International Conference: 8-9 Agustus 2017

The 5th PSU-USM International Conference on Arts and Sciences di Phuket, Thailand
Preface

Prince of Songkla University (PSU), Pattani Campus focuses on the mission of research in academic progress and support researchers to publish their research to the public continuously in order to use the researches in practical application. So the academic conferences have been held for presenting researches since 1992.

In 2011, Pattani Campus with the first cooperation with the Social Transformation Research Platform (SocTrans), Universiti Sains Malaysia, organized the 1st PSU-USM International Conference on Arts and Sciences under the theme “Transforming Research for Sustainable Community” at Hat Yai, Thailand. After the succession of the first conference, PSU Pattani Campus and USM agreed to establish the PSU-USM International Conference as the annual activity. The 2nd PSU-USM International Conference was held in Penang, Malaysia in 2012. Followed by the 3rd Conference under the theme “Arts and Sciences Research 2014 : Spot of Change for Tomorrow” at Hat Yai again. Then, in 2015, the 4th Conference was organized at Penang, Malaysia with the theme “Enlightening the Locals, Prospering the Nation”.

This year, the 5th PSU-USM International Conference is formed by the Educational Services Division, PSU Pattani Campus in collaboration with the Local Knowledge Group, Universiti Sains Malaysia. The theme of the conference is “Innovation Creation, Social Engagement toward Sustainable Community”. It is organized on 8-9 August, 2017 at Duangjitt Resort and Spa, Patong Beach, Phuket, Thailand.

The main objective of this conference is to provide a platform for sharing and discussion the research results and findings of academicians, practitioners, researchers, students, and professionals. It also aims to provide an opportunity to stimulate interdisciplinary discussion and networking to further enhance the knowledge on arts and sciences researches. In addition, the participants will benefit and broaden their knowledge from the proficient invited speakers.

All presented article will be published as the official conference proceedings, in Flash Drive, included the following 5 tracks.

Track 1: Peace, Culture, Gender and Identity
Track 2: Tourism, Economy and Sustainability
Track 3: Education and knowledge
Track 4: Natural Science and Technology
Track 5: Health Science

The research will have more value if it can be applied and used practically. Hopefully, there will be the people who interest in the research and use it appropriately and make benefit for the public or use the research as a basis and create research to make it more improving.

Board of the 5th PSU- USM International Conference on Arts and Sciences 2017
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The Efficacy of Diabetic Care in One Primary Care Unit: Chataphadung Community Medical Unit  
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Titles Index
The 5th PSU-USM International Conference on Arts and Sciences 2017
“Innovation Creation, Social Engagement toward Sustainable Community”

1. Host
   Prince of Songkla University, Pattani Campus

2. Co-Hosts
   The Local Knowledge Group, Universiti Sains Malaysia

3. Rationale
   Prince of Songkla University (PSU), Pattani Campus recognizes the importance of its mission to support research grants and activities and deems its responsibility to promote research results undertaken by its staﬀ members, academics, researchers and graduate students. In order to extend its research network for the beneﬁts of academic circles, Prince of Songkla University has sought cooperation from Universiti Sains Malaysia, in organizing the 2017 academic conference. The research theme covers the areas of multi-culturalism, gender and identity, tourism, economics, education and innovation, natural science and technology, and health science. Participants include keynote speakers, researchers, academics, graduate students and interested public.

   From our four achievements, PSU Pattani campus is pleased to organize the 5th PSU-USM International Conference on Arts and Science during 8-9 August 2017 at Duangjitt resort and spa, Phuket, Thailand. PSU greatly hopes that the conference would strengthen bring together researchers, scholars and graduate students. In addition, this conference would be a forum for researchers to explore opportunities in experiencing oral presentation and to initiate new connection and collaboration with researchers all over the world.

4. Objectives
   1. To promote research activities of PSU and USM researchers
   2. To provide a forum where the latest research ﬁndings in the above areas can be presented and discussed
   3. To work towards a common research network among researchers, academics, graduate students of Prince of Songkla University and Universiti Sains Malaysia, and others

5. Title, Theme and Tracks
   Title: The 5th PSU- USM International Conference on Arts and Sciences 2017
   Theme: Innovation Creation, Social Engagement toward Sustainable Community
   Tracks:
   1) Peace, Culture, Gender and Identity
      - Peace Studies
      - Conﬂict Management
      - Multiculturalism
- Identity
- Migration and Displacement
- Media and Peace
- Human Security
- Gender and Power
- Leadership and Governance
- Language and Critical Discourse
- Fine and Applied Arts

2) Tourism, Economy and Sustainability
- Poverty Issues
- Social Enterprise/Entrepreneurship
- Regional Economic Cooperation of Indonesia-Malaysia-Thailand (IMT)
- Islamic Economics and Finance
- Economic stability
- Community-based Economy
- Microcredit
- Good Management/Good Practices
- Alternative Tourism
- Community-based Tourism
- Social Impact of Tourism
- Cross Border Tourism
- Heritage, Culture and Ethnic Preservation Tourism

3) Education and Knowledge
- E-learning
- Higher Education
- Lifelong Learning
- Teaching and Learning
- Education Related Issues
- Innovation & Education
- Local Wisdom

4) Natural Science and Technology
- Physics
- Chemistry
- Biology
- Earth Science
- Geology
- Geography
- Astronomy
- Ecosystem and Environment
- Impact of Science and Technology on Health, Environment, and Society
- Science and Technology for Social Development
- Social Impacts of Scientific Development
- Community Health, Technology and Wellness
5) **Health Science**
   - Medicine
   - Veterinary medicine
   - Dentistry
   - Toxicology
   - Pharmacology
   - Physical Therapy Security
   - Nursing Science
   - Clinical Psychology
   - Occupational Therapy
   - Nutrition
   - Medical Sciences and Technology
   - Public Health
   - Innovation in Health Science

6. **Venue and Date**
   At Duangjitt Resort and Spa, Patong Beach, Phuket, Thailand
   On August 8-9, 2017

7. **Attendees**
   The conference is expected to attract around 150 attendees: researchers, academics, graduate students and interested public

8. **Language**
   The international research presented will be solely conducted in English with no translation facilities provided.

9. **The Conference Format**
   9.1 Two keynote speeches
   9.2 Oral presentations
   9.3 A CD-ROM Proceeding and an abstract book for all attendees
   9.4 Presentation sessions with PSU / USM chairpersons
   9.5 Only selected reviewed articles will be published at SHS Web of Sciences.

10. **Registration**
    All participants are requested to submit the abstract through the website:
    [http://pattaniconference2017.pn.psu.ac.th/](http://pattaniconference2017.pn.psu.ac.th/) After notification of abstract acceptance, the registration fee must be paid immediately. Payment will be made through bank transfer.
11. Registration fee

<table>
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<th>Type</th>
<th>Early Registration (by May 12, 2017)</th>
<th>Regular Registration (after May 12, 2017)</th>
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<tr>
<td></td>
<td>US</td>
<td>RM</td>
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<tr>
<td>Presenters/ Participants/ Student</td>
<td>250</td>
<td>700</td>
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12. Your registration includes:
- 3 coffee breaks and 2 lunches
- CD Proceedings along with abstract Book
- Congress bag
- Certificate of Attendance

13. Conference Schedule

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<tr>
<th>Date</th>
<th>Details</th>
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<tr>
<td>November 18, 2016</td>
<td>1st Call for Paper</td>
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<tr>
<td>March 16, 2017</td>
<td>2nd Call for Paper</td>
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<tr>
<td>February 16, 2017</td>
<td>3rd Call for Paper</td>
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<tr>
<td>April 21, 2017</td>
<td>The Final Notification of Abstract acceptance</td>
</tr>
<tr>
<td>May 12, 2017</td>
<td>Deadline for full paper submission</td>
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<td>Deadline for early registration and payment</td>
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<tr>
<td>July 10, 2017</td>
<td>Deadline for regular registration and payment</td>
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<tr>
<td>August 8-9, 2017</td>
<td>Conference dates</td>
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14. Payment must be paid through money transfer. Details are as follows:

14.1 Western Union

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<thead>
<tr>
<th>Receiver First Name</th>
<th>NARISSA</th>
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<tr>
<td>Receiver Last Name</td>
<td>SARES</td>
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<tr>
<td>Address</td>
<td>181 Jareanpradit Road, Mueang, Pattani, Thailand</td>
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<tr>
<td>Zip code</td>
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14.2 SCB Bank

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<tr>
<th>Account Name</th>
<th>PSU International Conference</th>
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<tr>
<td>Account Number</td>
<td>704-256915-1</td>
</tr>
<tr>
<td>Bank Name</td>
<td>The Siam Commercial Bank Public Company Limited (SCB)</td>
</tr>
<tr>
<td>Account Type</td>
<td>Saving Account</td>
</tr>
<tr>
<td>Bank Branch</td>
<td>Prince of Songkla University, Pattani Campus</td>
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</table>
15. Contact Person

15.1 The Secretariat of PSU
15.1.1 Mr. Bunyarat Duklim
Research Unit,
Faculty Development Office, and Faculty Development Office,
Educational Services Division,
Prince of Songkla University, Pattani Campus
Contact Number: +66 66 (0) 7331 3187
Fax: +66 66 (0) 7331 3187
Email: bunyarat.d@psu.ac.th

1.5.1.2 Mrs. Narissa Sares
Research Unit,
Curriculum and Faculty Development Office, Educational Services
Division,
Prince of Songkla University, Pattani Campus
Telephone: +66(0)7333 1251
Fax: +66 66 (0) 7331 3187
Email: narissa.n@psu.ac.th

15.2 Contact Person of USM
15.2.1 Professor Dr. Badaruddin Mohamed
Head, Sustainable Tourism Research Cluster
Contact Number: 604-6535435 / 019-4431894
Fax: 604-6535845
Email: profbadar@gmail.com / strc.usm@gmail.com

15.3 The USM Secretariats
15.3.1 Mr. Muhammad Nasrul Abu Bakar
Science Officer, School of Biological Sciences
Contact Number: 604-6536664
Email: mnasrul@usm.my

15.3.2 Ms. Nur Yuhainis Amiruddin
Social Research Officer, Local Knowledge Secretariat
Contact Number: 04-6536777
Email: kearifantempatan@gmail.com
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<th>Time</th>
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<tbody>
<tr>
<td>08.00</td>
<td>Arrival of Participants and Registration (Duangchanok Ballroom)</td>
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<tr>
<td>08.45 am</td>
<td>Video Presentation from PSU &amp; USM</td>
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<td>09.00 am</td>
<td>Welcoming Remark by Asst. Prof. Pachariya Chailungka, Vice President for Academic Affairs, Pattani Campus</td>
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<tr>
<td>09.10 am</td>
<td>Welcoming Remark by Assoc.Prof.Dr. Salasiah Che Lah, School of Humanities, Universiti Sains Malaysia</td>
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<tr>
<td>09.20 am</td>
<td>Opening speech by Associate Professor Injiti Lertpongsombot, Vice President of Pattani campus</td>
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<td>09.30 am</td>
<td>Signing agreement MOA between Prince of Songkla University, Pattani campus and Local Knowledge Group, Universiti Sains Malaysia</td>
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<tr>
<td>09.40 am</td>
<td>Tea Break</td>
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| 10.00 am | Keynote speaker 1 (PSU)  
Title: Sustainable Researcher and Research Community Development  
By: Professor Dr. John O'Neill Director of the Institute of Education, Massey University |
| 11.00 am | Keynote speaker 2 (USM)  
Title: Conservation of Local Knowledge in A Sustainable Stingless Bee Ecosystem  
By: Associate Professor Dr. Norizan binti Esa  
School of Educational Studies, Universiti Sains Malaysia |
<p>| 12.00 am | Lunch (Banburee Restaurant)                                                 |</p>
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<th>SESSION 1 – ROOM 1 (Duangchanok 1 room)</th>
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<th>SESSION 1 – ROOM 3 (Duangkaew room)</th>
<th>SESSION 1 – ROOM 4 (Duangthip room)</th>
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<td>Track: Tourism, Economy and Sustainability</td>
<td>Track: Natural Science and Technology</td>
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<td>Session Chair: Assoc. Prof. Dr. Salaisah Che Lah</td>
<td>Session Chair: Dr. A.S. Shafii</td>
<td>Session Chair: Asst. Prof. Dr. Montira Leelakriatsak</td>
<td>Session Chair: Assoc. Prof. Dr. Chidchanok Chumphong</td>
<td>Session Chair: Dr. Mardiana Idayu Ahmad</td>
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<tr>
<td>13.30 pm - 13.50 pm</td>
<td><strong>Paper 1</strong>&lt;br&gt;Title: Students' Writing Skills and Their Collocational Competence&lt;br&gt;By: Dr. Jampa Thadphooton and Miss Juthamat Samrit</td>
<td><strong>Paper 1</strong>&lt;br&gt;Title: How to Success in Mobile Banking Adoption among Different in Generational User&lt;br&gt;By: Mr. Chat Chuchuen</td>
<td><strong>Paper 1</strong>&lt;br&gt;Title: Strengthening of R.C Bare Frameusing Ferrocement With Expanded Metal&lt;br&gt;By: Assoc.Prof. Dr.Phaiboon Panyakapo</td>
<td><strong>Paper 1</strong>&lt;br&gt;Title: Vocabulary Recycling: Some Pedagogical Suggestions from the Lexical Approach&lt;br&gt;By: Asst. Prof. Dentisa Dokchandra</td>
<td><strong>Paper 1</strong>&lt;br&gt;Title: The Effect of Ballet Program on Balance and Muscle Strength in Elderly&lt;br&gt;By: Asst. Prof. Onwaree Ingkatecha</td>
</tr>
<tr>
<td>13.50 pm - 14.10 pm</td>
<td><strong>Paper 2</strong>&lt;br&gt;Title: Mixed Media Art : Pattaya&lt;br&gt;By: Miss Thipsukont Ittiprateep</td>
<td><strong>Paper 2</strong>&lt;br&gt;Title: Financial Development Model For Organic Agricultural Processing Producers Groups at Bandoonchian&lt;br&gt;By: Assist.Prof. Dr. Sirikul Tulasombat</td>
<td><strong>Paper 2</strong>&lt;br&gt;Title: Alpha-glucosidase Inhibitory Activity and Stability of The Silkworm Powder strains of Samrong&lt;br&gt;By: Miss Piyarat Detkul</td>
<td><strong>Paper 2</strong>&lt;br&gt;Title: Students' Attitudes towards Four Feedback Techniques in Translation Classroom&lt;br&gt;By: Miss Sakolkarn Insai</td>
<td><strong>Paper 2</strong>&lt;br&gt;Title: The Efficacy of Diabetic Care in One Primary Care Unit : Chataphadung Community Medical Unit&lt;br&gt;By: Dr. Wanaporn Wattanakool</td>
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<td>14.10 pm - 14.30 pm</td>
<td><strong>Paper 3</strong>&lt;br&gt;Title: The Impact of IT Supporting on the Implementation Success of Modern Accounting System : Case Study of SMEs in Thailand&lt;br&gt;By: Dr. Chaiyot Sumritsakun</td>
<td><strong>Paper 3</strong>&lt;br&gt;Title: Effects of Management Characteristics and Firm Characteristics on Financial Performance of Small and Medium Enterprises&lt;br&gt;By: Assist.Prof. Dr. Ratchaneeya bangmek</td>
<td><strong>Paper 3</strong>&lt;br&gt;Title: The Effect of Biofilter Materials on Growth Performance of Nile Tilapia (Oreochromisniloticus) in Aquaponic System&lt;br&gt;By: Assist.Prof. Dr.Prachaub chaibua</td>
<td><strong>Paper 3</strong>&lt;br&gt;Title: Why Do University Researchers Join the Talent Mobility Program in Thailand?&lt;br&gt;By: Mr. Wanlop Lomtaku</td>
<td><strong>Paper 3</strong>&lt;br&gt;Title: Statistical analyses of the Thai Version of the Edinburgh Postnatal Depression Scale among Women during the Antenatal Period in North-Eastern Thailand&lt;br&gt;By: Mr. Nitikorn Phoosawan</td>
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<td>Session Chair: Assoc. Prof. Dr. Chidchanok Chomgcaw</td>
<td>Session Chair: Dr. Mardiana Idsayu Ahmad</td>
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<tr>
<td>14.30 pm</td>
<td>Paper 4 Title: How Members of Generation Y Respond to Feedback: A Systematic Review Literature</td>
<td>Paper 4 Title: Placing Identity on The Market (The Role of Tourism on Indigenous Group’s Social Movement in West Java, Indonesia And Sabah, Malaysia)</td>
<td>Paper 4 Title: Forecasting of Passenger Numbers at Udon Thani International Airport in the Northeast of Thailand by using Grey Model and Box-Jenkins Method</td>
<td>Paper 4 Title: Collecting Data to Develop an English Course: Findings from Interviews with Preservice Teachers and a Former Teacher</td>
<td>Paper 4 Title: Review Of Treatment For Attention Deficit Hyperactivity Disorder (Adhd) Children</td>
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<td>By: Miss Bussakorn Khumhome</td>
<td>By: Mr. Nur Widiyanto</td>
<td>By: Mrs. Apiradee Nimcharoen</td>
<td>By: Miss Surattana Moolgoen</td>
<td>By: Miss Nurul Zafirah Mohd Zahari</td>
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<td>By: Miss Tessa Eka Darmayanti</td>
<td>By: Mr. Tan Chin Ling</td>
<td>By: Miss Chanoknan Wattanaburosannan and Miss Jiraporn Oonusrithong</td>
<td>By: Miss Surattana Moolgoen</td>
<td>By: Dr. Mohd Affuadin Mohamad</td>
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<td>Study of Lissing as Nyipehaci Character</td>
<td>Supplemental Income from Planting the Little</td>
<td>Effects of Parameter on Jatropha Curcas L.</td>
<td>The Kingdom of Sriwijaya, Padjadjaran, and</td>
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<td>15.50 pm</td>
<td>Embodiment on Primordial Agrarian Sundanese</td>
<td>Ironweed Herb Selling to Hospital in Pattalung</td>
<td>Biodiesel</td>
<td>Majapahit Mmorpg Game and Majapahit Mmorpg</td>
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<td>16.10 pm</td>
<td>society</td>
<td>Producing Diet Brew Tea</td>
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<td>Game: Nusantara Online's Symbolic Exchange</td>
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<td>By: Mrs. Tiara Isfaty</td>
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<td>By: Assoc.Prof. Dr. Wanda Listiani, M.Ds</td>
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<td>Paper 1: <strong>The Narratives of the Bebopok, Ipok, and Jerunei of the Melanau People of Mukah, Sarawak</strong>&lt;br&gt;By: Prof. Azizi Bahauddin</td>
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<td>Paper 2: <strong>A New Mind Possession Model Derived From Islamic Understanding and the Concept of Intra and Inter – Psyche Conflicts</strong>&lt;br&gt;By: Mr. Hamid Abdul Rahman</td>
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| 09.40 am - 10.00 am | Paper 3: The Essential Foundation on Human Safety at Workplace: A Legal Perspective  
                      | By: Mr. Sufri Mhd Zin                                                |
|              | Paper 3: Learning Safety at Workplace: An Overview on Organizational Security  
                      | By: Mrs. Maria Hassan                                               |
| 10.00 am - 10.40 am | Paper 4: Love Scam and Gender Victimisation in Malaysia: Legal Implications  
                      | By: Mrs. Suhaila Binti Shafuddin                                 |
|              | Paper 4: Ritual Offerings in Main Teri Traditional Healing: A Reflection on the Malay Psyche  
                      | By: A.S. Hardy Shafii                                               |
| 10.40 am - 11.00 am | Paper 4: Imagination and Visualisation: Media and Technology Conveying an Abstract Messages  
                      | By: Dr. Mohd Asyiek Mat Desa                                       |
| 11.00 am      | Lunch (Banburee Restaurant)                                           |

**SESSION 3 – ROOM 1**  
(Duangmanee room)  
Track: Peace, Culture, Gender and Identity  
Session Chair: Dr. Norzaini Zainal

**SESSION 3 – ROOM 2**  
(Duangkaew room)  
Track: Peace, Culture, Gender and Identity  
Session Chair: Dr. Zikri Muhammad

**SESSION 3 – ROOM 3**  
(Duanghip room)  
Track: Natural Science and Technology  
Session Chair: Ms. Norfarizah Mohd Bakhr

(Duangchanok 1 room)
Third Space within the Gates of *RUMAH PERANAKAN*

at Chinatown Area, Lasem, Central Java, Indonesia

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Maranatha Christian University, Bandung, Indonesia

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Abstract

Lasem or *Lao Sam* is known as the place of the biggest Chinese immigrants in Java which occurred in the 14th - the 15th century and which caused the strong influence of Chinese culture into local culture (Javanese). The artifacts of the acculturation can still be seen in *Peranakan House* or *Rumah Peranakan*. The existence of the house is very important to Chinese community, especially in the embodiment of the gate. The gate is not only seen from its physical entity, but can also be seen as the concept of infinite space. Its meaning goes beyond the dualism that generates new significance of the “spatial”. The concept of third space can serve as a medium that provides harmony between conflicts that often occur between the first space and second space. This is a qualitative research with the third space as the theoretical approach and is equipped with data collection strategy through the study of literature. This article became one of the important documents in the history and culture of Lasem, as well as a part of Indonesian identity with multi-cultural backgrounds. In addition, it serves as a medium for disseminating knowledge about the Indonesian culture to the international audience.

**Keywords:** Gate, Third Space, Intangible Culture, Acculturation

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1 Lecturer
1. Introduction

In the 1303s, Admiral Cheng Ho from the Ming Dynasty era performed an expedition to Indonesia and discovered many Chinese communities at Lasem. The Chinese in Indonesia is divided into two; Totok (full-blooded) Chinese and Peranakan (half-breed) Chinese (in Malaysia they are called China Baba). The existence of Chinese communities has led to acculturation of cultures; one of the existing artifacts to present day is residential house called Rumah Peranakan.

Rumah Peranakan in Lasem is commonly located in one housing complex; started with gate, garden at the front terrace of main building, one or two side buildings and other buildings at the back area. Courtyard is accidentally constructed among the main houses, side houses, and back houses and is located in the middle of the complex. According to the way it is constructed, Peter Nas (2002) stated that two ways of construction are implemented in this Rumah Peranakan in Lasem. First is through firstly establishing the surrounding wall of the complex, and then constructing the building inside the complex and finally constructing the gate. The second way is by firstly establishing the surrounding wall of the complex, the gate, and finally constructing the buildings inside the complex. The main issue is that the wall has always been the first part to be constructed in order to protect the properties from possible threats outside. The most important part of the complex in Rumah Peranakan is the gate. There are two gates; the main gate and the small gate that are located in the middle of particular wall of the housing complex.

Commonly, a space is seen from its shape. Yet, if it is observed thoroughly, the space has several messages based on its location, activities, socio-cultural state, and historical background. This article provides different point of view in observing the gate of Rumah Peranakan; by ways of describing the meaning contained in it, looking it as non-physical space in characteristic, and looking it as “third space”. Therefore, this article aims at sharpening senses over the non-physical characteristics in order to discover and comprehend the meaning beyond the physical construction of the gate (Figure 1). With that understanding, it is expected that people appreciate more on any
historical heritage that becomes part of the nation's identity, with which it indirectly leads to self-identity.

![Figure 1 Gate of Rumah Peranakan, Chinatown, Lasem-Central Java
Source: Private Documentation, 2017](image)

2. Literature Reviews

There are many researches on culture and other traditional arts in Lasem. However, none has been particularly observing the gate in the Chinatown as a third space and interiority. Therefore, this article is important and interesting as well for its particular and original value. The research by Edi Darmawan in 1989 studied on the house gates in the Chinatown area, Lasem, yet it did not discuss thoroughly and did not mention Lasem as historical city that has been influenced by the Chinese culture. This influence can be seen on architectural style over the houses in Lasem, particularly on the gates in which Chinese Kanji is carved. The discussion over intangible value was initially raised by Peter Nas (2002) by describing the type of gate for houses in Chinese communities and by interpreting the cosmology of the areas in Lasem. In this cosmology, the plateau or mountain peak was commonly assumed as a sacred place and was intended for the Gods, whereas the foot of the mountain was intended for graveyard
of Chinese communities. The lowland was intended for residential areas of the communities and that the rivers were parable as “the breath of life”.

2.1 Space and Third Space

Space means limited or unlimited areas. Space can be manifested through all human senses, mainly through eyes with the help of light. Specifically, space can also be captured physically through the senses of tasting, smelling, and even hearing (Frick; 1998). On the contrary, third space arises from socio-cultural tradition. Simply, the third space is created based on the presence of first and second space; the existence of both spaces is known as dualism. Third space is inclusive radical concept comprising historicity in continuous movements going beyond the dualism, leading to continuous “enhancement” of spatial knowledge to reach “particular other space”. The third space is also a transcendent concept that keeps evolving in search for particular development of spatial thinking through the addition of various things. This allows the spatial thinkers to expose and renegotiate cultural boundaries and identities within “the space” (Bhabha. 1994; Soja. 1996).

Space existence is inseparable from the states or occurrences of past time, happening, and future events. The occurrences relate to time “existence”. Time and space are equal matters, similar to inner part and outer part of interrelated issue. Time shall be the dimension of space, the deeper the understanding over space, the lesser the understanding over time. Time is the dimension of space in which human senses have not yet had the ability to capture it (Frick, 1998; Gowinda, 1977).

2.2 Social And Culture in Lasem

Lasem is a small Sub-district along Jalan Pantai Utara Jawa (North Coast of Java). Its history is more ancient than that when the Jung ship captained by Bi Nang Un landed in Regol Beach, Lasem Kadiapat in 1413. In 1479, Mpu Santi Badra wrote about Lasem in his Serat Badra Santi, which was then translated into Javanese language by Kamzah R. Panji. It stated that in 1351 Lasem was under the authority of Majapahit. That time, Lasem was led by a lady named Dewi Indi who turned out was the niece of King Hayam Wuruk. Her courtesy title was Bhre Lasem. Bhre was the courtesy title given for the ruler of particular area under the imperialism of Majapahit (Kompas,
During the Islamic Kingdom of Demak and Pajang, Lasem was ruled alternately by both kingdoms. It can be acknowledged when the King of Pajang was inaugurated as Sultan Hadiwijaya in 1581; in which the inauguration was attended by the Kings of Sedayu, Tuban, Pati, and Lasem. However, during the era of Mataram Kingdom in 1575, Lasem and other cities along the North Coast of Java were released from the Mataram Kingdom, and therefore became autonomous. Lasem was an exclusive territory for Mataram since it produced expensive teak wood and therefore Lasem was then administratively released from Rembang or Tuban. Yet, it all changed during Dutch Colonialism. In 1750, the Government of Lasem was moved to Rembang to present day (Meinsma, 1941; Graaf, 1987). In the Dutch Colonialism era, the trade through Lasem harbor was crowded due to the presence of Chinese traders who eventually stayed in Lasem. At that time, the Chinese people in Lasem were led by a Captain and two Chinese Lieutenants in order to show their existence in the area (Veth, 1975). Lasem made many relations with Moslem traders and therefore Islamic culture played significant influence to the communities. This surely influenced any activities and impacted upon any physical architecture.

The majority people in Lasem embrace Islam as their religion; the rests embrace Hindu, Budha, Christian, and Catholic. Lasem is one of the ancient cities in Java and becomes the central dissemination of Islam. One of the Wali Sanga (Islamic Propagators) named Sunan Bonang had Lasem, Tuban and surrounding areas as his area of dissemination. As the Islamic dissemination area, Lasem has many Pesantren (Islamic Boarding School). Despite the fact that the people have faith over particular religion, some of the communities believe in supernatural powers (Animism). This is marked by some traditional ceremonies intended for safety and wealthy of the believers (Suroyo, et al, 1994).

3. Methodology

Pilot study to Lasem, Central Java, had been conducted from 2 to 5 February 2017. This article is qualitative in nature. The steps involve data collection from various literatures to data field in the forms of visual and oral data. During the field research, the writer observed space, time, actor, surrounding environment, feeling, goal, and
event occurred in order to gain clarity that it eventually aided data processing and research analyzing. This process was supported by Suparlan (1993). Brief interview was conducted in February 2017 to Mr. Gandor Sugiharto, Mr. Sigit Wicaksono and H.M. Zaim Ahmad Ma'Shoem, well known as Gus Zaim. They were the public figures and at the same time were also local communities. Public figure and local community were those who have stayed in Lasem for several generations and have known various sociocultural changes. Literature study was the strategy implemented in collecting the data due to limited time in the process of field research.

The research components comprised space, social, and culture; and they were equipped with details. The component of space shall describe the definition and elements of space, either whose physical structure was visible or invisible. The component of social influence shall observe thoroughly over different activities of both local and new comer communities; inside or outside the residential gate. This was particularly influenced by various social activities from the communities of Java, Chinese, and European. The component of culture shall explain the action taken by local and new comer communities, relating to traditional activities applicable in Lasem, particularly the Chinatown. The components of social and culture were interrelated over the existence of residential gate in the Chinatown (Diagram 1).

![Diagram 1: Research Components](source: Private Documentation, 2017)

4. Gate as The Third Space: Discussion

House is an initial place where people regulate “the space” among each other or regulate “the space” with surrounding environments. In relation to this, the gate,
according to Chinese communities, becomes “the space” between the housing complex and the outer environment. The gate serves also as the resident’s identity and marks the entrance of someone or something into the communities. The gate has also the value of “defense”, not only over crimes but also over social and cultural reaction occurred in the surrounding environment. The historical acculturation between Javanese socio-cultural state and Chinese socio-cultural state has yielded complexity arising from the socio-cultural differences and identity differences as well. Therefore, the gate as the third space gathers and represents each complexity in their socio-cultural aspects. In this term, the Chinese community puts forwards the efforts to adapt the dominant culture (Javanese) by marking the “self-alignment” on the gate. However, Bhabha (1994) argued that commonly during the existential process, the effectiveness of particular images are threaten by the original passion, and therefore their manifestations become “different” from the surrounding environments; both physically and non-physically. The gate of Rumah Peranakan in Chinatown truly exposes different “shape” from that in the other areas. It collects various emotions, feelings, and passion.

The gate may be illustrated as the third space since it shows up as the consequence of inter-cultural interaction occurred in Lasem. This means that it is the place where different cultures intensely meet in conflicting situation rather than compromising. Substantively, conflict occurs commonly due to cultural differences (Chinese and Javanese cultures) that are born and develop together with their own histories. Therefore, the third space is born as a medium in between, conflict absorber, and conflict balancer intensely occurred between the first and second space, called the dualism. This statement is supported by Bhabha (1994) saying that the third space is equal to transitional space or space in between, in which the space and time cross and impact upon each other.

The emergence process of the gate as a third space by way of using the theory from Bhabha tends to lead to the success of intercultural communication. Meanwhile, when observed through the conceptual triad approach formulated by Edward Soja (1996), the third space formed at the entrance gate is included into the third category; the Spaces of Representation - the space that is represented. The conceptual Triad
begins from Spatial Practice - a spatial practice that is seen as both the production and reproduction of space. Space or spatial has been generated, after that the space goes through the process of Representation of Space - the space conceptualized, in which the occurring various socio-cultural complexities are processed. The last stage brings forth Space of Representation or space that is presented. It contains various realities and imagination that come continuously as a result from the process of complexity. Based on the explanation, once the existence of space is known, the first space is formed - first place (R1), Rumah Peranakan, known as a container of minor social interaction, the interaction between family members. The existence of a houses hall be meaningless if there is no interaction with the surrounding environment, known as second space - second place (R2). The surrounding environment is a “space” where various socio-cultural interactions are processed, including the interactions between R1 and R2. The success of communication between R1 dominated by Chinese tradition and culture with R2 dominated by Javanese traditions and culture, lives up the gates as a third space - the third space or R3 (Diagram 2).

![Diagram 2 Third Space Components](image)

*Third Space (R3)*
*The Highest Value of Spaces in Society*
*The Gate of Rumah Peranakan*

- **First Space (R1)**
- The minority space in society
- Within Rumah Peranakan Complex

- **Second Space (R2)**
- The dominant space in any society
- Outside Rumah Peranakan Complex

*Source: Modification from Soja, 1996*

Chinese traditional and cultural activities are still carried out within Rumah Peranakan in Lasem. During the pilot study, the author visited two Rumah Peranakan; the first house was that of Mr. Gandor known as Lawang Ombo House and the house of Mr. Njo Tjoen Hian or known by the name of Sigit Wicaksono who was famous as Lasem batik craftsmen. Both houses still maintain the altar for Prayer, which is used to
honor, remember, and worship the former family (Figure 2). Based on the above discussion, the existence of the gate can still be seen to present day since it has historical value. It serves as a symbol of “struggle”, “acceptance” and “tolerance” occurring in the interaction. Additionally, it gave birth to the identity of “Chinese owners” who managed to adapt to local socio-cultural circumstances (Java), as well as the identity of “multicultural” in Lasem.

![Image of Chinese Family Altar](image)

**Figure 2** The Chinese Family Altar  
*Source: Malagina, 2016 & Private Documentation, 2017*

5. **Conclusions**

Space existence is inseparable from the states or occurrences of past time, happening, and future events. The events relate with time “existence”. The third space presents in overlapping time travel since it is not the result from hard resistance between the surrounding socio-cultural interactions, rather from the exchange of new culture to meet the existing culture. Both gives live and is mutual to each other. The dominating culture is biased through the dualism boundary. The gate has been a “symbolic space” that has successfully combined the mental of two socio-cultural states by emerging such multicultural identity which becomes part of the Indonesian identity. It is extremely possible to “read” in part the history of successful dispute over past time culture and present culture in the manifestation of gate in *Rumah Peranakan* at Lasem, Central Java, Indonesia.
References


