



A Study Of City Character Elements Of Kendari City Indonesia: Garnham's Theory Approach

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ABSTRACT: Kendari City is selected as the object of the study regarding city character elements since Kendari has unique and interesting characteristics. This city has unique history, distinctive culture and architecture traits as well as many attractive tourism potentialities. In the study of city character elements, Kendari City becomes an example of a city with unique characteristics that can be a reference of development plan for other cities of Indonesia. Through studying the elements of city character, people can understand the characteristics of Kendari City with deeper understanding from aspects of history, culture, architecture, environment and way of people lives. By understanding the character elements from Kendari City, the authors able to identify some factors that influence city characteristics and setting the right direction to a better city development in the future. Apart from that, by learning the elements of city character helps to increase public awareness about the local wisdom, history and cultural values of Kendari City. It will have a positive impact for strengthening self-identity of Kendari people also for Southeast Sulawesi as a whole. By selecting Kendari City in the study of city character elements, it is expected to be able to provide benefits and inspiration to other cities development in Indonesia for developing their own unique characteristics.

The method applied in this study was a qualitative method with descriptive analysis, and data collection method for gathering data related to the study title was field observation. To obtain accurate data, observation was conducted by the researchers that already have ample knowledge and have passed a complete preparation and adequate training.

The result of the study showed that the Southeast Sulawesi State Museum and the Al-Kautsar Kendari Grand Mosque are two important historical buildings for Kendari City with historical, cultural, and architectural values that have a unique and distinctive element. Both buildings also categorized as a spirit of place since the buildings reflecting meaningful values of local wisdom, culture and religion of the people of Kendari as well as the people of Southeast Sulawesi as a whole.

KEYWORDS: Kendari City, City Character Element, Geography, Historical Building, Place of Worship, Spirit of Place

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I. INTRODUCTION

Kendari is a name of city located in Southeast Sulawesi Province with such a unique and attractive characteristic to be studied in the context of city character elements. There are several reasons for selecting Kendari City as the object of study.

1. Multiculturalism aspect: Kendari City fills with rich ethnicities and cultural diversities. Besides Muna, the native tribe of Kendari, there also other tribes such as Butonese, Javanese and Bugis who have lived in this city for a long time. Variety ethnics make Kendari becomes a multicultural city and owns cultural diversities that is interesting to be studied.
2. Beautiful nature aspect: Kendari has fascinating natural sceneries such as beautiful beaches, small islands and mountain range. It makes Kendari to be a suitable city for tourism development which also gives influence to the character of the city.

3. Economic potential: As the capital city of Southeast Sulawesi Province, Kendari has great economy potential. This city has a rapid developing industrial sector in fisheries, mining, and tourism sectors. This aspect can affect the character of Kendari City particularly in area of economic activities and industrial development.

Therefore, a study on character element of Kendari City will able to provide deeper insight into the cultural diversity, natural beauty and economic potential belong to this city.

II. LITERATURE REVIEW

According to Garnham, every city has distinctive personality, character, identity and spirit that differentiates it from other cities. Element of differences which will be discussed in this article is coming from aspect of geography, historical buildings, place of worship, and the spirit of the place (*genius loci*). [1]

2.1. Geography

Geography is a science to study human, environment and the interaction between the two factors. In more specific way, geography learns about location, space and place also how certain factors such as climate, topography, flora, fauna and human activities influence the characteristics and development of the region. In geography, a region defines as a space or area that has unique characteristics and can be distinguished from other regions.

In the journal of "Geography as a Charm of Sustainable Development: Theoretical and Practical Studies" by Sulistyono and Mulyati, geography defines as a science that studies human, environment and interaction between both aspects. It also studies the location, space and place, as well as how factors such as climate, topography, flora, fauna and human activities influence the characteristics and development progress of the region. [2]

In relation to this theory, from the journal of "The Influence of Development on Changes in Spatial Planning and Environmental Systems in the Coastal Area of Semarang City" by Setiawan and Prasetyo (2020) stated that geography is a science studies spatial planning, environment and human interaction with the environment. Geography also studies change in spatial planning and environmental system due to development progress. In this article, the selected aspect of geography acted to be the assessment indicator is a geography with a unique characteristic. [3]

2.2. Historical Building

According to Sidabutar in Soewarni et.al, historical building explained as a type of building with treasured historical, cultural and architectural values. While Salain in Soewarni et.al, gave explanation of historical building as a series or group of buildings that have historical value in its physical and functional values; has significant value in aspect of genuinity and importance in its physical value and always able to be accounted in terms of time, style, beauty and uniqueness aspects [4]. In line with definition from Soewarni et.al., Irwansyah stated the historical building is a building that have important value for the history of science and culture and is related to national and international events by unique, rare and limited characteristics of its own [5]. While Orbasli in Ameyrul and Tugang elaborates the definition of historical building as part of man-made environment (heritage buildings) which its existence must be maintained. By conserving heritage buildings, it can provide benefits to nation and country. In this article, aspect to be considered from historical building as the assessment indicators is the physical characteristics and its function which own a distinctive style that able to represent their era together with a specific aesthetic, unique shape, and important values for the history of science and culture [6].

2.3. Place of Worship (Religious Building/ House of Worship)

A place of worship is building designed and used to carry out any religious activities such as praying, worshipping, and or engaging a religious ceremony. A building functions as place of worship can be a mosque, a church, a temple, a monastery, a pagoda, or other similar religious buildings. These buildings in general have distinctive architecture, religious symbols equipped with many supportive facilities to conduct the religious activities. According to law issued by Minister of Religion Number 9 Year 2006, a house of worship is a building that has particular characteristics specifically used for worship by congregation of each religion on a permanent basis. [7]

In a journal entitled of "Study of Mosque Architecture in Indonesia" by Budiman and Suryadi, it is explained that buildings for places of worship such as mosque is a building acted as a center of religious activities for Muslims. In broader function, not only this building functions as a place for worship and to conduct religious study but also becomes the center of community social activities. [8]

From a journal of "Religious Views of the Indonesian Bethany Churches" by Ismail, the writer stated that church building is the center of entire religious, social and economic activities. Church is a place of worship,

an important instrument in the process of human salvation journey, responsible for worldly interest also human interest for the end of times. [9]

These definitions also supported by a journal of "Ganesa Statue: A Study of Hindu Theology" by Indrayasa stated, that temple building is a place of worship for Hindus regarding *straddha* or faith. A temple is a place for worship and communicating or making direct contact to Hindu's God (*Ida Hyang Widhi Wasa*). [10]

Meanwhile, in journal of "Mobile-Based Application for Searching Houses of Worships in forms of Churches and Viharas" by Laso and Wahyuningtyas, it reported that a *Vihara* building is a Buddhist's House of Worship or also called as a temple meanwhile a Pagoda is a house of worship for followers of Taoism or Confucianism. In this article, building type of worshipping place acted as assessment indicators is the building with characteristics as a place to worship God the Almighty in ways embodied by the adherents of the beliefs or religions. [11]

2.4. Spirit of Place (Genius Loci)

The spirit of the place is a concept in architecture design referred to special characteristics or identity of a particular place or location. This concept describes relationship between physical space and the existence of the spirit of the related place. Spirit of place includes aspects such as topography, climate, flora, fauna, history, culture and architectural characteristics that becomes typical trait of the mentioned place.

In the journal entitled "Genius Loci in Contemporary Architecture Design" by Syarifuddin stated, that genius loci are a special characteristic or spirit belongs to a particular place or location. This concept includes certain aspects such as history, culture, social, and physical environment which able to influence the special identity of a place. [12]

In line with this explanation, journal of "Study of the genius loci, Theory or Spirit of the Place through Philosophy of Science's Dimension" by Maulana, defines the genius loci as the spirit of place, the atmosphere of a place which gives specific meaning to a place and able to be differentiated from other places and constructed from special activities related to religious, social and cultural rituals of the people who inhabit the place. In this article, aspect of spirit of place acted as an assessment indicator is a place or building functions as a place of activities, both in religious ritual activities and in socio-cultural activities of the local community. [13]

III. RESEARCH METHOD

3.1. Data Collection

The data will be obtained for this research is qualitative data. Qualitative data is data of empirical world by format of detailed descriptions and direct quotations. These data were collected as open narratives without any attempt to classify phenomena into predetermined standard categorizations. These data obtained by conducting field observations, in-depth interviews, Focus Group Discussions, and literature studies [14]. In this research, data collection is divided into two types; primary data and secondary data.

3.1.1. Primary Data

Primary data is data obtained from field observations through direct visual observation to get data in physical form. Meanwhile, according to Sugiyono in Herawati, et.al, primary data is data collected and processed by researchers themselves directly from the object studied. In this research, definition of primary data is (1) direct data obtained from field of study in format of photos of the physical elements of Kendari City architecture, (2) direct data obtained in the field of study through in-depth interviews to several respondents in Kendari City area for confirming series of photos taken in field of study. [15]

3.1.2. Secondary Data

Secondary data is a type of data related to information from previously existing source such as important documents, websites, books and other related data. According to Sitompul, secondary data is data obtained indirectly or through documents, whereas Sugiyono, stated that document data is data obtained from books (references, monographs, book chapters, and others) and other written documents, figures or images in a form of report that correlates and supports the research. In addition, from Indonesia's Dictionary or Kamus Besar Bahasa Indonesia, documentation is the process of collecting, selecting, processing and storing information in the field of knowledge. Evidence will be collected from the information as well as quotes, images and other reference materials. The secondary data employed in this research is taken from websites, book reports and articles that discusses the architectural elements of Kendari City and the Garnham's theory. [16,17,18]

3.2. The Method of Analysis Data

Data analysis applied in this study is a qualitative descriptive method, where the primary data in photos and interviews format will be compared and put in juxtaposition to the secondary data (in the form of literature reviews obtained from websites, reports and articles). According to Pottou and Baiklen in the book of Moleong (2006) entitled "Qualitative Research", qualitative data analysis is an effort (carried out for the research) by collecting, organizing, selecting, and sorting data into manageable units, finding matters that will be learned and deciding what can be told to others. By the existence of these data, then, it can be used as new information that has a scientific nature. Thus, qualitative data analysis is the investigation or data management so that it can be understood from one to another based on real evidence collected by researchers on the problem being studied. Meanwhile, according to Anwar and Karamoy, qualitative descriptive analysis is analysis that put into realization by describing the reality or situation of an object in descriptive format based on information from parties directly involved in the field. The final result of this study will be emphasized on description of city identity from Kendari City as seen from four elements that build the city characters according to the Garnham's theory. Stages in qualitative descriptive analysis are summarizing, categorizing and interpreting data through the triangulation analysis method. Triangulation analysis defines by Rahardjo, as a method by comparing information obtained either through observation, interviews or surveys with theoretical perspectives that have been studied previously. The triangulation model is presented in figure 1 below. [19,20,21]

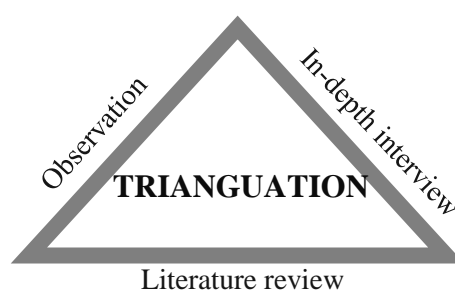


Figure 1: Triangulation Model [21]

IV. RESULT AND DISCUSSION

The following section explains four elements that build the character of a city, (4.1.) element of geography, (4.2.) element of historical building, (4.3.) element of place of worship, and (4.4.) element of spirit of place as follows:

4.1. Geography

Kendari Bay has been known since ancient time by Indonesian and European sailors as a transit route for maritime trade to and from Ternate or Maluku. The ancient Portuguese cartography from early 15th century showed a village on the east coast of Celebes/Sulawesi called as *Citta dela Baia* on the coast of a bay named *Baia du Tivora* which was identical to Kendari Bay. From ancient oral literature of Tolaki tribe, Kendari Bay area was called as *Lipu I Pambandahi*, *Wonua I Pambandokooha* which is one of areas along the east coast of Konawe Kingdom.

The first person who discovered, wrote and made the first map of Kendari in 1831 was Vosmaer (a Dutch nationality). On May 9th, 1831, Vosmaer built the Palace of the King where the Tolaki tribe called the palace as TEBAU located around Kendari port. In present time, on the date of May 9th is celebrated as the Kendari City's anniversary.

During the Dutch colonial era, Kendari was the capital city of *Kawedanan* (Sub-district of Regency) and the capital of *Onder Afdeling Laiwoi*. Kendari City initially grew to be a District Capital and then developed into a Level II Regional Regency Capital under Law Number 29 of 1959 with its development intended for a residential area, trade center and inter-island sea port. The city area at that time was $\pm 31,400 \text{ km}^2$. Later, by the issue of *Perpu* (the government regulations in lieu of law) Number 2 Year 1964 in conjunction to Law Number 13 Year 1964, Kendari City was designated as the capital of Southeast Sulawesi Province consisted of 2 (two) sub-district areas; Kendari District and Mandonga District with length of area $\pm 75,76 \text{ Km}^2$.

At present, Kendari is the capital city of Southeast Sulawesi Province, Indonesia. This city is located on the southeastern tip of Sulawesi Island which also becomes the main city within the region. Kendari has exceptional characteristic as represented by its unique culture and its natural sceneries beauty.

From geographic perspective, Kendari owns a long coastline with small islands flourishing around the city. This region is also surrounded by mountains and tropical forests, making it an ideal place for outdoors or nature activities such as hiking, camping or natural sightseeing (see Figure 2).

This city is blessed with richness in cultural values from the influence of various tribes such as Muna, Buton, Bugis and Toraja. One of many unique traditions in Kendari is a traditional dance performance by women wear beautiful traditional costumes. Apart from that, Kendari also known for its special foods such as grilled fish and quail satay.

Kendari City also plays important role as the central government and economic city in Southeast Sulawesi. There are many government institutions, companies and trade centers operating in the city. Kendari also grows into a tourism destination for travelers to visit and enjoy the natural beauty and unique culture of Southeast Sulawesi.

The following explanation will give further descriptions of several forms and geographical aspects of Kendari City:

1. Beaches: since Kendari City is located on the edge of the Buton Strait, this city has several beautiful beaches such as a beach on Labengki Island, Toronipa Beach, Senja beach, Nirwana Beach, Hari Beach, and Bokori Beach. These beaches are popular tourist destinations in Kendari.
2. Mountains: the area surrounding Kendari City fills with high mountains, such as Kendari mountainous range where these areas have many natural sceneries potential such as the protected forests and beautiful waterfalls.
3. Islands: there are several famous islands around the Kendari City such as Sombori Island as the most popular tourism destination place. This island has beautiful beaches and attractive coral reefs which making the island becomes popular destination for tourist spot.
4. River: Kendari City is crossed by a large river called as the Kendari River.



Figure 2: Geographical Map of Kendari City [22]

4.2. Historical Buildings

As quoted from Kendari City in RRI Website, explains there are 75 cultural heritage sites in Kendari City, but only 7 cultural heritages that have been designated as Cultural Heritage buildings. After conducted interviews to several respondents, they were determined to select only one historical building in which from the author's visual observation, it suitable to be declared as a historical building. It is a State Museum building of the Southeast Sulawesi located on Abunawas Street No.1113, Bende, Kadia District, Kendari City. Moreover, from the interviews to the respondents along with direct observation conducted by the authors in the museum, this museum has so many collections of historical and cultural objects belong to Southeast Sulawesi people such as ceramics, traditional weapons and traditional costumes. According to the architectural writer of this museum, this building was inspired by characteristics of traditional Butonese architecture with a high pyramid rooftop made of palm fibers and red brick walls. [23]

The architectural characteristics of the State Museum of Southeast Sulawesi which located on Abunawas Street Number 1113, Bende, Subdistrict Kadia, Kendari City, Southeast Sulawesi, can be explained as follows:

1. High pyramid roof: this museum has high pyramid roof made of palm fibres as inspired by the roof shape belongs to traditional Butonese architecture.
2. Red brick walls: the museum walls are made of red bricks in neatly arrangement with a sturdy appearance.
3. Distinctive ornaments: this museum embellish with typical ornaments from traditional Butonese architecture such as wood carvings and panels decorated with carved motifs.
4. Expansion space: this museum has a quite large expansion space, so it can be used for various activities such as exhibitions and cultural events.
5. The use of local materials: this museum uses many types of local materials such as brick, wood and palm fiber, giving a strong impression of the local wisdom of Southeast Sulawesi.



Figure 3: Southeast Sulawesi State Museum

4.3. Place of Worship/ Religious House

As quoted from the Antarafoto Website, the City of Kendari has a place of worship for Islam religion and Christian religion that located side by side. According to the author, these places of worships must be introduced to general public because the placement of buildings (side by side) is the only one found in Kendari City and only one that exists in Indonesia. From architecture perspective, both houses have characteristics that identify two different religions as seen from the image (Figure 4). [24]

The *Bukit Zaitun* Pentecostal Church next to *Dakwah Wanita* (Women's Da'wah) Mosque are located on Ir. Soekarno Street, Dapu-Dapura Village, West Kendari District, Kendari City. In a journal of Al-Izzah's research results collection written by Basri with a title of "Harmony between Mosque-Church: Reaction from women congregation of *Dakwah Wanita* mosque with women congregation of *Bukit Zaitun* Pentacostal Church" gave explanation about *Dakwah Wanita* mosque which in the past was Jami' mosque, the only one mosque existed in the Dapu-Dapura sub-District, West Kendari District, Kendari City. The mosque that built in 1970s had original function for a place for women's *ta'lim* assembly initiated by Mrs. Madjid Yoenoos. After a couple of time, the hall of the building was also used as a prayer room (*mushalla*). Then, its function was further developed into a mosque to accommodate the routine religious activities for five-time daily prayers and Friday prayer. [25]

Next to the eastern side of the mosque, standing adjacent is the *Bukit Zaitun* Pentecostal Church in Indonesia or abbreviated as GPDI as a protestant reform church based on Pentecostal teachings. GPDI *Bukit Zaitun* was founded in Kendari in 1960 on the initiative of Rev. John San Lumangkun which later appointed as pastor of the GPDI of Kendari (as the first Pentecostal Church in Kendari). After his passing in 2000, he was succeeded by his wife, Rev. Mrs. Pien Lumangkun until 2014 then continued by Rev. Ir. David Agus Setiawan, M. Th to the present day.

From the information provided by administrators of both houses of worships, the church was built earlier than the mosque and the construction of a mosque next to a church tends to be the government initiative

than the local resident's initiative. It is very understandable that government places great importance on religious harmony in their area. Thus, the existence of a mosque and a church with side-by-side placement is considered and expected to be a religious facility to enhance harmonious atmosphere of religious tolerance that already exists in this area.



Figure 4: Bukit Zaitun Pentecostal Church and Dakwah Wanita Mosque in Kendari City [24]

4.4. Spirit of Place (Genius Loci)

Al-Kautsar Kendari Grand Mosque is a mosque located in Kendari City, Southeast Sulawesi and was built for the 21st national level of *Musabaqoh Tilawatil Qur'an* held in 2006. This mosque becomes the center of Islamic Da'wah as well as the center of cultural activities in Southeast Sulawesi. The official name of the mosque is the Al-Kautsar Grand Mosque. The name was chosen because it rich in meaning since Al-Kautsar is the 108th verse (*surah*) in the Holy Koran meant to give abundance of blessing to mankind.

The mosque is located on Abdullah Silondae Street of Kendari City. In the early days, the Al-Kautsar Grand Mosque was formerly a small mosque called as Korem Mosque or also familiar with the name of Army Mosque (*Masjid Tentara*) which was founded in 1962. Later, in 1976, basic foundation of the Al-Kautsar Grand Mosque was built during the governance of Governor H. Alala. Further construction of Al-Kautsar Grand Mosque continued in 2019 because the building has reached the age of 30 years old and needed revitalization.

The building of this mosque is dominated by white, green and brown colors with very charming architectural design. A modern staircase with two branches at the top area welcoming visitor who enters the mosque. On the right and left side of building, there are majestic and sturdy concrete pillars while in another part of the mosque there is a wide expansion space for congregations gathering for praying.

Al-Kautsar Grand Mosque has a traditional Southeast Sulawesi style with a touch of modernity. Next to the grand mosque, there is a tower; The Kendari Unity Tower as the mosque tower that is also becomes one of the landmarks for the City of Kendari.

In the beginning, the mosque only consisted of one-story main building, Muslim ablution area, toilet, office, library and courtyard. The mosque also equipped with a fountain and minaret. At that time, the front area of the mosque did not have a door yet.

During the period of 2003-2008, the mosque was beautified by the addition of second floor on the right and left sides, glass windows, a front terrace, also construction of two minbars (pulpits for Moslem) and rest room for the player leader (*Imam*). The pool and fountain in front of the mosque were rehabilitated into a new courtyard. Next, the minbars were change back to one minbar only. There also embellishment of Asma'ul Husna calligraphy art to beautify the part of inner dome of the grand mosque.

Apart from its grandiose size, the Al-Kautsar Grand Mosque also has advantages from its location. The mosque position on a hill gives a very stunning appearance to the building. This mosque was a silent witness to the earthquake disaster that hit Kendari City on April 25th 2011. At that time, 6.0 Richter scale earthquake rocked the city and made one of the small domes above the mosque tilted.

Furthermore, Al-Kautsar Grand Mosque has unique and attractive architectural characteristics on its appearance such as:

1. Dome roof: the mosque has a high and wide dome roof with Arabic calligraphy ornate on the top. Dome of the mosque was made by combining traditional and modern technique.
2. Glass walls: wall of the mosque is equipped with large mirrors function as ventilation and natural lighting. In addition, these wall glasses also give a modern and elegant impression to the mosque.
3. Calligraphy ornaments: this mosque has a very beautiful and intricate calligraphy ornaments on its walls. These calligraphies painted in gold and black colours which depicted verses of Holy Koran.
4. Prayer room: this mosque has spacious and clean prayer room with a soft and comfortable red carpet for praying.
5. Special room for women: this mosque also provides special room intended for women that has easy access and adequate facilities.
6. Modern design: this mosque has a modern and minimalist design with the use of materials like natural stone, marble and wood amplifies an elegant and luxurious impression.
7. Large capacity: this mosque able to accommodate thousands of worshippers, with a very large main prayer room and adequate additional rooms.

The following section will explain the reasons of Al-Kautsar Grand Mosque in Kendari is chosen to be a Spirit of the Place (Genius Loci).

1. Its historic and local culture value: the Al-Kautsar Kendari Grand Mosque was built in Kendari City, a city with local history and cultural richness, this mosque reflects religious and cultural values of Kendari people who are highly praise togetherness, harmony and tolerance between different religious believers.
2. It has modern architecture with a traditional touch: this mosque has a modern architectural design with a typical Butonese traditional touch. A large dome with Arabic calligraphy ornaments, wide glass walls and spacious prayer rooms give a modern and elegant impression while the use of local materials such as wood, marble and natural stone give a touch of traditional impression that heightened with local wisdom content.
3. Natural environment: although the mosque located in the middle area of the city, it has beautiful and cool natural environment. The spacious and green courtyard with beautiful gardens provides a natural and a sense of calm impression to Moslem congregation who come to pray.
4. Capacity and functions: Al-Kautsar Kendari Grand Mosque has a large capacity that can accommodate thousands of Muslims at once. Apart from its function as a place to worship, this mosque also acted as a centre for social, religious, and educational activities for the Kendari people and the surroundings.
5. Religious Values: this mosque is a symbol of Greatness and Divinity of Allah SWT also becomes a place to teach noble religious values such as sincerity, honesty and compassion. This mosque also a means of strengthening relations between religious community and encouraging positive religious activities.

The splendor, unique and distinctive Spirit of Place (Genius Loci) possessed by the Al-Kautsar Kendari Grand Mosque has become a prominent icon for strengthening self-identity of Kendari people and Southeast Sulawesi people as a whole.



Figure 5: The Al-Kautsar Kendari Grand Mosque

V. CONCLUSION

Result analysis of this study revealed that City of Kendari has met criteria of four elements of city character which had been determined earlier in correlation to Garnham's theory.

1. City of Kendari is one of many cities in Southeast Sulawesi that has many historical buildings and embodies unique, local, cultural and architectural values also supported by specific characteristics from its geographical aspect.
2. The building of Southeast Sulawesi State Museum has architectural features that deeply rooted from Southeast Sulawesi local wisdom, as found in its high pyramid roof, red brick walls, and typical Butonese ornaments. This building also equipped with spacious expansion space by a great deal of local materials usage. Therefore, this building has qualified to be included as historical building.
3. *Bukit Zaitun* Pentecostal Church and *Dakwah Wanita* Mosque are two unique and rare places of worships because the buildings are standing close to each other. The church is house of worship for Christian congregation and mosque is a house of worship for Muslim congregation. Two different religion buildings siding like these are very rare to find in Indonesia. Therefore, the mosque and the church have fulfilled the requirements as a unique place of worship.
4. The Al-Kautsar Kendari Grand Mosque has a modern architectural design with a typical Butonese traditional touch. The large dome with Arabic calligraphy ornaments, large glass walls and spacious prayer room give a modern and elegant impression, while the use of local materials such as wood, marble and natural stone gives a traditional impression heightened by local wisdom found from Kendari City. This mosque has fulfilled the requirements to be a Spirit of Place (Genius Loci).

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