Theme: Urban Creativity and the Place-Making in the Digital Era
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The Role of Traditional Settlement Branding as a Part of Design Process and Place-Making Approach in Adaptable Future Cities, with Case Study: Wana Village

Abstract.   Indonesia has a variety of history that is rich in cultural values, including architecture. The beauty of heritage architectural can be seen, studied, even still can be used today and it is interesting to be reviewed further. Because all of these architecture are built to meet an expression the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. This architecture has serves as a residence, and is compound, adjacent to each other, and still remains its traditional cosmological elements, where the elements create the image of settlement and have a variety of supporting life facilities. When compared with other countries that do not consider traditional elements in development, social problems usually will arise. For this reason, it is very important to pay attention to traditional elements in development. One of the traditional settlements that can be found today is Wana Village, which is part of Melinting Kingdom and is located in East Lampung and have branding "Real Estate of Paper Businessman". The settlement still maintains its traditional values, although it has undergone time, transmigration, and other factors that lead to a number of different types of settlement. This paper investigate paradigm the role of Traditional Settlement Branding in design process, and become an important approach in develop innovation of place-making. With this paper, we proposes the first step of an innovative methodological approach to develop an information system, and to stimulate identification of "neighbourhood characteristic such as socio economic factor, residential pattern, social value, and stressful life events and insufficient resources" which can be constructed by knowing elements of the constituent settlement branding in order to adapt the development, without loss of identity. So, it becomes a unique attraction that has a more value with its traditional identities and able to maintain normative developmental task that occur at various stage of live in adaptable future cities.

Keywords: Traditional Settlement Branding, Design Process, Place-Making Approach, Adaptable Future Cities, Wana Village

1. Introduction

In the context of traditional settlements, currently there has been much degradation in the application of elements of traditional houses. This affects the spirit of "future city". However, this aspect can still be studied to find the solutions. Traditional settlements as part of the design process and structuring are valuable assets, which later become an identity so that it has a special attraction more than national identity. But unfortunately, in the last decade, traditional settlements began to be forgotten by local residents. It can be seen today that settlements have rarely applied traditional elements. Whereas traditional settlements have their own way of responding to the needs of homes that are in harmony

with the environment, local natural risks, climate, full of meaning and process, as well as the beauty of ancestral heritage which also acts as an identity.

On research conducted by Agung and Dini about The Importance of Cultural Heritage Conservation in Society: A Review and Prospect for Future Cities, with Bandar Lampung as Cased Study and The Role of Internet of Things to Support Cultural Heritage Inventory in Urban Resiliency Approach: Traditional House in Bandar Lampung Case, where in this study found several things related to social conditions and community architecture related to cultural heritage, including [1][4][7]:

- The recognize that culture has historically been driving force of urban development, that a variety of innovative practices to integrate cultural asset into urban development strategies, and the "culture" is now firmly recognized by international community as a key component of strategic urban planning an key innovation for definition of new urban agenda,
- By identifying various benefit trough analyzing traditional houses potential will present not only cultural heritage preservation and disaster management, but also to crate innovation for building technologies and to implement of building partnership

Nevertheless, traditional houses have uniqueness and authenticity that can be seen from the terms of making a house at that time, so as to produce a fairly complex but synergistic arrangement. This order influences the design and structuring process. From the existence of traditional settlement arrangements, which are certainly influenced by local traditional aspects, also influence the existence of a future city, an analysis of the "adaptable future city" study is needed, through identification and factors that influence the increase and decrease of traditional settlements through the case of Wana Village. Wana Village is a village that has a traditional village predicate. Wana Village still maintain their traditional values, even though they have experienced the times, transmigration, and other factors that cause a number of variations in settlement types. These factors should be filtered so that Wana Village can maintain its traditional settlement image. The image of traditional settlements can be built by knowing the constituent substances in order to adapt to the development of the times.

The existence of cultural heritage is of particular importance where cultural heritage maintains physical evidence history and transfers value knowledge and skills of their ancestors, can support the interaction among the environment, people and community activities. Sense of Place usually is defined as an overarching impression encompassing the general ways in which people feel about places, senses it, and assign concepts and values to it. Sense of Place usually is defined as an overarching impression encompassing the general ways in which people feel about places, senses it, and assign concepts and values to it [9]. Cultural Heritage is a reflection of people's ever-changing values, beliefs, knowledge and traditions that have reached today. Sociocultural, cultural heritage value has connection to society, between present and past. The transmission and translation of meaning across time and space are central both to the rituals of everyday life and to the exceptional moments of remembrance associated with birth, death and other key events in personal and collective histories. Memory as recollection, remembering, and representation is crucial in and in the articulation of personal identity." It is noticed a close relationship between the individual and the place, as product of space [8]. Furthermore, Sense of Place usually is defined as an overarching impression encompassing the general ways in which people feel about places, senses it, and assign concepts and values to it.

2. State of the Art and method

As time goes by, many things are adaptive to new things. Likewise with the development of architecture that not only affects urban areas, but also rural areas. The easy access to information, but not supported by the knowledge of the importance of maintaining self-identity, has eroded traditional values which are now starting to assimilate with new cultures. We can feel this when we are in an area known for its noble culture, but the surrounding settlements do not reflect this. It is unfortunate if the soul of an area begins to disappear. Traditional houses place their inhabitants humanely and based on environmental sensitivity, then reflect the spirit of social openness, comfort, beauty, and diversity in a hierarchy. This research is expected to explain how important it is to maintain traditional values in

settlements that have an impact on many things, especially social security and the design process, although it is very possible that there is a complexity of resource linkages in the community, but remains adaptive to new things.

The existence of traditional culture by maintaining adat and social security in Wana Village is an example of evidence that traditional dynamics can affect village settings as part of the design process. The traditional order of the village of Wana until now still persists despite the assimilation process and the elements of authenticity. To achieve this, of course a special design process that prioritizes the traditional order is needed even though it is entering the "future city" era.

Data obtained through the method of analysis by going directly to the field to analyze related to factors affecting the design process of traditional settlements in Wana Village, interviews with traditional leaders, local government, and the community, as well as previous research data by other researchers as data additional. Data collection through analysis allows us to find out the image of traditional settlements that are in line with the times when traditional houses are side by side with modern houses that influence the design process so that they can maintain their traditional image and can become an "adaptable future city".

3. Discussion

From the analysis conducted in Wana Village, several processes that affect design were found, namely flexible and adaptable, overcome with dynamic architecture and resilience of settlements that utilize macro climate, environment materials, and living cultures, then form the concept of spatial transformation that can be seen or felt physically as well as local diversity. This design processing is found with the hierarchy forming the settlement space, which occurs in 3 different cultural elements, but becomes one unit; so that there is a traditional dynamic that creates social resilience.

As an example of comparison, according to a journal entitled "Place and Place-Making in Cities: A Global Perspective, in Japan, China and Canada urbanization is growing so fast that development is also required to be able to balance urbanization rates. The local government is more encouraging the local government to be more responsible for their respective regions in order to accelerate development to be marketed to immigrants. As a result, these regions have a variety of mega projects, but pose problems of self-identity and social vulnerability. With the need for construction of large multi-storey buildings that are required to be a special attraction, reducing the national identity, as local development does not pay attention to local development traditions and traditional according to their identity. Rapid large-scale development, which is responsible to the local government, also creates competition, thereby reducing social cohesion between regions. For this reason, a joint role from various parties is needed in order to reach a solution to the existing problems. This solution can be in the form of a union of existing problems, and then a hypothesis is formulated so that the problem actually reaches the desired solution.

Development must consider all aspects, especially for users who are inseparable from social needs and maintain traditional identity. Indeed, humans are social creatures, and therefore everyone has the potential for social reproduction as a solution to such problems. At the planner level, social reproduction can be created through the presence of a container, where people can gather, create an atmosphere of socializing, and can do new things. The existence of public space is needed in achieving social engagement. The location of public space that allows easy access can facilitate the achievement and accelerate the process of interaction, so that the social process is no longer a problem arising from development.

Development that does not take consideration traditional aspects of the local area makes the building reduce the local identity. The unification of traditional diversity actually becomes a different perspective on the attractiveness of immigrants. Development that is advanced, but still preserves the traditional building has a long-term value. With this, the demand for development of urbanism by considering the traditional aspects of the local area becomes an original building so as to create solutions to existing problems. Based on research analyzed in Wana Village, several resilience

substances were found as supporting the image of traditional settlements that are adaptable to future cities, as below:

3.1. The Current Situation of Desa Wana of its Traditional Image
In Wana Village, there are many tribes, including Lampung, Palembang, Banten and Javanese. The Lampung tribe occupies the majority number in Wana Village; however, this village can still interact well with migrants. Those who are migrants in Wana Village understand well the existing rules, thus creating a synergistic and dynamic relationship. There is an environmental hierarchy that is still thick with traditional culture, seen from the number of traditional houses approaching 100%, can be seen from the table of Wana Village below.

Table 1. Information about traditional houses close to 100%

No.	Dusun Name	Lampung	Banten	Palembang	Number of Houses
1.	Dusun 1	8	-	-	98
2.	Dusun 2	1	2	-	105
3.	Dusun 3	5	10	1	86
4.	Dusun 4 (Sindang Sari)	-	-	-	99
5.	Dusun 5 (Wina Karya)	-	-	-	176
6.	Dusun 6 (Kiambang)	-	-	-	173
7.	Dusun 7 (Ketokak)	1	1	-	132
8.	Dusun 8 (Sinar Banten)	-	14	-	141
9.	Dusun 9 (Umbul Templek)	-	-	-	123
10.	Dusun 10 (Umbul Kolot)	-	1	-	73
11.	Dusun 11 (Umbul Randu)	-	-	-	234
12.	Dusun 12 (Daung Sari)	-	1	-	184
13.	Dusun 13 (Terpandi)	-	-	-	119
14.	Dusun 14 (Umbul Rejo)	-	-	-	253
15	Dusun 15 (Bunut)	-	-	-	120
16.	Dusun 16 (Umbul Tubo)	-	-	-	114
17.	Dusun 17 (Cikubang)	-	2	-	72

3.2. The Basis Determines Roads, Houses, Settlements, Graves, Water Sources, and Hamlets.
In ancient times people used to determine things through simple social relations, customary rules, taboos, myths, and the beliefs of the people themselves. In the ancient Wana Village people determined the laying of houses through dreams. Previously their house was in the area of the tomb, then the leader of them got a revelation in the form of a dream that determines the exact location of their house in Way Sano. However, now due to limited land, the road is built on improvised land and houses are built facing the road.

Traditional settlements are often divided into spatial neighborhoods, characterized by strong social networks as social and economic support. The Wana village community kinship system was initially in the form of "broad family type". This affects the way the house is laid down by the way a married child makes a new home around the house of the male parents. So that the background of the growth in the number of homes in a traditional Lampung ethnic settlement. However, currently there is not enough land available so that the development of "broad family type" is no longer as fast as it used to be.

The caste system in ancient times affected the type of owner's house, namely:
- Type of luxury homes: For wealthy merchants, respected people
- Type of ordinary house: For ordinary people
- Simple house type: For the middle class and lower

In addition, the distance between the garden and the house also affects the lower part of the house as a place to store crops, which is usually in the form of corn, cassava, banana, papaya, coconut, and

rice. Hybrid design also has been applied since ancient times in the village of Wana, marked by a mix of 3 cultures, namely Lampung, Palembang and Banten. These 3 cultures are arranged neatly in a single unit, side by side, but there has never been a split and has remained until this day. The application of hybrid, which is now better known as "real estate", has been applied in Wana since time immemorial through its traditional process. To be allowed to build 1 luxury home must have at least 1000 nutmeg trees. The builders also influence settlement in the Wana village. The builders were come from Palembang, with consideration of affordability and price, so the design also adapted from buildings in Palembang. While the Banten element is due to the cultural ties of marriages between the Banten tribes and the Melinting family in ancient times.

In the literature conducted by Agung, which hypothesis is formulated that settlements can be formed properly if they are composed of settlements - water sources - public graves [6]. However, this hypothesis is not appropriate in Wana Village. Wana Village has a settlement structure - a public grave - a water source. While family graves are usually placed behind the house. Settlement conditions like this can still run well. This is due to the custom of shifting cultivation. Where there are good fields for livelihoods, the old fields will be replaced with new ones. Determination of hamlet mapping is done based on the number of population. Where there is a population that is the village. The longer this population will be more numerous and will widen the area of the village. The breakdown of the hamlet into several is based on mutual agreement.

3.3. The Reciprocal Relationship Between Settlements And Social Security Settlement in Wana Village

The laying down of traditional houses in Wana Village is determined based on provisions from hereditary values, which strengthen her fellow social networks. By structuring open settlements, it can increase the potential for emotional openness. In addition, in the majority Wana village Lampung is also open with other tribes, thus creating a dynamic thing from ethnic diversity. There is potential for cultural assimilation between tribes in Wana Village, but in reality settlements in Wana Village can still be adaptive. This gives rise to unique resilience in relation to social diversity.

3.4. The Role Social Community as part of Creative Planning and Place-Making in Future City

Several natural and human factors contribute in defining "identity" such as place (region, geography, topography, and climate), people (society, community), and culture (traditions, customs, language, religion, and artifacts). Place is a where dimension formed by people's relationship with physical settings, individual and group activities, and meanings. 'Place Attachment', 'Place Identity' and 'Sense of Place' are some concepts that could describe the quality of people's relationships with a place. Christian Norberg-Schulz, the architect, author, educator, and architectural theorist, relates cultural identity to its place through architecture as the manifestation of people and the ambient environment. Architecture, vernacular in particular, is a product of people, place, and culture; it is one facets of identity. Symbolism of architecture can be related to the realization of identity personally and socially. This accretion has reached the level where "architecture as identity" became the equivalent to "architecture as space" and "architecture as a language" [10].

In vernacular architectural settlement arrangements, planning for the old settlement "vernacular resident" tends to be in the form of communal. This can be seen from the formation of residential space patterns that have open areas to separate one term from another. This condition can be found in almost every old settlement in Indonesia, including old settlement in Lampung. However, this condition does not occur in the residential spatial arrangement of Wana village, where the settlement spatial planning pattern tends to be in the form of a grid. Grid settlement patterns are patterns created in real estate planning that came about as a result of the industrial revolution.

The unique condition that is owned by this Wana village, makes the village have branding as "Real Estate of Paper Businessman". The unique condition of this Wana village has made the village branding as the "Real Estate of Paper Businessman". This branding statement is also supported by the

existence of an old agreement written in the inscription "Pugung". The inscription states that, the Melinting Community which may own a "pangung house" is a community that has 1000 pepper trees. For people who work as pepper workers, they are only allowed to build a hut that functions as a place to rest while gardening. The ability of this village to create this settlement pattern was due to the existence of good national and international relations for trading activities, where the Wana's community was known as the largest producer and entrepreneur in the past in the Dutch East Indies. Branding "accidentally created" in Wana, become a basic identity in developing the design and arrangement of new residential spaces, so as to create harmonization between vernacular buildings and new buildings in the future.

4. Conclusion

Based on the research conducted, it can be assumed that adaptive traditional settlements can be done by utilizing the results of research and determination of provisions as reinforcing substances that are assisted with conceptual, in harmony with the values forming the image of traditional settlements as the main strategy in maintaining social security through a design process that links with ancestral culture and elements - elements supporters, thereby reducing the possibility of socio-cultural degradation in design. The ability of the community to carry out these creative designs that can be learned, thus making the basis for architects to create new designs that have a sense of place.

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