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# The Sustainable Lived Space of Pasar Baru Bandung

Tessa Eka Darmayanti<sup>1\*</sup>, Azizi Bahauddin<sup>2</sup>, Dewi Isma Aryani<sup>1</sup>

<sup>1</sup>Faculty of Arts and Design, Universitas Kristen Maranatha, Bandung, Indonesia

<sup>2</sup>School of Housing, Building and Planning, Universiti Sains Malaysia, Malaysia

\*Email: tessaeka82@gmail.com

**Abstract.** This article is formed from the experiences of the authors when observations occurred at Pasar Baru in Bandung, Indonesia. The experience is the essential part of the Lived Space perspective by Henri Lefebvre, and that is the right approach to studying the sense of place of Pasar Baru Bandung. This strategy intends to provide a different view of the distinct values and spirit of Pasar Baru Bandung through the numerous everyday activities in and around it. Answering the research objectives was optimized with the interview, visual data, and exploratory literature. The concept of lived space also can lead to a sense of attachment in those who visit Pasar Baru Bandung. Recognizing a place contributes to its sustainability, and the sense of Pasar Baru is an identity that is no longer seen by its appearance but includes experiences. This article provides another understanding of lived space through the experience in Pasar Baru Bandung. This article also provides knowledge about Indonesian local values to a wider audience.

## 1. Introduction

The lived space occurs as a result of duality inside the *trialectic* of spatiality [1]. Lived space is a human experience place that contains the local knowledge of those who inhabit there [2]. According to this concept, space is not defined by massive boundaries such as walls, but rather by various activities and unique experiences that occur inside it. Because most people are primarily concerned with what is apparent to the naked eye, the experience of a place is often overlooked as a vital factor in developing a sense of place that includes both tangible and intangible values. As a result, it is critical to comprehend the living space, which is a particular identity that provides a soul within a place.

This study focuses on the human experience of a situation in a place by seeing, experiencing, and engaging in various activities. Pasar Baru is a well-known neighborhood in Bandung. Why was Pasar Baru Bandung chosen as a case study for research? Because it is Bandung's oldest market, dating back to the Dutch colonial era, and was previously called *Baroeweg*. Pasar Baru Bandung is also well-known in other countries therefore it has become a popular shopping destination not only for locals but also for international tourists, particularly those from Malaysia. Based on these circumstances, this market has become a symbol of the economy in Bandung.

Henri Lefebvre used the phrase lived space in his 1974 book *The Production of Space*, which was reprinted in 1991. Lived space is a component of the spatial triad, which includes perceived, conceived, and lived space. The notion of Lefebvre's triad space is not only vital to know, but also to comprehend. This remark is confirmed by Russel (1961), who claims that Lefebvre's work necessitates understanding rather than knowing [3] because the three overlapping spatial components create a philosophy of circumstances and personal experiences (Table 1).



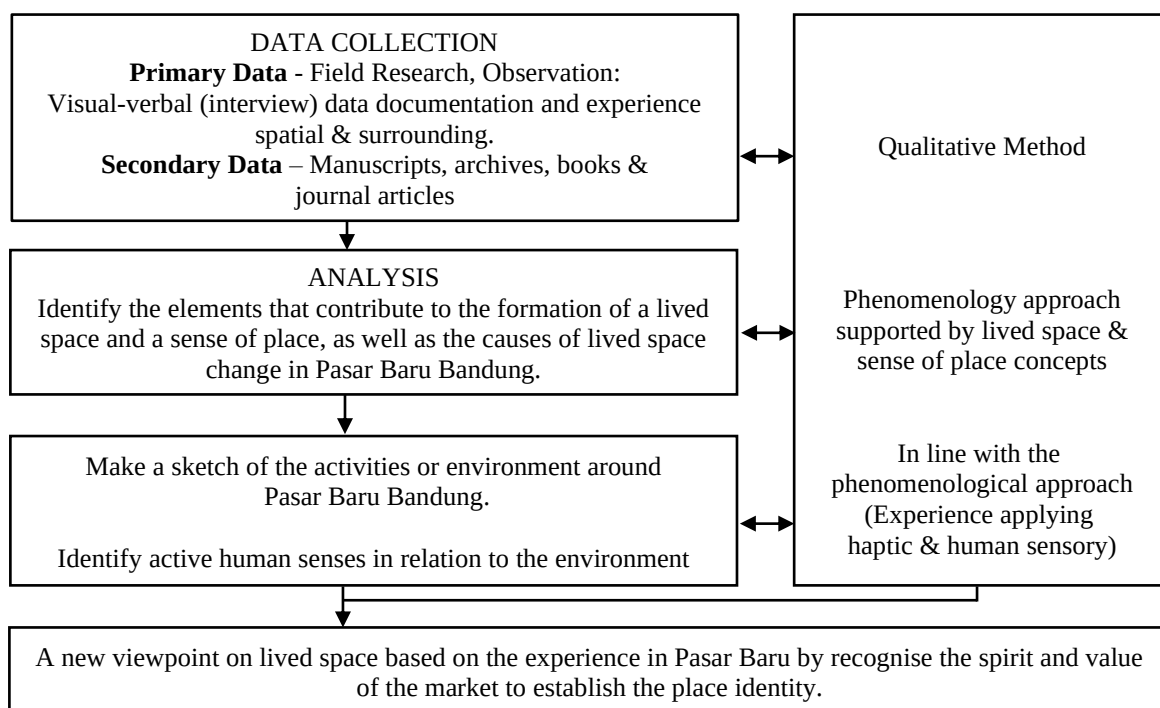
**Table 1.** The Components Term of Spatiality by Henri Lefebvre

| <b>Perceived</b>                                    | <b>Conceived</b>                                     | <b>Lived</b>                                                                               |
|-----------------------------------------------------|------------------------------------------------------|--------------------------------------------------------------------------------------------|
| Spatial Practice,<br>Tangible, Real and<br>Concrete | Representations of<br>Space, Intangible,<br>Imagined | <b>Space of<br/>Representation, Real<br/>&amp; Imagined, Tangible<br/>&amp; Intangible</b> |

According to Henri Lefebvre, activities that occur repeatedly every day may produce and even reproduce the social interactions that result in the formation of space as well as provide experience and memory to the individuals who are in it [4]. The purpose of this research is to provide a new perspective on lived space based on the experience in Pasar Baru, so that the spirit and value of the market may be observed to build an identity that is not shared elsewhere. Based on this, the research question is - What are the components of lived space in Pasar Baru Bandung from a tangible and intangible perspective?

## 2. Methods

The observation of the qualitative study was conducted in the Pasar Baru Bandung, which is located in the heart of Bandung, Jl. Otto Iskandar Dinata 152, Bandung, West Java, to achieve research aims and answer research questions. These actions took place on 18, 22, 29 December 2022, and early 2023. Researchers get firsthand knowledge of the many events and circumstances that take place in Pasar Baru and its surroundings through these activities. Although the experience is frequently subjective, it is nonetheless essential and valid since it interacts with the consciousness of activities, relationships, and conditions [5]. The concept of Lived Space by Henri Lefebvre says that various experiences are not only based on what individuals feel but also on what others can see [4]. According to this assertion, lived space will always be connected to a sense of place, which is frequently linked to the experience of a place and thus results in place attachment [6]. This circumstance also enables a place to sustain itself. That statement will reinforce the discussion in the article. Observation is not only about activities but trying to be observant about capturing messages from the spatial and architectural components around it to properly convey the sense of place of Pasar Baru Bandung.

**Chart 1.** Research Workflow

The research area includes the inner space of the Pasar Baru building and its surroundings, beginning with the rear side of the building namely Pasar Barat Street (a); left side – Pasar Selatan Street (b); right side – Pasar Utara Street (c); front side is the main road - Otto Iskandar Dinata Street (d), and across the building, known as Pecinan Lama Street (e) (Figure 1).

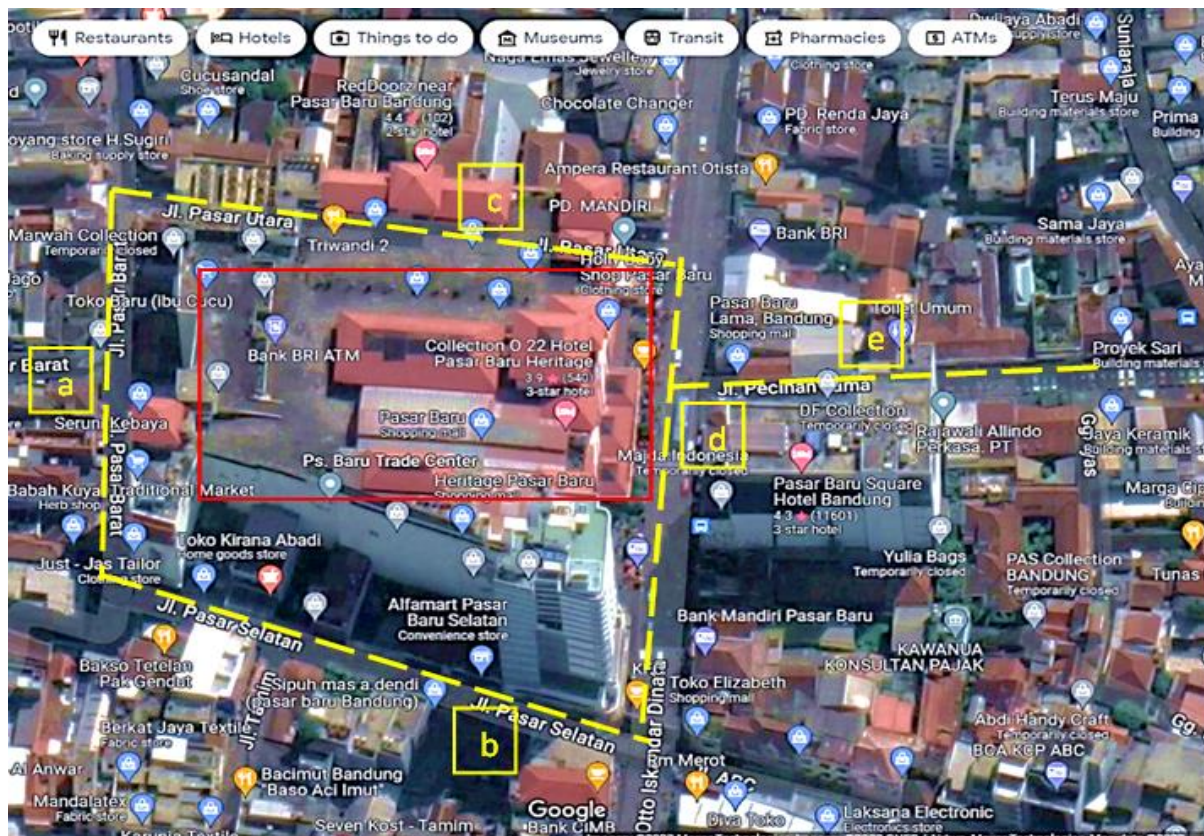


**Figure 1.** Research Area (yellow line) & Research Site: Pasar Baru Building (red rectangle)  
(Source: Google Maps, 2023)

Site surveys involve both investigating the facts that happen in the field and experiencing firsthand the surroundings. To optimise data about the situation in Pasar Baru Bandung, visual data collection methods such as capturing pictures and videos as well as reading articles from a variety of literature sources, including books and old photographs sourced from KITLV Leiden University, were also used.

### 3. Result and Discussion

#### 3.1. Lived Space in Pasar Baru Bandung

The researcher had never undertaken a study on Pasar Baru before, however, the researcher is familiar with Pasar Baru Bandung and, therefore has experienced and has memories of Pasar Baru. This can be advantageous for the research process. According to an old photo from 1950, the Pasar Baru was originally an *Indische*-style building, but underwent a drastic change to a modern building after the 2001 renovation, owing to changes in political and social conditions, as well as the increasing daily needs of the trader and local community (Figure 2) [7]. It then evolved from its purpose as a local market to become a tourism destination for both domestic and international visitors. This is almost certainly one of the causes for Pasar Baru Bandung's growing variety of activities.

The term lived space is closely related to the term sense of place, which refers to some things that are attached to a place alluding to the complex relationship between human activities and their environment. When space is formed from individual experiences and there is interaction within it, it is

referred to as living space. To be meaningful, something alive must have a soul or spirit. After numerous visits to Pasar Baru Bandung, the soul or energy of the place will be visible and will not be found in other markets. The local-traditional atmosphere of buying and selling activities blends with the nuances of Dutch Chinese and European culture that are inherent in the heritage buildings around it, as well as the history that cannot be separated from the existence of Pasar Baru Bandung (Figures 3 & 4). Culture holds a crucial role in conveying the understanding in the creation of a perception and cultural heritage is a strategy for preserving the sense of place [8][9]. Existing history and culture should be able to preserve Pasar Baru's sense of place; this can be accomplished through the identification of historic building facades, as well as activities around them that create public spaces that are not only an element of the city but also have a distinct identity and character [10]



**Figure 2.** The initial Pasar Baru Bandung, 1950 (above)  
& The current Pasar Baru, 2022 (bellow)  
(Source: KITLV Leiden, 1950 and Authors Collection, 2022)

Even though the fact that the Pasar Baru Bandung building has altered, the lived space ensures the sustainability of the relationship between activities and human interaction in it [4], assuring the survival of the market that has become a symbol of Bandung. Schmid confirmed this remark in 2008, stating that continuity exists since there are no physical spatial barriers in lived space. Living space is a social reality, seen by the people and the buildings around it [11]. Based on this, Lefebvre also understands that space cannot stand alone because it is always produced by human souls or ideas. The soul is born from the activation of the human senses which are captured from the typical atmosphere around it.



**Figure 3.** Local Ambience of Pasar Baru – Typical Trading Activity, within and around Pasar Baru Bandung



**Figure 4.** Heritage Buildings around Pasar Baru – Chinese Style Shophouse Building & Art Deco building standing side by side at Jl. Pasar Utara (a), Jl. Pasar Barat (b), Jl. Pasar Selatan(c) & Jl. Pecinan Lama (d)

Experience is the act of recording all that occurs utilizing the senses of the human body, particularly the eyes, hearing, and nose. The typical call out of vendors seeking consumers was heard, adding to the spirit of Pasar Baru Bandung. Then, a different sound came from the itinerant sellers in Pasar Baru who were selling their goods to the traders – “*hayu, makan siangnya, cemilannya, minumannya teteh.. aa..*” (read “Come on buy the food, snacks, drinks.. sisters and brothers”) This situation has become a daily activity, food vendors and buyers seem to be very familiar so that the sound of laughter is also caught because they throw jokes at each other (Figure 5). Social activities such as daily conversations between traders and between buyers who happen to meet at Pasar Baru. In addition, the area in the market often “transforms” into a playground for the children of the seller (Figure 6).



**Figure 5.** Food and Beverage Selling Activity within Pasar Baru Bandung



**Figure 6.** Playing Activity within Pasar Baru Building

To the nose, one can smell the distinct aroma that is different for each floor, especially the basement section of Pasar Baru. The distinct aroma of wet markets and food can be smelled because there is an area selling various dishes. On the ground floor, it smells of dates and sweets because that floor is filled with Middle Eastern food sellers, while on the right side of the building, Pasar Utara Street possible to smell the traditional spices from the seller of West Javanese chips. The traditional aroma also smells on the rear side of the building, on Pasar Barat Street, but comes from a typical Chinese spice that comes from the Jamu Babah Kuya shop which has been established since the 1800s. Why is it necessary to talk about human senses, especially about smells? Because as part of the lived space component that strengthens the sense of place in Pasar Baru Bandung. This statement is reinforced by Pallasmaa – “*The strongest memory of a space is often its odor*” [12], Odor can strengthen the memory of a place which is ultimately attached to one's experience of the place [5].

The environment around the market building is no less “alive” because it is enriched with the typical

ambiance of rows of *indische* or art deco-style buildings adjoining Chinese-style buildings which are identified by their distinctive roofs. Why is this atmosphere captured by the senses, because they “scream” to convey their culture and tell their history through their distinctive architectural components and ornaments. If a place can be captured by its sense of place, then that place becomes exclusive for people who feel it, and people who have ties to the place, and Pasar Baru becomes a symbol with its characteristics. This fact is clarified by the statement that – “the bond between the individual and the place is a symbol that makes a place exclusive. Sense of place is no longer even a place, but a perception, a feeling of the way people experience, express, imagine and know the place where they live” [13]. When people participate in diverse activities, socialize, and interact with one another, they form a living space. Perception and memory of a place are developed indirectly.

The lived space in Pasar Baru Bandung indirectly provides a positive value, namely the identity of the place, but the lived space always provides “remnants” of the production of active and dynamic space which is referred to as residual space, then to create irregular activities and irregular spaces that may be an inconvenience and that is part of the sense of place in Pasar Baru Bandung. However, this “residue” can be accepted if it is expressed through “artistic” ways [4]. This irregularity is a characteristic of “beautiful-chaotic” traditional markets in Bandung, even though they are wrapped in buildings with a modern impression (Figure 7).



**Figure 7.** “The Beautiful-Chaotic” of Pasar Baru Bandung

Based on the discussion in this article, an understanding is obtained that each space has its own way of life, and has its own way of conveying its “soul.” Lived Space at Pasar Baru Bandung is framed by the success of providing experiences for everyone who is in it. The tangible perspective of forming living space in Pasar Baru Bandung consists of the reality of buying and selling activities in the market building and its surroundings which have been rooted in tradition since long ago. The consistency of tangible activities in Pasar Baru leads to an intangible perspective that complements and strengthens the existence of living space, such as cultural and historical values shouted by historic buildings around

Pasar Baru Bandung. Thus, the definition of living space is in line with the symbol space or identity space of a place. In closing, from this research, it is also known that the market is no longer a space for work or a social space, but also a comfortable “home” for a seller’s child to play. That living space is about us creating and developing a strong connection with that place and that place little by little becomes a part of us and forms our identity. Lived space leads to the construction of a sense of place and evokes the soul and character of the place that conveys the formed place identity.

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