

Typology of social space in Kauman Kampong Semarang

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Abstract. Social space is various forms of spaces used by community in conducting social interaction. These kinds of spaces should be given more attention since they serve as catalyst in the implementation of good social cohesion in community. The effort includes giving concern toward their various implemented form. This concern will give benefits in the creation of resilient built environment. Kauman Kampong in Semarang, is an old urban kampong and still exist up until now. During its development, the inhabitant live and conduct their activities in good shape. Therefore this kampong is an appropriate place to learn and explore social spaces which is formed and utilized by the community who conduct their activities in this kampong. The aim of this research is to find out forms and typology of social space in Kauman Kampong in Semarang. Qualitative method is used in this research since the nature of this research is explorative. There are various social activities in Kauman Kampong in Semarang, such as religious, trading, and other social interaction, which have formed various social spaces. These social spaces have their own physical characteristics and with various intensity of activities. Based on collected data in field survey, the typology of social spaces that could be inferred are: permanent, temporary, and dynamic social space.

Keywords: Social space, Typology, Kauman Kampong Semarang

1. Introduction

Indonesia is facing the fast urbanization condition and the vast need of housing provision. Areas are changing fast become urban and movement of people to urban area is unavoidable. Data of Statistic Bureau shows that in 2015 percentage of population living in urban area is already exceeding population living in rural area about 53,3% [1]. Meanwhile in the housing development sector, data of Indonesian Government shows that backlog of housing needs is increasing and in 2007 about 5,8 million units is needed [2].

Urban kampong has become a place of first destination for people from rural area when they first start their living in urban area to stay. In kampong, people still has their former living style from where they belong, where togetherness and kinship are reflected in their life. Therefore social relation between inhabitants is created and cared in many urban kampong. A good social cohesion is one characteristic that could be met in urban kampong. This condition will be different compare to the higher income where individualism will be thicker felt in their neighborhood.

The need to be always in contact with the other member of inhabitant is a basic need for human as a social creature. Concern need to be given toward creating a good social cohesion condition of the inhabitant as an effort to develop a built environment. Social cohesion could be a push factor in the



implementation of sustainable living environment for the inhabitant. In the concept of sustainable development, social aspect is an aspect that need to receive a proper and balance concern, besides the economic aspect and ecological aspect. Social condition of the inhabitant, such as level of education, health, participation, and good social cohesion have become indicators of successfulness of development.

Kauman Kampong is a kampong in the urban area of Semarang City. It is an old kampong which has been existed and last up until now. During its development, various ethnic live and conduct their activities in good condition. This kind of condition makes Kauman Kampong Semarang as an appropriate place to learn social cohesion condition and its related physical aspect.

Activities of the inhabitant and their interactions are conducted in certain time and place. The place for the inhabitant to conduct their activities will have various forms. Likewise when the inhabitant conducting social interaction. There will be various kind of place created and utilized by the inhabitant. The various form of place which is utilized by the inhabitant to conduct social interaction is interpreted as social space in this research. Concern need to be given to these social spaces, since social space could have a function as catalyst in the creation of good social cohesion among the inhabitant [3]. From the various kind of social space which is existed, created, and utilized by the inhabitant in kampong, concern toward typology of the various social spaces is necessary. Therefore it could be used in the development and maintenance of kampong in order to create and enhance good relationship in the society.

Kauman Kampong Semarang has been developed up until now and still become one of economic activity center of the city with a good and maintained social cohesion condition. The forms of social space which is created and utilized by the inhabitant are various. Therefore this research aim to explore the various forms of social space in Kauman Kampong Semarang and find typology from those various forms of social space.

The method used in this research is qualitative method, since the nature of this research is explorative as an effort to probe the diversity in local context about social space created in Kauman Kampong Semarang. The data needed in this research is secondary data of basic map of Kauman Kampong Semarang, and primary data of social spaces in Kauman Kampong Semarang altogether with information from source person about the utilization of the social space. The collected data are then analyze and interpreted. Typology analysis is conducted through data categorization based on certain characteristic occurred.

2. Kauman Kampong Semarang

Kauman Kampong Semarang is a living area occupied by Kauman community since a long time ago. This kampong has different characteristic with other kampong or settlement which implement thicker Islamic value. This condition could be seen on various Islamic religious activities which is held in Kauman Kampong, such as activity of pesantren and the Great Mosque of Semarang [4]. Furthermore, Suprpti (2012) explains that Kauman Kampong Semarang has the nature of kekaumanan, such as consanguinity of Kauman people, Islamic obediently, mostly Hajj, and live in the surrounding settlement of the Great Mosque [5].

Kauman Kampong Semarang is located in downtown area, about one kilometer from the center of Semarang City. It is in a strategic location beside the Johar Market which is one of the center of economic activity in Semarang. As research locus, Kauman Kampong administratively located in Bangunharjo Sub District (Kelurahan) and Kauman Sub District. Basically the surrounding area of this kampong is business or economy activity area. In the North side, Kauman Kampong adjoin with shops in Pemuda street, in the East side adjoin with shops in Kanjengan street and West Alun-alun street, in the West side adjoin with the PHI block, and in the South side adjoin with shops in Wachid Hasyim street. In 1985, Kauman Kampong Semarang administratively located in Kauman Sub District, which is then area consolidation was conducted by the government and it consist of two Sub Districts of Bangunharjo Sub District and Kauman Sub District. Even though it is divided in two sub districts, the characteristics of Kauman is still reflected physically and non-physically. The non-physically

characteristics could be seen from the inhabitant activities which is inspired by Islamic value, such as pesantren or Islamic education system, recitation in each neighborhood on every Friday night, and the Great Mosque has become a magnet of various religious activities. Whereas physically could be seen from characteristic of entrance gate of each street of Kauman Kampong which is resembled the gate of Great Mosque. The utilization of these gates is planned by the inhabitant of Kauman Kampong. It is meant as an effort to preserve the characteristic of Kauman Kampong to be continuously integrated with the Great Mosque, according to Mr. Arief the head of RW (neighborhood organization) 1 of Bangunharjo Sub District.

Kauman Kampong Semarang has an area of about 13 Ha which consist of smaller kampongs. In Bangunharjo Sub District there are kampongs of Suromenggalan, Guntungan, Suroyudan, Grajen, Patian, Kepatihan, Kepatihan Barat, Glondong, Kauman Barat, Bok, Getekan, and Jonegaran. In Kauman Sub District, there are kampongs of Krendo, Mustaram, Butulan, Pompa, Kauman Timur, and Pungkuran.

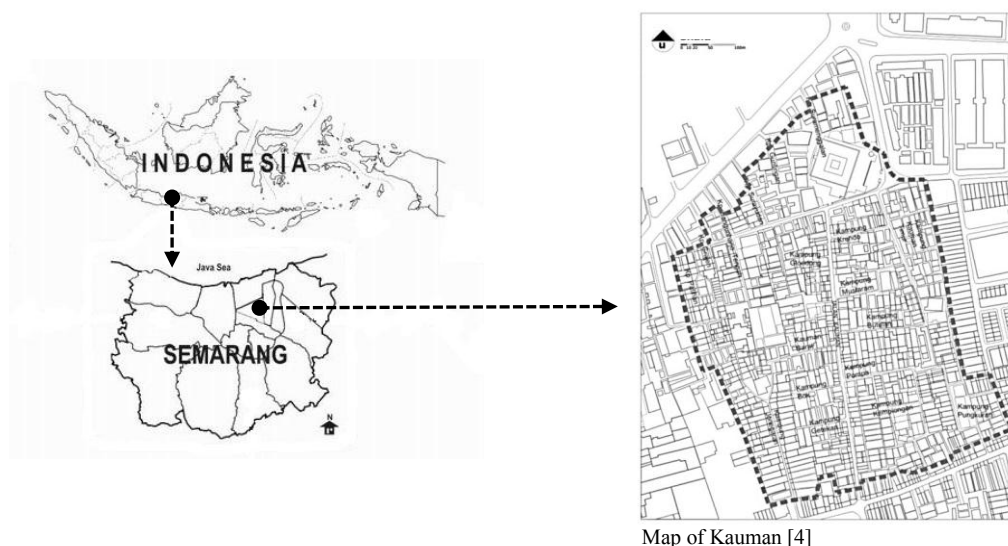


Figure 1. The location of Kauman Kampong Semarang

3. Findings and discussion

Social space is sociological facts that create space as well as a space in physical meaning [6]. Therefore the observation on social space in the field survey is conducted through observing objects of physical space as social space as well as social activities of the people which create a boundary. The social activity which create boundary basically has a catalyst or trigger for social activity [7]. The trigger of social space can be a permanent or temporary property, as well as a form of activity that draw attention of people to gather and have social interaction.

Based on field observation, there are various activities conducted in Kauman Kampong Semarang related with social spaces as follows: 1. Social community activities, where people communicate and interact directly, such as children playing, chatting, sports, and conducting community services; 2. Religious activities, which is the characteristic of Kauman Kampong. This activity is dominated with pesantren or Islamic boarding school activity. The other activities are recitation for children or their parents, reading Quran, and Islamic study; 3. Economic activities, which can be felt strongly in Kauman Kampong, not only in the main street but also in many alleys of this kampong, such as

inhabitants who open their stall in front of their houses, various shops in the main street, and peddlers. Locations of these activities are Mosque, small prayer room, Islamic boarding school, alley, main street, front yard of houses, and area in front of schools. There are properties that support these activities, such as sitting group, chair and desk, vehicle, floor mat, and charts.

Social spaces which are formed in Kauman Kampong Semarang, can be categorized based on its characteristic of physical nature and the intensity of activities that occur. Based on its physical nature, there are three types of space that could be inferred, that is concrete space, semi concrete, and non-concrete space. Characteristic of physical nature has the meaning of appropriation of condition of a social space with the contained interaction activities. From empirical condition in Kauman Kampong, formed social spaces are triggered with activities contained. These activities has space or location right where the social spaces is formed. In other words, social space is formed through utilizing space which is used by an activity. Therefore observation toward existing environmental condition is necessary. There are properties or equipment which support activities in those spaces. As an example is a food stall in front of a house equipped with sitting group which making it possible for people to have a chat while enjoying the food. This kind of social space is formed and supported by its surrounding environment, therefore it is known that there is an adjustment effort of the physical environment to accommodate social activities which will be held there. This social space has the nature of concrete, or concrete social space, because the space is implemented to accommodate a certain social activities thus forming a social space. On the other side there are activities held in a space which is not specified for certain activities or a multipurpose space, such as neighborhood hall, house terrace, and neighborhood open space. The social space is created through temporary adjustment made to accommodate a social activity of the inhabitant. As an example is a neighborhood open space in Glondong Kampong. This neighborhood open space could be used as sports activities, commemoration of Independence Day activities, as well as community religious study. In the case of house terrace, sometimes it is used as social gathering for local community and selling children toys. These kind of spaces has the nature of semi-concrete, because the space is not only designed and intended for a certain social space, even though whenever another social activity occurs in this space it will not disturb the initial function and its surrounding space. Furthermore there is non-concrete social space. This kind of social space is formed in a container which is basically not allocated as social space and there is no social space in any particular physical form. Street corridor and alley are the place where this kind of social space often happened, therefore it has possibility to make a burden to other activities and causing the actual space dysfunction. As an example is social space which is formed during activity of competition on the Independence Day anniversary held by the inhabitant in the street or alley in August. It cause the street or alley impassable, therefore the street user should search for alternatives.

Results from field observation found that based on the characteristic of intensity of activities that occurred, the social space can be categorized into: continuous social space, periodical social space, and uncertain social space. Continuous social space is a social space created for a long time to accommodate activities that is long and continuous in everyday life and conduct at least by one or several individuals alike. Trading activities that always invite interactions between individuals such as buying and selling in stores from morning to evening and even night, rice seller packs in the afternoon until the evening, is an example of continuous activity. The social activities that are formed here take place continuously every day. Periodical social space occurs when social interaction activities with specific and scheduled periods are conducted by the community. This social activity is common in the home terrace and social facilities. This is in accordance with the semi-concrete nature of the space that is only at a certain time used for social space which does not interfere with the function of the surrounding environment. There are two kind of periodical activity, that is : the planned or scheduled at certain time (monthly, weekly, or yearly), such as monthly community gathering, religious study, and commemoration of Independence Day, and the unscheduled, such as receiving guest in the terrace, and having chat in public wells, toilet, and bathroom. The uncertain social space occurs upon social activities that is naturally and incidentally without formerly planned. It is commonly occurred in un-

concrete space such as street corridor and alley. Example of activities that make up the uncertain social space is children playing in the street as well as itinerant street food vendors.

Based on field observation and analysis on collected data, the social space is implemented through process of interaction activities between people and container which hold those activities. This is in accordance with Carmona et al (2003) which expressed that in understanding the formation of social space requires container and activities which is contained, and space as container should provide conducive environment in order to fulfil the terms of interaction [8]. In its formation process, social space will be shaped because of there is people along with activities or interactions done together and there is space that accommodate the activities, as already mentioned above in intensity of activities and physical nature of space. In this framework of implementation process characteristics of social space, it could be inferred three types of social space, that is: permanent social space, temporary social space, and dynamic social space. Permanent social space is formed and not easily disappear because the activity occurs continuously and periodically with the support of concrete space. This social space results from the correspondence of concrete spaces with continuously and periodical social space. Examples of permanent social spaces that take place in Kauman Kampong Semarang are routine recitation activities at inhabitants' houses and Mosque's porch, and buying and selling interactions in permanent shops. The second type of social space is temporary social space. Temporary social space is formed but is easily disappear due to the nature of activities tend to be periodic and indeterminate, and not supported by a concrete space. Temporary social space occurs in semi-concrete space that has multifunctional properties, therefore the existence of social space can change or disappear at certain times and every time. The third type of social space is dynamic social space. Dynamic social space is formed from indefinite activity in non-concrete spaces and has a tendency to move to adjust the existence of the trigger of its activity. Dynamic social space is the result of non-concrete social space correspondence with uncertain social space. Examples for this kind of social space are social space which occurred from the mobility of itinerant street food vendors and mobility of children playing.



Figure 2. Permanent social space



Figure 3. Temporary social space



Figure 4. Dynamic social space

4. Conclusion

Space is formed by the existence of physical elements of space and people with activities that contained in it. Based on the characteristics of the physical nature of space and the nature of the activities intensity that occur, the process of formation of social space in Kauman Kampong Semarang can be inferred into three types, namely: 1. Permanent Social Space. This social space takes place in concrete spaces and occurs continuously or planned periodically. Therefore this space is always there and its existence is not easily change or disappear; 2. Temporary Social Space. Temporary social space is formed but could easily disappear due to the nature of activities tend to be periodic and indeterminate, and not supported by a concrete space; 3. Dynamic Social Space. Dynamic social space is formed from indefinite activity in non-concrete spaces and has a tendency to move to adjust the existence of the trigger of its activity.

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