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To cite this article: T A Fitria *et al* 2023 *IOP Conf. Ser.: Earth Environ. Sci.* **1218** 012014

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# Territorial Invasion: A Behaviour in Sustaining Social Space in a Kampung. A case study: Prawirotaman, Indonesia

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**Abstract.** Tourism impacts spatial changes in the urban neighbourhood, including Pra wirotaman, which is experiencing a loss of social space. The community continues to strive for its social spaces in its private transitional space, namely the house yard and terrace. Hence, this study aims to explore the territorial behaviour of kampung residents amid the neighbourhood transformation. The study focuses on the formation and distribution of interaction spaces within kampung and the residents' perception of the transitional space territoriality. This study was conducted qualitatively. The observations were conducted after afternoon prayer (Asr) and evening prayer (Maghrib). The data was collected from snapshots and using Global Positioning Systems (GPS), then imported into ArcGIS, and interviews were presented on emotion maps and narratives. The data were analysed with content and behaviour mapping approaches. This research found that territorial invasion can be defined as a local's territorial behaviour for sustaining social space amid the kampung's spatial transformation due to tourism. Hence, territoriality is not only related to the spatial modification to control a space. This research contributes to understanding architecture behaviour and policy making, especially in an urban village with tourism activities.

**Keywords:** territorial behaviour, urban village, transitional space, social space sustainability

## 1. Introduction

Tourism contributes to the local income (Ferguson, et., 2017), preserves the neighbourhood and culture, and facilitate the tourist needs (Amerta, 2017). Likewise, for the City of Yogyakarta, tourism as the main sector of the economy is indisputable. On the other hand, tourism is an economic activity that has an impact on changes in the people's live in an environment significantly (Harrill, 2004; Lakshmi and Shaji, 2016), physical (Setyaningsih, 2016), and spatial (Więckowski, 2014). This phenomenon can be seen in its urban villages called *kampung*, including Prawirotaman. The increase in tourism business in Prawirotaman causes a decrease in the social space, particularly in the transitional space territories. Even though a *kampung* is a place to live where cultural values are located and preserved, as shown through the houses (Ramadhani, Faqih and Hayati, 2018). Several *kampungs* in the city of Yogyakarta have been



transformed into tourist villages based on the Yogyakarta Mayor Regulation number 115 of 2016 of Tourist Village Implementation. It states that a tourist village is an area where the community is involved in the tourism business, based on the culture of daily life and the accommodation provided. Kampung often experiences spatial and social problems due to urban plans and policies (Raharjo, 2010; Hutama, 2018).

In the Dutch era, kampung was managed by the Sultan's administrative system. The *kampung* differs from the urban village in western countries (Funo, Yamamoto and Silas, 2002). Kampung, Prawirotaman included, were in a concentric format. The kampung names are reflected the residents' occupational backgrounds (Madden, 2015). In the 19<sup>th</sup> century, Prawirotaman became a settlement for Sultan's servants and their families, named Prawirotomo. It is a part of the Sultan's Palace circle where the Javanese aristocrats lived (Ferguson, et., 2017). Next, it has become low-budget tourist accommodation since the 1980s, whereas previously, it was a batik-making village in the 1970s. They transformed their batik workshops into rented rooms for tourists (Sumintarsih and Adrianto, 2014). The building facade and the area function change according to the tourism needs (Yetti, Fitria and Pujiyanti, 2020). In other words, Prawirotaman is experiencing the growth of spatial transformation due to the tourism business, which leads to the lack of social space for locals. There are 35 hotels and homestays, 23 restaurants and cafes, and 18 other tourist facilities.

However, it was found that the residents still maintained the habit of interacting with neighbours during the transformation. Transformation stimulates simple space modification (Heng, 2017). They open their private transitional spaces, house yard and terrace to fulfil their social needs. For example, residents gathered in the transitional space, such as women chatted while feeding their children or a group of residents chatted at the terrace (see Figure 2). It shows the important role of transitional space in the kampung and the loss of its privatization. Hence, this study reveals how the interaction spaces in the private transitional space can be formed, the distribution, and the residents' perception of the transitional space territoriality. The relationship between these two focuses of this study, namely spatial and residents, cannot be neglected. It aims to explore the territorial behaviour of kampung residents amid the neighbourhood transformation. Territoriality is the control of the physical system through the manipulation of material elements (Habraken, 1987). Further, it assumes that the irregular pattern of transitional space and interaction habit of the *kampung* creates a different understanding. Hence, studying the kampung residents' territorial behaviour in the transitional space is essential. The built environment is constantly transforming, and that change must be recognized and studied (Nascimento, 2012). Moreover, spaces with half public or half private characteristics have important meanings for some groups of communities (Maliki, Abdullah and Bahauddin, 2015).



**Figure 1.** Private transitional space and the afternoon interactions

## 2. Method

This study was conducted qualitatively, which consisted of two main research variables. First, spatial configuration to understand the typology and the hierarchy of transitional space. The data were collected through observation by taking photos, drawing the plan and section, and using the justified access graph. The pattern of spatial organization and the relationship between spaces can be seen from the depth study

produced by the J-graph (Dheany and Pramitasari, 2019). Moreover, the distribution of interaction space was observed by snapshot and using Global Positioning Systems (GPS), then imported into ArcGIS to comprehend spatial behaviour (Korpilo *et al.*, 2018). Snapshots are an effective way to catch short-duration activity (Can and Heath, 2015). The results were related to forming interaction space in the Prawirotaman transitional space. There were temporal interactions (n=33) and casual gatherings in the afternoon (n=29) and the evening (n=16) that were captured during observation.

Second, the perception explores the attachment between residents and the transitional space. It was conducted by interviews about the residents' experiences in an interaction space. It needs to understand the residents' viewpoints about their everyday environmental experience (Hur, Nasar and Chun, 2010). Interviews are a method that is appropriate for obtaining data relating to people in social spaces (Wu *et al.*, 2018). There were 22 respondents. They were limited to individuals interacting in the transitional space during the observation. Next, residents described their feeling with their own words on the map. GIS was used to mark places where people interacted and as objects related to their perceptions. This map recognized what people described and felt in a place by giving their emotions (Poplin, 2020). Data collected were represented in emotion maps and narratives. Further, the results of observations were related to territoriality and analysed with content and behaviour mapping approaches. This mapping comprehends the attachment between people's behaviours and their physical milieu (Mehta, 2009), marking people, physical objects and boundaries (Liu, 2012). Hence, in this study, behaviour mapping was not only used to map the resident's activities as is commonly in previous studies, but also to explore their perceptions of the transitional space; their place attachment.

The observation was conducted in a private transitional space consisting of a house yard and terrace. This transitional space represented how a private territory in the kampung was opened as a temporal shared space for joint activities. In addition, the observations were conducted after afternoon prayer (Asr) to before evening prayer (Maghrib), from 3.00 pm until 06.00 pm, on random days from January to March. Most of the interactions between residents occurred during this period. Religious life affects the culture of an urban village society (Marzuki, 2006). Therefore, this period is considered appropriate to efficiently capture the Prawirotaman resident's behaviour. The research area of this study was the kampung Prawirotaman, particularly in the private transitional space (see Figure 4).



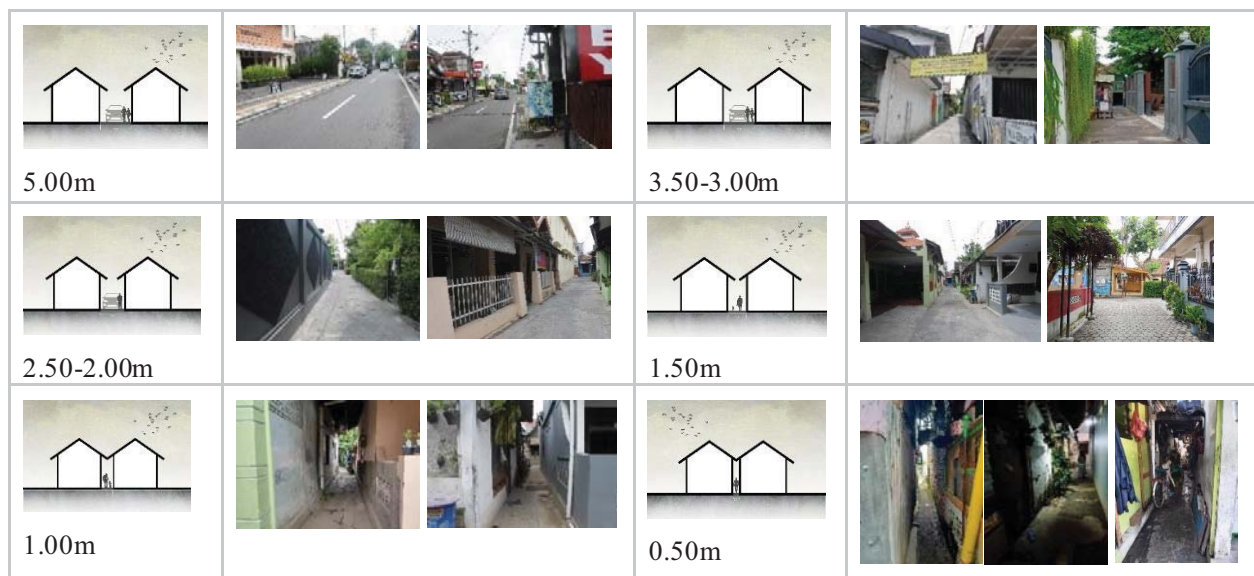
**Figure 2.** Research area of study: Prawirotaman.

It is an intermediary living area where spontaneous interaction between residents in the kampung occurs (Prayitno, 2013), a part of environment identity and its social interactions (Mehta, 2014) and the pattern of interaction (Abdul Rahim and Hashim, 2018). Moreover, this space underlies people's daily life (Paasche, Yarwood and Sidaway, 2014) where they can carry out activities depending on necessity and highly influences their behaviour (Szauter, 2019). In previous studies, territorial behaviour was often conveyed as privacy (Madanipour, 2003), defense (Ratna and Ikaputra, 2019), certain social purpose (Murphy, 2012), and security (Paasche, Yarwood and Sidaway, 2014). Meanwhile, in the kampung, the territorial boundary of the transitional space is often biased to meet their gathering habit. This space is not managed with clear physical boundaries (Maliki, Abdullah and Bahauddin, 2015). The territorial behaviour of the community plays a role in shaping the nature of the transition space. Shared space has its characteristics in principles and practice (Hamilton-Baillie, 2008), likewise Prawirotaman's private transitional space. In other words, the territorial behaviour in Prawirotaman transitional space is related to the spatial transformation due to tourism.

### 3. Results and Discussion

#### 3.1. Typology and hierarchy of transitional space

The existence of private transitional space as an interaction space cannot be separated from its relationship with the public transitional space. The relationship between the street, alley, and aisle. Moreover, the irregular pattern of spatial structure causes the various connectivity networks between transitional spaces. They are street (5.00m), alleys (3.50-3.00m, 2.50-2.00m), and aisles (1.50m, 1.00m, dan 0.50m) (see Figure 5).



**Figure 3.** Typology of public transitional space in Prawirotaman

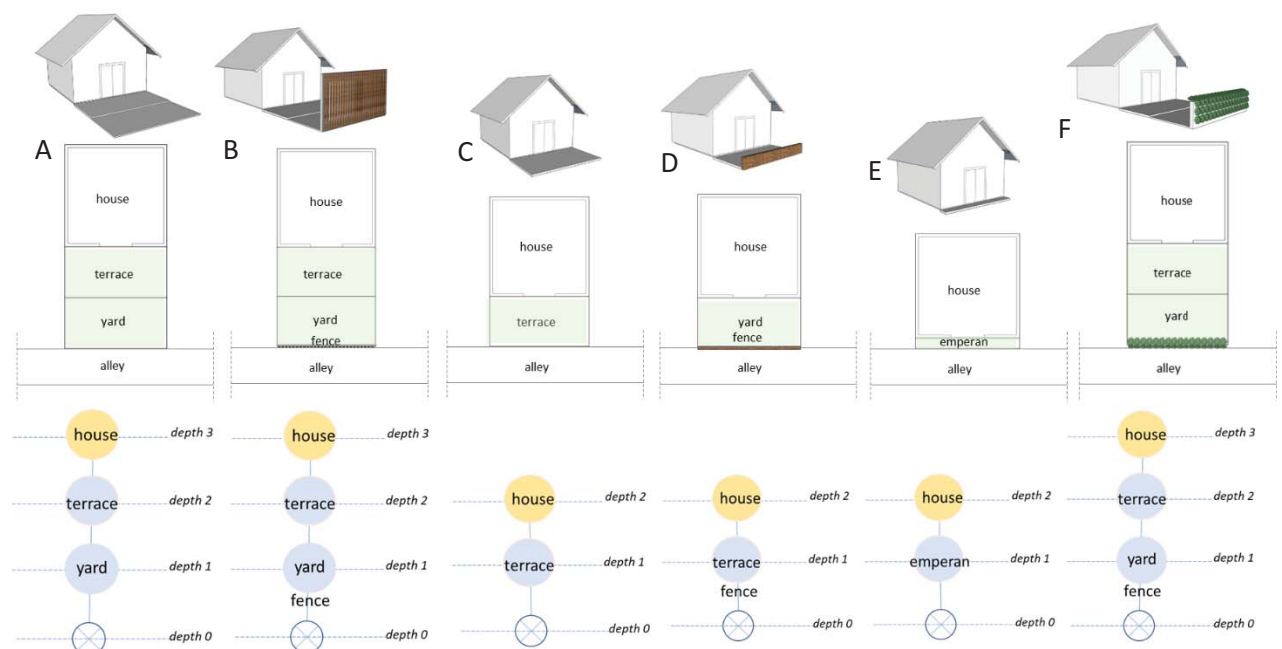
This typology determines the openness between public and private transitional spaces. It found residents who live in the alley with a width of about 1.50 m, 1.00 m, and 0.5 m chatted with neighbours from their respective house yards; a woman sweeping the yard greeted a passing neighbour (see Figure 6). It means that the connectivity pattern between transitional spaces determined the forming of spontaneous interaction spaces within the *kampung*. The lower distance between the private and public transitional spaces leads to higher connectivity between spaces, resulting in the higher possibility of forming a space for interaction. As a result, the territoriality of the yard as a private space has turned into a shared space. This territoriality change is influenced by the residents' interpretation of the openness of private transitional space. A resident explained his experience when passed by her neighbour's yard: "I saw my neighbour was sitting in the yard, I greeted her, and visited for a moment

to chat". It shows that the accessibility and visibility of the private transitional space were interpreted by residents as a public space whereby flexibly used for interaction space (see Figure 6). In the aisles, it was also seen a group of children was playing, a group of women had a monthly gathering, and women were feeding the child. It means the territorial invasion stimulates the forming of social space within *kampung*. This invasion was influenced by the connectivity between transitional spaces.



**Figure 4.** Flexibility transitional space to daily interact: (a) leisure gathering in yard, (b) monthly gathering in terrace

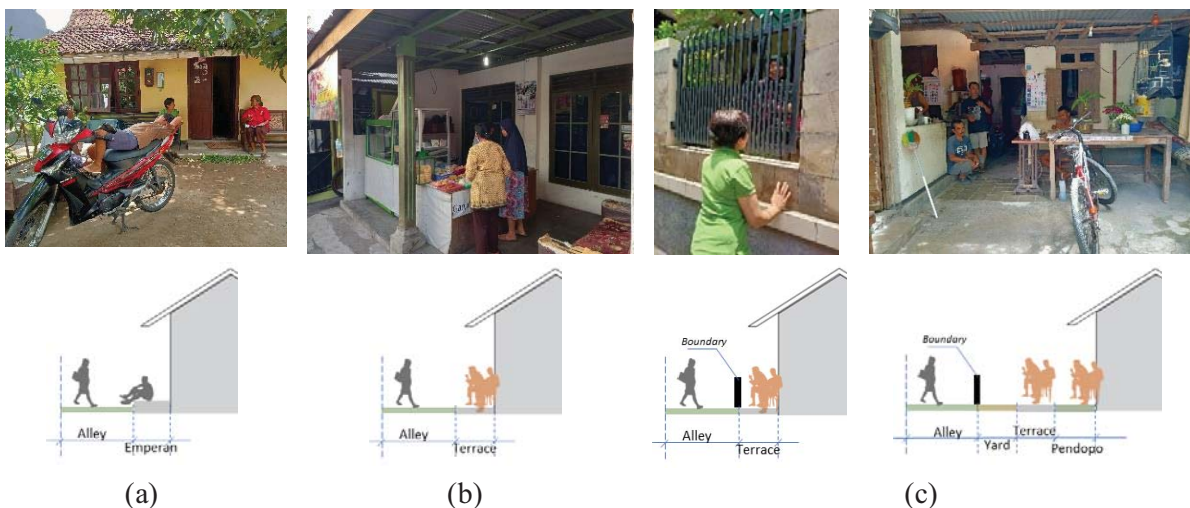
Furthermore, the formation of the interaction space is also influenced by the hierarchy of residents' houses toward alleys and aisles. There are six types of space hierarchical order (see Figure 7). The short distance between transitional spaces strengthens the connectivity. Therefore, the typology and hierarchy of transitional space play a role in forming interaction spaces within *kampung*. It was seen that the street segment is dominated by a hierarchy with fences and without fences, (types A, B, and D). The alley segment is dominated by a space hierarchy with railings, hedges, and low fences (types B, F, and D) and without fences (types A and C), while the aisle consists of a space hierarchy with low boundaries (type D) and dominated by a space hierarchy with narrow transitional space and no fences (types C and E).



**Figure 5.** Type of private transitional space hierarchy

It found that the interaction among neighbours occurred from space depth 1 (one) to space depth 2 (two), from yard to terrace. It occupies the lowest depth of space, accessible and visible from the alley and aisle, where the residents were found gathered in the afternoon. For example, houses with hedges about 0.5 meters (see Figure 8a), and houses without fences whose terraces are used for stalls (see Figure 8b). Meanwhile, residents were still found chatting and gathering at houses with fences (see Figure 8c). It shows that the transitional space with territorial boundaries did not reduce the forming of interaction space in the alley and aisle segments. In contrast with Landman (2004), the enclosure of transitional space due to the building configuration obstructs the residents from interacting.

In the alley and aisle segments, the boundary element did not show fully authorization over the private transitional space. The space can be temporarily opened. This territorial reduction of the private transitional space formed the connectivity to the public transitional spaces, then the formation of interaction spaces within *kampung*. In other words, the territorial reduction shaped the interaction spaces within the *kampung*. The residents perceived that the lowest space depth of private transitional space was the *kampung* interaction space which becomes a temporally communal space. Moreover, the residents only need to say '*muwunsewu*', which means excuse me, when passing through their neighbour's yard to get to another alley. This etiquette eliminates territorial boundaries temporarily but results in the experience of temporal and lingering interactions between neighbours in Prawirotaman (see Chapter 3.2).



**Figure 6.** The private transitional space depth of interaction space

### 3.2 Transitional Space Use and Forming Interactions: Temporal and Lingering Interactions

Temporal interactions were dominantly found in the alleys and aisles. For example, a woman greeted the neighbours while passing through their house yard and men encountered and chatted briefly on the terrace. The narrow transitional space stimulated a high frequency of temporal interaction between residents. The narrow street encourages public leisure (Tang and Long, 2018). Besides, the flexible access of the private transitional space and walkability to its elements (e.g., chair) stimulated the temporal interaction among neighbours (see Figure 8). There were 14 temporal interactions in the afternoon and 8 in the evening. However, the closure of some of the transition spaces in the alley results in reduced temporal interactions. A respondent said that in the past, he often accidentally met people sitting in the house yard when he went to work, but it was not anymore because they equipped high fences or became homestays. It means that the affordability of transitional space because of its territorial openness is correlated with the occurrence of temporal interaction within the *kampung*.



Figure 7. Distribution and the sample of temporal interactions.

Furthermore, the lingering interactions were more varied in the afternoon (see Figure 10) and evening (see Figure 11) than in the morning. Residents appeared gathering on the house yard and terrace. For example, in the house yards, it was seen that a group of men were sitting and chatting, children were playing, and a group of women were gathering. They extended their common activities to a private transitional space.



Figure 8. Lingering interactions in the afternoon



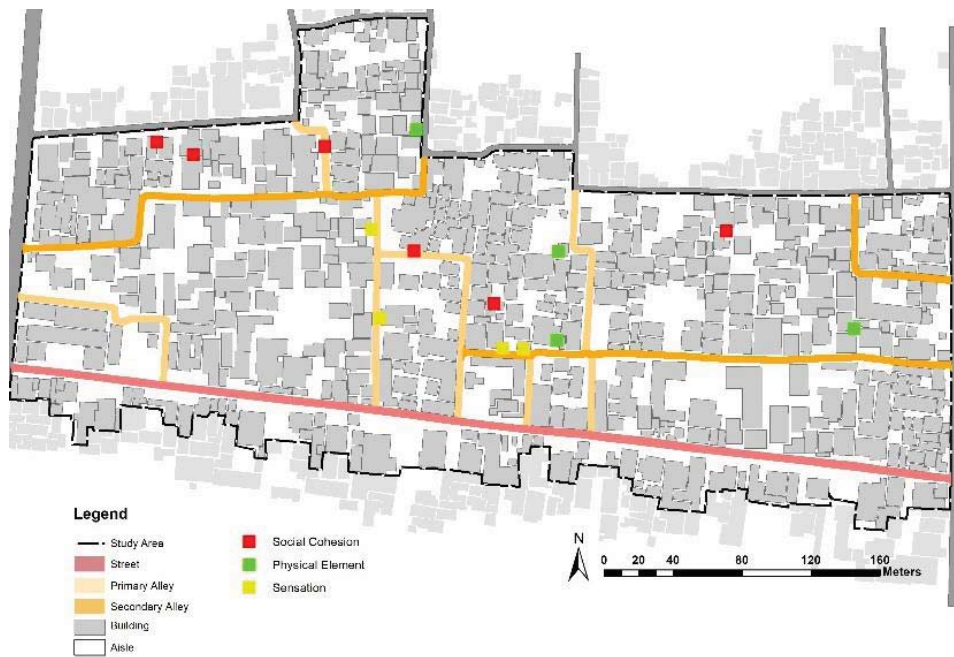


**Figure 9.** Lingering interactions in the evening

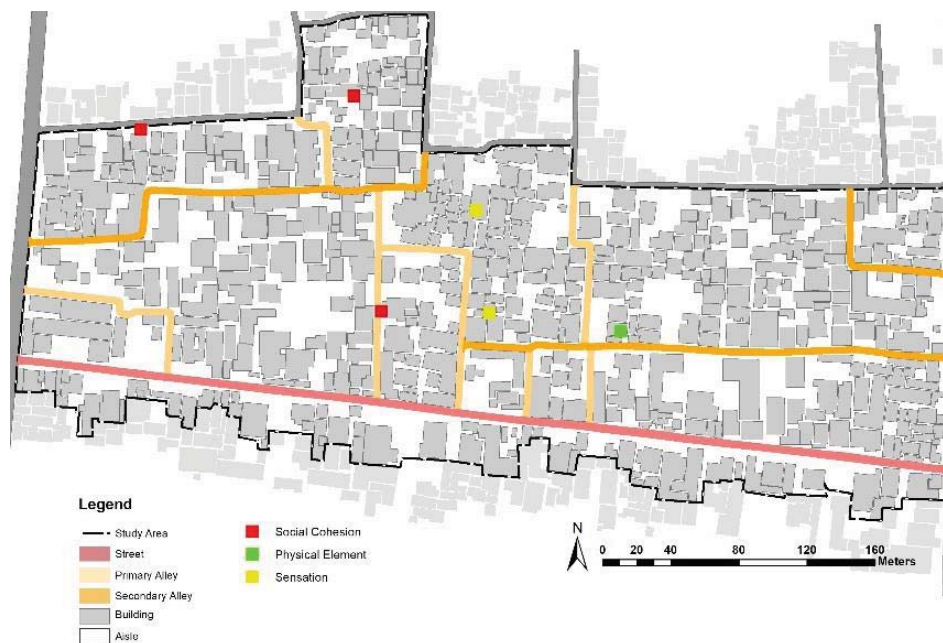
This finding shows that residents tend to provide their own interaction space by occupying a private territory. It means that the interaction space in the urban kampung relates to the territorial invasion whereby residents interpret the private transitional space as a communal space, namely an interaction space. Territoriality is a concept regarding a claim and privatization (Kaya and Weber, 2003).

### 3.3 Perception of Residents

Residents shape interaction spaces in their private transitional spaces, whether with or without boundary elements. Moreover, it found that the boundary elements in private transitional spaces of Prawirotaman only serve as a spatial barrier but do not limit the social cohesion among residents. It was seen in the territorial behaviour of the locals. The reason they still stay in Prawirotaman is the social cohesion that is attached to them amid the transformation due to tourism. This kinship was shown in how they shared the private transitional space. The owner of the private transitional space does not mind the private transitional space is used for gathering, and other neighbours do not hesitate to visit. It has become a habit to use space, showing their territorial behaviour through their perception in the afternoon (see Figure 12) and evening (see Figure 13). Personal meaning is acquired through everyday life experience, which is constructed by the place image as a self-representation (Pretty, Chipuer and Bramston, 2003). The social cohesion factor influences the pattern of interaction space in Prawirotaman.



**Figure 10.** Residents’ Perception toward transitional space in the afternoon



**Figure 11.** Residents’ Perception toward transitional space in the evening

**4. Conclusion**

The residents modify their private transitional spaces to shape their interaction spaces. Interaction spaces are formed through the invasion of private transitional spaces. This behaviour is influenced by the typology and hierarchy of transitional space that causes the openness and affordance territory for

neighbourly interaction. Second, the residents' interpretation of private transitional space as a communal space within kampung. It emerges simultaneously with their daily interactions. Third, the social cohesion among neighbours. Hence, the use of private transitional space becomes common sense. Therefore, territorial invasion can be defined as a local's territorial behaviour for sustaining social space amid the kampung's spatial transformation due to tourism. In addition, the use of private transitional space for public access cannot be solely understood as a violation of space privatization.

This research contributes to the enrichment of understanding of architecture behaviour and policy making that the formation of shared spaces is insufficient with spatial planning only. However, community behaviour habits play an important role in its planning. Finally, it is concluded that the territoriality in an urban village or a kampung can be defined as spatial modification to control space that stated by Habraken (1987) and an invasion act, which is influenced by social customs, values, and the existence of territorial tolerance among kampung residents. Furthermore, the findings of this study can be one of the variables in planning a tourist village, especially a village that has changed from a traditional village to a tourist village.

### Acknowledgments

This research was supported by Architecture Study Program - Universitas 'Aisyiyah Yogyakarta, Landscape Architecture - Universiti Teknologi Malaysia, and the doctoral scholarship program - Beasiswa Masyarakat Peduli Pendidikan Luar Negeri (MPPLN) of the Ministry of Higher Education of Republic Indonesia.

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