

Territoriality of Space as Social Sustainability Strategy in Radakng Betang Sahapm, Landak Regency, West Kalimantan

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Abstract

Radakng Betang Sahapm represents the cultural identity of the *Dayak Kanayatn* community and remains one of the few surviving traditional Dayak longhouses. This communal dwelling features a multi-space structure that allows multiple families to reside within a single building, thereby creating a colony-like environment and fostering reciprocal social relationships. As a spatial manifestation of the long-established Dayak social system, the Radakng Betang reflects recurring patterns of collective activities that shape both physical and non-physical spatial boundaries. These long-standing patterns require further examination to determine whether they remain relevant in contemporary life or have begun to shift under the influence of modern lifestyle changes. This study aims to explore the boundaries and dynamics of territoriality within the Radakng, particularly in relation to its function as a shared living space. Employing a descriptive qualitative method, the study interprets territoriality and privacy through Habraken's theoretical framework and validates the findings through on-site observations. The results indicate that Altman's theory of privacy and territoriality cannot be fully applied, as the functions and meanings of space are dynamic and evolve according to temporal contexts and residents' perceptions.

Keywords: *Radakng Betang Sahapm; Sustainability; Territoriality*

Introduction

Indonesia, an archipelagic nation with a population of approximately 278.7 million in 2023 ([bps.go.id, 2023](https://bps.go.id)), is renowned for its rich cultural diversity and traditional heritage, making it an attractive tourist destination. The tourism sector serves as a vital pillar of the national economy, contributing significantly to foreign exchange earnings ([Paath, 2019](#)). Beyond its economic value, tourism—particularly in the context of cultural heritage—functions as an educational medium that promotes the preservation of ancestral legacies and the appreciation of cultural meanings embedded within them ([Fitri, 2023](#)).

Radakng Betang Sahapm is an identity of the Dayak Kanayatn tribe and one of the traditional houses that still survive today. The building is a residence for the Dayak Kanayatn tribe located in Saham Village, Sengah Temila Sub-District, Landak Regency. Radakng Betang Sahapm was established in 1875 and is still managed by the people who live in the house. Radakng Betang Sahapm is one of the Cultural Heritage Objects (BCB) in the form of a building located in Landak Regency, West Kalimantan, and has been designated as a cultural heritage site by the Ministry of Education and Culture through Decision Letter No. KM.10/PW007/MKP/03 dated 1 January 2003 ([Pusdatin Kemendikbudristek, 2022](#)).

This building serves as a traditional house that serves as a residence for the Dayak Kanayatn community residing in Sahapm Village, Sengah Temila Sub-district, Landak Regency. In addition to its high historical and cultural value, Sahapm Village is also recognised as one of the village tourism destinations in the region, as stated in the Regent's Decision of Landak Regency No. 556/224.M/HK-2017 (Figure 1).

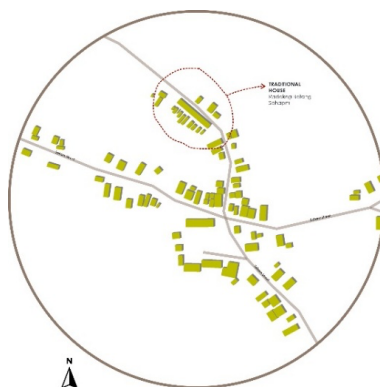


Figure 1. Radakng Betang Sahapm location

Source: google earth with author's processed

As illustrated in Figure 2, the original Radakng consisted of only three rooms: Pak Daap's, now occupied by Pak Jaes and his family; Pak Baan's, still associated with the late Albertus; and Pak Mincun's, currently inhabited by Pak Udus and his family ([Mawardi, 2023](#)). Over time, the number of rooms expanded significantly, reaching a total of 33. This growth was primarily driven by the increasing number of married family members, with the most recent addition constructed in 1993.

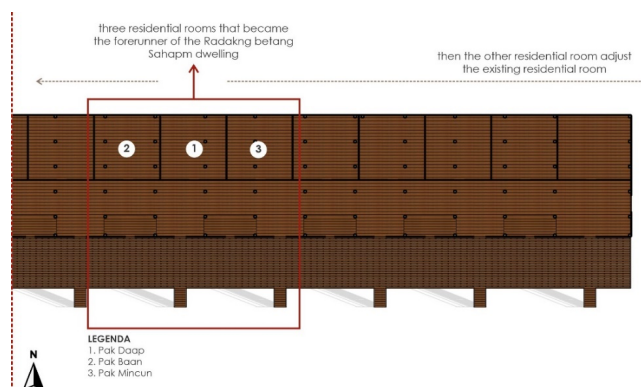


Figure 2. Illustration of room distribution in Radakng

Source: author's documentation

Radakng Betang is distinctive for its multi-room structure, accommodating numerous families under a single roof and thereby forming a communal colony characterized by reciprocal social relationships. This architectural form represents a manifestation of the Dayak Kanayatn social system, reflecting the collective way of life embedded within the community (see Figure 3). The daily practices of the residents are deeply intertwined with social interaction, while religious and ceremonial activities remain integral to sustaining the cultural and spiritual dimensions of community life.



Figure 3. Life of Dayak Kanayatn in Radakng

Source: ([Pambangbang, 2022](#))

The long-established social system within Radakng Betang shapes recurring patterns of behavior among individuals and groups over time. In this context, space is created and structured by those who hold control, with specific interests influencing the degree of access available to others ([McArthur et al., 2024](#)). Within Radakng Betang, multiple families live collectively in an elongated dwelling, where each family occupies only a single room that serves as the center for private household activities. In contrast, daily routines largely occur in communal spaces without physical boundaries, thereby allowing external intervention from other families.

This study aims to analyze both physical and non-physical spatial boundaries and to examine territoriality within Radakng Betang Sahapm, which functions as a communal residence for the Dayak Kanayatn people. It further contributes to knowledge on spatial organization in traditional architecture, with specific emphasis on Radakng Betang Sahapm.

To guide this research, several research questions are formulated as follows: (1) How are physical and non-physical spatial boundaries formed and organized within Radakng Betang Sahapm as a communal dwelling of the Dayak Kanayatn community?, (2) what forms of territoriality emerge among the residents of Radakng Betang Sahapm, and how do these territorial practices regulate social interactions within the communal space?, (3) how do contemporary lifestyle changes influence territorial boundaries and spatial control within Radakng Betang Sahapm?, and (4) in what ways does the spatial organization of Radakng Betang Sahapm reflect principles of social sustainability within the Dayak Kanayatn Community?

Previous research provides a comparative framework. For instance, Balinese traditional houses, built within a single compound and consisting of multiple function-specific structures, embody the concept of behavior settings by differentiating private, semi-private, and public zones ([Roosandriantini & Meilan, 2020](#)).

Another study on student dormitories in North America shows that higher levels of privacy encourage students to isolate themselves in their rooms, enhancing focus and academic achievement ([McCartney & Rosenvasser, 2022](#)). Similarly, research on spatial change highlights the misuse of public and semi-public areas for private purposes, revealing that spatial transformation is influenced by population needs and socio-cultural backgrounds ([Said & Alfiah, 2017](#)).

These studies collectively indicate that spatial boundaries and privacy levels—both physical and non-physical—are shaped by user habits and produce recurring activity patterns that, in turn, define spatial divisions. Such findings create opportunities for deeper investigation into the spatial boundaries and privacy practices within Radakng Betang Sahapm, particularly in determining household-level territoriality and spatial control.

Although extensive research has addressed spatial boundaries, privacy, and spatial control across various settlement contexts, studies focusing specifically on traditional longhouses like Radakng Betang Sahapm remain scarce. Moreover, few investigations link spatial organization to socio-cultural dynamics within indigenous communities in Indonesian architectural scholarship.

In the broader context of sustainable development, understanding the spatial systems of traditional dwellings such as Radakng Betang Sahapm can offer valuable insights for designing collective housing that is efficient,

culturally rooted, and socially adaptive. Thus, this research not only provides ethnographic significance but also practical relevance for the development of locally oriented architecture.

Literature Review

Human beings inherently require space to conduct both social and domestic activities. Communal space, defined as an area designated and jointly managed for communication and shared social interaction, serves as an essential platform for community life ([Damayanti & Jasjfi, 2022](#)). Within the context of traditional housing, social culture and the environment are key determinants of sustainability. Cultural sustainability is not only expressed through the selection of building materials but also through environmental adaptations that embody social hierarchies and acknowledge the daily practices of resident families ([Li et al., 2022](#)).

Continuous activities performed by individuals and groups generate territorial behaviors and patterns of privacy, both of which are fundamental social concepts. Territoriality often reflects the desire to avoid disturbance and to secure private space ([Nowzari et al., 2023](#)), while privacy represents the need for self-limitation and distance from the surrounding environment. The degree of privacy depends on cultural context, behavioral patterns, and interpersonal relations ([taghipour, 2022](#)). Within a cultural framework, privacy further encompasses security and respect for others' rights, allowing individuals to carry out domestic activities with comfort ([Shayegani & Joklová, 2023](#)).

Spatial boundaries can be categorized into three patterns: fixed boundaries (permanent barriers such as walls), semi-fixed boundaries (movable elements such as furniture), and non-fixed boundaries (invisible demarcations formed through human behavior) ([Rapoport, 1982](#)). Territoriality itself is classified into primary, secondary, and public territories, based on user activity ([Altman, 1984](#)). Both physical and non-physical boundaries act as communicative tools that convey meaning and influence psychological as well as relational development ([Sibarani & Ekomadyo, 2021](#); Picione, 2020).

Territorial control further distinguishes spatial use, encompassing not only physical demarcations but also power relations. Individuals who control a space gain authority to determine its use and regulate access. Collectively controlled spaces are governed by general rules, whereas individually controlled spaces are more strictly regulated ([Habraken, 1998](#)). Contemporary expressions of privacy and territoriality are observable in everyday spatial behavior, where humans demonstrate possessiveness and defensiveness by asserting control through signs, symbols, or physical barriers ([Manurung, 2024](#)).

Methodology

As illustrated in Figure 4, the research was conducted at Radakng Betang Sahapm, located in Saham Village, Sengah Temila Sub-district, Landak District, West Kalimantan. A descriptive qualitative approach was employed to examine the research problem.

Primary data were collected through interviews with one of the residents of the longhouse, as well as field observations and documentation in the form of photographs, videos, and audio recordings. Secondary data were obtained from scientific journals, online news articles and websites discussing longhouses, and books relevant to the theoretical framework.

The analysis was carried out qualitatively by interpreting territoriality and privacy through Habraken's perspective. The levels of spatial privacy were then classified according to function and field conditions. Finally, conclusions were drawn based on the synthesis of these analyses.

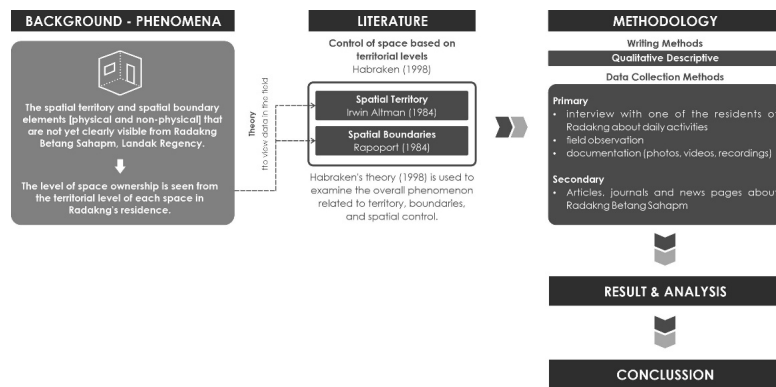


Figure 4. Flow of research method

Source: author's analysis

Result and Discussion

The concept of territoriality in architecture plays a pivotal role in shaping social dynamics and sustaining cultural resilience, particularly within traditional dwellings that embody collective living arrangements. Territoriality reflects the human tendency to claim, control, and personalize space, thereby establishing boundaries that support privacy, identity, and social order. In vernacular architecture, these boundaries are not only physical but also carry symbolic and cultural significance, reinforcing community cohesion and social sustainability. The Radakng Betang Sahapm, a traditional longhouse of the Dayak Kanayatn community in Landak District, illustrates how territorial organization strengthens collective identity and sustains social harmony amidst contemporary transformations.

For the Dayak Kanayatn people, Radakng serves as the locus of socialization and as a unifying structure that maintains tribal solidarity. Life within Radakng forms the basis of customary law, functioning as a binding system rooted in religious structures and guiding community behavior. This long-standing social system has produced behavioral patterns expressed through repetitive communal activities, which in turn establish territoriality and privacy. Respecting these territorial and privacy boundaries provides comfort for residents and reduces the potential for social conflict among families sharing the longhouse. Thus, Radakng Betang Sahapm exemplifies how architectural space can embody and preserve both cultural values and social order.

Territory

Radakng Betang Sahapm functions as a communal dwelling where multiple families live side by side, collectively forming a community. The structure consists of 33 elongated rooms, each occupied by a single family. As illustrated in Figure 5, these rooms are separated by walls that serve as territorial boundaries, ensuring privacy and minimizing external intervention among families within the longhouse.

In addition to these physical boundaries, certain areas of the Radakng lack visible spatial dividers. Instead, recurring activities conducted within these spaces create non-physical, time-bound boundaries that regulate their use. Generally, spatial demarcation in Radakng relies on fixed elements such as walls, with little to no use of movable dividers such as furniture to separate spaces. This highlights the interplay between physical and non-physical boundaries in organizing daily life and maintaining social order within the longhouse.

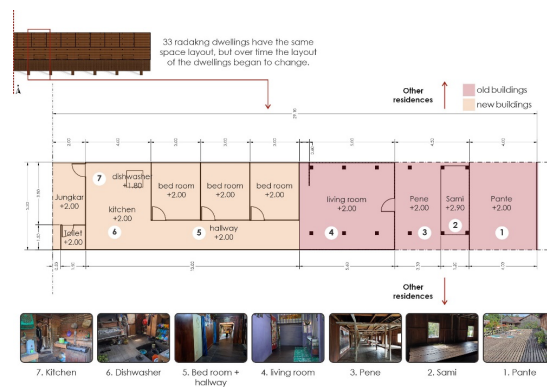


Figure 5. Floor plan of Radakng Betang Sahapm

Source: author's analysis

Primary Territories

A primary territory refers to an area used exclusively by an individual or group, recognized as belonging to them, and functioning as the center of their daily activities. Radakng Betang can be categorized as a primary territory, as it is clearly defined by boundaries separating the inner and outer spaces. These boundaries include physical elements such as fences, as well as controlled points of entry, namely stairs and doors that provide access to each room (see Figure 6). Such spatial demarcation reinforces ownership, privacy, and the territorial identity of the residents.

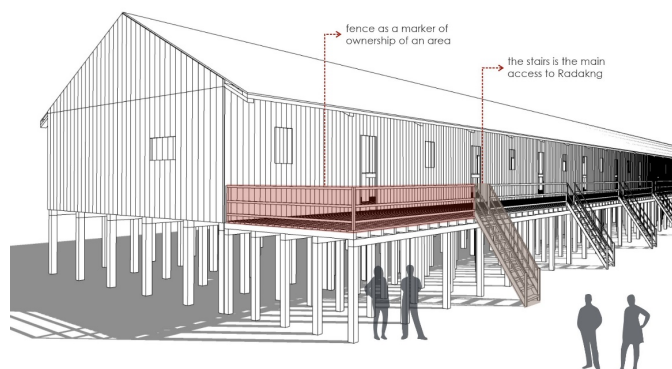


Figure 6. The fence that separates Radakng from the outside space and the stairs as the main access to Radakng

Source: author's analysis

Another spatial component classified as primary territory is the family room unit, or cubicle. Each cubicle serves as the exclusive domain of a family and typically consists of a living area, bedroom, laundry space, toilet, and kitchen. These units are physically separated from one another by walls, ensuring privacy and territorial boundaries between families. Access to each cubicle is provided through a door that opens onto the central hallway, as illustrated in Figure 7. This spatial arrangement reinforces the role of the cubicle as a primary territory where family members carry out their daily domestic activities.

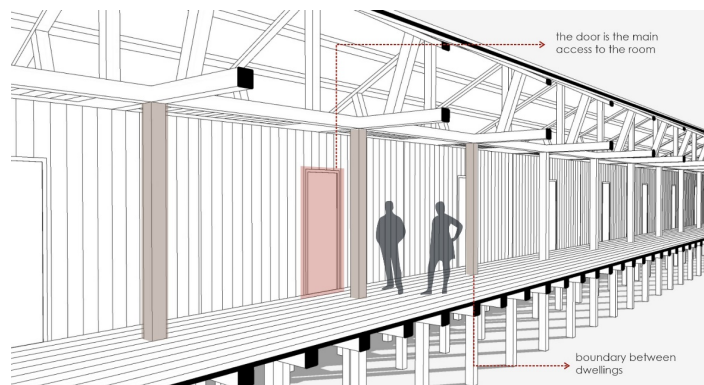


Figure 7. The door is the main access to the room

Source: author's analysis

Secondary Territories

Secondary territories are spaces that are not visibly owned by specific individuals or groups, resulting in less direct control and a tendency to function as public areas. However, at certain times, these areas may come under temporary control by residents through their activities. In Radakng Betang, the hallway exemplifies this type of space. It functions as the main circulation corridor providing access to each family's room. Adjacent to the hallway, each room is equipped with a *sami*—a designated space for receiving distant guests or visiting tourists (see Figure 8).

As shown in Figure 8, the hallway lacks clear physical markers of ownership, signifying its status as a shared communal zone. Nevertheless, as illustrated in Figure 8, when a group of women occupies a *sami* along the hallway, their presence effectively establishes a temporary territorial boundary in the directly adjacent portion of the space. This demonstrates how secondary territories within Radakng Betang are fluid, with spatial control shifting according to the activities and presence of occupants.

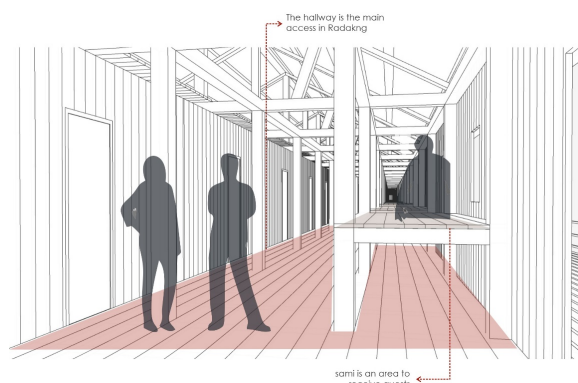


Figure 8. The hallway as the main access for building users and Sami place to receive guest

Source: author's analysis

Public Territories

Public territories are spaces accessible to all individuals for a limited time, provided that established social norms are respected. Within Radakng Betang, the *pante* represents this category of space, serving multiple functions depending on temporal context (Figure 9). In daily use, the *pante* operates as a circulation area, as well as a place for drying rice and clothes.

During the *naik dango* season—the rice harvest festival—the *pante* transforms into a communal space and becomes the focal point of ceremonial activities. At this time, the area shifts from its routine domestic functions to a collective role that reinforces cultural identity and community participation. Importantly, during festival activities, the *pante* is open not only to residents but also to outsiders, with no restrictions or controls imposed. This fluidity highlights the adaptive nature of public territories, where spatial meaning and accessibility change according to social and cultural events.

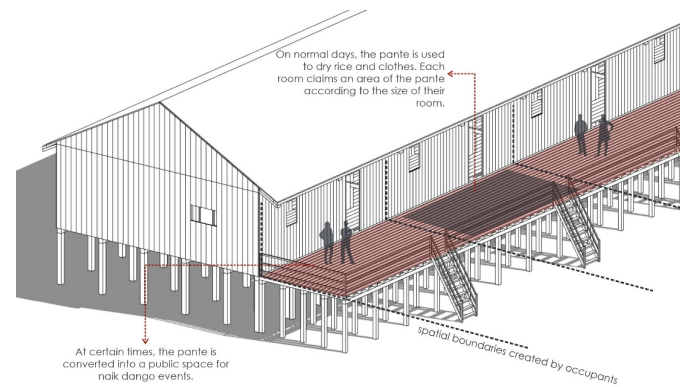


Figure 9. Activities that occur at Pante

Source: author's analysis

The types of territories within Radakng Betang can be identified according to their spatial functions, which shift based on time and associated activities. Certain spaces, however, demonstrate characteristics of dual territoriality. This occurs when a single space serves different functions across temporal contexts or activity types. The absence of physical boundaries further contributes to this phenomenon, as residents perceive and regulate these territories implicitly during specific times or events.

Moreover, differences in perception may arise between Radakng Betang residents and outsiders regarding the territorial status of such spaces. These intersections of spatial territories highlight the dynamic and flexible nature of territorial organization within the longhouse. To illustrate this complexity, a matrix (Table 1) is presented to identify and classify spaces considered to exhibit dual territoriality based on user perceptions and temporal activity patterns.

Table 1. Matrix of spatial territory

Room	Territory			Sign of ownership	
	Primary	Secondary	Public	Physical	Non-physical
Radakng house	√			√	
Bilik	√			√	
Hallway		√	√		√
Sami		√			√
Pante		√	√		√

Source: author's analysis

Based on the results of the matrix, the *selasar* and *pante* exhibit dual territoriality, functioning as both secondary and public territories. This duality arises from the activities conducted in these spaces and the differing perceptions between outsiders and Radakng residents. External users tend to perceive the *selasar* and *pante* as circulation areas, serving as pathways to move around the Radakng. At specific times, however, these spaces transition into public activity centers, such as during the *Naik Dango* festival.

In contrast, residents perceive the hallway, *selasar* and *pante* differently. For them, these spaces are imbued with non-physical boundaries shaped by daily behavioral patterns, making them feel more private despite the absence of visible dividers. This divergence in perception underscores the complexity of territoriality within Radakng Betang, where spatial meaning is fluid and negotiated between insiders and outsiders.

Privacy

The formation of territorial boundaries within a space influences a person's inclination to distance themselves from others and their surroundings. Although humans are inherently social beings who need interaction, they also require private spaces for solitude as part of daily life. In the case of Radakng Betang Sahapm, which accommodates multiple families, the overall level of privacy among residents is relatively low, as several areas are shared collectively. Nevertheless, the Radakng maintains a moderate level of privacy from outsiders (non-residents) due to the presence of a surrounding fence, even though external interference remains possible.

In Radakng Betang, physically demarcated (fixed) spatial boundaries generate visible privacy, while invisible (non-fixed) boundaries create moderate or low levels of privacy depending on the activity and context. As illustrated in Figure 10, the spatial layout of Radakng Betang can be categorized into three privacy levels: private, semi-public, and public.

Private spaces are those with clear physical boundaries, such as walls, and are dedicated to family-centered activities. The rooms, for example, function as the core of domestic life, accommodating activities such as sleeping, eating, maintaining personal hygiene, cooking, and relaxing. Semi-public spaces, such as the hallway (*selasar*), are communal in nature because they lack internal partitions and serve as circulation paths. The hallway also contains a *sami*, where residents receive guests, further reinforcing its semi-public character.

Finally, the *pante* represents a public area. It serves as a multifunctional space, used daily for activities such as drying clothes or rice, while also being freely accessible to outsiders during specific communal events. However, public access to the *pante* remains subject to the social rules and norms established by the Radakng community.

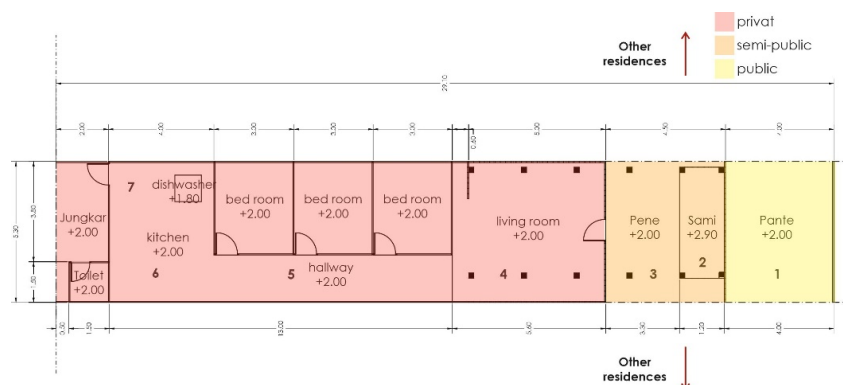


Figure 10. Level of privacy Radakng Betang Sahapm residence

Source: author's analysis

Room Control Level

As illustrated in Figure 11, the spatial organization of Radakng Betang Sahapm demonstrates distinct levels of territorial control. At the private level—such as within the Radakng complex and individual residential rooms—control represents a form of primary territorial ownership. In these spaces, residents exercise full authority over both the use and arrangement of their environment.

In contrast, public and semi-public spaces—such as the *pante*, *sami*, and *pene*—are governed through collective ownership, where control is shared among all Radakng residents. The *pante* in particular allows access and limited intervention by non-residents, provided that such activities adhere to the established rules of the dwelling.

The identification of territorial types and ownership control within the Radakng Betang Sahapm reflects how spatial behaviour and user perceptions shape the formation, regulation, and continuity of communal living within the Dayak Kanayatn community.

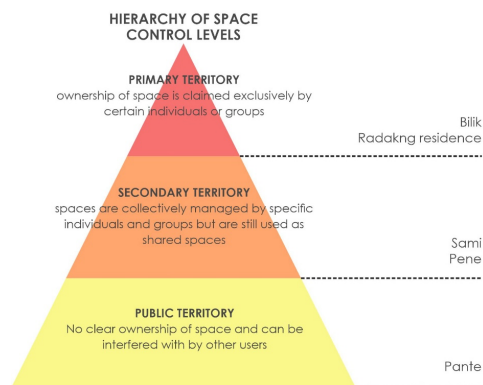


Figure 11. Hierarchy of control space in Radakng dwellings

Source: author's analysis

The spatial boundaries of Radakng Betang Sahapm, shaped by territorial patterns and levels of privacy, are deeply embedded in the long-established social system of the local community. These boundaries structure recurring patterns of activities that unfold according to specific time periods and cultural rhythms. Moreover, user perceptions—both from residents and outsiders—play a critical role in defining the meaning of space and contribute to the formation of territorial arrangements.

The spatial territories that emerge reflect a broader social concept in which individuals negotiate the balance between openness and self-limitation in relation to others and the external environment. Recognizing and respecting the territorial and privacy boundaries of each household is an essential strategy for maintaining family comfort and minimizing potential conflicts within the longhouse. At the same time, the cultural practices of communal gathering—whether for ceremonial events or daily leisure—remain vital to preserving the collective traditions and identity of the Dayak Kanayatn community.

Conclusion

The analysis indicates that, in general, the spatial division of Radakng Betang Sahapm aligns with prevailing theories of territoriality. However, these theories are not fully applicable in certain areas of the Radakng, given its role as a communal residence for the Dayak Kanayatn people, where some spaces inherently function as shared domains. The *selasar* and *pante*, for example, represent dual territories when assessed through the lens of spatial function, time-based use, and user perceptions.

Spatial division also reflects individuals' desire to separate themselves from others or withdraw from their surroundings. The degree of privacy in each space is closely tied to the activities occurring within it. In Radakng Betang, the overall privacy level is moderate due to the diversity of activities housed within the dwelling. The bedroom demonstrates the highest level of privacy as the central space for family activities, while the veranda maintains moderate privacy, serving primarily as a circulation area. Yet, the section of the veranda facing a family's room transforms into a semi-public space due to the social activities taking place there. Conversely, the *pante* functions as a public space, situated outside the building and thus more vulnerable to external interference.

Levels of ownership and control also influence the sustainability of Radakng dwellings. Private spaces with clear ownership are typically well-maintained by their occupants, while public and semi-public spaces, though collectively managed, remain preserved through shared responsibility. However, territoriality can also present risks: excessive individual ownership and limited responsibility may threaten sustainability, as evidenced by one neglected room that fell into disrepair.

Based on the findings of this study, future research is recommended to deepen the understanding of the social dynamics that influence territoriality within Radakng Betang Sahapm, including the impacts of lifestyle changes and shifts in the use of communal space. Comparative studies with other longhouses in Kalimantan are also needed to identify variations in spatial patterns and space management mechanisms across different Dayak communities, thereby enriching the knowledge of social sustainability in traditional architecture.

In addition, further research may explore gender and generational perspectives in interpreting spatial boundaries, as well as examine management strategies that could prevent the degradation of communal areas. A more in-depth investigation into residents' perceptions of privacy and space ownership is also essential for formulating culturally sensitive design interventions that support both the physical and social sustainability of the Radakng Betang.

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