

Perceiving Coastal Spatial Expression

Place-Making Study in Sedati Sidoarjo as Cultural Space

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ABSTRACT

Humans always need and provide space for living. They create space, create synergies that ultimately shape the morphology of the city. The formation of social interactions, which then determine its area's character, is no exclusion on the coast of Sedati, Sidoarjo, which has coastal features. Many particular individual activities are still oriented towards fishing activities and depend on the area's geographical conditions adjoining the sea. The presence of space then becomes interesting to examine, considering the characteristics of the existing coast not only occupied by the fishers and aquaculture farmers. Communities then affect the urban spaces formed as cultural spaces. This research is a qualitative research based on a phenomenological approach. The analysis was carried out in 5 villages identified as having the peculiarities of coastal culture in Sedati Sidoarjo District. We are using place-making analysis techniques to examine the cultural space presented in the existing area. The results showed that the configuration of cultural spaces on the coast of Sedati was influenced by the rituals that the communities held and formed other spaces. The spatial expression shown in the Sedati can not only be seen from the preponderance fish buying and selling activities, but rather how people's living spaces become part of their daily culture, both in the form of temporary and permanent presence.

Keywords: *coastal area; cultural geography; place-making; sedati; urban design*

1. INTRODUCTION

Humans always need space and a place to live. Without space, humans will not actualize themselves, especially regarding their role as social beings. Human characters as individual beings and social beings in public open space have two forms of space, namely personal space and territory [1]. When we talk about personal space, because the approach is very personal, it becomes subjective depending on the perception, conception, and human concession, likewise with the territory formed, coupled with the perception and concession of the majority around it.

This particular condition then also affects the formation of existing territories, including the formation of urban villages. The urban village itself is a high-density settlement that is inhabited informally. The urban village is the origin of a typical Indonesian settlement culture [1,2]. This settlement is different from the term village, where the population is mostly

still based on natural aspects. However, at this time, we can no longer dichotomize towns and villages due to the urban village phenomenon that has begun to appear in cities. One of the "rural" areas directly adjacent to Surabaya, namely Sedati District, found that the village spaces had changed. Like it or not, the human movement that occurs in this area then becomes a new character, creating new spaces. Is it true that the space that occurs in this area then presents a new place phrase? Meanwhile, the geographical location of the area on the east coast of Sidoarjo inevitably affects the characteristics of its urban space. How does the expression of coastal space occur?

Many studies in similar schemes have been carried out, especially in the study of urban space analysis when viewed from urban space development, regional planning, and even urban space analysis. In this study, the researcher aspires to see more metaphysical viewpoints of space, expressly liberating analysis from just physical forms and interpretations. This

research study presents how this morphology is formed according to the spaces created by humans fundamentally

2. METHODS

This research is qualitative research [3] with a phenomenological approach [3,4]. According to Groat and Wang [4], qualitative is research with a multi-method focus that seeks to interpret the meaning or meaning given by the community to focus on interpretation and meaning and prioritize scientific settings. The purpose of qualitative research is to reveal facts, circumstances, phenomena, and variables as they are following the conditions at the research location. The analysis was carried out in 5 villages that have unique coastal cultures in Sedati District, Sidoarjo. These villages are Gisik Cemandi Village, Cemandi Village, Kalanganyar Village, Banjar Kemuning Village and Cemandi Tambak Village.

The analytical technique used is place-making analysis [5,6]. Placemaking is a philosophy, concept, and approach that provides maximum synergy between the quality of space and the quality of humans in a balanced way in the design and evaluation of spaces that are considered to have failed in the administration of public spaces. A working principle is a user-based approach that can help city residents turn their public spaces into lively and fun places to visit in their spare time. This analytical technique is used to study urban space and uses synchronic reading techniques [7] to examine cultural spaces with existing literature sources.

The researcher mapped the cultural activities conducted to collect data related to using space in that particular area. This data examined intensely the interrelationships and spaces created in terms of metaphysics. Using mapping conducted by researchers, data retrieval traced phenomena that occurred in regional space and mapped them in qualitative spatial data.

3. RESULTS & DISCUSSIONS

Space is a place where humans inhabit. Tuan [8] himself stated that there is something called space and place. Space itself is considered an unidentified place. When space is then interpreted, this space turns into a place. Prijotomo stated something different when he talked about the space referred to by the definition of space in English with the phrase "rong" taken from the Javanese etymology [9]. As we know, semantics can lead us to new definitions and understandings in exploring new perspectives. The interpretation of "rong" itself leads us to realize that space, referred to

in the phrase "rong" is a space that is clung, which is then defined as a place. Space needs to be acted upon and made available so that it can then be used and experienced.

The change of space into a place with value and taste through human experience by utilizing its space. Space to place phenomena is related to an approach in the field of architecture called placemaking. Placemaking is the process of turning space into a place to attract a large number of pleasant, exciting traits and offer opportunities to meet one another [10]. Place-making can indicate an inherent network process formed by socio-spatial relationships that link individuals synchronically through the same place framework [5]. By taking the other side of a very positivistic study, the researcher uses Auguste Comte's metaphysical libations by choosing the realm of ontology as the primary domain. Ontology issues, for example: What is meant by existence or existence? How to classify existence or existence?

3.1. *Spatial Orientation of Sedati*

Sedati District is one of the sub-districts in Sidoarjo Regency, which is located at the eastern end. This district is famous for the existence of Juanda International Airport. Sedati District is one of the sub-districts in Sidoarjo Regency, which can be developed as a tourist village. The 16 villages have unique characters. The east region is a coastal area containing fishing villages, fish markets, riverside tours, ponds, fishing grounds, restaurants that serve superior seafood, milkfish, processed seafood products, and others. Coastal tourism is located in the villages of Banjar Kemuning, Cemandi, Gisik Cemandi, Kalang Anyar, and Tambak Cemandi. Art and cultural tourism are located in Banjar Kemuning village with Banjar Kemuning dance, Cemandi village with Reog Cemandi, and in coastal villages with Nyadran and Ruwat Desa culture. Historical tours are located in Buncitan village, Gisik Cemandi village, and Pulungan village.

The Sedati area itself can then be seen as the presence of a place, which starts from the spaces presented and interpreted. Especially in general, the coast characteristics in the area are perceived when observed from a geographical aspect. Demographic data of the community (BPS Sidoarjo) shows that most of the population work as aquaculture farmers or fishers. A fishing spot is a tourist spot that many tourists visit. This place is crowded, especially on Saturday and Sunday. According to the head of the Kalanganyar village, the existing fishing grounds do not contribute to the village and the village community

in general. Nevertheless, changing and providing direction for a new spatial orientation in the region. The Regional Spatial Plan's description describes the Sedati area, especially in these five coastal villages, as residential areas only. If we look through the mapping orientation that we actually do, the reality is that as we move towards the east, the settlements are getting depleted and more and more oriented towards aquaculture and marine products.

The spatial orientation of the Sedati area can be seen from the map. New settlement patterns occur on the eastern side of the area, regardless of the existing geographical conditions. The observation area becomes interesting because on the east side, according to its geographical conditions, it is close to ponds, rivers, and the sea. So, in general, the culture can be categorized as having a maritime, coastal, or marine pattern compared to the west side, thicker with industry and trade services. The hypothesis arises that there are differences in the characteristics of space on the east and west sides.

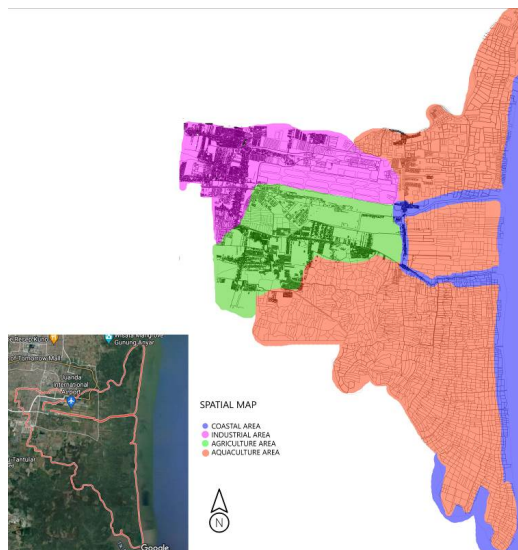


Figure 1 Land Use of Sedati Spatial Map

3.2 The presence of a coastal cultural structure

Culture in cultural studies [11] is defined more politically than aesthetically. The object of study in cultural studies (CS) is not a culture which is defined in a narrow sense, namely as an object of aesthetic superiority ('high art'); nor is culture defined in the same narrow sense as a process of aesthetic, intellectual and spiritual development; rather, culture is understood as the text and tradition of everyday life.

In the cultural context related to residential space, Yi-Fu Tuan [8] stated that to explain the meaning of the organization of space in the context of place (place) and space (space) must be affiliated with culture. Culture is unique. From one place to another can have very different meanings. Furthermore, humans will manifest themselves in the environment in which they live so that the environment in which they live will be manifested in various symbolisms according to their culture. Humans choose certain places, use various tools, or communicate a human "language".

This pattern is not only seen in terms of the environment alone, but at the same time, it is also a manifestation of their culture [12]. Referring to the structuralism concept of Levi-Strauss [13] it is stated that society has a complex structure based on the form of dualism in the most straightforward relationship system. Culture as a "text" that is read every day and is also practiced every day then inevitably forms the consequences of the use and presence of space, which can then develop into a place. In the case of villages in Sedati District, these five villages with coastal characteristics were examined in terms of community behavior and spatial use. The first step is to outline the activities and use of space in the Sedati area related to the daily culture of the community as follows:

Table 1. Behavioral Analysis and Behavioral Mapping of Sedati Coastal Village

Village	Mapping Analysis	Typical Coastal Behavior
Gisik Cemandi		Nyadran The nyadran rituals are carried out as a form of gratitude for the village community by praying and making offerings in the form of food on the high seas, in the form of alms to the earth but packaged into a celebratory festival any boat decoration competition.
		Tomb of Dewi Sekardadu The tomb of Dewi Sekardadu, which is believed to be the mother of Sunan Giri, became one of the religious tourism destinations that are closely related to the coast because the legend states that Dewi Sekardadu carried away her child so as not to be hunted by the royal family.
		Fisheries Stalls Fish buying and selling activities in Gisik Cemandi Village have been facilitated in one place, namely TPI (Fish Market), and also several houses across the road from TPI

Village	Mapping Analysis	Typical Coastal Behavior
Cemandi		Fisheries Stalls The activity of buying and selling fish in Cemandi Village is very sporadic in this area
Kalanganyar		Fisheries Stalls Selling - Buying Fish Activities in Kalanganyar Village is located along the road to fishing ponds and continues to stretch up to the border with Tambak Cemandi village
		Aquaculture The Fishing Pond is located in 2/3 of the area, stretching along the road to the east
		Seafood/Aquaculture Culinary Spot The culinary delights are in the same area as the fishing pond, stretching to the east of the area.
Banjar Kemuning		Pray together at the tomb of the ancestor. This procession is a series of nyadran rituals. Tumpeng, which will be washed away and eaten together, is anointed first at the ancestral grave while burning incense
		Nyadran The nyadran rituals are a form of gratitude for the village community by praying and making offerings in food and sowing flowers on the high seas while enjoying some food offerings on the boat after being blessed.

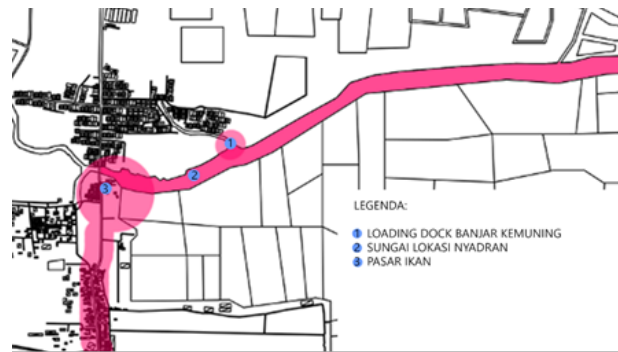


Figure 2 Behavioural mapping of Coastal Activities

3.2.1 Banjar Kemuning Loading Dock Area (One Place, Three Space)

This area is an area used by the people of Banjar Kemuning Village for various activities. Every day, fishers use this area as a loading dock and loading and unloading of marine products. During the day, it is used by fishermen's wives to wait for their husbands. During the month of Sura (Javanese calendar), this area is used as a departure point and center for the Nyadran cultural festival on certain days.

The spatial map shows that in one place can be identified more than one space. It is possible to present several spaces that are used according to the audience. The activities of the wives waiting for her husband have also become the forerunner of the Banjar Kemuning dance, which adds to the existing cultural pattern. This cultural festival activity can potentially change the existing spatial structure due to the less than optimal use of the existing place.

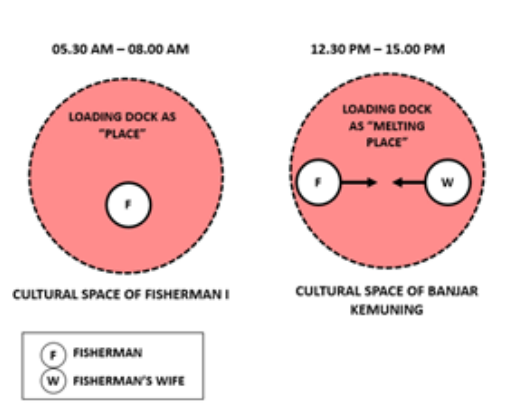


Figure 3 Using of Space-Place in Cultural Space of Banjar Kemuning

The concentration of coastal activities is then included in the regional-scale mapping as follows:

Based on the results of the existing behavioral mapping, it can be seen that geographically, it shows that there is a link between their place of activity and culture. Of the many utilizations and uses of coastal space in Sedati, several areas highlight several different spatial expressions depending on the space presenter.

For this reason, based on the Nyadran ritual, which produces a temporal space so that the spatial structure is also temporal, the sustainability of the Nyadran ritual event is critical. If the implementation of the ritual changes or disappears, for example, the spatial

structure also changes or disappears. In contrast to the implementation of the activities of fishermen and fishermen's wives, because space and the "attendance" are fixed, the ritual changes will not affect the spatial structure, but if the ritual is lost, space remains but no longer shows the spatial structure. Thus, in the long term, it is necessary to maintain the Nyadran ritual. What is more, during a pandemic, some rituals had to be trimmed to reduce the essence and use of space in the loading dock area. The temporary space means a lot as "rong" in Javanese derivation.

3.2.2 River, Sea and Nyadran (One Place, Three Space)

In line with the loading dock in Banjar Kemuning Village, this river's location until it flows into the sea also has a similar spatial structure. Used by the community in two villages, Banjar Kemuning and Gisik Cemandi. This river area converted as an area for joint livelihoods and a communal ritual procession. Although carried out separately, the concept of the Nyadran ritual that is carried is the same and crosses the same river and sea. This shows the presence of a temporal space which gradually becomes a permanent space. These spaces are generated from the cultural activities of the community in utilizing the river. The river will only become a space in the form of a river if there are no more rituals and the process of nyadran as a space presenter.

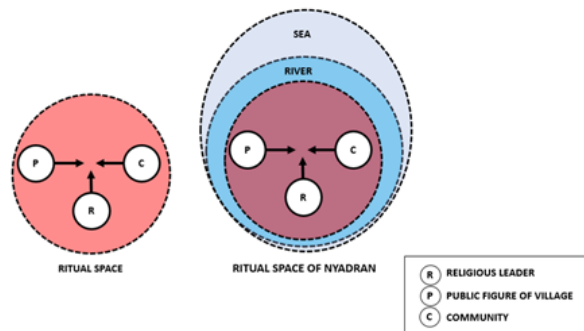


Figure 4 Using of Space-Place in Cultural Space

4. CONCLUSIONS

Based on the results, it can be seen that geographically, it shows that there is a link between their place of activity and culture. In carrying out daily life practice, the community unknowingly conceives a spatial structure with specific values and characteristics that we can pattern as cultural space, especially what the community does every day as a collective movement. Some places characterize the

change from space to place, referring to the definition of "rong" as a form of space presence. The place can be only one, but the presence of the space can vary depending on the "attendance." The spatial expression of the Sedati area that characterizes the coast can be formed from the use of one place and several spaces in one place, with different audiences and times. The spatial expression shown in the Sedati coastal area can not only be seen from the more dominant fish buying and selling activities, but rather how people's living spaces become part of their daily culture, both in the form of temporary and permanent presence.

AUTHORS' CONTRIBUTIONS

Muchlisiniyati Safeyah contributed to conceptualization, data collection and analysis as well as drafting articles and editing. Fairuz Mutia contributed to data collection, data analysis, and drafting of articles and data visualization. Wiwik Dwi Susanti contributed to the methodology and literature data, supervising research and conducting article reviews.

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