

Development of a traditional-based homestay typology in Bayan Village, North Lombok Regency, West Nusa Tenggara

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ARTICLE INFO	ABSTRACT
<p><i>Article history:</i> Received April 26, 2024 Received in revised form May 09, 2024 Accepted June 07, 2024 Available online August 01, 2024</p> <p><i>Keywords:</i> Bayan Cultural preservation Tourism villages Traditions</p> <p>*Corresponding author: Vincentia Reni Vitasurya Department of Architecture, Faculty of Engineering, Universitas Atma Jaya Yogyakarta, Indonesia Email: reni.vitasurya@uajy.ac.id ORCID: https://orcid.org/0000-0002-7801-183X</p>	<p><i>Bayan Village on Lombok Island is a tourist village that preserves the traditions of the Sasak-Bayan tribe. The potential of this village lies in the agricultural sector and local products. However, earthquakes and the COVID-19 pandemic have hindered the village's development. Therefore, rural area planning is needed for sustainable development. One aspect being developed is homestays, although their current use is limited to special interest tourism (research). This study aims to explore the constraints and potential of homestays in the development of Desa Bayan. The research findings show various homestay types with different designs, but they still preserve local traditions. This study also suggests the importance of considering local wisdom and cultural preservation in the development of this village. Thus, this research contributes to developing a tourist village in Desa Bayan, North Lombok, West Nusa Tenggara.</i></p>

Introduction

Sustainable tourism development in rural regions primarily focuses on developing homestays as lodging that respects local customs. Bayan Village, situated in West Nusa Tenggara's North Lombok Regency, has much potential for developing homestays based on tradition. Tradition-based homestays can support local communities' social and economic viability while providing tourists with genuine and engaging travel experiences (Ibrahim and Razzaq 2010). Furthermore, UNESCO has issued explicit

guidelines on how to incorporate cultural preservation into the development of homestays, acknowledging the significance of local culture preservation in the tourism industry (UNESCO 2023). To prevent homestays from potentially obscuring local cultural values, this article will investigate whether or not they presently exist and have not been regulated. With the principles of nature and cultural preservation as a guide, it is intended that this research will establish a typology of tradition-based homestays in Bayan Village, strengthening the local community's identity and customs.



Methods

Several phases are involved in the mapping process employed in this study. First, field data in Bayan Village was gathered utilizing direct observation. Village residents are directly involved in this process by contributing pertinent information. Numerous additional objectives have been achieved through participatory spatial mapping, some of which can be combined with or enhanced using indigenous cultural knowledge and natural resource management (Chambers 2006).

The research team conducted a survey to identify homestay locations in the village. Apart

from that, interviews were also conducted with homestay owners to obtain further information about their characteristics and type of homestay. The data obtained from the survey and interviews were then used to create a distribution map of homestays in Bayan Village. The advantage of survey questionnaires is that they allow researchers to cover a large amount of information, from demographic characteristics and behavioral habits to attitudes toward various topics of discussion with a large number of people in a limited time (Groat and Wang 2013). Schematically, the flow of discussion of this research can be seen in figure 1.

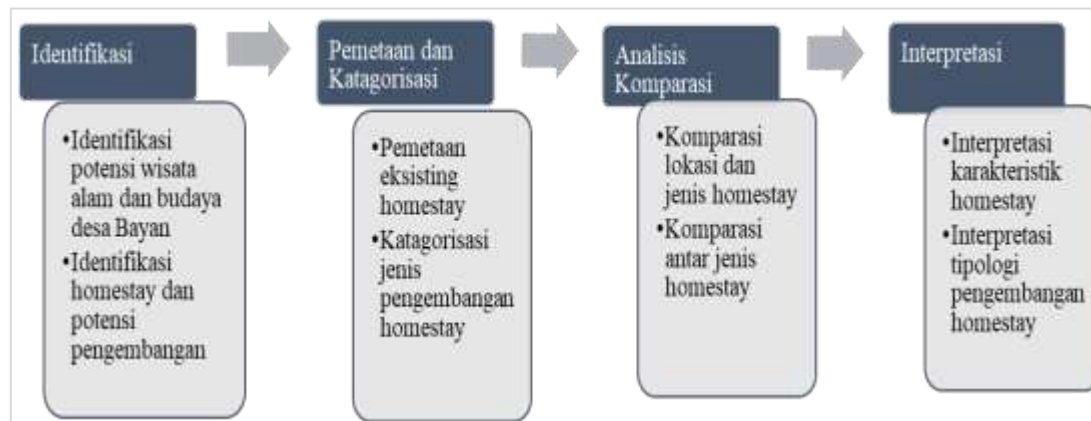


Figure 1. Research discussion flow scheme

Primary data collection was carried out using three methods, namely:

- Direct observation in Bayan Village to firsthand assess the homestay's state, potential, and issues and highlight the village's cultural preservation efforts.
- Interview the homestay owner to learn more about their financial and social status. Data from interviews was gathered with the Kobo Toolbox.
- Mapping the position, distribution, and pattern of village construction components using QGIS, Google MyMaps, and QField.

A comparative study of homestay typologies was conducted based on the gathered data. At this point, the research team examined the various kinds of homestays in Bayan Village in light of their attributes. This analysis can provide a better understanding of the variety of homestays in the village to formulate recommendations for future homestay development.

A Glance at Bayan Village

Bayan Village is located on the southwest side of Lombok Island, at the foot of Mount Rinjani. (figure 2). This village is known as the original settlement of the Sasak tribe, which still carries out their ancestral traditions to this day.



Figure 2. Location of Bayan village, North Lombok Regency – NTB

Bayan Village is one of 9 (nine) villages in Bayan District, North Lombok Regency, with an area of 3,716 Ha. This village has diverse potential ranging from natural potential to customs spread across several locations presented in [figure 3](#).

For this research, under discussions in the focus group discussion in March 2023 with sub-district officials and community leaders, the development of culture-based tourism villages will only concern four villages, which are East Bayan Hamlet, West Bayan Hamlet, Karang Salah, and Ujung Mekar.



Figure 3. Distribution of Bayan village's natural and cultural potential tourist attractions and facilities

Another component that is still under development is the guesthouse in Bayan Village. As a side employment, some residents with unoccupied rooms operate homestays. Homestays are typically utilized when guests with specific interests such as researchers, students, and environment and culture observers stay in the village.

including a place to pray for health when disasters affect residents, a honeymoon recognized for newlyweds, and a place to store valuables like heirlooms (*keris* and *lontar*) and ceremonial equipment. Other *bale* elements include the terrace (*sirap*), *Paon* for cooking, *Klepok* for storing harvests, and *Amben Beleq* for storing items like rice and cooking utensils. This *Inan bale* room serves as a location for rituals.

Study of traditional settlements and development of culture-based village homestays

The traditional settlement of Bayan village emerged due to inheritance. Like other areas on the island of Lombok, the community lives in groups by constructing multiple buildings on a piece of land associated with the father's family/patrilineal (see [figure 5](#)). The community's belief in arranging the distribution of houses continues to be passed down to their descendants, resulting in strong family ties among the people of Bayan. The elements forming the Bayan Village settlement resemble traditional Sasak architecture in the Segenter hamlet with the following parts (see [figure 4](#)) (Wirata and Sueca 2014):

1. Bale

A "*bale*" is a traditional home or a place to seek shelter. *Inan bale* serves many purposes,

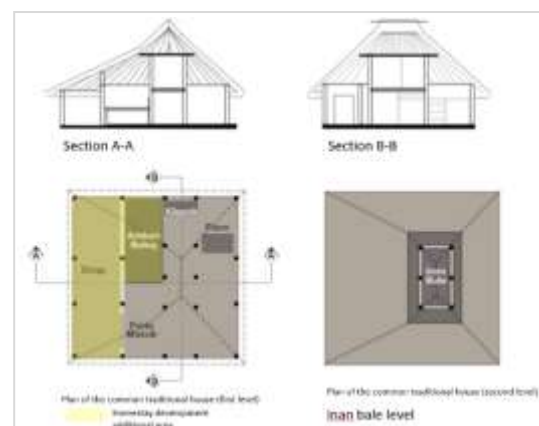


Figure 4. Illustration of spatial planning patterns in bales and development areas for homestays
 Source: Processed image from Wirata and Sueca (2014)

Adding room partitions is typically how inhabitants create homestays, typically done in the shingle or amben beleq areas (figure 4).

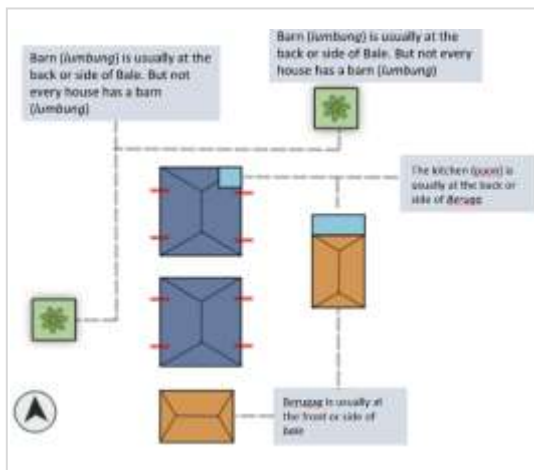


Figure 5. Illustration of Bayan Village settlement pattern
 Source: Drawn from Wirata and Sueca (2014)

2. Berugaq

Berugaq is a building in the form of a gazebo.

3. Barn

A separate barn that functions to store harvests.

4. Cage

The cage is a place for livestock, usually located at the back or side of the bale and adjacent to the barn.

According to Minister of Tourism and Creative Economy Decree No. 9 of 2014 (KEMENPAREKRAF 2014), Pondok Wisata or Homestay is a business in the accommodation sector in the form of a residential building that is occupied by the owner and partially used for rent by providing opportunities for tourists to interact in the owner's daily life, for a certain period with daily payment calculations.

Community tourism is explained in several scholarly publications as an attempt to protect and conserve local wealth, particularly local culture, through homestay and other initiatives. Conversations regarding companies focused on sustainable development are increasingly highlighting the cultural aspect (Kamisan Pusiran and Xiao 2013; Su et al. 2022; Jamal and Dredge 2014). Thus, the objective of homestays is to allow visitors to spend overnight with hosts and

local families to gain insight into the way of life, customs, and environment of the area they are visiting.

Village tourism, additionally referred to as rural tourism, is tourism that encompasses the entire rural experience, as well as distinctive features, customs, and natural attractions that together could attract tourists (Álvarez-García et al. 2019; Park and Yoon 2011; Personal, Archive, and Chatzigeorgiou 2017; UNWTO 2020). Some believe that historical and educational opportunities are far more essential than metropolitan tourist attractions when making the most of their vacation time. Every town has the potential to develop into a popular tourist attraction due to its varied landscapes. This tourist town is more appreciated since it is still natural, in contrast to modern tourist attractions that need numerous modifications to become tourist attractions.

Results and discussion

Mapping of homestays in Bayan Village

There are 26 active homestays in the Bayan village area; the distribution can be seen on the following map and table 1:

Table 1. Homestay data is based on the number of rooms in Bayan Village

Village	Number of Homestays	One room	Two rooms	Unidentified
Bayan Barat	3	3		
Bayan Timur	12	6	5	1
Karang Salah	3	3		
Ujung Mekar	8	4	4	

According to these statistics, Ujung Mekar and Bayan Timur village have the most and least number of homestays, respectively. This is inextricably linked to its traditional location; the traditional house compound, the focal point of traditional rites, is situated in the Bayan Timur village, the traditional center. In the meantime, Ujung Mekar, a village in East Bayan, has distinctive natural landscape potential because of its old-fashioned rice fields and forests (figure 6).

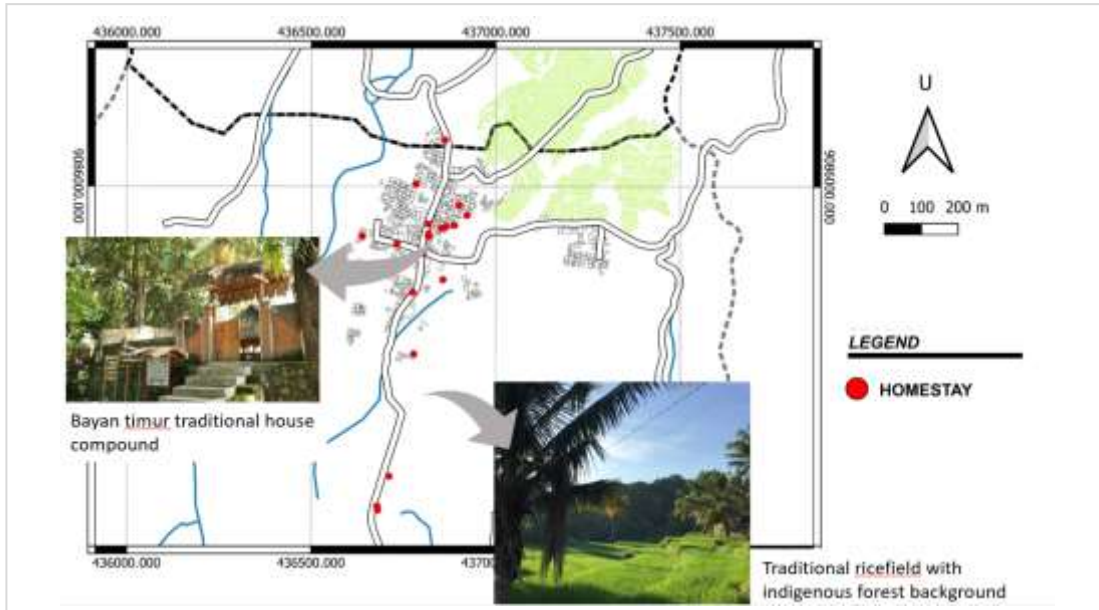


Figure 6. Map of the distribution of homestays and the position of traditional houses and natural traditional rice fields - traditional forests

Out of the 26 homestays, complete data was gathered for 15 that belonged to 15 different families. The distribution of socioeconomic data was derived from the socioeconomic situation's interviews performed with 123 respondents from 15 families, as seen in figures 7 and 8. According to figure 7, most homestay owners are from families with secondary school graduates (31%) and college graduates (26%). In the meantime, students (28%) and entrepreneurs (32%) occupy most of daily occupations. Based on this information, it can be concluded that the manager-owner and his family lead a reasonably stable existence as entrepreneurs and have an excellent educational record.

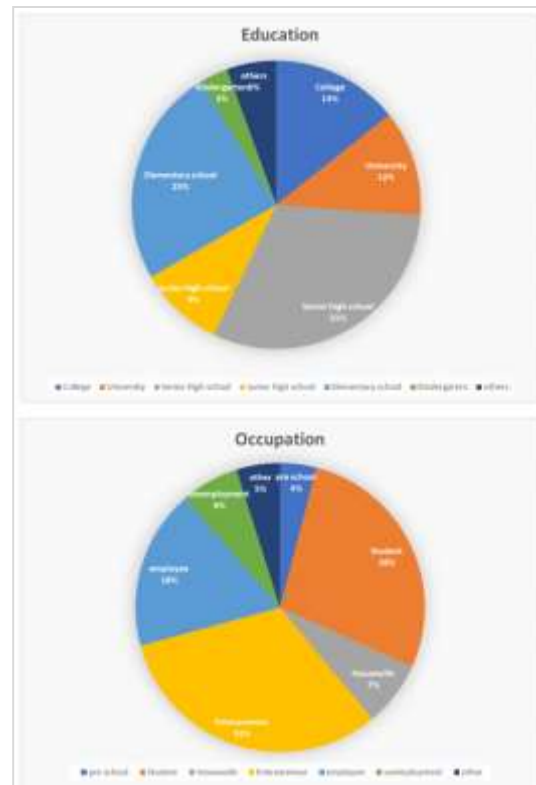


Figure 7. Description of the distribution of education levels and occupations of Bayan village residents

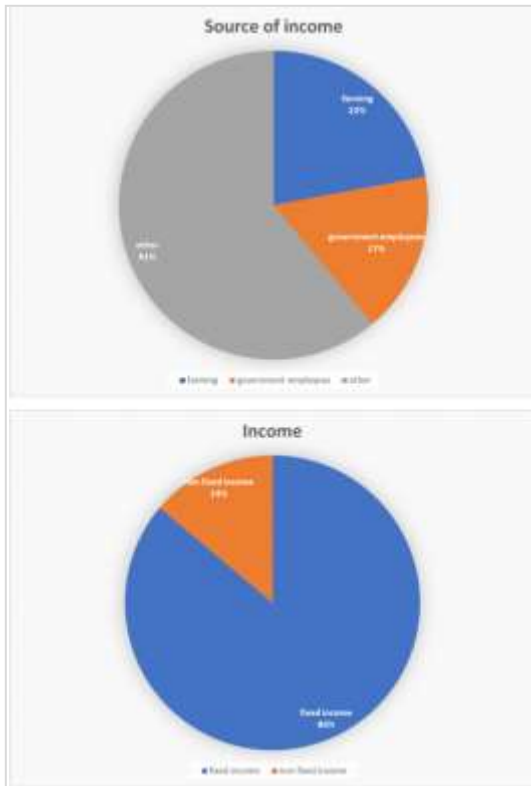


Figure 8. Description of the distribution of education levels and occupations of Bayan village residents

The growth of homestays has significant potential and is attractive to the population of Bayan village since the average occupation is entrepreneurship. There is a reasonably significant source of non-permanent income (figure 8).

The QGIS instrument, Google's MyMap, and field observations were employed to map homestays in each of the four hamlets of Bayan Village. The location and features of homestays in each hamlet were determined through field observations. In addition, information on the amenities and services the homestay offered was gathered. The data collected is then processed and presented in the QGIS program to produce a map of the homestays in Bayan Village. This map can provide visual information regarding the location and number of homestays in each hamlet.

Physically, the condition of homestays in Bayan village can be divided into two categories: homestays using local materials, as in figures 9 a and b, and homestays using modern materials, as in figures 9 c and d. Regarding spatial layout, some modern homestays have changed the traditional layout by adding wall partitions and

permanent rooms. However, some still maintain the core element of the house, namely the *inan bale*. Meanwhile, homestays that use traditional materials tend to be additional buildings such as shelters or new mass buildings.



(a)



(b)



(c)



(d)

Figure 9. The physical condition of several homestays in Bayan village (a, b. using local building materials and c, d. using modern building materials)

These two categories are under the results of socio-economic data processing, which displays

that two educational backgrounds from high school and above are quite dominant among homestay owners, as well as the work background of civil servants and farmers, resulting in homestay development directions that maintain locality and some that lead to modernization.

The distribution map also reveals that the East Bayan area (figure 10) is a common location for the development of homestays using traditional materials. This is because the area is close to traditional houses, which serve as the center of Bayan tradition, and, according to locals, they continue to use local building materials primarily to appreciate nature. This is consistent with *awig-awig*, or customary law, which the locals believe is essential to maintaining their coexistence with the natural world (Fitriya et al. 2010; Simanungkalit et al. 2015; Dewi et al. 2018).

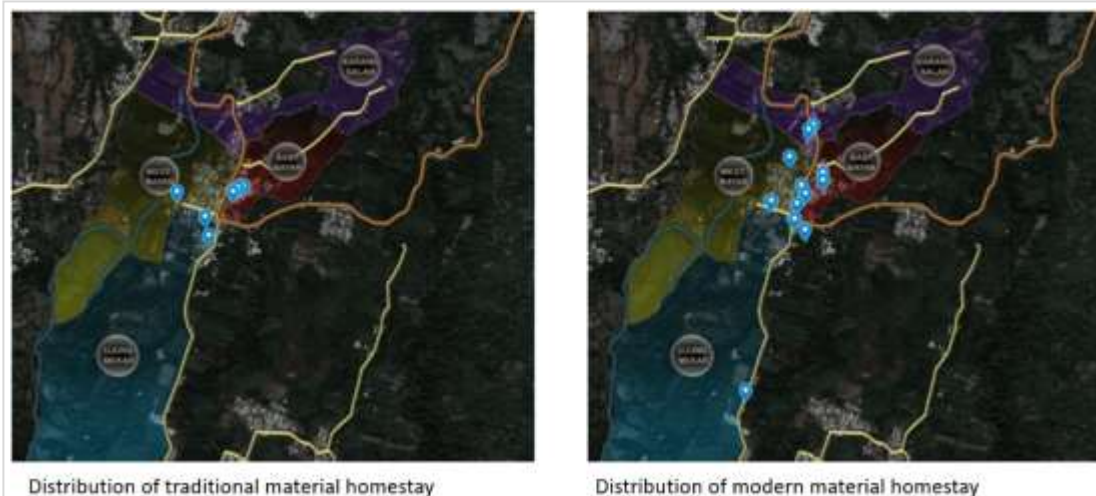


Figure 10. The distribution of homestays is based on the use of building materials

The team also determined that the homestays' layout and development areas are classified into two categories: those attached to the owner's property and those separated from it. These

distinctions were established in addition to the number of rooms and building materials (figure 11). This arrangement can blur traditional patterns if there are no clear guidelines.

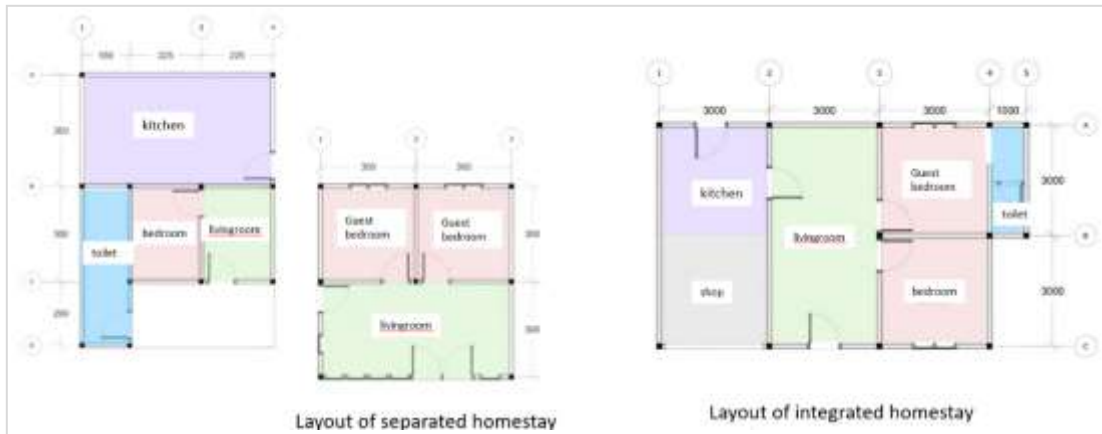


Figure 11. Homestay layout that is separate and integrated with the owner's residence

Homestay owners naturally respond in two ways depending on the extent of land and buildings they own: according to land usage and building use. The success of creating homestays based on local culture is determined mainly by land usage, which also affects resident involvement (Kontogeorgopoulos, Churyen, and Duangsaeng 2015; Vitasurya, Hardiman, and Sari 2019).

In an attempt to respond to the 2016 earthquake tragedy that struck Lombok, the government constructed many temporary shelters or *huntara*. As a result of these shelters' existence, a new classification was created based on the utilization of distinct buildings. This category uses shelters and other original house buildings in the form of homestay development (figures 12 and 13). People choose this shelter because it is easy to create and has a simple structure. In addition, the presence of this preserved shelter can serve as an alternate adaptive land use while Bayan village recovers from its calamity (Agung et al. 2020). Homestays that use shelters have a *risha* house structure with a square grid shape measuring 3 x 3 m.



Figure 12. Development of homestays that utilize shelters and other parts of the building



Figure 13. Distribution of homestays that utilize shelters in Bayan Village

Everyday traditions and architecture

In Bayan Village, residents live in groups or together, and as such, they participate in various activities with their neighbors, who double as their family. They constantly perform everything together, including housework, cooking, dining, and even performing customary rituals like storytelling (figure 14). *Berugaq* is the location most frequently utilized for a variety of activities, particularly those conducted with visitors or in conjunction with neighbors (Wirata and Sueca 2014)



(a)



(b)

Figure 14. *Berugaq* and traditional (b) and social (a) activities of residents and visitors

The habit of socializing by using *berugag* is local wisdom that is important to maintain. *Berugag* is also used to accommodate visitor activities such as meetings, eating together, and discussing (figure 14).

Typology of tradition-based homestay development in Bayan Village

Based on this categorization, several homestay typologies can be developed, namely:

1. Type 1 homestay is integrated with the owner's house (utilization of space) – layout is maintained, access and additional facilities are added (figure 15).

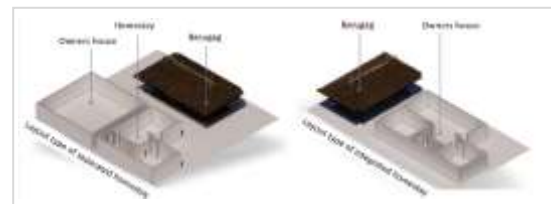


Figure 15. Schematic of type 1 homestay development

Efforts are made to maintain this development as an important part of the social space for residents located at the front or side following the traditional residential structure (Wirata and Sueca 2014).

2. Type 2 homestay is separate from the owner's house using traditional buildings (barn/*geleng*) or shelters.



Figure 16. Schematic of type 2 homestay development (alternative 1)

The two pictures (figures 16 and 17) provide two options for developing a second type of homestay using land or buildings separate from the owner's house.



Figure 17. Schematic of type 2 homestay development (alternative 2)

Figure 16 demonstrates how a homestay can be constructed using the traditional stilt architecture style, typically used for barns/geleng. In figure 17, the owner's shelter was utilized to build the homestay. To experience and comprehend local cultural customs, tourists become attracted to the establishment of homestays while preserving traditional household patterns (Pudianti and Vitasurya 2019; Rudwiarti, Pudianti, and Hadi 2019; Guo and Sun 2016).

A comparison of the development of the two types can be explained in table 2 below:

Table 2. Comparing the advantages and disadvantages of the two types of homestay development in Bayan village

Aspect	Type 1	Type 2
Spatial	(+) residents do not need to build – saves funds (-) non-standard sizes can reduce visitor comfort	(+) can be adjusted to visitor comfort standards (-) additional funds are needed to develop
Land use	(+) does not increase built-up land	(-) increase built-up land
Building materials/materials	(+) adjusted to the original condition of the house	(+) adapted to the original conditions and abilities of the residents
Preservation of traditional Bayan culture	(+) maintaining Bayan cultural traditions	(+) maintaining Bayan cultural traditions

Residents may choose between the two depending on the building's condition, the available space, and their financial situation. What matters most are the efforts being made to preserve customs through customary housing arrangements and customary ceremonies. The following are important aspects to consider when creating culture-based homestays in Bayan village:

1. Spatial planning aspects: It is best to maintain buildings or residences that still have *Inan bale* and develop a homestay in the front area.
2. Land use aspect: Adapting shelters into homestays is an alternative development for residents who have remaining land or shelters. Meanwhile, for residents without shelter, the development of new buildings can refer to traditional architectural styles such as stilts.
3. Material aspect/building materials: homestay development uses local building materials by considering the availability of materials such as bamboo and wood, which are under local customs.
4. Aspects of Bayan traditional culture preservation include maintaining the original settlement pattern, which involves the *berugag's* status as a customary social place in the Bayan village.

Conclusions

This article concludes that various types of homestays in Bayan Village have different characteristics. The dominant characteristic is differences in development based on land use and spatial planning. Based on the two types of development, both have advantages and disadvantages, but in general, there are still efforts to preserve the tradition of living with traditional settlement patterns.

Through homestays, tourists can engage in a genuine cultural and traditional experience that allows the local population to play a part in the growth of homestays in Bayan Village. The arrangement of the traditional homes in the Bayan Community, which is preserved due to the residents' way of life, the use of local resources, and the presence of the *berugag* as a social area that guests can sense as a part of the homestay, are examples of this tradition's preservation. The government and associated parties can use the research's findings as guidance to create culture-based homestays in Bayan village, but it is crucial to recognize that this typology's development is still restricted to four hamlets and relies primarily on physical observations; therefore, more research is still required, particularly to investigate non-physical traditional values. In terms of sustainability, this homestay's configuration can be changed to comply with environmental carrying capacity requirements,

guaranteeing capacity calculations that aim to restrict guests to promote ecological sustainability.

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Author(s) contribution

Vincentia Reni Vitasurya contributed to the research concepts preparation, methodologies, investigations, data analysis, visualization, articles drafting and revisions.

Meliana Putri Suman contribute to the research concepts preparation and literature reviews, data analysis, of article drafts preparation and validation.

Anna Pudianti contribute to methodology, supervision, and validation.

Gregorius Agung Setyonugroho contribute to methodology, supervision, and validation.

Lucia Asdra Rudwiarti contribute to methodology, supervision, and validation.

Hideo Shiraishi contribute to methodology, supervision, and validation.

Yoshihisa Wakita contribute to methodology, supervision, and validation.