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1. INTRODUCTION

A place is where people have interaction, community, and meeting as already stated. Urban-scaled places are generally becoming the center of diversity, tolerance, socialization, means of public transportation, cosmopolitanism, and information exchange (Fischer, 1977 in Gieryn, 2000) hence can trigger the occurrence of spontaneous interaction, freedom and creativity. In many cases, these community processes can be held in community centers through regular interactions, which depend on various factors from social class, ethnicity, taste and style of life, to culture (Wellman, 1979). Beside its physical appearance, people and social condition are also the elements that create a sense of place, and thus these elements are highlighted in this research.

Sense of place has long been studied in the parameters of geography, architectural and urban design. Many studies on the sense of place are focused in the relation of social factors and a place, among others, ownership (Bondi 1993; Waxman, 2006), childhood memories (Marcus, 2006; Chawla, 1992) and also social interaction, opportunity to linger, social being, familiar stranger (Waxman). Various locations have also been studied, such as corridor of a shopping center (Kusumowidagdo et al., 2015), corridors of underground channel (Zacharia, 2002), corridors of street trading (Shamsuddin & Ujang, 2008), and tent camping area as well (Kyle & Chick, 2007). This recent research wants to fill a gap for social factors that are linked to the trade corridor in the area of religious historical in Ampel, Surabaya, Indonesia.
2. RESEARCH PURPOSES

The purposes of this research are as follows:
- Finding the types of relationships that occur as resulted from people place relationship on the corridor area of Ampel, Surabaya;
- Confirming the scale of sense of place that could be happened in corridor area of Ampel, Surabaya;
- Exploring the kinds of social aspects that trigger the creation of a sense of place in the corridor area of Ampel, Surabaya.

Theoretically, this research is a preliminary research of the two research phases as a whole research on the preservation of sense of place in the corridor of Ampel, Surabaya, Indonesia, as a historic of religion area.

3. LITERATURE REVIEW

3.1 Defining sense of place and relationship type to a place

Sense of place can be defined as a relationship between humans and a result of the complete sensing of the environmental conditions, either physical or social setting, which give experience so as to produce intentionality status to a place. Cross (2001) explains that the process of emerging a sense of place can be formed of six types of relationships, namely biographical, spiritual, ideological, narrative, commodified, and dependent. Biographical relates to the chronological of life journey, and the types of this relationship are historical and family ties. Spiritual means everything associates with feelings of self-creation, and the types of this relationship are emotionally tied and invisible. Ideological means that the process is created and run according to both ethics and religious aspects in the society, while the types are morality and ethic. Narrative means the process is formed through a variety of stories, myths, family history, political, and something fiction. Commodified means the relationship is formed through a place that reflects self-actualization, lifestyle, and other place that which reflects an ideal, and the type of this relationship is cognitive – based on choices and desires. Dependent means the emergence of sense of place is usually because there is no other choice or because of economic factors, for example, the type of this relationships material. The emergence of different senses of place is due to the different satisfaction, identification and attachment to the community that each person has (Hummon, 1992).

3.2 The scale of sense of place

When a process of relationship between people and places emerges, there will be self-intentionality of people towards that relationship. According to Shamai (1991), intentionality of the sense of place is categorized into different scales ranging from not having a sense of place or placeness (Tuan, 1977), knowledge of being located in the place, belonging to a place, attachment to a place, identifying with the place goals, involvement in a place, to sacrifice for a place.

3.3 Social factors of sense of place

The indicators of social factors discussed in this research are the crowd and the density (Bell, et al., 1996). Density can cause stress and distress (Milgram, 1970; Saegert, 1978). However, crowds at an event in a shopping center and cafes can be perceived as something positive (Bell, et al., 1980). Crowds can generate other visitors to join give passion that other visitors to join. Meanwhile, the density can be perceived differently for each person (Bell, et al., 1980; Baker, 1986; D’Astous, 2000). Other visitors with appropriate lifestyle (Baker, 1986; D’Astous, 2000; Astuti & Hanan, 2011) and the crowd size and behaviour (Baker, 1986; D’Astous, 2000) can provide a feeling of comfort and security, while ethnic also affects the sense of place as well
Moreover, ethnic (Zakaria & Ujang, 2015) is a part of cultural characteristic that also influences sense of place, besides racial. Another social factors are culture believe and past experience (Altman & Low, 1992; Ujang, 2008; Hashemnezhad, et al., 2013), as well as interaction and activity features (Hashemnezhad, et al., 2013), and memories and experience (Hashemnezhad, et al., 2013).

3. RESEARCH METHOD

This research is an explorative preliminary research that aims to reach the whole research objectives. This research is qualitative in nature by using interviews, visual observation and documentation, and focus group discussion, to obtain opinions related to the objectives of this research. First, interviews was done with three person, experts and community leaders in study area. Second, visual observation, and documentation was done at about one months in this area. Third, focus group discussion was done. Ten visitors with various background are treated as informants of focus group discussion on three aspects: types of relationship, social factors that trigger the sense of place, and the scale of sense of place. The size of informants are according to Sari (2012) who suggests six to twelve informants in order to have a mini focus group discussion.

Table 1. Questions to guide the discussion activities in focus group discussion.

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<thead>
<tr>
<th>No</th>
<th>Topic</th>
<th>Questions</th>
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<tbody>
<tr>
<td>1</td>
<td>Types of relationship in Ampel Corridor</td>
<td>1) What motivates you to come here?</td>
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<td></td>
<td></td>
<td>2) How can you describe your attachment to this place?</td>
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<td></td>
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<td>3) Are these types of relationship can describe the complete types of relationship?</td>
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<tr>
<td>2</td>
<td>Scale of sense of place in Ampel Corridor</td>
<td>1) Can you describe that intensity on a scale?</td>
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<td></td>
<td></td>
<td>2) Is this scale of sense of place representing your attachment to this place?</td>
</tr>
<tr>
<td>3</td>
<td>Social aspects of sense of place in Ampel Corridor</td>
<td>1) Why are you interested to be in this place?</td>
</tr>
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<td></td>
<td></td>
<td>2) Are you familiar with this place?</td>
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<td></td>
<td>3) What are social conditions that become the characteristics of this corridor?</td>
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</tbody>
</table>

4. RESEARCH PLACE CONTEXT

The research setting, Surabaya city, is the second biggest city in Indonesia after Jakarta as the capital city. Surabaya is a melting pot for various cultures in Indonesia which develop along with modern urban life. One of the interesting places in Surabaya is the complex of Arabian village, where the Arabian descendants live. This Arabian village has become the complex of religious historic tourism site, particularly since AgungAmpel mosque and the tomb of Sunan Ampel as the propagator of Islam in Java are located there. These nodes function as a center of activities, with corridors lead towards the nodes. The corridors themselves have become crowded business area. From all corridors leading towards the Ampel as its center, two most crowded corridors are chosen to become the focus of this research. The chosen corridors are crowded with visitors who do their religious tour and purchase stuffs for their praying needs and Arabian souvenirs. The choosen corridors divided into area A and B. Area A was the entrance of Masjid Agung and tomb of Raden Rahmat Sunan Ampel. Area B was the area called Ampel Suci corridor.
5. FINDINGS AND DISCUSSION

5.1 Relationship types at Ampel corridor

Several types of relationship between people and place that happened in Ampel Corridor are biographical, spiritual, ideological, narrative, commodified, and dependent.

First time coming is the process of recognizing the identity of a place. For example, the identity of corridor as an area of activity can be recognized by its gate, signage, or any other identities. This identity differentiates between Ampel and other corridors (M, employee).

Besides identity, the scale of sense of place can be the feeling of owning the place, feel closer to the area. The attachment to the place is also possible, for example, as resulted from the willingness to be involved in the development of the area. Other activities such as doing charity are also possible, since this area is identified as spiritual area (F, architect, 34).

Biographically, someone who is involved in an area must share emotional bond with that area. Spiritually, religious similarity can trigger the connection between humans and Ampel corridors area. Similar Muslim fashion style and religious activities trigger the right familiarity. (D, architect)

Automatically commodified, since the corridors are used as vendor area, commerce area, and full of small business activities.”(R, employee, 30)

Narrative bond has been emerged from the history of Sunan Ampel as the propagator of Islam in Java.”(M, employee, 30)

5.2 Sense of place scale

Ranges of sense of place according Shamai (1991) is confirmed, ranged from not having sense of place or placeness (Tuan, 1977), knowledge of being located in the place, belonging to a
place, attachment to a place, identifying with the place goals, involvement in a place, sacrifice for a place. All of scale could be happened in this study object.

5.3 Social aspects that create sense of place

Social aspects that influence sense of place are history and memory, crowdedness, religious atmosphere, lifestyle attributes, interaction and activity and also the existence of Arabian merchants. History, memory, crowdedness, religion similarity, lifestyle attribute, interaction and activities are social factors that are found in both Gate A and Gate B. The existence of Arabian merchants is what differentiates between Gate A and Gate B. The same social aspects that found in Gate A and Gate B, are as follows:

5.3.1 History and Memory
Memory of Sunan Ampel as a propagator of Islam in Java is shaped as one of social factors. This legendary figure was buried in Ampel area, closer to Ampel mosque. Ampel area is then a site for religious tour as well as tourism spot that preserve the memory and history of Sunan Ampel.

Sunan Ampel was one of Walisongo, that is why many people come here for religious tour, they pray here and wish for blessings. (D. university student)

Memory and history are parts of the determining factors as described in Najafi & Shariff (2011), Hashemnezhad, et al. (2013).

5.3.2 Crowdedness
The big size of traders surrounding right and left sides of the corridor has resulted the corridor has several points of crowds, or people who gather because of transactional activities or crowdedness. The crowds often make Ampel corridor is too crowded, however, this identity is already formed and hence contributes to the sense of place of this area, which is supported by the following statement.

This small corridor is full of visitors who thrust each other, and because of its crowdedness some visitors even push each other and drop their goods. (S, architect)

This street corridor is very full, most of the street is used for selling goods, including rickshaws who flock at the exit and offer to lift. (N, employee)

Crowdedness is a determining factor of the identity of a corridor, which has been revealed in related study by Kusumowidagdo, et al. (2015).

5.3.3 Religion atmosphere
Religion similarity is the presence of same purpose shared by people with various elements who come there, who are dominantly Muslims. This religion similarity is one of the social factors that shape a sense of place.

I'm familiar with this place because of the similarity of religion and the presence of people who do religious tour" (S, architect).

Religion is a factor that can be considered as similar as cultural factor. The similarity of belief can provide the feeling of familiarity. Cultural factor is a factor contributes to sense of place (Hashemnezhad, et al., 2013).

5.2.4 Lifestyle attribute
Lifestyle attribute in this study is fashion and appearance which can encourage the sense of place of the area. Most visitors share similar style of Muslim fashion, considering this area is the religious area.

I feel I recognize this place because of the similarity of identity and physical appearance or style of fashion (N, employee).

This Ampel religious area serves as a place that builds the identity of Muslim tourists. Davenport and Anderson (2005), state in their study that places play a vital role in developing and maintaining self and group identity of the people.
5.2.5 Interaction and activity features

Activities and interaction are distinctive factors for these both corridors, which can be found in the corridors of Ampel area. Both corridors, Gate A and Gate B, share these factors.

Many people who do their religious tour along the way to the mosque purchase praying stuffs, foods, and souvenirs (M, employee).

The corridors of the street towards the mosque and tomb of Sunan Ampel are traveled by people who do their religious tour, while the Ampel Suci are most traveled by people who want to purchase Arabian souvenirs (D, university student, Surabaya).

This is consistent with previous studies on shopping streets, where active engagement is considered very influential. Active engagement can be seen in the direct communication and interaction between buyers and sellers and the movement of the pedestrians from one spot to another (Shamsuddin & Ujang, 2008).

Both studied street corridors are a shopping area that is suitable for all economic classes ranging from low to medium income, since the price of goods are affordable and bargaining is welcomed. However, Ampel Suci better accommodates shopping and bargaining activities between sellers and potential buyers since the corridor has comfortably wide length and light circulation. Meanwhile, on the street corridor leading to the tomb and mosque of Sunan Ampel, visitors tend to directly purchase goods without spending much time in the seller’s booths because its dense circulation.

Shopping at Ampel Suci is more fun since the corridor length is more comfortable and the circulation is not too dense, so it is possible to do view and bargain for the goods (S, architect).

The difference in the social factors that shape the sense of place for these two areas is found in ethnicity factor. At the Area A, most sellers are Maduranese, while the visitors share various ethnic background (dominated by Maduranese and Javanese) since Area A is the entrance of Agung mosque and the tomb of Sunan Ampel. At the Area B, most sellers are Arabian descendants, and the visitors also share various ethnic background (mostly Maduranese and Javanese).

I feel a new atmosphere in the Ampel Suci because most of the traders are Arabian descendants, while at the area of the street corridor to the mosque and tomb of Sunan Ampel, the traders and visitors there vary between Maduranese and Javanese (S, architect).

Activity and interaction are also factors that are highly considered as shaping people-place relationship, as revealed in Altman and Low (1992) and Hashemnezhad, et al. (2013). The findings of this study support these related studies.

6. CONCLUSION

The followings conclude this research:

− Relationship type between people and place; in this case, visitor of Ampel and Ampel corridors, that might occur in the Ampel are biographical, spiritual, ideological, narrative, commodified, and dependent.

− The scales of sense of place that might be found in the Ampel area (historic religious area) in the perception of visitors are ranges from not having sense of place or placeness, knowledge of being located in the place, belonging to a place, attachment to a place, identifying with the place goals, involvement in a place, and sacrifice for a place.

− The social aspects found in the Ampel area (in both Gate) that are develop the bonding between visitors and place are history and memory, crowdedness, religious atmosphere, lifestyle attributes, interaction and activity features. The unique social aspect in booth B, which become the differentiator is the existence of Arabian merchants.

7. ACKNOWLEDGMENT

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