy:** Private. **Function:** Temporary shelter for newly married couples prior to constructing a permanent dwelling.	**Zones:** High-level elevated platform. **Privacy:** Public / Security Utility. **Function:** Area monitoring, village watch, and spatial orientation point across the hamlet perimeters.	**Zones:** Fully enclosed structure. **Privacy:** Strictly Private / Sacred. **Function:** Storage of sacred village heirlooms, ritual regalia, and traditional musical instruments (*Gendang Beleq*).	**Zones:** Open interior hall and porch. **Privacy:** Public. **Function:** Originally stored shared community ritual equipmen, adaptively repurposed into a souvenir & textile display kiosk.
Architectu-ral, Structural, & Material Characteristics	High-pitched bonnet thatched roof (*alang-alang*) mimicking Mt. Rinjani (*Gunung Rate*). Multi-tiered elevated floor (50-100 cm) with cow-dung plaster (*mulepo*). Woven bamboo wall. (*bedek*) and timber posts (*tekan*)	High-pitched bonnet thatched roof (*alang-alang*) mimicking Mt. Rinjani , thatched walls, thatched doors, wooden jalousie windows, solid earth floors and buffalo dung plaster.	Larger footprint with longitudinal corridor layout. Steep thatched roof for tropical climate response. Timber framework, woven bamboo infill, and raised attic (*sambi*) for storage.	Two-story stilt structure on four timber posts. Curved bonnet-shaped thatched roof. Wooden circular disks (*keban/ sempel*) on posts acting as rodent barriers.	Open-air pavilion supported by 4 timber posts. Bamboo-slat or timber-board floor elevated on stone footings (*umpak*).	Expanded open-air timber pavilion supported by structural posts. Bamboo slat or timber floor with thatched roof. Differentia-ted hierarchy for customary leaders.	Compact, small-scale vernacular structure. Timber posts, woven bamboo walls (*bedek*), and low-slung thatched roof.	Tall timber stilt tower with elevated platform and protective thatched canopy. Strategic high-point siting within the topography.	Enclosed timber and woven bamboo constructio. High floor elevation to safeguard sacred artifacts. Restricted access governed by customary law (*Awiq-Awiq*).	Single-story timber frame structure with woven bamboo walls. Adapted interior layout featuring display shelves for handwoven songket crafts.

2. Spatial-Behavioral Mapping Matrix

The results of structured observations of the daily activities of the *Sasak* people in Sade Village recorded 10 variations of social activities that were tied to body posture, the physical location of the formation of space, and the limits of the hierarchy of spatial privacy. The empirical data are presented in the following matrix (Table 2).

Table 2. Spatial-Behavioral Mapping Matrix
(Source: Author's Analysis (2026), synthesized from 2022 Field Observation Data)

Social Activity	Visual Documentation	Mode of Social Engagement	Body Posture	Spatial Location	Spatial Privacy Hierarcy
Conversing / Chatting		Talking and conversing together with family / neighbors.	Sitting and leaning	Sesangkok dauh Sesangkok dalem Berugaq	Public Semipublic *Private*
Greeting		Exchanging casual greetings among residents.	Sitting and standing	Village alleyways	Public
Visiting		Discussing specific personal or family matters.	Sitting and leaning	*Sesangkok dalem Sesangkok dauh*	Semipublik *Private*
Meeting		*Musyawarah* (community decision-making) and receiving customary guidance.	Sitting	*Berugaq Sekenam*	Public Semipublic
Playing		Children engaging in traditional group games.	Sitting, squatting, running, and standing.	Village alleyways, Ground floor of *Bale Lumbung*	Public
Observing Surroundings		Observing ongoing activities of villagers and visitors.	Sitting, standing, and leaning.	*Sesangkok dauh*, Kiosk, Terrace of *Bale Tani*	Public Semipublic
Selling & Shopping		Bargaining and negotiating transaction prices for woven crafts/goods.	Standing and sitting.	Kiosk, *Bale terrace*, *Bale Banjar*	Public Semipublic
Weaving		Focusing individually on handweaving traditional *Sasak* songket textiles.	Reclining sit and squatting.	Sesangkok dauh	Public
Childcare		Interacting with and taking care of children or grandchildren.	Sitting and standing.	*Sesangkok dauh*, *Berugaq Sekepat*, *Bale Lumbung*	Public Semipublic *Private*
Communal Work		Collaboratively cleaning residential yards and village alleyways.	Sitting, squatting, and standing.	Village alleyways	Public

3. Adaptive Spatial Modification of the Built Environment

Field observations indicate adaptation and repurposing of physical elements of the built environment. This decision was made as a community response to the need for new, adaptive spaces in line with current developments, particularly in tourism and economic development. The spatial resilience of Sade Village is evident in the physical and functional adaptations of its built environment. As detailed in Table 3, spatial modifications range from the addition of exterior gazebos on *Bale Tani* to the structural evolution of *Sesangkok Duah* in *Bale Bontar* and the functional repurposing of *Bale Banjar*. These adaptations demonstrate the community's spatial agency in utilizing contextual knowledge system (*Patra* adaptation) to balance modern socio-economic pressures with core cultural values.

Table 3. Matrix of Adaptive Spatial Modifications and Resilience Mechanisms in Sade Village (Source: Author's Analysis (2026), synthesized from 2022 Field Observation Data)

Spatial Element	Original Form & Function	Adaptive Physical / Functional Modification	Spatial Privacy & Behavioral Impact	Underlying Driver & Resilience Mechanism (*Patra* Adaptation)
Bale Tani Exterior Porch	No external terrace or gazebo, guest reception conducted internally within *Sesangkok*.	Addition of small exterior gazebos, bamboo benches, or extended roof overhangs at the front facade.	Shifts guest receiving from private indoor zones to an accessible semi-public outdoor area, facilitates casual socializing, neighborhood observation, and craft vending.	**Tourism & Social Need**: Accommodates growing visitor interactions and informal economic activities without breaching internal household privacy (*Parama*).
***Bale Bontar* Front Zone (*Sesangkok Duah*)**	Closed or fully partitioned front facade in original *Bale Tani* structures.	Structural evolution creating a wide, semi-open front porch (*Sesangkok Duah*) with half-height bamboo/timber walls.	Establishes a vibrant semi-public liminal zone used for handweaving *songket* textiles, childcare, and direct engagement with tourists and neighbors.	**Spatial Crisis & Economic Adaptation**: Responds to household expansion (housing up to 2 nuclear families) and the rise of the handweaving souvenir economy.
***Bale Banjar* (Communal Asset)**	Shared community facility for storing communal ritual gear and customary equipment.	Functional repurposing into display booths and retail kiosks for local handwoven crafts and souvenirs.	Transforms a low-frequency utility storage building into an active commercial public node.	**Economic Transition**: Shifts community infrastructure from purely agrarian storage to tourism-driven handicraft commercialization.
Wall Openings & Interior Partitions	Minimal wall openings (*rahim* simulation) and rigid interior partitions with elevated *Bale Dalem*.	Installation of 60×60 cm louvered wall vents, wooden door frames, shifting *Bale Dalem* to general bedrooms, and relocating kitchens (*Paon*) outdoors.	Enhances indoor natural ventilation and lighting, reorganizes family sleeping arrangements while isolating cooking smoke from living areas.	**Indoor Comfort & Hygiene**: Adapts vernacular housing to modern health standards, material availability, and evolving family member needs.
Village Alleyways	Narrow unpaved pedestrian circulation	Non-structural spatial absorption for outdoor weaving, clothes	Functions as an extended outdoor communal living room (*public*	**High Density Siting**: Utilizes shared pedestrian circulation to

	pathways (1.2–1.5 m wide).	drying, traditional children's play, and communal cleaning (*gotong royong*).	*liminal space*) connecting scattered dwellings.	compensate for limited private yard space amidst steep topography.

Discussion

1. Parama: Cosmological Virtue and the Physical Order of the Built Environment.

Based on Amos Rapoport's theory of House Form and Culture [1], the vernacular architectural form and traditional settlement layout in Sade Village are influenced by cosmological and socio-cultural beliefs. The tropical climate and natural material resources act as conditioning factors. The *Parama* structure expresses sacred and cosmological values integrated from the beliefs of the *Sasak Boda* tribe and a blend of Islam *Wetu Telu*. In Lefebvre's [2] theory, the cosmological dimension produces Representational Space, a symbolic space created from the built environment system.

In macrocosm, the organic site plan of Sade Village follows the geographical contour of the barren hills that apply the *Daya-Lauq* libier axis (Mountain-Sea, as well as the sun's path (East-West). The North direction (*Daya*) is believed to be a sacred value (*hulu*) oriented with Mount Rinjani as the highest hierarchy, while the South direction (*Lauq*) faces the ocean as profane (*hilir*). This also explains the sacred space zone placed for religious structures on the top of the North hill (*hulu*) by *Bale Banjar* (Mushola). While the burial area of residents is located in the South (downstream). Then, *Bale Beleq Becingah* represents a sacred value that is oriented internally, the nature of the space is absolutely private because it is used as a place to store heirlooms and arts of Sade Village.

Microcosmically, the *Parama* values are represented through the architectural geometry of *Bale Tani (Gunung Rate)* using a soaring thatched roof that adapts the shape of Mount Rinjani as a symbol of majesty. The height of the stepped floor of *Bale Tani* signifies the difference in zoning between *Sesangkok* and *Dalem Bale*. This creates a boundary of privacy and a degree of sacredness of space. The *Bale* entrance is designed low and narrow, forcing everyone who enters to bow their head and body before entering the house, this signifies a gesture of respect (*embungk*) towards the homeowner, ancestors, and the Creator.

2. *Jnana*: Embodied Knowledge and the Habitus of Social Space

The *Jnana* aspect represents a collection of vernacular knowledge that is not transmitted through formal texts, but rather internalized into the daily lifestyle of the Sasak Boda people. Based on Pierre Bourdieu's Habitus theory [1] and Henri Lefebvre's Spatial Practice [2], consistently repeated social activities produce communal spaces related to the value of mutual cooperation. The results of the spatial-behavioral mapping in Table 2 show 10 variations of residents' daily activities mapped into functional and non-functional spaces.

The functional space. *Bale Tani* and *Bale Bontar* serves as a social space for families, the community, and tourists. Initially a family chat room, this space evolved into a space for receiving guests, raising children, and weaving activities. The *Sakepat* and *Sakenem* serve as open

stages for gatherings, holding discussions, listening to instructions from traditional leaders, resting, and providing historical education for visitors. Furthermore, the *Bale Lumbung* serves as a storage area for residents' crops and rice, as well as a seating area for communal interaction.

Non-functional space. Narrow rural alleys have transformed into dynamic public spaces for greeting neighbors, children playing, drying clothes, selling goods, and community-based community activities.

Residents' body postures (such as sitting, squatting, leaning, standing, and even lying on their backs while weaving) express a bodily anthropometry that adapts to the activities and facilities used in those activities. This bodily knowledge also reflects several local building material technologies.

Mulepo Tradition: A floor maintenance technique using clay mixed with dried buffalo dung, ash, and tree sap. This practice has been proven effective in sealing floor cracks, repelling insects, providing cool temperatures during the day, and warming at night. This technique reflects the *Sasak Boda* people's deep understanding of natural materials, developed to suit the dry climate of Sade Village.

Traditional Anthropometry: The dimensions of a house are determined by the occupant's body measurements. These measurements consist of one arm span (*sedepa*) and the distance from the elbow to the fingertips (*sesata*). Therefore, each dwelling has a different size according to its occupants.

Tropical Tectonics: The use of woven bamboo walls (*bedek*) and thatched roofs helps reduce solar heat gain in Sade Village, which has a humid tropical climate. Through these materials, micro-air circulation can provide cool air inside the house by reducing solar radiation.

3. *Patra* Adaptation: Spatial Agency and Contextual Resilience of the Built Environment

The *Patra* Adaptation dimension explains the ability of the *Sasak Boda* community's local knowledge system to respond to external changes, namely the commercialization of Mandalika tourism and land limitations, by flexibly modifying space without eliminating the original cultural identity. This phenomenon is analyzed using the Structuration theory of Anthony Giddens [3] and Spatiality of Edward Soja [4] regarding the duality of structure and spatial agency, that customary norms act as rules that limit and enable (constraining and enabling) residents to adapt.

Based on the research results in Table 3, the growing need for new space and economic capacity are driving the transition in Bale housing typology. Therefore, *Patra* is defined as the community's ability to develop three aspects: 1). Modification of *Bale Tani* to accommodate the need to socialize and receive guests outside the home. This is addressed by the addition of a gazebo outside the dwelling; 2). The flexibility of *Bale Bontar*, which utilizes a structure that eliminates walls on the terrace to create a semi-public zone called *Sesangkok Duah*. This area is also used by *Sasak* women to weave songket cloth, care for children, and sell crafts to tourists; 3). The conversion of communal facilities in *Bale Banjar*, which originally served as a storage area for communal equipment, into a gallery and souvenir shop.

Spatial resilience in Sade Village is achieved through a process of community adaptation, constrained by customary law (*awiq-awiq*) and a kinship system. These customary rules prohibit the construction of dwellings facing away from Mount Rinjani. The Bale Tani (household building) is also maintained as a sacred space for birth and death rituals. Furthermore, although the door elements and interior layout have undergone material changes, the authenticity of the form and materials remains firmly maintained by all residents as a visual identity and symbol of the *Sasak* vernacular architecture.

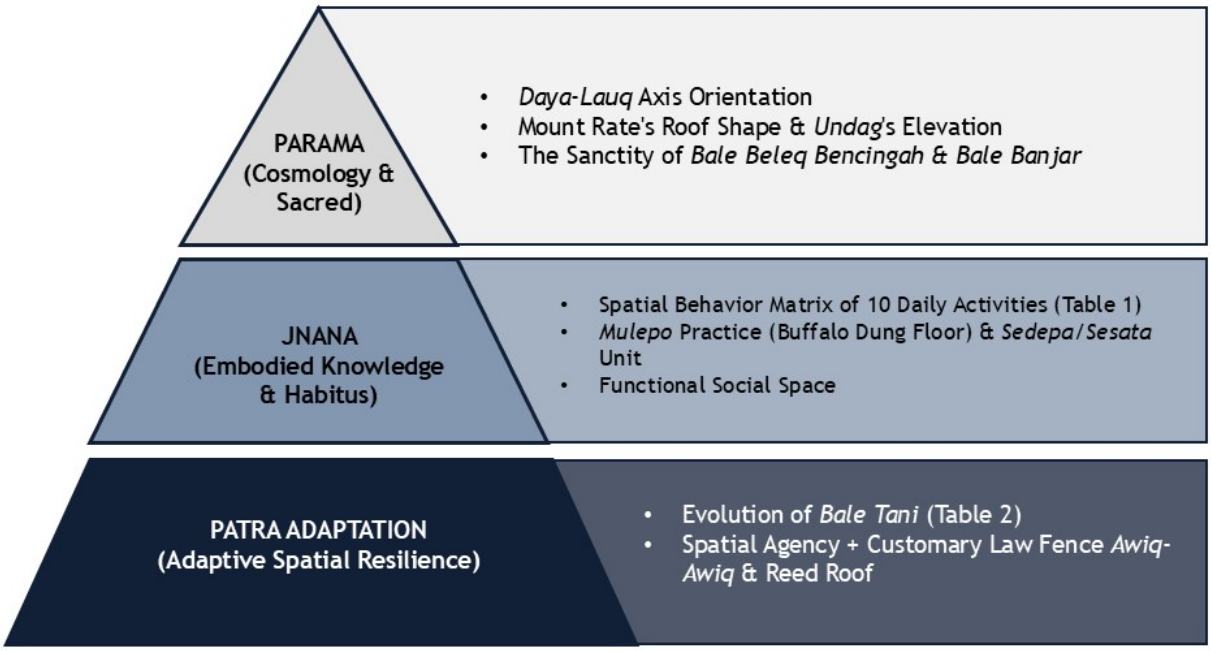


Figure 4. Philosophical framework of Parama-Jnana-Patra in Sade Village
(Source: *Author's* Analysis, 2026)

Conclusion

This study found that the social space of the Sade Traditional Village is the result of a dynamic synthesis of cosmological virtues (*Parama*), the accumulation of daily embodied knowledge of the residents (*Jnana*), and the flexibility of spatial resilience (*Patra* Adaptation). The physical order of organic settlements on barren hills and the structure of the Bale Tani form not only actualize the beliefs of the local community and the sacred axis of Mount Rinjani, but also created from the habitus and social practices of residents in the hierarchy of functional and public spaces. In the development of population growth pressures and the commercialization of tourism and the economy, the Sade Village community is able to modify the form of buildings adaptively, for example the transition of Bale Tani into Bale Bontar. As well as the utilization of the terrace function which has changed into a social space without eliminating the identity of cultural values and customary law awiq-awiq.

The fire disaster that struck this area last August underscored the real vulnerability and urgency of building resilience within the built environment in Sade Village. Dense settlements, narrow

rural roads, and the predominant use of natural materials are key risk factors for fire hazards. However, the social cohesion of the Sade Village community, anchored in a strong tradition of mutual cooperation, traditional leadership, and the ease of modular repair of vernacular structures, provide crucial social and architectural capital in accelerating the area's recovery. Therefore, the future conservation strategy for Sade Village must balance physical pre-recovery measures with cultural heritage value and the integration of a more fire-adaptive disaster mitigation system.

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