

## THE PRODUCTION OF RURAL PUBLIC SPACE AS TOURISM DESTINATION

### PRODUKSI RUANG PUBLIK PEDESAAN SEBAGAI DESTINASI WISATA

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#### ABSTRACT

The public space of Muncar, a craving tourism destination, is experiencing a major transformation gradually. The advantage of a tourist destination is that it has natural beauty that is still preserved and culture, local wisdom is still preserved from generation to generation by the people of Muncar village. Many people use the Muncar rural tourist destination as a public. The Muncar craving area has transformed from an unkempt area to a well-maintained area and is producing space with the emergence of new buildings and new faces. This research uses descriptive qualitative methodology, Data is collected through observation and in-depth interviews. This study aims to examine the production of public space in the Muncar rural area using Henry Lefebvre's theory of public space production. Apart from that, to maintain the sustainability of Muncar Rural Tourism as a public space that anyone can use and to accommodate various human activities, both individually and in groups.

Keywords: Production of space, Rural public space, Tourism destination.

#### ABSTRAK

Ruang publik Muncar, salah satu destinasi wisata yang diidam-idamkan, perlahan-lahan mengalami transformasi besar-besaran. Keunggulan dari suatu destinasi wisata adalah memiliki keindahan alam yang masih dilestarikan dan budaya, kearifan lokal masih dilestarikan secara turun temurun oleh masyarakat desa Muncar. Banyak masyarakat yang menjadikan destinasi wisata pedesaan Muncar sebagai destinasi umum. Kawasan idaman Muncar telah bertransformasi dari kawasan yang tidak terawat menjadi kawasan yang terawat dan menghasilkan ruang dengan munculnya bangunan-bangunan baru dan wajah-wajah baru. Penelitian ini menggunakan metodologi deskriptif kualitatif, pengumpulan data dilakukan melalui observasi dan wawancara mendalam. Penelitian ini bertujuan untuk mengkaji produksi ruang publik di kawasan pedesaan Muncar dengan menggunakan teori produksi ruang publik Henry Lefebvre. Selain itu juga untuk menjaga keberlangsungan Desa Wisata Muncar sebagai ruang publik yang dapat dimanfaatkan oleh siapa saja dan menampung berbagai aktivitas manusia, baik secara individu maupun kelompok.

Kata Kunci : Produksi ruang, Ruang Publik Pedesaan, Destinasi Wisata.

## INTRODUCTION

Village tourism is a form of tourism development that focuses on the contribution of the surrounding community and preserving the environment of rural areas (Imaddudin, 1967). The Muncar tourist destination is an area that offers an overall atmosphere that reflects the authenticity of the village, both from socio-economic life, socio-culture, daily customs, building architecture and typical village spatial structures or unique and exciting economic activities that can give rise to the production of space in Nidam Muncar Tourism area. *Transformation* is a change that takes place continuously to increase the value efficiency and ratio of space users. Transforming public space is essential in an area because it can increase the value and use of that public space (Dimassetya & Wisnu, 2013). The transformation of public space has a positive influence on the surrounding area. The changes that occur in the function of passive public open space become Public open spaces actively change in the surrounding areas (Al, 2022). A region certainly has public spaces that can be exploited for their value to generate benefits for the surrounding community; one example is the use of village public spaces as tourist destinations. In general, a tourist destination is a place that provides various facilities and experiences that tourists can enjoy. Tourism destinations will be kept from the availability of natural resources, especially in Muncar village, Semarang Regency.

Muncar Village, located in Susukan District, Semarang Regency, Central Java, has a public space in the form of a water park, which has the potential to be used as a tourist attraction that can attract tourists. The water park has been around for a long time, but the use of public space was only initiated when the new Muncar Village Head was replaced in 2020. By using the area around the water park as a tourist destination, space production has emerged in an area undergoing a massive transformation in spatial function. The water park, which was previously neglected and was left behind by the pace of development, will be repaired in stages starting in 2020. The water

park, originally just a river and empty land, is now revitalizing the use of space around the tourist destination area to become a suspension bridge, park, and outbound rides. The water park is now known as Wisata Ngidam Muncar. Ngidam Muncar Tourism is a tourist area that displays natural beauty through a water park, suspension bridge, pavilion and outbound field in the middle of the countryside presenting cultural, natural diversity and other local wisdom.

The social production of urban space is the basis for the reproduction of society because capitalism is everything. Space is itself produced by the people themselves. Space shows its existence and the community that manages it. Meanwhile, those not included in the group become isolated and abstract (Hendra1, 2018).

Transformation is a gradual change in form by responding to external and internal influences (Samsul, 2018). The historical-multilinear-patterned transformation process, with various variations and modifications, still shows the occurrence of agreements. At the same time compromises and joint conclusions support a culture so that it remains standing and responds to its challenges. Transformation in space cannot be avoided because space is formed from understanding patterns of human behavior. The spatial transformation in the Ngidam Muncar Tourism area can increase the income and productivity of local communities (W. D. Pratiwi, 2022). Community activities have used rural public spaces in the Ngidam Muncar Tourism to carry out various social and cultural activities (Tappu, 2014). The Ngidam Muncar area has also become a tourism attraction for the community and tourists.

Since the beginning of the development of Ngidam Muncar Tourism, it was hoped that it could become a public space (public sphere) where people could interact well with each other. The public space which was the initial motivation for developing the Ngidam Muncar Tourism in Semarang Regency, is well understood. The benchmark for the success of public space borrows Henry Lefebvre's related concept, (social) space is a

(social) product, (social) space cannot just appear without social construction (based on values and social production of meaning), which supports it; Ngidam Muncar tourism will not be able to become a democratic social space, if it does not have a democratic social base as well. That space cannot stand alone without an existing social base and social communication about space, which is the basis of the existence of space itself (Hendra, 2018). The gestures (*habitus/habits*), infrastructure and activities contained in the financial context of the Muncar Ngidam Tourism are a reflection of the existing social construction.

In the context of urban space development, it is full of various dynamics and changes in response to the renewal of urban space towards modern space (Lefebvre, 1991). However, city development is dominated by the construction and production of social space, which is highly political. This means that there are always dominant interests that operate the physical face (infrastructure) and use of city space compared to the perceptions that live in the urban social space itself (urban lived spaces) (Christian & Desmiwati, 2018). According to Lefebvre 1991, social space is a social product. It means that space is actually tied to social reality, so space cannot stand alone. According to him, humans always have relationships and interactions (Robert & Brown, 2004). The formation of social space is closely related to three interconnected processes: social practice, spatial representation and spatial representation. Social practices are formed by social interactions and activities in the interaction and communication relationships carried out in everyday life. Meanwhile, spatial representation provides an overview of the space and also provides meaning to the space (Robert & Brown, 2004). Meanwhile, the third concept, representational space, explains symbols in specific spatial dimensions and visualizations, which are understood differently by each individual. For example, the Head of Muncar Village has attempted to construct the Ngidam Muncar Tourism area

through the construction of new spaces by involving the community in working together to help with the development process and using workers from within the village to help launch development, so that the community is involved in enjoying every process. (Khairulyadi et al., 2020).

Currently, there is not much research that examines the production of space, which contains three concepts, namely spatial practice, spatial representation and representational space in rural areas. Researchers consider it essential to produce space that gives rise to spatial transformation in the Ngidam Muncar Tourism area because the transformation impacts spatial production, giving rise to spatial practices, spatial representation, and representational space in tourist areas (Wulandari, 2017). The reality of the Muncar Ngidam Tourism situation has undergone an exciting transformation to be researched from a spatial sociology perspective using Henry Lefevre's space production theory approach, where space includes the material dimensions of social activities and interactions.

This research also refers to previous research entitled *The Reality of Green Open Space Use in the Benoyo River Springs Area* conducted by Bening et al. The results of this research indicate that there is conformity in the spatial representation of the Benoyo River water source area with the blueprint, which is conceptualized as a social space for community activities, as well as changes in the spatial representation of the Benoyo River, which used to be a place for dumping rubbish and waste, is now a clean and tidy area (Bening et al., 2022).

Spatial transformation of land use and population growth will lead to settlement, changes in economic structure towards industry and services, increasing the need to develop transportation facilities and land for industry, and increasing urbanization, increasing population pressure on land on the outskirts of Tappu city (2014). Factors influencing the conversion of paddy fields at the agricultural level are agricultural socio-economic conditions such as education level,

income, overall economic capacity, land tax, land prices, and land location. The findings of a study conducted by Y. Pratiwi (2016) on the transformation of the function of open space in the urban pedestrian area of Tenggara-Kutai Kartanegara were that there was a transformation or change in the function of the pedestrian, not only functioning as a space for social interaction and accommodating economic activity but also functioning as a trigger. To revive unproductive areas around the route, namely increasing the attractiveness of Kumala Island. Another research conducted by W. D. Pratiwi (2022) stated that the impact of tourism activities caused changes in homestays. The open area around the homestay, the condition of the building, as proven through documentation, and the orientation of the building are factors that influence this transformation.

Bandung Square Park, as a representation of imagined space, must be seen in terms of the community's identity, conditions, and activities, namely, space with an initial order as a public space for the community. Bandung Square is presented as a democratic place where people gather, and it is hoped that it will become part of social engineering facilities (Adiprasetyo & Jaya, 2017). The aim of the social engineering facilities of the alun-alun is expected to produce a tolerant generation due to the social interactions contained therein (Adiprasetyo & Jaya, 2017). Two dimensions shape the production of street vendor spaces in Niti Mandala Renon Field. First, socialization and interaction between fellow street vendors and interactions with parties outside fellow street vendors are discussed. Second, the Niti Mandala Renon Field is a space to earn a living. The large number of activities in the field has given rise to the representation of the Niti Manda Renon Field as a space to earn a living. The emergence of street vendors in the Niti Mandala Renon Field Area is due to the need for productive, economically profitable land intensity for street vendors (Yamuna, 2019).

The use of non-green open space (Zero Point) in the Pancuran slum area as a production of space, namely, spatial practice

(Zero Point), becomes a living space due to children's activities. The spatial representation of Zero Point is manifested in a space that is conceptualized as a social space. Representational space is a mindset or how someone thinks about the Shower area with symbols. Changes in non-green open space (Zero Point) that occurred in Pancuran, which used to be a place for carrying out harmful and dirty activities, are now becoming clean, orderly, and quality areas for carrying out activities so that Zero Point becomes a non-green open space that can become an icon or symbol of change in Pancuran become a modern village.

Given the area's transformation, the production of Muncar tourist space has emerged, which has interested researchers in the dynamics of the Muncar tourist area as a public space and the production of public space in the Muncar area. This research aims to describe the dynamics of the Muncar tourist area and Henry Lefebvre's theory of space production, which will be a tool to study the production of public space in the Muncar village tourist area.

## METHODS

The research method used in this study is qualitative descriptive. Data sources are obtained through interviews and observations. Interviews were conducted with resource persons from the Pokdarwis coordinator, the Head of Muncar Hamlet, the coordinator of Pokdarwis, the Head of Muncar Hamlet, and a unit of the Tourism Office. Researchers directly made observations in the Ngidam Muncar Tourism area. The selection of Muncar Village as the research object is based on methodological considerations. The tourist destination is Ngidam Muncar village, which has successfully transformed and given rise to the production of space in the tourist area.

The analysis technique in this research uses the Miles and Huberman method (Sugiyono, 2018), which includes three types of activities in analyzing qualitative data, namely: data collection, data reduction, which summarizes the main things, and focusing on

essential things that are in accordance with the research topic. The data that has been collected and analyzed will then be presented further by presenting the interview data. Data can be presented in short descriptions, images, relationships between categories, flowcharts, and the like, but narrative text is often used to present data in qualitative research.

After presenting the data, the next step is to conclude from the observations. In conclusion, this research can answer the problem formulation formulated from the start by the data currently obtained because, as stated, problems and problem formulation in qualitative research are still temporary and will develop after research in the field (Sugiyono, 2018).

## RESULTS AND DISCUSSION

### Research result

#### Dynamics of Tourism Area as Public Spaces.

Ngidam Muncar Tourism is located in Pareyan Hamlet, where one river, the Serang River, passes between Pareyan and Ledok Hamlet. Muncar Village, which flows by the Serang River, is seen as having potential because it attracts people to visit. In this way, the village government and community agreed to develop it as a tourist destination. This is the vision and mission of the village government to build the Ngidam Muncar Tourism Village. The community, especially the younger generation, is invited to innovate and explore all existing potential, natural potential, culture, culinary, agrotourism, and crafts. The Ngidam Muncar Tourism Area is geographically located in the Semarang Regency area, precisely in Pareyan Hamlet District. Susukan, Semarang Regency, Central Java. Muncar Village, Susukan District, Semarang Regency, Central Java Province, has six hamlets consisting of Muncar, Dukusari, Ledok, Jaten, Nglarangan, and Pareyan. Muncar Village is 40 meters above sea level and has a tropical climate with an average temperature of 27° C, while the maximum

temperature can reach 37° C (Slamet & Surakarta, 2022).

Before the transformation of the tourist area, there was an artificial waterfall park, a dam covering an area of 653 hectares, and a park. From the natural potential, with the flow of the Serang River, it has become a tourist attraction in the Muncar water park with river tubing facilities, namely a vehicle for traveling down the river by riding a float. River tubing can be used safely for children in sections of irrigation ditches where the flow is calm. There is river tubing, which is more extreme for adults because of the fast flow of the Serang River.



Figure 1. Area conditions before transformation  
Source: <https://bkppkutim.com/desa-wisata-ngidam>, 2019

After the transformation, this area began to introduce the facilities of Muncar Ngidam Tourism. From a cultural aspect, Muncar Village has arts such as reog, rod, solo organ, and dance ball. Meanwhile, the natural aspects of the village are still maintained by the beautiful rural nature and the Serang River's natural flow. Finally, there is local wisdom from the people of Muncar Village, who still preserve learning batik, learning to plant rice, learning to catch fish, etc., which is packaged into an educational tour package (Results of interview with Chairman of Pokdarwis, March 2023).

Ngidam Muncar Tourism Destination also offers various tour packages/activities such as outbound, gathering, meetings, fun games, and river tubing attractions, which are offered for tourism for IDR 75,000/person, as well as other activities. Apart from that,

Ngidam Muncar Tourism also provides homestays for anyone who wants to stay overnight while enjoying the natural beauty of Ngidam Muncar (Results of interview with Chairman of Pokdarwis, March 2023).



Figure 2. Environmental Conditions After the Spatial Planning Process

Source: Personal Documentation, 2023

Seen in the picture above, there is a spatial transformation as evidenced by the renewal of the Ngidam Muncar tourist attraction. The renewal carried out took the form of changes to the spatial layout of the Ngidam Muncar Tourism area, which was carried out by building several supporting facilities. These facilities include the construction of a suspension bridge that connects the two sides of the river, the construction of a gazebo that can be used as a resting place for visiting tourists, and a pavilion that can be used as a location for events that require a large space.

Beautiful parks are also created around rivers and public facilities. This garden can be used to beautify the existing spatial structure. The park around this tourist attraction can also be used as an interesting photo spot for visitors. Apart from that, the existence of this park also adds to the cool and beautiful atmosphere of the Ngidam Muncar tourist attraction. The prayer room above is one of the facilities owned by the Ngidam Muncar tourist attraction. The prayer room, built from the main material of wood, stands firmly around the water park in Ngidam Muncar. Its strategic location and easy-to-reach means it is visited by many visitors. Apart from being used as a place of worship, this prayer room also has many visitors who rest in and around the prayer room. Having this prayer room is one of the added values of the Ngidam Muncar tourist attraction because there are supporting facilities or suggestions to make things easier for visitors.



Figure 3. The iconic "Visit Muncar" board

Source: Personal Documentation, 2023

The iconic Muncar Village tourism board is one of the decorative elements that influences the tourist appearance and functions to add different artistic value. This is because it is located at the end of the rice fields with a beautiful hilly background. The community will construct iconic boards in tourist areas in 2020. These iconic boards are made from acrylic material and colored yellow, orange, and white to stand out and can be seen clearly by visitors. The tourist board is a symbol of tourism in the Muncar Village area. Visitors can also use this board as a favorite spot for taking photos and immortalizing moments.

A warung is one of the facilities or suggestions for a tourist attraction in Indonesia. Likewise, around the Muncar Ngidam Tourism, there are food stalls. The food stalls here are made like simple kiosks with semi-open spaces. The community uses these stalls as an additional income source and improves the surrounding community's economy. The stalls provide various food and drinks, from light to heavy food. Necessities such as bottled drinking water, tissue, and instant noodles are provided here. With the existence of these food stalls, not only do the people feel they benefit, but tourists also feel that it is more accessible because it is easy to buy food when traveling.



Figure 4. Suspension bridge built over the Serang River and field for outbound

Source: Personal Documentation, 2023



The suspension bridge stretches 84 meters above the river surface, connecting the east and west sides, making it easier for the public, especially tourists, to enjoy the natural charm of the Ngidam Muncar tourist attraction. The suspension bridge was built to make it easier for tourists to enjoy the nature found in Ngidam Muncar. With the suspension bridge, tourists can cross and explore the water park.



Figure 5. Open stage

Source: Personal Documentation, 2023

The picture above shows several additional facilities in the form of pavilions. The construction of the pavilion adds facilities to the Ngidam Muncar area. This pavilion is used during events held in tourist areas, such as dance or gamelan performances.

### **Muncar Village Tourism Area as Public Space**

Ngidam Tourism is a destination for Muncar village, which is located in Pareyan Hamlet. Muncar Ngidam Tourism has different features and points from its surroundings. For example, this area's construction of public facilities makes it different from the surrounding area. Apart from that, the manager's systematic management also contributes to providing privileges for Muncar Ngidam Tourism.

This area includes public space that is used as a place for general public activities or simply a gathering point. These public spaces include water parks, suspension bridges, open stages, prayer rooms, gazebos and stalls. The use of public space as a means for people to interact, especially in the afternoon, there are groups of teenagers enjoying the sunset (observation results, June 2023). Not only that, the Muncar Ngidam Tourism area is also used by the community for fishing activities.

In general, open space is used by the general public as a forum for mutual

interaction. (Suminar & Sari, 2021). The public and tourists use the prayer room at the Ngidam Muncar tourist attraction to worship. Interaction between community members and visiting tourists arises when this worship is carried out. The water park at the Ngidam Muncar tourist attraction is crowded with children and parents. The presence of tourists who flock to the area gives rise to an interaction process.

Other interactions can also be found in the stall area, namely between sellers and buyers when carrying out buying and selling transactions. Several points above explain that the Ngidam Muncar tourist attraction is a public space widely used by the local community and tourists. The function of public space can be found in this tourist attraction, which is used to develop tourism activities in the Ngidam Muncar Tourism Village, Susukan District, Semarang Regency.

This research aligns with previous research on public open spaces conducted by Y. Pratiwi (2016) in East Kalimantan pedestrian parks. The findings of previous research explain that tourist parks function as a space for social interaction between sellers and buyers in economic activities and revive Kumala Island, which was previously unproductive. Apart from that, it can become a public open space that can accommodate residents' needs for interaction and social and cultural activities while also functioning to revive the surrounding area. The government can encourage every region with potential tourism to improve social and economic aspects.

The Muncar Ngidam Tourism condition has its charm, with a particular agenda carried out by the manager in collaboration with third parties. Besides that, Muncar Ngidam Tourism is also equipped with various facilities that are very useful for its visitors. The presence of a prayer room, gazebo, and stalls will increase the comfort of traveling in Ngidam Muncar. Complete needs and infrastructure make tourists feel more at home and will return to travel again.

Ngidam Muncar tourism also provides exciting things for tourists, such as enjoying the atmosphere and interacting with various activities carried out by the people there. Various social interaction activities are carried out by the

community in the Muncar Ngidam Tourism area, including rice planting attractions carried out in the rice fields, batik education, signal with MSMEs, outbound, learning to make batik, learning to play gamelan, and learning traditional dance.

Attractive activities are carried out at Ngidam Muncar Tourism to attract tourists to come and enjoy various activities. The Ngidam Muncar tourist area has many natural resources, including fertile land, clean air, abundant water sources, and sufficient sunlight. Apart from that, Muncar Ngidam Tourism also has typical rural views. This makes tourists interested in experiencing the typical rural atmosphere.

### **Public Space Production in the Muncar Tourism Area**

Space is a social product of the group (Puspitosari & Rahayu, 2018). This is what makes space sacred (place of religious worship), profane (street markets), and private (palaces, houses, rooms), with public (squares, markets, and city parks) (Lefebvre, 1991). Among the several spaces above, one that we often encounter is public space.

Public space is used as a place for individual and group activities. Public space is an essential element of community interaction constantly transforming into various forms (Purwanto, 2014). According to previous research conducted by Putra (2019), it was stated that public spaces are open spaces that can be used by all levels of society, as is the case in the Merbabu Park area. Spatial production of space will influence people's mentality, thereby creating what Lefebvre (1991) calls public space production. The production layout in the Muncar Ngidam Tourism area must be distinct from the relationship between the government and residents, which has various interests and objectives. The relationship between the two causes a spatial transformation that gives rise to space production in the Ngidam Muncar area.

The Ngidam Muncar area was originally a public space without specific interests and objectives. As time passes, however, the public space in the Ngidam Muncar area is seen as having the potential to provide other benefits for the surrounding

community. The surrounding community began to develop the Ngidam Muncar area gradually by building public facilities and other supporting facilities. This was done in an effort to transform the Ngidam Muncar area into an even more productive area.

The Ngidam Muncar area's spatial transformation gives rise to space production. The interaction between the community and tourists who come to the Ngidam Muncar area is one reason for the formation of spatial production in this area.

In essence, public space has political value because space is a value that is fought for by the upper class, and space has socio-economic value and specific characteristics that can be taken and used by capital owners to exploit (Samsul, 2018). In this regard, the creation of public space in the Muncar Ngidam Tourism area cannot be separated from three things, according to Lefebvre's thoughts (1991), which include spatial practice, spatial representation, and representational space where these activities are correlated and interrelated (Bening *et al.*, 2022).

The Muncar Ngidam Tourism Area was originally an ordinary rural area. This area is used as agricultural land, which farmers around the village actively use. The existing river was previously used for irrigation and as a place for fishing for village residents (Results of an interview with Chairman of Pokdarwis, August 2023). The natural beauty of this area was the starting point for transforming it from a village into a public space (Interview results, March 2023). This is done to optimize the advantages that Muncar Village has.

Public space planning activities in the Ngidam Muncar Tourism area were carried out to form new public spaces. These spatial planning activities encourage local communities to develop and adapt. The form of community participation in building this public space is in the form of cooperation activities in cleaning tourist areas, building supporting facilities, and innovating new activities that can boost the tourism potential of Muncar village (Results of interviews with the Chair of Pokdarwis, March 2023). The activities carried out gave rise to the embryo



for managing the Ngidam Muncar Tourism area into an active and more developed tourist area.

## **Discussion**

### **Spatial Practice**

Spatial practices are formed according to social interactions and activities Lefebvre (1991), Istiqomah et al. (2022). The concept of spatial practice focuses on events that occur simultaneously. This is realized in the interaction and communication relationships carried out in everyday life. This research is related to research conducted by (Tamariska and Ekomadyo, 2017) in the lower Corridor area of Jalan Tubagus Ismail, Bandung. The spatial practice attributes are drying and sitting spaces, mobile noodle-base seller carts that sell every afternoon, grocery stalls, roadside, and in front of residents' houses. These traders trigger continued social interaction because they can bring people to come and gather. Apart from buying and selling activities, this area is also used as a place to feed children and as a place to play.

The spatial practices in the Ngidam Muncar area are similar to the spatial practices of the lower Jalan Tubagus Ismail Corridor, including the local community, which utilizes the space by renting out land in the tourist area. Some of the land and plots belonging to Kadus are rented to tourist visitors. The occurrence of spatial practices makes people more profitable by utilizing the services they have. Land rental is one of the advantages for Hamlet Head and the surrounding community. For the Hamlet Head who rents out land to visitors, then the community makes a profit by selling heavy food such as (soto, gado-gado, instant noodles, and other snacks) and offering services to visitors (Results of interviews with the chairman of Pokdarwis, March 2023).

As a result, the spatial practices of the Head of Ledok Hamlet and the surrounding community experienced changes, namely space, economy, and profits (Results of an interview with Pokdarwis chairman, March 2023). Ledok Hamlet's head utilizes his space for outbound activities, reog, and gymnastics

by tourist visitors so that the community gets benefits in the tourist area. After the spatial transformation, the Hamlet Head has institutions and other businesses that enable the community to share the benefits.

### **Representation of Space**

Space representation is a study in which space conceptualizes space itself Lefebvre (1991), Prawesti et al. (2021). This research is in line with research by Bening et al. (2022) that the spatial representation of the Benoyo River spring area is in accordance with the blueprint, which is conceptualized as a social space for community activities. The conceptualization of space is expressed because the Benoyo River spring area supports residents' activities, which are ultimately organized and used as a free tourist recreation facility.

Representation of space in tourist destinations is conceptualized as social space as a place for community activities (Bening et al., 2022). The conceptualization of public space is revealed because the Ngidam Muncar Tourism area supports citizen activities, which are ultimately organized and used as a means of social interaction for the general public. According to Lefebvre (1991), the representation of space can be studied by identifying what animates the space, what consequences it causes, and what a person feels with all the changes that occur within the space. In representing public space, continuous control between the Village Heads is needed by reorganizing the space and cooperating to maintain the Ngidam Muncar Tourism area.

The concept of spatial planning for the Muncar Ngidam Tourism area can be used as an activity for the general public, which will ultimately result in changes occurring in that space, making the Muncar Ngidam Tourism area a social space that was initially an unkempt area arranged with a new face to become a public open space that is used as an activity for the general public. The spatial production in Muncar Rural Tourism is the community's social production or urban space. Apart from that, the community uses

public space in the Muncar Ngidam Tourism area for fishing, washing, relaxing, group exercise, culinary activities, and even village events held in the tourist area.

### Space of Representation

Space of Representation is also perceived space (Bening *et al.*, 2022). This representational space arises due to the relationship between spatial practice and spatial representation (Prawesti *et al.*, 2021). Representation space is a real space where interactions occur between people and objects contained in space (Al Dilwan *et al.*, 2019). This research aligns with Wulandari (2017), who said that the arrival and influx of immigrants to Tulungrejo caused the existing representational space in society to change. The local community's representational space, which used to be housed as a place of residence for the community, has now turned into a spatial representation that originates from spatial practices that have caused Tulungrejo Village to experience a new spatial representation that establishes the truth about the space created by the dominant group. Space of Representation is also related to the symbols or meaning of a room. The changes that have occurred in the Muncar Ngidam Tourism area, which was previously an unkempt and quiet area, has now become an orderly, well-maintained area, often used as a place for village events, and many visitors from outside the city, making the area more lively and can be used as a symbol of change. Spatial planning in tourist areas aims to revive areas that have long been passive into active areas.

### CONCLUSION

Based on the results of the research and discussion, it can be concluded that the spatial transformation in the Ngidam Muncar area shows the existence production of space. This is characterized by public facilities built by the surrounding community to support tourism activities being developed in Ngidam Muncar. Apart from that, other activities held in the Ngidam Muncar Tourism Area also

mark the production of space here. The influx of tourists and interaction with the community around the Ngidam Muncar area are spatial practices that can be found. The representation of space in the Ngidam Muncar area is realized by building facilities to support residents' activities, which are ultimately organized and used as a social interaction for the general public. The space for community representation regarding the Ngidam Muncar area, which was previously quiet and unkempt, has now become an orderly, well-maintained area that is busy with visits from people from other areas.

The surrounding community utilizes space in the Ngidam Muncar area through productivity. Many people start businesses by selling food and soft drinks to tourists, helping manage tourist areas, and so on. The community carried out this activity as a form of space utilization in the Ngidam Muncar area.

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