

A Study of Character from Sukodadi Village, Malang Regency, East Java Province, Indonesia

Muchammad Alif Romdhoni¹, Almira Nur Rahmayani², Devano Iqbal
Wirawan³, Muhammad Aqil Hasan⁴, Naufal Azi⁵, Lalu Mulyadi^{6*}

^{1,2,3} (Post Graduate Program of Civil Engineering, National Institute of Technology, Malang, Indonesia)
Corresponding Author: Lalu Mulyadi

ABSTRACT : Sukodadi Village is chosen for the object study of village character elements due to its interesting characteristics. This village has fascinating history, culture, tourism potential and local people who live in harmony although they have religious diversities. By understanding the character elements of Sukodadi Village, the reader will be able to identify factors that influence the characteristic of this village and determine the direction of better village development in the future. With Sukodadi Village as the object of the study about village character element, it is expected that this article able to provide benefits and inspiration for the development of other villages in Indonesia in developing their own unique characteristics.

The method of study is a qualitative method with descriptive analysis while data collection method related to the title was carried out through field observation and literature study. The obtained data then analyzed using qualitative descriptive analysis, an analysis that describes actual situation in detailed by interpreting data and compare it with the theory that has been explained in the literature review section.

Result of the study showed the Pura Patirtan Taman Pasupati is an important historical worship building located in Sukodadi Village that has interesting history, cultural and religious tourism potential values. This building also can be categorized as a spirit of a place reflecting the value of local wisdom, local culture and religious aspect of the people of Sukodadi Village and Wagir District of Malang Regency as a whole.

KEYWORDS: Village Character Element, Geography, Worship Place, Spirit of Place, Sukodadi Village.

Received 26 Nov., 2024; Revised 03 Dec., 2024; Accepted 05 Dec., 2024 © The author(s) 2024.

Published with open access at www.questjournals.org

I. INTRODUCTION

Sukodadi Village of Wagir District is part of Malang Regency with area extends to 745,901 Ha and located approximately 7 km from the district capital by a travel time around 20 minutes or around 15 km from the regency capital city with a travel time of 30 minutes. From geographic perspective, Sukodadi Village is situated at 610 m above sea level. This village has unique and interesting characteristics to be studied, and there are several reasons to make Sukodadi Village plausible to be chosen as the object of the study:

Historical Site: A presence of Hindu Worshipping place in Sukodadi Village by the name of *Pura Patirtan Taman Pasupati* has the potential for increasing tourism attraction to visit Sukodadi Village along with its *Melukat* ritual and the *Ken Arok Petilasan* site.

Religious Diversities: Sukodadi Village is known for its reputable for religious diversities tolerance by the village's population adherents of Islam, Hinduism, Christianity, Catholicism and Buddhism. It creates complex of social dynamics which shows high interreligious tolerance among different adherents.

Economy potentialities: people of Sukodadi Village have good economic condition majoring in agricultural and plantation sectors livelihood through their fertile agricultural products of rice, vegetables and spices commodities. Apart from it, vast livestock commodities comprised from three breeds of cows, free-range chickens and goat existing in this village.

Therefore, the writer proposed a study of Sukodadi Village character elements to provide a further and meaningful insight into the cultural diversities existing in Sukodadi Village.

II. LITERATURE REVIEW

According to Garnham (1985), each domain or region possesses distinctive personality, character, identity or spirit which differentiates it from other regions or areas, in which, some of the differential factors will be discussed in this article are taken from perspectives of geography, places of worship, and *Genius Loci* or spirit of the place.

2.1. Geography

According to Regulation of Minister of Public Works and Public Housing of Indonesia Number 12/PRT/M/2015 regarding Exploitation and Maintenance of Irrigation Network, as a replacement to prior Regulation of Minister of Public Works Number 32/PRT/M/2007 regarding the Maintenance Operation (MO) of Irrigation Network, Irrigation defines as the provision, regulation and disposal of irrigation water to support agriculture activities

Geography termed from Greek as a coinage from *geo(s)* and *graphein*, where Geo has a definition or earth and Graphain has meaning of depict, describe or making image. In full definition, literal meaning of geography is the science that describes the earth (Murtianto, 2008). Bintarto aided a definition of Geography by a science that studies/examines earth and everything on it (such as population, flora, fauna, climate, air and all of their interactions). Whereas from Seminar and Workshop of the Indonesian Geographers Association (SEMILOKA IGI) in 1989, Geography is a science that studies similarities and differences of geosphere phenomena from and environmental and regional perspective in a spatial context (Murtianto, 2008).

In support to this theory, reliable statement also comes from Daldjoeni that has many prominent works discussing matters of geography by giving definition of geography as a science that teaches human about three main substances:

1. Spatial or space, a study of the nature of distribution whether in natural or human phenomena on the earth.
2. Ecology, a study about ways of human adaptability to their environment.
3. Region or area, a study of areas as places where human live based on their physiographic unity (CNN Indonesia, 2023).

2.2. A Place of Worship

According to Maulana and Sundari (2022), a place for worship is a public facility which built to fulfill the needs of religious communities in its relationship to carrying out their obligation to worship the Almighty God. While Afriani and Indra (2024) stated that places of worship are buildings with certain characteristics specifically used for worship by adherents of each religion on a permanent basis apart from family places of worship. Furthermore, as explained by Afriani and Indra (2024), places of worship in a social context can no longer be understood as mere place of worshipping since it also holds function for social and cultural activities as seen from many examples where evident in such different worshipping places of mosques, churches, monasteries, pagodas, temples or other worshipping places which are symbolic expressions that represent the existence of their adherents. A given example is the presence of Borobudur Temple as a great past historical expression that shows strong influence of Buddhism from the ancient Javanese kingdom, or many grandeurs mosques in all cities of the country where majority of Moslem population represent the pride and greatness of its adherents in the related regions.

According to Latifah et.al (2023) as quoted from Republic of Indonesia regulation No.35 of 2005 regarding function of buildings, and building for religious function stated in Article 3 paragraph (2) has main function as a place of worship which includes mosque buildings including prayer rooms, church building including chapels, temple buildings, monastery buildings and temple buildings. Meanwhile, the meaning of place of worship according to The Great Indonesia Dictionary (*Kamus Besar Bahasa Indonesia/KBBI*) is a place of worship used by religious people to worship according to teachings of their respective religions or beliefs (Kemendikbud, 2008 in Latifah, et al., 2023).

A mosque is a holy place for Islam adherents, functions as a worship place and becomes the center of religious and community activities. A mosque must be built and develop in a regular and planned manner for enlivening the spreading of Islam teaching, uplifting religious enthusiasm and strengthen the Muslims quality in their vertical relationship to Allah, to make positive contribution and responsibility of Muslims for developing the Indonesia's nation building (Syahrudin, et al, in Ritonga and Abdurrahman, 2024).

A worshipping place for Christians is a church, as a means to engage communication with God, and a place to carry out other religious activities, such as Sunday school, Youth worship, wedding blessing and other religious activities of Christianity. Church is a building of worship that requires serenity for achieving a special communication with God (Sabarani, 2018).

Pura as viewed from the philosophical meaning has definition of a temple, a holy place for Hindu adherents to carry out their religious ceremonies. A place that purified and sacred since it has religious values as a place of worship to the *Sang Hyang Widhi Wasa* or the God Almighty (Sari, et al., 2021)

Vihara is a monastery as a place for carrying out all kinds of religious ceremonies in Buddhism according to its belief and tradition, as well as a place for public to perform worship or prayers according to their belief and traditions, both in term of individual religious activity or in group religious activity (Patongai, 2018).

2.3. Genius Loci (Spirit of Place)

According to Norberg-Schultz as cited in Nasution et.al (2019), *Genius Loci* is a place or space either created by human or natural space that is formed naturally. In addition, Adiyanto in Nasution et al (2019) stated that Genius Loci consists of two words of *genius* or very intelligent and *loci* which means a place. From etymology perspective, *loci* define as local genius possessed by a place, which in relation to Latin has meaning of the soul present in a certain location. In understanding a genius locus of an area, approaches by typology, topology or morphology methods are not sufficient to study it; it also requires a study from the history aspect to describe the life pattern of local people.

Kaffah and Ekomadyo (2022) who also quoted the opinion of Norberg-Schulz added that Genius Loci is the spirit of the place, the atmosphere of a place which gives special meaning to that place that has distinctive value from other places and is formed from special activities related to rituals, religious, social and cultural characteristics of the people who inhabit that place. Furthermore, Kaffah and Ekomadyo (2022) said that a place is a complex phenomenon whose characteristics cannot be reduced and cannot be explained through analytical form or with scientific concepts. Whereas according to Gultom in Susanti et.al (2020), elements form the genius loci of a place are things that underlie the formation of the place itself which makes the place unique and has characteristics that also different from other places.

Maulana (2023) also confirming that Genius Loci is also called the Spirit of Place, the characteristic of a place that people have known for a long time that differentiates that place from other places. Maulana (2023) further stated that the Spirit of Place is the spirit/soul of a place which has meaning the place is not just a location since every place has a spirit/soul and make human who reside in that place to feel in unity with the place because they can feel and experience it. Unity feeling emerges since the spirit of the place becomes the soul and grows together with the area, embodies as its local wisdom and practicing within the lives of village people. The visible acts in bringing the soul of the place to come alive is taken through architectural work that has valuable meaning to form a special or certain character relates to the place.

III. RESEARCH METHOD

3.1. Data Collection

Type of data taken into the article description is a qualitative data where it is a type of data from empirical world in forms of detailed description and direct quotations. These data are collected as open narratives without attempting to classify phenomena into predetermined standard categorizations and collected by conducting field observations, in-depth interviews, Focus Group Discussions, and literature studies (Sekaran and Bougie, 2016). While the data collection employed for describing this article divided into two types of primary and secondary data.

1. Primary data

Primary data is obtained data from field observation through direct visual observation to collect physical data. meanwhile, according to Sugiyono in Herawati, et al. (2022), primary data is data that collected and processed by researchers themselves directly from the object under study. In relation to this article, the primary data is (1) direct obtained data from the field in the form of photo documentations of the physical architectural elements of Sukodadi Village of Malang district, (2) these field data which were obtained through interviews (namely photo data obtained in the field) was then confirmed to several respondents in the Sukodadi Village area of Malang Regency.

2. Secondary data

Secondary data is data related to information from previous existing sources such as legal or important documents, website, books and other related sources. According to Sitompul (2022), the secondary data is type of data obtained through indirect act or through documents, while Sugiyono (2018) stated that document data is data obtained from books (reference book, monograph, book chapters, and other related sources) also other documents in written form, or in figures or images in reports that able to support the research. Meanwhile, according to *Kamus Besar Bahasa Indonesia* (KBBI, 2016), documentation is the process of collecting, selecting, processing and storing information in the field of knowledge. Research evidence was collected from information as well as quotes, images and other reference materials. In this article, the employed secondary data is data obtained from website, book reports and articles that discussing architectural elements from Sukodadi Village of Malang Regency.

3.2. Data Analysis

Data analysis performed in this research was a qualitative descriptive data analysis by employing primary data (in the form of photo documentation and interview) in comparison and put in to juxtaposition of the secondary data (in the form of literature reviews obtained from websites, reports, and articles). According to Patton and Biklen in book of Moleong (2006) entitled “Qualitative Research”, the qualitative data analysis is an effort carried out by collecting data, organizing data, selecting and sorting data into manageable units and finding what is learned and deciding which information that can be told to other people. By the presence of these data, it can be used as new information that has a scientific nature. So that, qualitative data analysis is data management which can be understood from one another pertaining to the real evidence collected by the researchers based on studied problem. Meanwhile, according to Anwar and Karamoy (2014), a qualitative descriptive analysis is an analysis being realized by describing the reality or situation of an object in the form of sentence descriptions based on information from parties directly involved in the field. The final results found from this study emphasize on the description of Sukodadi Village identity as viewed from Garnham’s theory regarding elements that forms the village character.

There are several stages in qualitative descriptive analysis listed as summarizing, categorizing and interpreting method through the triangulation analysis method. As stated by Rahardjo (2010) a triangulation analysis is a method carried out by comparing the collected information either through observation, interviews or surveys with theoretical perspective which have been studied previously. The triangulation model is depicted in the following figure (Figure 1):

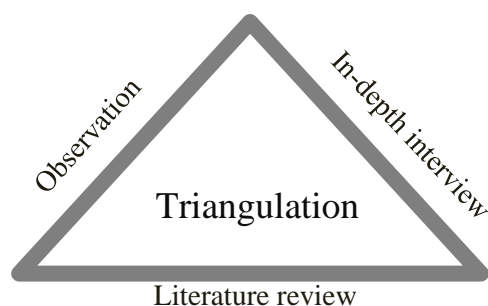


Figure 1: Triangulation model
Source: Mukriyanto in Patamuan, et al., (2024)

IV. RESULT AND DISCUSSION

In the result and discussion section, it will outline character elements of Sukodadi Village of Malang Regency, namely geography, place of worship, and Genius Loci (Spirit of Place) as follow:

4.1. Geography Element

The origin of *Sukodadi Village* began from Krajan Genderan hamlet that located in eastern of Mount Kawi and stands in a height of 610 meters above the sea level (which included in Wagir district of Malang Regency, East Java) that will be explained in this section. From the information of local residents, the Dutch came to occupy the village since 1885 with territorial invasion started from several hamlets of *Jamuran*, *Ampelantuk*, *Kebonkuto*, *Genderan*, *Jengglong* and *Petungpapak*. Most local people in the area were forced to leave where initially Dutch chased them but overtime released them away since the Dutch rested eyes on other beneficial thing. They saw a very fertile land and excellent cool weather that made them decided to stay in Genderan hamlet and eventually spread to all hamlets in this area to open Javanese coffee plantation along with factories and warehouses. Since the Dutch always experienced huge losses, in 1897 they abandoned the plantation and all the surroundings. In 1898 many residents from other areas came to take control of the plantation land, where one of the prominent figures was Sumirno from Central Java. Afterwards, flocks of residents came to this area until in 1899 a group of official village officers with following members: 1. Kamituwo (Parwi) 2. Kepetengan (Dalim) 3. Carik (Karsa) 4. Mudin (M. Irsad) 5. Kebayan (Ngatemin) were created and held responsibility of six hamlets of *Jamuran*, *Ampelantuk*, *Kebonkuto*, *Genderan*, *Jenggong* and *Petung Papak*. Later, on November 29, 1912 there was a village meeting held to unite the six hamlets into one village under the name of *Sukodadi* that has meaning of “The one who is liked to be the leader”.

From geography perspective, Sukodadi Village is located at a position of around 610 m above sea level. Based on BPS data from Malang district for 2024, during 2009 the average rainfall in Sukodadi Village reached 2,096 mm during 2009 as cited from BPS data for Malang district in 2024. Whereas from administrative

perspective, Sukodadi Village is located at district of Wagir in Malang Regency with boundaries of neighboring villages as stated below:

- North boundary : Dalisodo Village and Jedong Village
- West boundary : Perhutani of Wagir District
- South boundary : Petungsewu and Pandanrejo Villages
- East boundary : Sidorahayu Village

Whereas, the travel time from Sukodadi Village to the sub-district capital city is 7 km with estimated travel time of 20 minutes. Meanwhile, distance to the district capital is 15 km with estimated travel time of 30 minutes.

The length of Sukodadi Village stretches to 745,901 Ha with existing land area divided into several group uses such as public facility, residential area, agriculture, plantation, economic activity and others. Detailed information about land areas designated for settlement is 123.6 Ha; as divided into several sections of agriculture land (12 Ha), upland fields (449 Ha), community forest (138 Ha), and production forest (562,900 Ha). Parts of land area also used for public facilities such as for offices (0.4 Ha), schools (1.7 Ha), sport buildings (0.6 Ha) and public cemeteries (1.1 Ha).

In general, geological characteristic of Sukodadi's land composed from black soil, a very suitable soil for agricultural land and plantation uses, with level of land fertility percentage is mapped as: very fertile (12 Ha), fertile (352 Ha), moderate fertile (245 Ha), and infertile/critical (15 Ha). The land condition in Sukodadi Village allowing certain plants such as clove, sugar cane and cocoa to be harvested with a yield up to 5 tons/Ha. Based on input data, there are also lucrative secondary crops planted in here such as sugar cane and cloves. For plantation secondary crop, sugar cane commodity becomes the most reliable crop in here. The fruitful land condition has led the agricultural sector becomes the largest contributor to Gross Village Domestic Product (PDDB) reaches IDR 10,511,860,000 or almost 45 % of the Village Gross Domestic Product (PDDB) which in total reaches IDR. 22,607,605,000. However, soft and moving black soil texture also causes roads quickly deteriorated, thus, requires technology support as a proven choice for building robust roads with relatively long-lasting materials. It becomes the main choice to modernize the village infrastructure.

Further information about detailed geographical aspects of Sukodadi Village will be explained in the following section.

1. Physical aspect

Topography: Sukodadi Village is located in mountainous or hilly area with medium altitude around 400-600 meters above sea level. Mountainous landscape makes agricultural and plantation areas become dominant scenery in this area.

Climate: the climate in Sukodadi is two seasonal tropical climates, the rainy season lasts on the month of November to March and dry season lasts on the month of June to September. Rainfall rate is quite high and very useful in supporting agricultural activities.

Water Source: This village has water sources from small rivers and natural springs which are used for irrigation of agricultural land and the daily needs of residents.

2. Physical aspect

Demography: Sukodadi Village is inhabited by people of strong Javanese cultural background as reflected in many local traditions and customs which still carried out to this day. The livelihood in most Sukodadi people are farmers and livestock breeders.

Culture and Traditions: many traditions which passed down over generation such as *gotong royong* (working together or mutual cooperation), local arts activities and traditional ceremonies still preserved among people in Sukodadi Village. These cultures strengthen relationship between individuals and creates high solidarity among them.

3. Economy Aspect

Farming and Plantation: agricultural activity is the main sector of the economy with product commodities such as rice, corn, vegetable and fruit. Fertile land condition of this village supports many successful harvests especially during rainy season.

Livestock: part of Sukodadi residents also raise animals such as cows, goats and chickens to get additional income.

MSMEs: Some residents have micro businesses in the field of processing agricultural products or crafts, which act as a source of additional income for the household.

4. Infrastructure aspect

Transportation: Sukodadi Village is connected by adequate village roads to neighboring villages and Malang city which make distribution of any agricultural products goes easier to every intended destination.

Public Facility: there are elementary school, public health center, and village meeting hall for any basic administrative and health procurement of village residents.

5. Environment Aspect

Land use: Majority of land in Sukodadi Village is utilized for farming and plantations along with few clusters of residential areas and small forests to maintain the environmental balance.

Biodiversity: since there are hilly areas and small forests around this village, Sukodadi owns variety type of vegetations as well as several types of local flora and fauna that add the Sukodadi's richness ecosystem.

These aspects are showing the Sukodadi Village has qualified agricultural potential as well as strong culture and traditions, all of those which can continue to be developed to support the village's sustainability and progress.

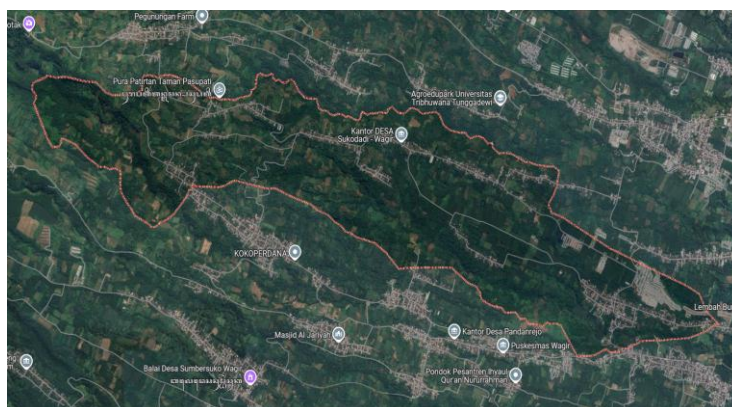


Figure 2: Geographic Map of Sukodadi Village
Source: Google Maps

4.2. A Place of Worship

On Tuesday, October 23, 2024 at 7.00 WIB it was discovered that in Sukodadi Village there were places of worships for Islam, Christianity and Hinduism in one hamlet. This is a unique thing that needs to be published to the general public, because this religious tolerance could only exist in few places and serves as strong example of religious tolerance conduct in Indonesia. Furthermore, from the available data, there are 5 mosques, 13 prayer rooms/langgars, 2 churches and 6 temples existing in this village as seen from the following images below.

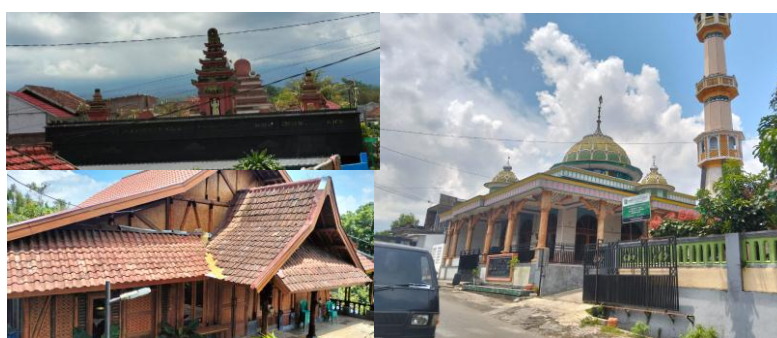


Figure 3: The church of Kebonagung Pepanthen Wagir (top left), the Temple of Dharmayasa (bottom left), & the Mosque of Sabilillah Sunan Bonang (right)

Three worshipping places are located in the same location, at Jamuran hamlet of Sukodadi Village, Wagir district, Malang Regency, with exact addresses of these worshipping places are in Kebonagung Pepathan Wagir for the church, Jamuran Street for the Dharmayasa Temple and Arema Street for the Sabillilah Sunan Bonang Mosque. Range of distance between each worshipping place also not too far (approximately 150 m from church to temple, and 500 m from the church to mosque, and 300 m from the temple to the mosque). From interview result is known that Kebonagung Pepanthen Wagir Church is the only church building in Jamuran hamlet. However, the existence of religious differences does not create friction or religious conflict or make the local people of Jamuran hamlet be divided because of their religion differences. On the contrary, these differences enhance their high spirit of tolerance as shown during the special day of Moslem, the Eid al-Fitr event, where many Hindu adherents in Jamuran without any hesitation help the Moslem celebration as security on guard in the

area around the mosque, where the opposite tolerance also done by Islam adherents for Hindu adherents during their special or celebration day.

Culture tolerance among different religion emerge smoothly in this village because it also supported by several social activities such as *Bersih Desa* (cleaning up the village) which always be held once a year at the night of *Suro*. This social activity is unique because it is separated into 3 sessions where in the morning is intended for the Christians, and in the afternoon for Hindus and in the evening for Moslems. Then, *Bersih Desa* event will continue with entertainment show of *Campur Sari* and *Remo* traditional dance and ends with traditional singing as a form of preserving traditional art of Jamuran hamlet. Tolerance between religious communities has made Jamuran hamlet recognized as one of *Kampung Moderasi* in Malang Regency. *Kampung Moderasi* is a name of Moderation village which means community who live in harmony, in equal justice and in mutual respect for ethic, religious and racial differences.

4.3. Genius Loci (Spirit of Place)

Pura Petirtan or Petirtan Temple is one of temples with high historical value in Malang Regency located in Jenggong hamlet of Sukodadi Village, Wagir district. The temple with its full name of *Pura Patirtan Taman Pasupati Giri Kawi* embodied a holy and sacred place for Hindus in Sukodadi Village. Sukodadi is one of villages with the most population of Hindu adherents in Wagir district of Malang Regency with a quite long history of Hinduism influence. As stated by Santhyasa (2017) that Hinduism influence in this region began during the era of Singosari and Majapahit Kingdoms since this region fell under the kingdom's dominion which at that time was influenced by Hindu religion and its culture. No finding or evidence regarding this matter, but this statement is supported by large number of Hindu residents in this area. In support to this opinion, Mulyadi, Suwardika, and Mundra (2018) gave explanation about Hinduism that began to develop in this region since 1950 as brought by religious leaders "Pandito Romo Tamin" and "Hartikto". Suradi, one of a religious leader in Jengglong hamlet of Sukodadi Village explained that previous religion practiced by the local people was a sect of *Kejawen*.

There is an oral tradition alive in the society mentioned this place is the Ken Arok's favorite place to meditate and hide during his seclusion. At first, the Patirtan Taman Pasupati Temple was not found, but in 1994, I Gede Pasek received a spiritual hint to look for a spring located in Sukodadi Village, Jengglong hamlet until the spring source was found. After the intended place discovered, it does have area surrounding by trees and close to the river (<https://www.inovasidesamalangkab.com>). After the discovery of the water site, the temple construction began and completed in 1996. Since then, this site has become a holy and sacred place for Hindus and the people of Sukodadi Village.

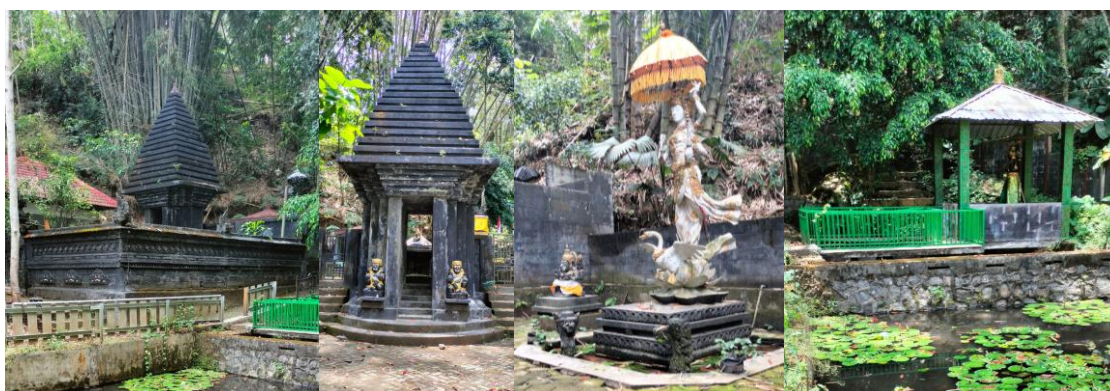


Figure 4: Partitan Temple

After the discovery of this sacred site, the Partitan Temple or Taman Pasupati Giri Kawi located at Jengglong hamlet then used as a sacred place of worship for Hindu adherents. Aside from worshipping place, this temple also functions as a religious tourism spot since Partitan Temple has five sub-buildings, where the first part is a large Vihara with a hall, a wide terrace, offering building and a spring for purification place before engaging any spiritual conduct. The second part is a small room with a fountain statue that located in front of the large monastery. The third part is pool area used as water reservoir (Partitan temple has one pool but with a divider within it, makes the pool appear like two pools). The fourth part is statue complex where more than three statues of prominent figures in Hinduism set place. These statues are the Lord Shiva at the top, and Saraswati statue and Goddess Lakshmi statue are following below. While the fifth part is an area sort of a small stream or river which being planned to be built for a toilet.

V. CONCLUSION

From the result analysis of this study, the author gain conclusion that Sukodadi Village have fulfilled the criteria of three village character elements established according to Garnham theory as explained further in the following paragraph:

1. Sukodadi Village is one from many villages at Wagir district, which owns uniqueness in its local, cultural and architectural characteristic values as well as a strong religious tolerance practice among the residents.
2. The religion diversities existing in Sukodadi Village bring their own uniqueness, expressed in *Bersih Desa* event in Jamuran hamlet that held annually on the night of *Suro* that embraced all individuals within the village regardless the religions. This social variety event showing high religious tolerance among different adherents also acts as traditional art preservation until today.
3. Petirtan temple in Sukodadi Village is a sacred site for Hindu adherents with long history encompassing the religious journey since the era of Singosari and Majapahit kingdoms. Petirtan temple able to fulfill the requirement to be a Genius Loci or ‘the spirit of the place’.

REFERENCES

- [1]. Afriani, U., and Indra, Y.A., (2024). Dampak Pemberian Dana Hibah Pemerintah Provinsi Bengkulu Terhadap Pembangunan Rumah Ibadah Di Kabupaten Mukomuko Tahun Anggaran 2024. *Journal of Management and Innovation Entrepreneursip (JMIE)*. Volume 2, Nomor 1 Oktober 2024. Pages: 1713-1722
- [2]. Anwar dan Karamoy. (2014). Analisis Penerapan Metode Pencatatan dan Penilaian Terhadap Persediaan Barang Menurut PSAK No.14 Pada PT. Tirta Investama DC Manado. *Jurnal EMBA*. ISSN 2303-1174 Vol.2 No.2. Jurusan Akuntansi Fakultas Ekonomi dan Bisnis Universitas Sam Ratulangi Manado. Hal 1296-1305.
- [3]. Garnham, H., (1985). *Maintaining The Spirit of Place*. Arizona PDA Arizona
- [4]. Herawati, S., Sektiendi, E., and Rayhanah, A., (2022). Analisis Pengaruh Kualitas Pelayanan, Promosi, dan Kemudahan Penggunaan Aplikasi KAI Access terhadap Kepuasan Konsumen PT Kereta Api Indonesia (Persero). *Formosa Journal of Multidisciplinary Research (FJMR)*. Vol. 1. No. 6. Pages: 1391-1406.
- [5]. Kaffah, M.F., and Ekomadyo, A.S., (2022). Genius Loci Kampung Bandar Pekanbaru. *Jurnal Nature*. National Academic Journal of Architecture. Volume 9, Nomor 1. Pages: 41-54.
- [6]. KBBI, (2016). *Kamus Besar Bahasa Indonesia (KBBI) Edisi V Luar Jaringan (Offline)*. Pusat Bahasa Kementerian Pendidikan Nasional.
- [7]. Latifah, L., Ritonga, I., Salim, L.A., and Huda, F., (2023). Analisa Potensi Tempat Ibadah Untuk Pemberdayaan Ekonomi Masyarakat. *Jurnal. Ekonomi & Ekonomi Syariah*. Vol.6. No. 2. Juni 2023. Pages: 2107-2118.
- [8]. Maulana, D., and Sundari, S., (2022). Penerapan Algoritma K-Medoids Dalam Klasterisasi Penyebaran Tempat Ibadah di Sumatera Utara. *Prosiding SNASIKOM*. Volume 2, Nomor 2, Pages: 51-59.
- [9]. Moleong, L. J., (2006). *Metodologi Penelitian Kualitatif*. Bandung, PT Remaja Rosdakarya.
- [10]. Murtianto, H. (2008). *Modul Belajar Geografi*. Bandung: Fakultas Ilmu Pengetahuan Sosial Universitas Pendidikan Indonesia.
- [11]. Nasution, A.D., Veronica, S., Adriansyah, W.A., Priatna, B.D., Putra, N.P., Sinaga, F.A., Narisa, N., and Adrian, A.B., (2019). Kajian Genius Loci dalam Uji Signifikansi Kawasan Kesawan. *TALENTA Conference Series*, 02 (2019). Pages: 41-49.
- [12]. Patamuan, M.R.S., Naufal, A.I., Jeke, D.N., Hutagalung, I.P., Sasongko, I., Mulyadi, L., and Heltra, A.H., (2024). A City Image Study by Kevin Lynch’s Theoretical Approach, A Case Study of Pontianak City, West Kalimantan Province of Indonesia. *Journal. International Journal of Curren Science Research and Review*. Volume 07, Issue 08. August 2024. Pages: 6105-6112.
- [13]. Patongai, A. F. (2018). *Kajian Ornamen Vihara Arama Maha Buddha Makassar*. Diakses pada 26 Oktober 2024, dari https://digilibadmin.unismuh.ac.id/upload/4834-Full_Text.pdf.
- [14]. Rahardjo, Mudjia. (2010). “Triangulasi dalam Penelitian Kualitatif”. Jakarta: UIN Maulana Malik Ibrahim.
- [15]. Ritonga, D.H., and Abdurrahman, Z., (2024). Peran Badan Kemakmuran Masjid Dalam Membudayakan Salat Berjamaah di Masyarakat Kampung Padang Labuhan Batu. *Jurnal. Manajemen Pendidikan dan Ilmu Sosial (JMPIS)*. Vol. 5. No. 4 Juni-Juli 2024.
- [16]. Sari, N.L.A., Suradana, I.M., and Awaludin, (2021). Implikasi Hukum Pura Sebagai Badan Hukum Keagamaan Yang Dapat Memiliki Hak Milik Atas Tanah (Kajian Terhadap Pp No 38 Tahun 1963 Tentang Penunjukkan Badanbadan Hukum Yang Dapat Memiliki Hak Atas Tanah). *Jurnal. Ganec Swara*. Volume 15, Nomor 2. September 2021. Pages: 1075-1082
- [17]. Sekaran & Bougie, (2016). *Research Methods for Business: A Skill Building Approach Seventh Edition*. United States of America: Wiley.
- [18]. Sibarani, M., (2018). BAB I PENDAHULUAN. Diakses pada 26 Oktober 2024, dari http://eprints.undip.ac.id/60108/2/MESRIDA_SIBARANI_21020113120033_BAB_I.pdf.
- [19]. Sitompul, Saleh (2022). Faktor Interprise Risk Management pada Industri Barang Konsumsi di Bei. *Sintaksis. Jurnal Ilmiah Pendidikan*. Vol. 2., No. 2. Juni 2022. Pages. 52-61
- [20]. Sugiyono. (2018). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*, penerbit Alfabeta, Bandung.
- [21]. Susanti, W.D., Agustin, D., and Mutia, F., (2020). Kajian Genius Loci Pada Kampong Heritage Kajoetangan Malang. *Jurnal. ARSITEKTUR*. Volume 10. Nomor 2. Juli 2020. Pages: 85-94.