



Spatial flexibility in cultural mapping of traditional market area in Surakarta: A case study of Pasar Gede in Surakarta



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ABSTRACT

Traditional markets function not only as a mere trading place but also as a place for life conception and socio-cultural interaction as well as recreational facility both in regional and urban scope. This research aims to reveal how spatial flexibility in cultural mapping in traditional market area particularly Pasar Gede of Surakarta by employing naturalistic paradigm, qualitative approach and several methods including 1) Spatial Analysis, 2) Category Based Analysis (CBA) and 3) Interactive Analysis. The result of this research refers to the theory suggested by Gallion and Eisner (1983), Pillai (2013), and Freitas (2016) that the activity variety will present spatial flexibility. On the other hand, the consequences occurred from spatial flexibility can be categorized as a form of space or building with the same function but it can still receive another activity without interfering with the main function. In this case, it contrasts with the theory explained by Rahadi (2008) and Kronenburg (2007). Meanwhile, if it is examined based on temporary analysis by Carmona (2003), it can be categorized into Continuity and Stability and Implemented over Time. In this case, the cultural mapping signifies that Pasar Gede area possesses flexible spatial characteristics towards spatial function and can present 'sense of place' from symbiosis relationship between the physical place, doers and livelihood.

1. Background

Traditional market is a part of urban activity former with various function. The location of traditional market occupies a particular field. At markets, the commodities' sellers and buyers meet at determined places and fixed time with certain interval (Jano, 2006). In addition, traditional markets have humane characteristics so that it can build intimacy and "familial" relationship between sellers and buyers (Rahadi, 2012). The existence of traditional markets is closely related to social advantage including norms, beliefs and bargain which can strengthen the network and loyalty of traditional market's visitors (Andriani & Ali, 2013). In addition, Dewey (1962) suggests that in traditional market context, there is a functional relationship between trade pattern, social pattern and society's economy. There is also a relationship between several sellers whose role are either direct seller or broker (Dewey, 1962, p. 80).

The understanding of traditional markets packaged in modern atmosphere as existed in Dongdaemun Korea orientates not only as a

commercial place but also a part of the realization of sellers' organization and social order forms of market users and formed social structure accumulated from time to time into social strength (Kim, Lee, & Ahn, 2004). As similar to India, entrepreneurship aspiration and motivation of middle class society becomes the most important aspect. Demographic profile shows that Indian society is educated, part-time worker, and has independent strength to grow in fulfilling financial needs both as consumer and market doer (Javalgia & Grossman, 2016). In Bangkok, the frequency of consumer to come back visiting traditional markets is determined by significant relationship between consumer's attitude towards the amount of price, seller's service, place's quality, and selling-buying behaviour (Wongleedee, 2015). Meanwhile, in Denmark, the variable of urban facility placement influences an activity movement. Socio-economic and movement behavior factors also function in forming the movement pattern. The distance from residence to city centre is the key factor influencing accessibility towards a number of facilities providing places for activity (Næss & Jensen, 2004). In line with Næss and Jensen's finding (2004), traditional markets at macro

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level in the scope of urban scope show that the development or relocation of traditional markets can change the field use, street pattern, movement and building pattern or type, circulation path distribution, and land utilization and will eventually influence the development of urban space formation (Karnajaya, 2002). On the other hand, traditional markets at micro level which exist in Indonesia are not much different with what exists in Bangkok, signifying that service quality, increasing number of seller and consumer identification factors play a significant role to encourage development and trading activities improvement in traditional markets (Rahadi, 2012). It is strengthened by research findings which place traditional markets as a part of cultural products and urban public space, where urban society gathers and develop social relationship between them (Ekomadyo, 2007). Meanwhile, there are also researches explaining that traditional markets function as a node of goods and services exchange regionally which then grow and develop stimulating various activities inside a city (Sirait, 2006).

According to the analysis on several research, including Kim et al. (2004), Javalgia and Grossman (2016), Wongleedee (2015), Rahadi (2012), Ekomadyo (2007), Karnajaya (2002), Sirait (2006), and NÆss and Jensen (2004), it can be concluded that the understanding of traditional markets in Asia are not much different, that traditional markets functions not only as selling-buying venue but beyond, it is related to life conception and socio-cultural interaction as well as recreation facility in regional and urban scope. As a matter of fact, related researches concerning on the flexibility of spatial use in traditional markets have not yet been revealed in detail. The previous theories and research findings have not focused on the discussion in terms of the spatial flexibility in cultural mapping in Pasar Gede area in the city of Surakarta. Therefore, this research attempts to reveal how spatial flexibility in cultural mapping in traditional market area, particularly Pasar Gede of Surakarta, and give knowledge contribution by examining spatial flexibility in cultural mapping.

2. Theory

2.1. Spatial flexibility

According to the Great Dictionary of Indonesian Language (2007), the flexibility of the use of space is a possible characteristic to use a space for various characteristics and activities, and can change the spatial arrangement according to the need without changing the order of the building (The Central Lexicographer, 2007). There are three concepts of flexibility, namely: 1) Expansiveness, which is a spatial flexibility to accommodate growth through the expansion; 2) Convertibility, which is a spatial flexibility along with the change of setting in one space; 3) Versatility, which is a multi-function spatial flexibility (Rahadi, 2008) and the building is considered to be flexible when it can be used by any other activity without changing its form (Kronenburg, 2007).

Meanwhile, spatial flexibility temporarily can be analyzed from three aspects of temporal dimensions suggested by Carmona (2003):

- 1) Time Cycle and Time management: activity is always changing according to space and time.
- 2) Continuity and Stability: although the environment is always changing from time to time, a space is capable of adapting to change.
- 3) Implemented Over Time: A space can cope with any changes in the environment without much change.

2.2. Cultural mapping

The understanding of cultural mapping is a tool to collect, search and compile information systematically on the distribution of cultural expression in a particular region. Cultural mapping becomes an instrument used to identify changes or adjustments observed in the field.

According to Freitas (2016), cultural mapping approach, highlights the differences between the instrumental of utilitarian approach, namely an approach that is in line with the implementation of cultural intelligence, and integrated humanistic approach which is in accordance with the conceptual development and implementation of cultural mapping field. This knowledge has significant additional value when the goal of mapping focuses on the management of local specificities such as tourist attractions for the demarcation of the local specificities (Freitas, 2016). Along with this, Pillai (2013) argues that cultural mapping plays an important role as a systematic approach to record and present an integrated picture of the cultural characteristics of a place, and how it can contribute to the sensitivity of planning, and be sustainable. The employment of cultural mapping can explain how the 'sense of place' emerges from a long symbiotic relationship between physical place, people as the doer and livelihoods done (Pillai, 2013). Meanwhile, according to Duxbury, Garrett-Petts, and MacLennan (2015), cultural mapping is something that is practical, participatory planning and tool development which emerges from the research process. Cultural mapping has strong links with cultural planning practice professionally (Duxbury et al., 2015).

2.3. The definition of traditional market

At the beginning of traditional market development, markets were in the form of terrain without permanent buildings (Graaf, 1989). Traditional markets, especially the ones in the cities, have been growing in Indonesia since the beginning of the emergence of settlements or even kingdoms, which was located at crossroads (Santoso, 2008, pp. 87–94). There are several definitions of traditional market suggested by experts, including Wiryomartono (2000) who defines market as a meeting place for selling and buying (Wiryomartono, 2000, p. 58). In addition, Rutz suggests traditional markets function as the social activity center of people-centered economy (Rutz, 1987). Traditional market's building consists of permanent kiosks, semi-permanent stalls and *oprokan* or open space stalls (Kusmawati, 1996). In the case of formal, institutional definition, traditional market is a market which is built and managed by government, private, cooperative or local people's self-support with business places such as store, kiosk, stall and tent, or some other similar names, which is owned/managed by small-medium traders, with small scale business and small capital, of which its buying and selling process is done through bargaining (Permendagri, 2007).

On the other hand, traditional markets and modern markets in a city, have the same role in relation to the economic aspects, as a selling-buying transaction, and have several differences related to the management and investment holding. Traditional market management involves many parties working in local government units with the ownership status of the rental kiosk or stall. In contrasts, as for modern markets, the management is controlled by the investor, and there are several types of ownership, ranging from private ownership as well as cooperation with the government. Besides, modern market is a meeting place for buyers and sellers and is characterized by indirect buying and selling transaction with fixed price (Malano, 2011, pp. 76–84). In terms of social and cultural aspects, modern and traditional markets have different functions and roles, seen from the empirical facts that exist in the field, although possessing the same role as the city's economic facilities.

2.4. The role and function of traditional markets in traditional Javanese city structure

In line with Geertz's theory (1963) that traditional market is an economic system as well as the way of life, a common style of economic activity covering social and cultural aspects of life thoroughly (Geertz, 1963). Traditional markets hold social role, play economic role and produce financial profit for sellers as well as boost regional revenue

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