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A Review: Social Behaviour and Transitional Space in Kampung Prawirotaman, Yogyakarta.

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Abstract. Transitional space that accommodates the community's social activities. In Pra wirotaman, the social spaces are formed in the transitional space, such as street, alley, house yard and terrace. Residents still sustain their transitional space for their social activities amid the kampung transformation due tourism. This research aims to understand the resident's social behaviour that is influenced by the function of the transitional space in their daily lives, through reviewing the correlation between social behaviour and transitional space in a kampung. The research used a qualitative approach, and the data was obtained from snapshot, mapping, and interviews. It found that there is a relationship between transitional space and the pattern of social activities in a kampung. Transitional space becomes a social space that formed spontaneously and independently, based on a social agreement. It was manifested in the residents' daily activities, movements, and the transitional space components.

Keywords: social behaviour, transitional space, urban neighbourhood, *kampung*

1. Introduction

Urban village, called *kampung*, has a close relationship with social and cultural values. It is represented by the transitional space that accommodates the community's social activities. This activity plays a role in sustaining social cohesion and identity (Erfani, 2020). In a *kampung*, transitional space can be considered to the social daily life and behaviour of community. Moreover, the social behaviour becomes a rules in a society (Wirawan, 2012) and reflected in the physical elements used in a neighbourhood (Liu and Wong, 2018). In Javanese community, transitional space such as yard, house entrance (*emperan*), and alley are functioned for daily purposes, rituals (Anisa and Lissimia, 2019), working (Sari, Nindyo and P, 2012), and social interaction with neighbours (Ju, Kim and Santosa, 2018).

In Prawirotaman, residents shape their social spaces in the transitional space, such as street, house, alley, house terrace and yard. For example, people gather on alley becomes a daily life, even when there was a spatial change, they could not abandon the habit. The residents try to maintain their transitional space for their social activities under the pressure of kampung transformation (see Figure 1). Transitional space within kampung is significant in maintaining the neighbourly interaction. Public space bonds the community in daily life (Peters, 2010). Spatial structure as a street is a focal point of people activity in



the neighbourhood (Li, Ratti and Seiferling, 2017) that contains outdoor activities and people interaction (Tang and Long, 2018). It means that transitional space represents a social behaviour pattern in a society.



Figure 1. Social activities in the transitional space

On another hand, they even hesitate to close or open their private transitional (see Figure 2). Residents often feel disturbed by the tourism activities within kampung. The transition space defines as semi-public space located between public and private spaces which functioned for pedestrian and activity changes (Utami, Indradjati and Poerbo, 2018) privacy control (Asadi *et al.*, 2015), and circulation (El-Mokadem, Sallam and Al-Samaty, 2013). In *kampung*, the transitional space becomes a space to sustain the community social network, such as placing a seat to get together (Prayitno, 2013). It affirms that transitional space shows the attachment between individuals and a neighbourhood.

Prawirotaman is currently experiencing a gradual decline in providing social space due to the privatization of the transitional space for tourism business. As a result, this research reviews the correlation between social behaviour and transitional space in a kampung. This study aims to understand the resident's social behaviour that is influenced by the function of the transitional space in their daily lives.



Figure 2. Hesitation in closing and opening the transition space

The development of tourism has an impact on the use of transitional space for various needs. It creates a conflict of interest between residents impacting on the struggling and strengthening the privatization of the transitional space. For example, a homestay owner used solid fences to cover the area: "I added a solid fence to keep my guests from being disturbed by the noise of neighbours chatting

in their yards". On the other hand, neighbours also respond to the noise caused by the large number of guests staying at the homestay: *"I am disturbed by noise every night. Many homestay guests come and the sound of their suitcases passing by my house"*. It showed that each resident has a territorial claim to the transition space. The community continues to maintain their interaction spaces amidst the function changes of the transitional space due to tourism. In other words, kampung residents' social life cannot be separated from the transition space. The use was related to the dependence and perception towards transitional space.

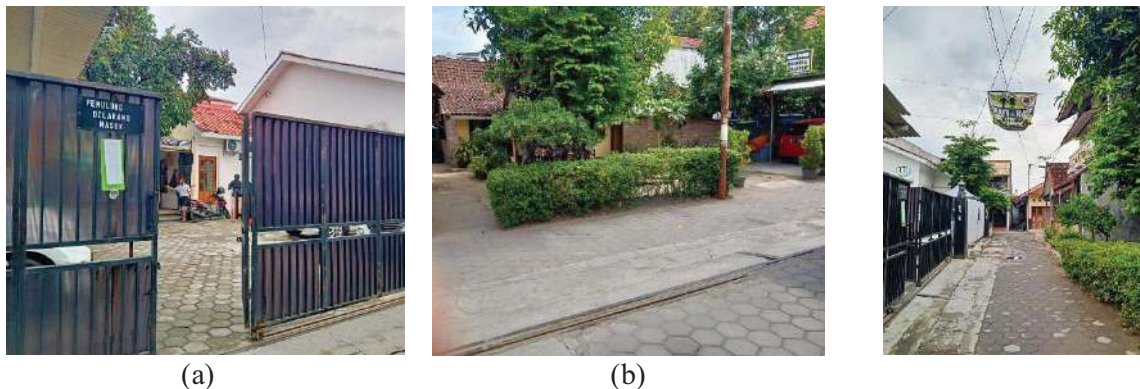


Figure 3. Territorial claim between residents toward transition space: (a) a homestay, (b) a house where residents gather, (c) position in the transitional space

2. Method

The research has been carried out using a qualitative approach and the method of content analysis. This study was consisted of research variables, namely residents' behaviour and the spatial configuration of transitional space. Behaviour setting refers to the interpretation of a neighbourhood by knowing, understanding, and meaning of the activity setting. It shows how an individual is involved in a social interaction influenced by intellectual background, culture, motivation and experience (Liu, 2012; Hashem, Abbas and Akbar, 2017). The data were collected through snapshot, mapping, and interviews then interpreted and understood its meaning descriptively. It was held on random days; weekdays and special events. In addition, the spatial behaviour was observed using Global Positioning Systems (GPS) that was imported into ArcGIS. Data obtained were represented in maps and figures. The observation was conducted in public transitional space within Prawirotaman, including street, alley, and aisle. The observations were conducted use random sampling. The research question was 1) how the residents' social interaction in the transitional space, and 2) what attributes of transitional space that formed social interaction in the transitional space.

The ability of the street in facilitating community life defines a sense of community; encourage the quantity and quality of social interaction (Pendola and Gen, 2008). The attachment of feelings between individuals and their neighbourhood is a behavioural variable that involves social interaction and a sense of community (Farrell, Aubry and Coulombe, 2004). The dimension of the activity space is related to the community's social circle. However, social and spatial behaviour were mostly investigated separately (Alessandretti, Lehmann and Baronchelli, 2018). Moreover, a transitional space, a space between private and public spaces, shapes long-lasting social activities and interactions (Can and Heath, 2015). Social activities embedded and generated through the spatial pattern and characteristics (Gehl, 2010). Based on these findings, it was important to discuss these two variables, namely social behaviour, and transitional space. Moreover, it was associated with the characteristics of kampung, particularly related to its characteristics. Hence, this research aimed to review the correlation between social interactions and transitional space in a kampung.

3. Results and Discussion

3.1 Daily Activities and Social Interactions

In Prawirotaman, temporal interactions were shown at the alley and aisle such as greeted the neighbours while passing their house yard or chatted briefly at terrace. The aisle with 1.00 to 1.50 meters. This narrow streets shaped the interaction spaces within *kampung*. It means that the limited area of transitional space in urban *kampung* and its flexibility access form the temporal interaction among neighbours. It contrasts to Mahmoudi and Zhang (2018), resident's walking behaviour in the transitional space was determined by the extent of connectivity network. In *kampung* context, the temporal interaction depends on the residents' characteristics in interpreting the transitional space and the elements, and the territorial flexibility within their neighbourhood.



Figure 4. Temporal Interactions between neighbours: (a) greeting the neighbours, (b) chatting briefly at terrace, (c) chatting briefly at alley

Moreover, some scheduled social activities arose as obligation to the *kampung* committee such as women monthly gathering (*Dasawisma*) and youth organization gathering (*Karang Taruna*). The other activities in Prawirotaman were based on religion and culture, such as recitation of Quran for children and women, and pray at the mosque. Therefore, it showed that the social activities in *kampung* were categorized into individual and group orientations. It indicated that the transitional space is where the community interact daily. In other words, the transitional space becomes a social space where they unconsciously form their interaction spaces spontaneously and independently.

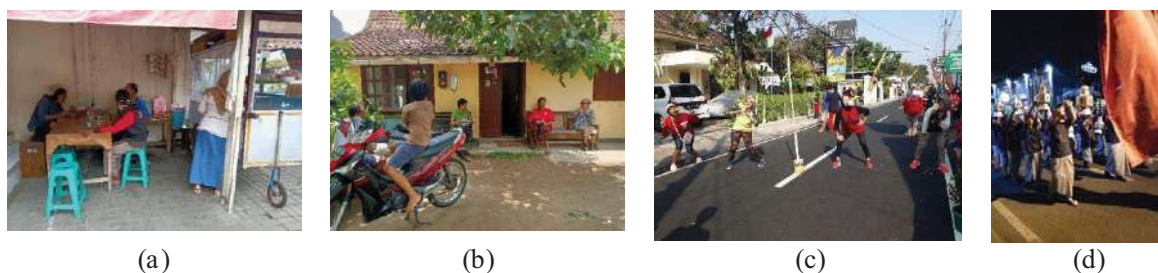


Figure 5. The Resident's Activities: (a) necessary activities, (b) social activities, (c) religious, and (d) culture activities

3.2 Transitional Space Components

In Prawirotaman, residents' interactions correlated to the elements in the transitional spaces, such as clothesline, trash bin, peddler cart, and stall. They also often became a meeting point for residents. For example, the grape vine in the house yard. "A group of men sit and chat while picking", said a respondent. Moreover, another respondent said that she usually meets her neighbour when taking out

the trash. It means that the interaction space in Prawirotaman transitional space was not planned but emerged spontaneously. Every span of public space in the kampung can be used (Setiawan, 2006).

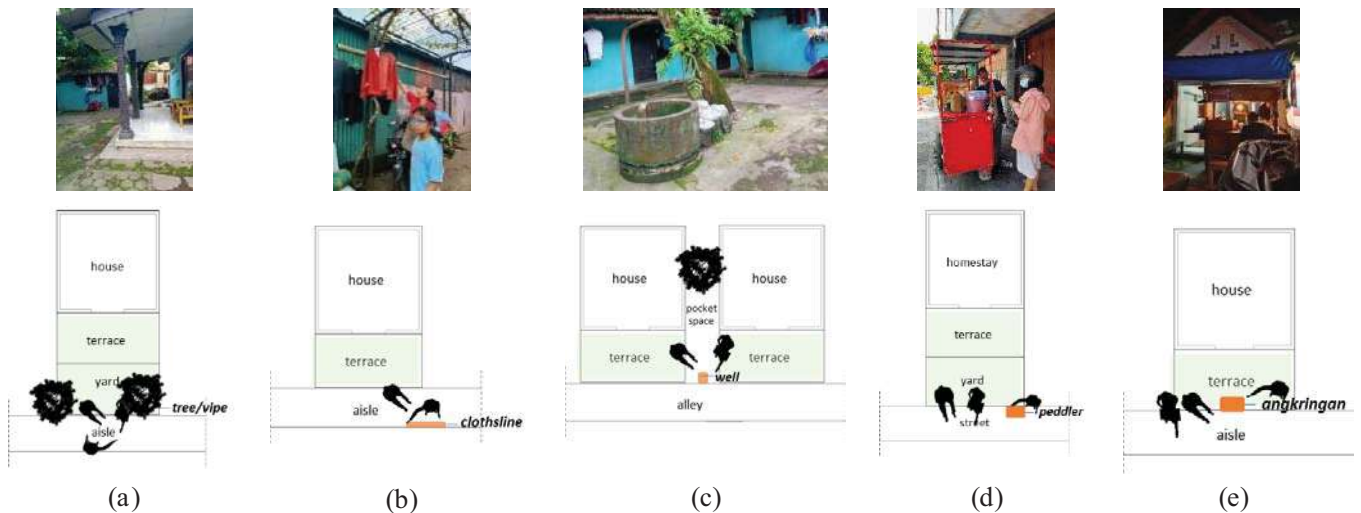


Figure 6. Elements in the transitional space

In addition, other elements caused the interactions among neighbours during their movement, such as newspaper clips, bulletin boards, and *jimpitan* (see Figure 6). For example, a group of men collected a pinch (*jimpitan*) of rice from every house. The briefly conversation was happened, such as “Have not you slept yet, sir”. It denoted the relationship between transitional space and social behaviour, especially those formed through social mechanisms.

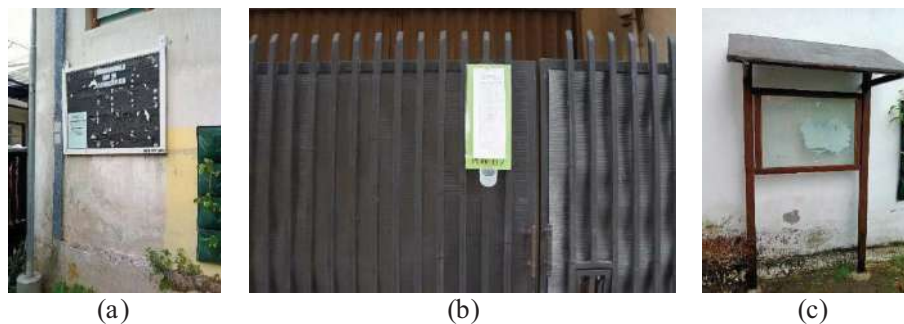


Figure 7. The element causing residents' movement: (a) notice board, (b) *jimpitan*, (c) newspaper clips

Nevertheless, the residents' interaction is also controlled by a system consisting of the orientation and time of the residents' movement. This can be seen from the signages and the posters that found in the transitional space, especially in the alley. For example, *jalan ditutup* (street is closed), *harap jalan pelan* (please go slowly), *waktu belajar masyarakat* (community study time). On the other hand, it shows that interaction among residents is not only manifested in physical meetings but is also built through signage as a symbol of interaction in the transition areas. It means that the transitional space independently controlled the movement patterns of its residents.

It also found that the government program influenced the adjacent residents' movement, such as Dasawisma. The women gathering involves 10 women from each family living in the nearest area. Thus, the pattern of interaction movement in the urban neighbourhood is influenced by residents' characteristics and the implemented social system. The interaction between residents that resulted from a joint decision became an approach in managing their neighborhood (Raharjo, 2010). It can be interpreted that the movement of interaction that occurs in the urban neighborhood is a manifestation of the residents' behaviours and the social system.



Figure 8. The movement control in the transitional space

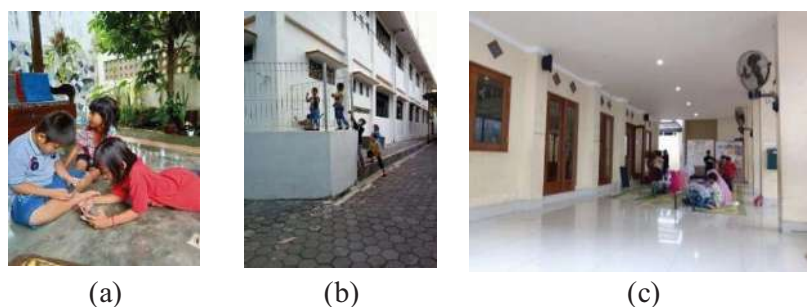
4. Movement Patterns

Interaction between people is depended on spatial accessibility that happened through their movement (Can and Heath, 2015). The women move in the area surrounding the house. For example, a woman walked from her house to her neighbour’s house which is about 30 meters: “I usually visit a nearby neighbour’s house, just chatting in the yard, the house fence is low”. Another example, a woman interacted with the neighbour while hanging clothes on the aisle about 10 meters in front of her house. It means that these movements were influenced by their daily activities. They interact in the surrounding area of their house. In other words, the women's interaction space was determined by the proximity of the distance from where they live. In line with Buonfino and Hilder (2006) and (Hillier, 2007), people determined the shortest route and the ease of finding the route.



Figure 9. The movement of women: (a) at the front of mosque, (b) at terrace, (c) warung

Meanwhile, the movement pattern of men was centralised to the transitional space elements such as tavern, ronda post. A respondent said, “Almost every night, I like to drink coffee and gather at *angkringan* or *cakruk* when I do my ronda turn”. The interaction of men did not relate to the limitations of the spatial hierarchy, like a group of women. Furthermore, their movement also related to the daily activities. A respondent said, “I am going to mosque for the *Ta’mir* meeting”. These findings show that the residents’ interaction movement in the transitional space was mostly on monotonous and repetitive patterns. Furthermore, the children interacted in the village with the edges as their limits of movement. A 9-year girl stated that “I like running along the alley, but I am not allowed to play far from home”. Thus, it found that the movement patterns of children were influenced by their exploration activities at the transitional space.



(a) (b) (c)

Figure 10. The movement of children: (a) children playing at *pendopo*, (b) children exploring building element, (c) *serambi* of mosque

Therefore, the movement patterns in urban *kampung* were influenced by the activity and characteristics of individuals in each group of residents, which are (1) monotonous and repetitive, and (2) centralised towards the elements. Hence, it formed a different pattern of movement and distance in the interaction in each group of residents (see Figure 10).

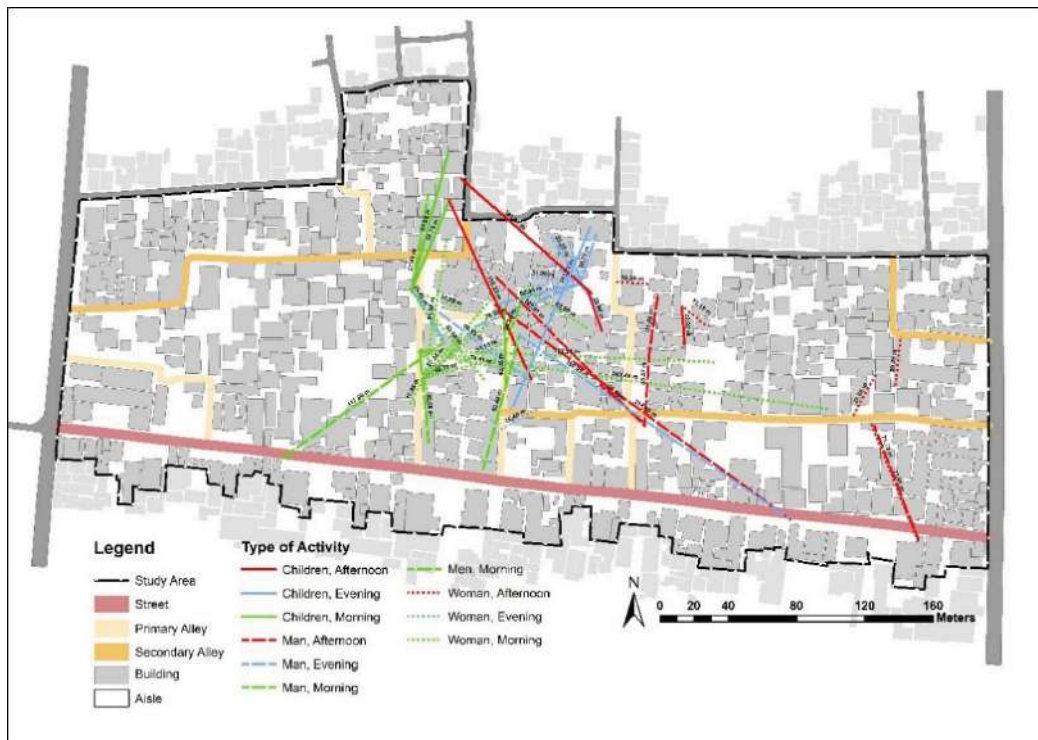


Figure 11. The movement patterns of spontaneous interaction

5. Conclusion

The transitional space marks the boundaries between public and private, builds the territorial hierarchy and controls activities within kampung. Meanwhile, in the context of kampung, the transitional space used flexibly especially in accommodating social activities. There is a relationship between transitional space and the pattern of social activities. Moreover, the residents' spatial behaviour determines the formation of interaction space. They do not recognize the privatization concept in the transitional space; the use is more based on a social agreement and territorial tolerance. Transitional space describes the social relations in an urban village, the community's neighbourly life. Moreover, the relationship between social behaviour and transitional space is a fundamental to conceptualize the social space in a kampung.

This research is expected to give meaning to the importance of social relations and transitional space. It is needed as a basis for planning an urban village, particularly in the micro-meso level. For example, a building and environmental planning. It aims to sustain the cities and communities.

Acknowledgments

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