urban equity in public space

A COMPARISON RESEARCH BETWEEN TRADITIONAL AND MODERN PUBLIC SPACE IN INDONESIA

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DISSERTATION

URBAN EQUITY IN PUBLIC SPACE
A COMPARISON RESEARCH BETWEEN TRADITIONAL AND MODERN PUBLIC SPACE IN INDONESIA

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TU DARMSTADT
2018

URBAN EQUITY IN PUBLIC SPACE

A Comparison Research between Traditional and Modern Public Space in Indonesia

Free translation from a statement of Juan Pedro Posani (2006) as cited in Zahnd (2008), Handinoto (2010), Kurniawati (2015):

'Our city is growing with a different society.

We cannot imitate the West because the third world is different.

The Western prescription does not meet our needs.

Therefore, let us fix our mistakes in our own way,

including the consequences of colonisation.

In the future, who knows, we could even teach the West.'

This research is a gift for Fachrudin, Jasmine, and Fawwaz
for their presence in Darmstadt
'Wir sind ein Team.'

ABSTRACT

Public space is a gathering place to exchange ideas, to share opportunities, and to participate in activities. This space is for all social segments; it is a symbol of equality, power, crowd, and movement. Public space also acts as a landmark. It is part of a city's history and a place of cultural expression, where different social classes share their behaviours. Everyone, including vulnerable people, women, children, older adults, and differently able people, enjoy the same right in this space and do not get marginalised.

To optimise the role of public space, people should consider the concept of public equity. Equity is a universal concern and part of human rights, Millennium Development Goals, Sustainable Development Goals, and Urban Agenda aspects based on the UN-HABITAT concern. Based on Medellin Declaration (2014), equity is the foundation for creating sustainable urban development. To achieve this goal, public space must consider citizenship opportunity such as the right to use, to appropriate, to claim, to access and to control. Besides, it should consider inclusive public policies, universal public facilities, and socio-spatial arrangement.

Indonesian public space has evolved from its traditional form and assumed a modern look over the years. This development is related to the different expressions of equity. This research compares the traditional and modern public space in Indonesia to gain an understanding of the urban equity phenomenon in both areas. This study wants to determine the characteristics of Indonesian public space. It also aims to find the degree of urban equity there. It explores the extent of understanding this phenomenon and tries to find out how such understanding could be adopted in public space theories and policies.

This research examines *Alun-alun* Yogyakarta as typical of Indonesian traditional public space and *Simpang Lima* Semarang as representative of modern public space in that country. The research considers women, children, elderly people, and differently able people as its principal subjects. These people have been are selected because they are the primary users of public space. Although regulations and laws protect their rights in the public sphere, the design, accessibility management, and physical conditions do not sometimes support them to interact optimally, thereby denying them the rights to be enjoyed in the public space.

This research uses qualitative and multiple case study research (CSR) as a methodological approach for exploring the site and socio-spatial arrangement conditions. The site analysis reveals that there is a particular condition relating to the meaning of urban equity in each public space. Users of traditional and modern public space in Indonesia have the same rights to use, to appropriate, to claim, to access, and to control. Traditional space has a long history and strong local wisdom in placing vulnerable groups here, while the modern space follows an equitable rule and design in placing them. The government acts as a determinant board in both traditional and modern public space. In traditional space, the palace plays an important role in managing public space. Even though there are no sufficient universal facilities and no differentiated access for vulnerable groups in both traditional and modern public space, users feel satisfied to carry on their activities there.

This socio-spatial analysis mentions that Yogyakarta Palace nowadays is in an entirely different situation, as it has shifted from the traditional stationary atmosphere to intensive tourism activities. But the high Javanese cultural root because of the location, the Sultan Ground (King's land) land rent type, and the contextual tourism activities with the Palace influence the community perception of the urban equity meaning in public space. It contains *Alun-alun* Yogyakarta in a static and traditional form since its establishment. Local communities feel satisfied with the place, while the palace and the city government are more concerned about a traditional event, rather than the physical development, due to the ritual activities of Javanese people.

The *Simpang Lima* Semarang is a mixed-use area where a new government centre has deliberately been built. There is no hierarchical stratification, and the cultural root goes back to the Coastal Javanese. The people are accustomed to being flexible and open-minded with other cultures. Besides, there is no cosmological arrangement and sacred activity there. The socio-spatial structure here is clear and more equalised. But even if this place is newly built, people have a strong sense of belonging to *Simpang Lima*. This high intensity of formal activities and informal activities in *Simpang Lima* Semarang creates a co-existing relationship in this public space. *Simpang Lima* area has a dynamic and modern atmosphere. The rights of users can be seen in this place and noticed in its arrangement. Consequently, the meaning of urban equity depends on the fulfilment of the rights and appropriate designs for everyone.

The findings from this analysis show that urban equity is a collective engagement, which is supported by culture and power. Besides, urban equity requires an appropriate spatial design.

Then, different groups have different requirements in public space. Finally, the meaning of urban equity and the perception of the public could face challenges in future.

From the results of this research, the recommendation is to upgrade the quality of Indonesian public space by making proper management to ensure better equity and by establishing an equitable urban system.

ZUSAMMENFASSUNG

Der öffentliche Raum ist ein Treffpunkt, um Ideen auszutauschen, Möglichkeiten zu teilen und an Aktivitäten teilzunehmen. Dieser Raum gilt für alle sozialen Segmente; er ist ein Symbol für Gleichheit, Macht, Menge und Bewegung. Der öffentliche Raum fungiert zudem als ein städtisches Wahrzeichen. Er ist Teil der Geschichte einer Stadt und ein Ort des kulturellen Ausdrucks, an dem verschiedene soziale Klassen sich unterschiedlich verhalten. Alle Menschen, einschließlich schutzbedürftiger Personen, Frauen, Kinder, älterer Menschen und Menschen mit Behinderungen genießen in diesem Bereich das gleiche Recht und sollen hier nicht an den Rand gedrängt werden.

Um die Rolle des öffentlichen Raums zu optimieren, sollte der Mensch das Konzept der öffentlichen Gerechtigkeit berücksichtigen. Gerechtigkeit ist ein universelles Anliegen und Teil der Menschenrechte, der Millenniums-Entwicklungsziele, der Ziele für nachhaltige Entwicklung und der Aspekte der Städteagenda auf der Grundlage des UN-Habitat-Anliegens. Gemäß der Medellin Declaration (2014) ist Gerechtigkeit die Grundlage für die Schaffung einer nachhaltigen Stadtentwicklung. Zum Erreichen dieses Ziels muss der öffentliche Raum die Möglichkeiten der Bürgerschaft, wie z.B. das Recht auf Nutzung, Angemessenheit, Anspruch, Zugang und Kontrolle in Betracht ziehen. Darüber hinaus sollten öffentliche Politik, universelle öffentliche Einrichtungen und sozialräumliche Arrangements berücksichtigt werden.

Der indonesische öffentliche Raum hat sich aus seiner traditionellen Form heraus entwickelt und im Laufe der Jahre ein modernes Aussehen angenommen. Diese Studie vergleicht traditionelle und moderne öffentliche Räume Indonesiens, um das Phänomen der urbanen Gerechtigkeit in beiden Gebieten zu verstehen. In der Untersuchung sollen die Eigenschaften des öffentlichen Raums Indonesiens bestimmt werden. Es wird darauf abgezielt, den Grad der städtischen Gerechtigkeit dort zu finden. Außerdem wird untersucht, in welchem Ausmaß dieses Phänomen auf Verständnis stößt, und soll herausgefunden werden, wie dieses Verständnis in Theorien und Strategien des öffentlichen Raums übernommen werden kann.

In dieser Untersuchung werden Alun-alun Yogyakarta als Vertreter des traditionellen öffentlichen Raums und Simpang Lima Semarang als Vertreter des modernen öffentlichen Raums in Indonesien erforscht. In der Forschung werden hauptsächlich Frauen, Kinder, ältere Menschen und Menschen mit Behinderung als betrachtet. Diese Gruppen wurden ausgewählt,

da sie die Hauptnutzer des öffentlichen Raums sind. Auch wenn Vorschriften und Gesetze ihre Rechte in der Öffentlichkeit schützen, unterstützen Design, Zugänglichkeitsmanagement und physische Bedingungen sie manchmal nicht, um optimal zu interagieren, und verweigern ihnen so das Recht, den öffentlichen Raum zu genießen.

In dieser Forschung werden qualitative und multiple Fallstudienforschung (CSR) als einen methodischen Ansatz zur Erforschung der Standort- und sozialräumlichen Anordnungsbedingungen verwendet. Die Standortanalyse zeigt, dass es in jedem öffentlichen Raum eine besondere Bedingung hinsichtlich der Bedeutung von städtischer Gerechtigkeit gibt. Benutzer des traditionellen und modernen öffentlichen Raums in Indonesien haben dieselben Rechte, z.B. das Recht auf Nutzung, Angemessenheit, Anspruch, Zugang und Kontrolle. Der traditionelle Raum hat eine lange Geschichte und eine starke lokale Weisheit, wenn es darum geht, verwundbare Gruppen hier zu platzieren. Im Gegensatz dazu verfolgt der moderne Raum eine gerechte Regel und ein gerechtes Design bei der Platzierung dieser Gruppen. Die Regierung ist sowohl im traditionellen als auch im modernen öffentlichen Raum ein bestimmendes Gremium. Im traditionellen Raum spielt der Palast eine bedeutende Rolle bei der Verwaltung des öffentlichen Raums. Auch wenn es weder im traditionellen noch im modernen öffentlichen Raum genügend universelle Einrichtungen und keinen differenzierten Zugang für schutzbedürftige Gruppen gibt, sind die Nutzer zufrieden, ihre Aktivitäten dort fortsetzen zu können.

In dieser sozialräumlichen Analyse wird erwähnt, dass sich der Yogyakarta-Palast heutzutage in einer völlig anderen Situation befindet als noch vor Jahrzenten, da er sich von der traditionellen stationären Atmosphäre zu intensiven Tourismusaktivitäten verlagert hat. Aber die hohen javanischen kulturellen Wurzeln, -Alun-Alun Standort innerhalb der Jeron Beteng Festung und in der Nord-Süd-Achse, die Kosmologie vom Mount Merapi bis in die Südsee, beeinflussen die Wahrnehmung der Gemeinschaft auf die städtische Gerechtigkeit. Alun-alun ist ein traditioneller öffentlicher Raum als Machtsymbol, basierend auf seiner kosmologischen Art. Es enthält Alun-alun Yogyakarta in einer statischen und traditionellen Form seit seiner Gründung. Die lokalen Gemeinden sind mit dem Ort zufrieden, während der Palast und die Stadtverwaltung eher auf ein traditionelles Ereignis als auf die körperliche Entwicklung aufgrund der rituellen Aktivitäten der Javaner achten.

Das Simpang Lima Semarang ist ein gemischtes Gebiet, in dem bewusst ein neues Regierungszentrum errichtet wurde. Es gibt keine hierarchische Schichtung, und die kulturellen Wurzeln gehen auf die Küsten-Javaner zurück. Die Menschen sind es gewohnt, mit

anderen Kulturen flexibel und aufgeschlossen zu sein. Außerdem gibt es dort keine kosmologische Anordnung und heilige Aktivität. Die sozialräumliche Struktur ist hier klar und ausgeglichen. Doch selbst wenn dieser Ort neu gebaut wird, haben die Menschen ein starkes Zugehörigkeitsgefühl zu Simpang Lima. Diese hohe Intensität von formellen und informellen Aktivitäten in Simpang Lima Semarang schafft eine gemeinsame Beziehung in diesem öffentlichen Raum. Simpang Lima hat eine dynamische und moderne Atmosphäre. Die Rechte der Benutzer sind an diesem Ort sichtbar und in seiner Anordnung zu erkennen. Folglich hängt die Bedeutung von urbaner Gerechtigkeit für alle von der Erfüllung der Rechte und des angemessenen Designs ab.

Die Ergebnisse dieser Analyse zeigen, dass urbane Gerechtigkeit ein kollektives Engagement ist, das durch Kultur und Macht unterstützt wird. Städtische Gerechtigkeit erfordert zudem eine angemessene räumliche Gestaltung. Nur wenn diese gegeben ist, haben verschiedene Gruppen unterschiedliche Anforderungen im öffentlichen Raum. Schließlich können die Bedeutung städtischer Gerechtigkeit und die Wahrnehmung der Öffentlichkeit künftig vor Herausforderungen stehen.

Aus den Ergebnissen dieser Untersuchung ergibt sich die Empfehlung, die Qualität des öffentlichen Raums in Indonesien durch ein angemessenes Management zu verbessern, um eine bessere Gerechtigkeit zu gewährleisten und ein gerechtes urbanes System zu schaffen.

Schlüsselwörter: öffentlicher Raum, urbane Gerechtigkeit, gefährdete Menschen, marginalisierte Menschen

ACKNOWLEDGEMENTS

To convey the idea and get feedback on the dissertation, some of part of this research was included in international conferences held between 2014–2016. The articles written for such conferences are:

1. *Create Urban Catalyst to Blend Formal Informal Activities in City Centre*. Presented at 2nd International Conference on Indonesia Architecture and Planning (ICIAP) 'Space for the Next Generation' on 21–22 August 2014 in Gadjah Mada University, Indonesia.

2. *Keeping Uniqueness of Yogyakarta with Tagline 'Jogja Istimewa' (Jogja is Special)*. Submitted on 13th International Congress of Asian Planning Schools Association (APSA) 'Towards an Asian Urban Agenda: Planning Asian Diverse-City, Intense-City, Complex-City and Authentic-City' on 12–14 August 2015 in Universiti Teknologi Malaysia, Johor Bahru, Malaysia.

3. *Alun-alun Yogyakarta: A Representative of Sustainable 'Local South' Public Space Which is Influenced by Westernization*. Submitted to 3rd International Conference on Indonesia Architecture and Planning (ICIAP) "Inclusive Space, Enriching Culture" on 11–12 August 2016 in Gadjah Mada University, Indonesia.

Hopefully, this research would be beneficial and could give a value for victorious Indonesia.

Darmstadt, June 2018

Wakhidah Kurniawati

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TERMINOLOGIES

Jeron Beteng	:	The region inside the fortress of Yogyakarta *Sultanate* Palace.
Sultan Ground	:	The land belonging to the Sultan (King) of Yogyakarta Palace.
Serat Kekancingan	:	Assessment letters issued by *Panitikismo* (Agrarian Institute of Yogyakarta Palace) to use and exploit the Magersari Land.
Garebeg	:	Religious ceremonies are held three times during the year since the *Sultanate* (King) Hamengku Buwono I until Hamengku Buwono X.
Sekaten	:	Commemoration of Prophet Muhammad's birthday held on every 5th to 12th of the month *Mulud* Javanese year (*Rabi al-Awwal Hijri* year) in the North *Alun-alun* Surakarta and Yogyakarta.
Masangin	:	Ritual walks across two old banyan trees in the middle of the South *Alun-alun* in closed eyes condition using slayer or black cloth. If someone can cross both trees with closed eyes, then his/her wishes will be granted and prize a clean heart.
Abdi Dalem	:	People who devote themselves to the palace and the king with all the rules.
Endog Abang	:	Red egg, traditional food in *Sekaten* event.
Nginang	:	Chewing betel leaves.
Jemparingan	:	Archery with *Mataraman* style.
Bangsal Kemandungan	:	Bangsal Joglo Lawak, which means pavilion located in the middle of South *Kemandungan* Field.
Uba Rampe	:	Objects that should exist in rituals which are held by Yogyakarta Palace.
Gunungan	:	*Gunungan* is one of the fixtures of the *Garebeg* ceremony, which consists of various crops such as vegetables, fruits, snacks, *palawija* and so forth. All the materials have been purified and given spell as this mound is thought to contain magical powers.
PwDs	:	People with Disabilities. It has the same meaning with PSNs (People with Special Needs) or disabled persons.
PKL	:	*Pedagang Kaki Lima* which means hawkers or street vendors.

CHAPTER 1
INTRODUCTION

1.1   Rational Background

Public space is a social space such as a city square "that is open and accessible to all peoples, regardless of gender, race, ethnicity, age and socio-economic level" (UNESCO, 2017). It is free and does not discriminate between users on the basis of background and has at least three characteristics: it must be responsive, democratic and meaningful (Carr, Francis, Rivlin, and Stone, 1992, p. 19).

A *responsive* space should be capable of fulfilling the requirements of the user's various actions, concerns and demands. A *democratic* space should be a container for a socioeconomically and ethnically diverse community, and should be accessible to all regardless of physical condition. The various actions and interests of different users should not be in conflict. A *meaningful* space should have a link connecting the individual, space itself, human beings as well as societal perspective. It can provide meaning or significance to local communities by individuals otherwise groups.

In addition to these three central characteristics, the user of a public space has several rights, including the right to access, to perform activities, to formulate declarations and to make an appropriation (Carr et al., 1992). The *right to access* is essential. The *right to perform activities* is the ability to use the space as desired, with the understanding that space is a public good and has official rules. The *right to appropriate* is the right to make alterations to the space, for the short term or long term. The *right to appropriation* plays a significant role in the creation of a successful public space as it allows the appearance and function of the area to be changed.

From time to time, our public spaces cannot maintain these rights of communities, resulting in the marginalisation. They become *forgotten, silent* and *undesirable people* (Badshah, 1996), disadvantaged because of their gender, ethnicity, language, nationality, sexual orientation, religious beliefs, politics, socioeconomic status or geographic position (United Nation OHCHR, n.d.). During the development of public space, spatial equity analysis should be considered as a means to ensure that particular groups are not marginalised.

1.1.1.   Spatial Equity Analysis in Formation of Public Space

Spatial equity analysis is a new tool for the formation of public space. The design and planning should pay attention to visual principles (Cullen, 1940 and Sitte[1], 1889 as cited in Carmona, Heath, Oc, and Tiesdell, 2003), convenience criteria (Madanipour, 2010 and Tibbalds,

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[1]Sitte's Principles influenced Le Corbusier's work in 1909 (Carmona et al., 2003, p. 6).

1989 in Carmona et al., 2003, p. 10; Gehl, 2003 and Whyte, 1980 as cited in Shaftoe, 2008, p. 60) and accessibility (Jacobs & Appleyard, 1987 and Lynch, 1981; all cited in Carmona et al., 2003, pp. 9-10) standards.

The city development that produced the concern of inequality and injustice inspired the premise of Harvey (1973) in Marcuse (2009b) to address issues of social justice in the urban area. This thought became the basis for debate amongst urban planners, such as Fainstein (2009, 2010), who stated that spatial justice in planning was important to the creation of a *just city*. Mitchell (2003) pointed out the need for attention to *rights in the city* in the process of urban space formation, and Marcuse (2009b) was inspired by Habermas (1985) to include the communicative rationality in the physical planning of cities to create a just city. *Just city* is a vital manifestation to realise good city (Fainstein, 2009, 2010).

Currently, urban development is affected by political, economic forces and social changes. Cultural diversity and globalisation generate a need for in-depth thinking about equity in physical planning, especially planning of public spaces. A public space is a melting pot, node and the heart of a city's activities. It is essential, therefore, to facilitate spatial equity analysis as part of the process of forming and designing public space.

1.1.2. Equity for Vulnerable People in Public Space

Public space is for everyone. There is a significant role for it in meeting the needs of all users, including vulnerable groups. Sometimes, the interaction process between users and public space design generate vulnerable people whose in the chance to be marginalised and do not given space there. Greek history records that women, children and slaves could not use public space (Mumford, 1961). In Asian cities, including in Java, there are usually limits on the motion and behaviour of women due to patriarchal norms and local wisdom laws (Wiyatiningsih, 2010; Pramudita, 2016). The increasing respect for human rights, progress towards gender and ethnic equality, as well as increases in the populations of women, children, older people and people with disabilities, triggered rational thinking towards accommodative space for them. Friendly cities, barrier-free designs, universal design concepts and spatial inclusion principles are basic requirements in planning of urban physical spaces that are friendly to these groups (Shaftoe, 2008). Equity is the standard practice for creating a fair space for them.

1.1.3. Vulnerable Groups in Indonesian Public Space

Indonesian public spaces have been transformed from open spaces for state political centres into public areas that can be accessed by everyone. Users of public space are increasingly varied, from indigenous people to immigrants and also tourists. Constitutions and regulations exist to protect the rights of women, children, elderly and disabled persons who use public spaces. However, in some Indonesian public spaces, the rules are not enforced, and users' expectations are unmet. Space conflict in this area has generated the vulnerable group' sustainability. On the other side, regulations are not implemented well such as toothless tiger that cannot be a legal force and guarantors the rights of users in the public space (Purwanto, 2015).

1.2   Problem Statement

In developing states such as Indonesia, issues of equity in city space are becoming increasingly complex. The dilemma of *the marginal, the forgotten, the silent, undesirable people* and other societal matters are noticeably unsolved in the master plans for cities. The motto 'cities for the citizen' (Douglas & Friedmann, 1998 as cited in Kurniawati, 2011) is no more than an empty phrase.

In Java, Indonesia, all historical cities have a traditional public space called *alun-alun*. This is a square encircled by a mosque, a regent house and a market which can be converted into a meeting place and a festival space. Several activities occur in this space, for instance, S*ekaten*, *Garebeg*, ceremonies, exercise, music festivals, and mosque activities. Both traditional and modern events occur in this open urban space. The subject of this study is the traditional public space, the a*lun-alun*, in the city of Yogyakarta. Yogyakarta is located in the Special District of Yogyakarta Province in Java, Indonesia. This *alun-alun* was selected because it has been a public space since the establishment of *Kasultanan Yogyakarta Hadiningrat* in 1756.

The development of new civic centres in other cities in Indonesia has resulted in the creation of new and modern public spaces. Modern public spaces are an imitation of the *alun-alun* and are typically located in the civic centre or the central business district, surrounded by high-rise buildings. The modern public space examined in this research was *Simpang Lima* District in Semarang, Central Java Province, Java, Indonesia. The growth of Semarang City resulted in the transfer of the traditional public space (*Alun-alun Kauman*) to *Simpang Lima* Semarang in 1969. *Simpang Lima* has become the business and recreational centre of Semarang City. It is the scene of daily civic activities such as shopping, meeting people, working, attending the mosque, as well as weekly or monthly seasonal activities such as markets, car-free days, musical events, and ceremonies. It is one of Semarang's main meeting points and destinations.

Both traditional and modern public spaces attract many people and host many activities, but at present, there is conflict between various groups using such spaces. Every person has a legal right to use both traditional and modern public spaces, and access to both are free. The problem is that these public spaces are not equipped to the same standard for all groups, so in practice, disabled persons, the elderly, children, pregnant women and breastfeeding mothers do not have equal access. In addition there is no distinct zone for hawkers, so they occupy pedestrian areas. There is also no restricted zone for undesirable people with the consequence that they occupy the space and push out other groups of people. In other words, there is no obvious equity in those public spaces, and it might engender marginalised community in Indonesian public space.

1.3   Research Goal, Questions and Objectives

The objective of this research is to achieve an understanding of urban equity in Indonesian public space by comparing traditional and modern public spaces. The primary question addressed by the research is '**How is urban equity in Indonesian public space**'?

The following detailed questions were derived from it:
  1)   What are the characteristics of public space in Indonesia?

These characteristics can be defined by scrutinising the physical pattern based on the principal power, the meaning of the place and its history through socio-spatial analysis.

2) How is urban equity in public space in Indonesia defined?

This understanding could be assumed by the physical standard of public space, its management and the supporting regulations.

3) How and to what extent the observable fact in public spaces can be understood for urban equity in Indonesian public space? This phenomenon might be understood in terms of the rights of users and influence of the community over Indonesian public spaces.

4) How could the urban equity understanding in Indonesia be adopted in public space theories and policies? Theories, policies, and recommendations should consider this understanding and new paradigms in Indonesian public space and also outsider forces from technology and globalisation.

The specific objectives were:

1) To analyse the characteristics of traditional and modern public space in Indonesia.

2) To examine the urban equity forms in traditional and modern public space.

3) To compare the different types of traditional and modern public space.

4) To gain an understanding of urban equity forms that emerge in Indonesia's public space.

5) To contribute to theory on urban equity and make policy recommendations based on a description of urban equity Indonesian public space.

1.4   Choice of Research Locations

The public spaces examined were the *Alun-alun* in Yogyakarta and *Simpang Lima* District in Semarang City, Central Java Province, Indonesia. They were selected as being representative of traditional and modern public spaces in Indonesia. Both are located on Java, Indonesia. See Figure 1.2.

Java is one of the five largest islands in Indonesia alongside Sumatra, Kalimantan, Sulawesi and Papua Island. Jakarta, the capital of Indonesia, is located in Java. More than 40% of the Indonesian community is Javanese (Badan Pusat Statistik, 2010; Zahnd, 2005). Soeharto, the second president of Indonesia in the New Order Era (1965-1997), was a Javanese person and used Javanese rule as a representative of Indonesian country at that time; it could be said that Java and its culture became representative of Indonesian culture (Pramudita, 2016).

The A*lun-alun* of Yogyakarta was selected as a representative example of a traditional Indonesian public space due to the presence of Yogyakarta Palace, which has has two traditional public open spaces called a*lun-aluns*. Yogyakarta and Surakarta are the two traditional cities of Indonesia and were built in accordance with a North-South-orientation cosmology. The public spaces are located on an imaginary axis between Mount Merapi and the South Sea (Indian Ocean). Today, both squares are part of the civic and district or historical centres of Yogyakarta.

The *Simpang Lima* in Semarang Area was selected as a representative example of a modern public space, because it is newly built and is not bound by the customary rules that prevail on the North coast of Java. *Simpang Lima* is located in the central business district of Semarang

and is part of the Golden Triangle[2] of Semarang City. *Simpang Lima* was planned by Ir. Sukarno (the first president of Indonesia (1945-1965)) as a large field that would accommodate one million people and become a centre for socio-cultural activities hosted by the surrounding buildings (Rukayah, 2005). But things have changed and now *Simpang Lima* has a vital function as the economic centre of Semarang City.

1.5   Scope of Investigation

This section outlines the terminology used in this study, the subjects of the research and the rationale for choosing them. Important terminology is presented in Table 1.1 and the subjects are described in Table 1.2.

Table 1.1. Terminology

Terminology	Definition	Research Implementation
Public Space	A social space, e.g. a town square, that is open and accessible to all, nevertheless of different background and status. There is no entry fee and no discrimination against entrants.	A town square and city parks in the city centre were selected as the loci for the study.
Equity	The quality of being fair and impartial. Linked to the concepts of justice, fairness and open-mindedness.	This research measured urban equity in public space by internal and external factors in public space.
Marginalised Community	Community that is excluded from privilege and power.	Women, children, elderly people and persons with disability were the subjects of this research
Vulnerable Persons	People who potentially may be marginalised in public spaces: women, children, elderly people and persons with disability. They are vulnerable because they are physically weaker than others and may need assistance.	
Traditional Public Space	Long-established public space; Existing public space which in as part of a tradition	*Alun-alun* Yogyakarta is used as a representative example of a traditional Indonesian public space due to its history, location, and role from its establishment until now.
Modern Public Space	Recently established public space or area which has recently become a public space.	*Simpang Lima* Semarang is used as a representative example of a modern Indonesian public space due to its strategic position, purpose for which the surrounding land is used, varied uses and because it was built recently.

Table based on Badshah, 1996; Carmona et al., 2003; Carr et al., 1992; UN OHCHR, n.d.

Table 1.2. Subjects

No	Subject	Scope

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[2] Golden Triangle is a triangular area formed by three great streets in Semarang City, namely: Pandanaran Street, Gajah Mada Street, and Pemuda Street. This triangle is CBD which is located in strategic position in civic centre and has the highest land value in Semarang.

1.	Women	Women over 17 years old in the public space and surrounding area during the observation period, whether in paid employment, not in a paid job, in education or visiting.
2.	Children	All children under 15 years old in public space during the observation period.
3.	Elderly	People over 60 years old in public space during the observation period, whether residents, workers or visitors.
4.	Persons with disabilities	Anyone who experiences long-term physical, intellectual, mental or sensory limitations that affect his or her interaction with the environment; such people may experience barriers to participation in public life on equal terms with other citizens.

Table based on criteria defined by Badan Pusat Statistik 2018, Indonesian Law Number 8, 2016 on Persons with Disabilities, and the Minimum Age Convention 1973.

The rationale for choosing these groups as subjects is set out in Figure 1.1.
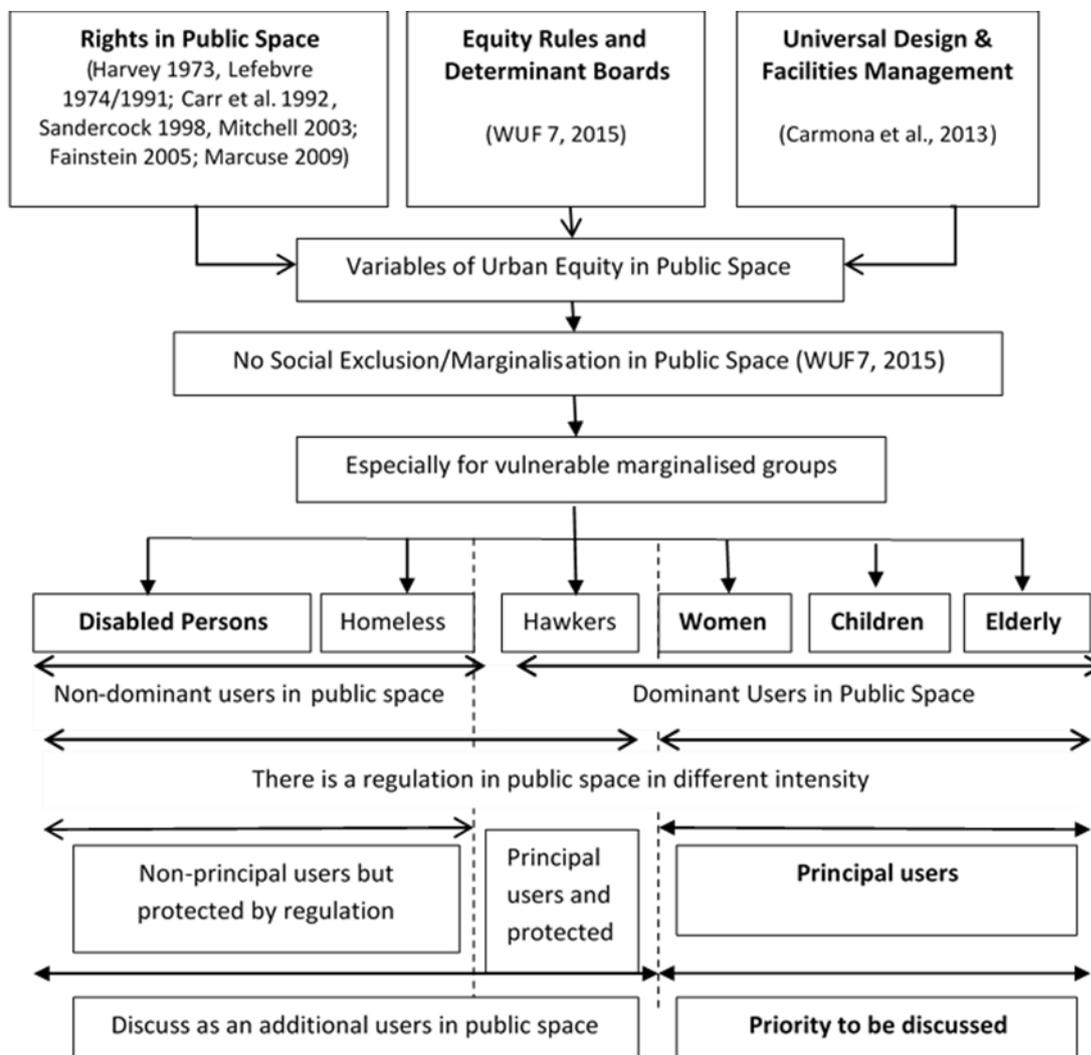
Figure 1.1. Logical Thinking of Vulnerable/Marginalised Group Selection
Diagram by the author
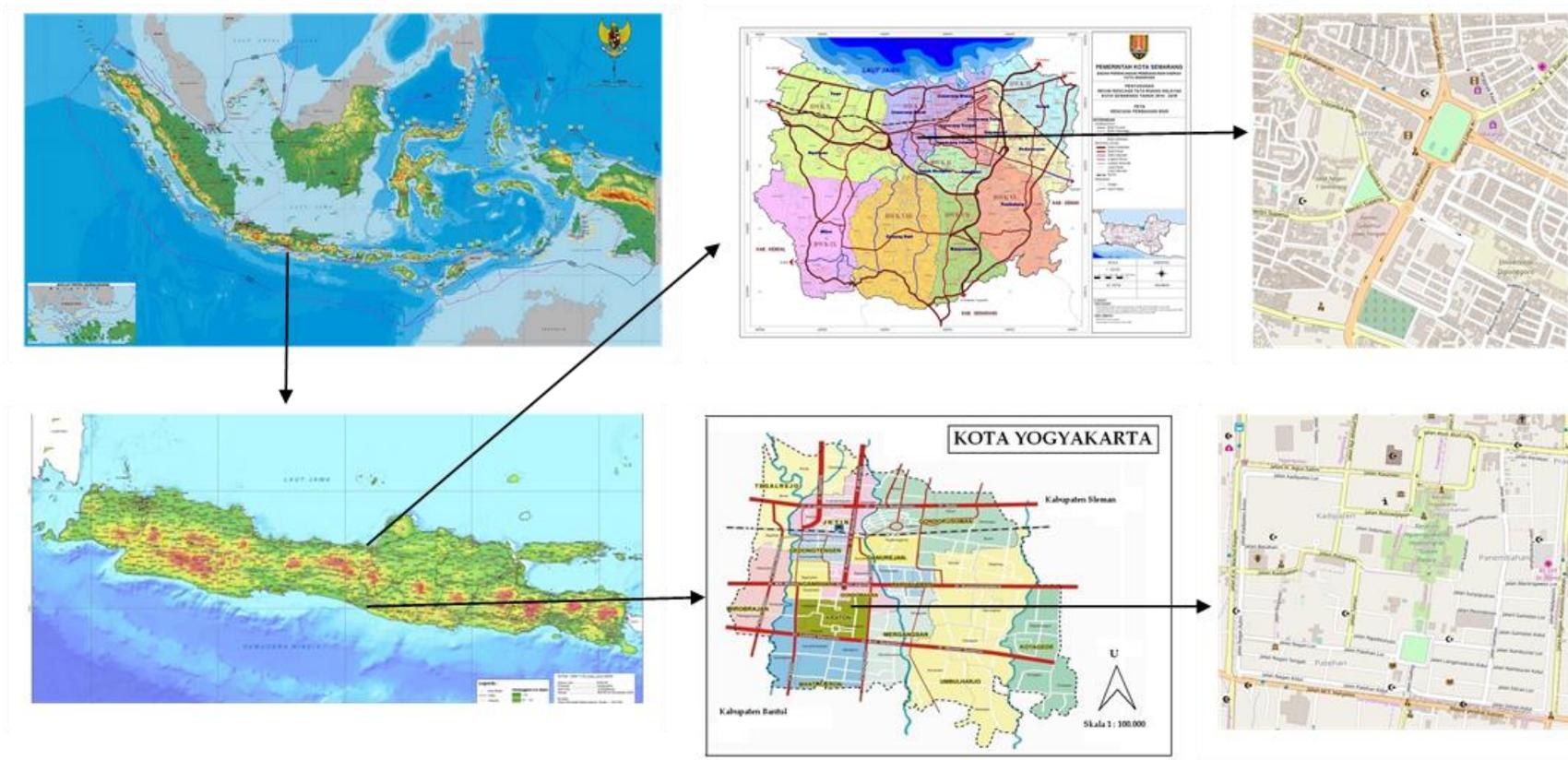
Figure 1.2. Maps of Study Location. From left to right: Indonesian Country, Java Island, Semarang City, Yogyakarta City, *Simpang Lima* Area and *Jeron Beteng* Area.

Source: Google.com and openstreetmap, accessed April 28th 2017.

The subjects are women, children, elderly people and persons with disabilities. These groups were selected because they are the principal users of public spaces. Although regulations and laws protect their rights in the public sphere, in practice, the design of a public space, its physical state and the policy on accessibility may not allow them to interact optimally in that space or exercise their rights as users of public space. As vulnerable groups, they are priority subjects for discussion.

1.6 Significance

This field research on Indonesian public space follows previous studies by Rukayah and Bharoto (2012), Widiyastuti (2013) and Irmayani (2014) in *Simpang Lima* Semarang and *Alun-alun* Yogyakarta. The earlier research showed that both public spaces are located in a strategic area, have experienced spatial change and social transformation and are powerful places. Furthermore, the spatial settings make these spaces a source of physical and physiological comfort for users. The results of this earlier research are summarised in the table below.

Table 1.3. Previous Research on Indonesian Public Space

Name, Year	Research Title	Lesson Learned
Rukayah & Bharoto, 2012	Bazaar in urban open space as contain and container, case study: A*lun-alun Lama and Simpang Lima Semarang,* Central Java, Indonesia	Urban open space is a potential source of income as it can be used as a marketplace.
Widiyastuti, 2013	Transformation of public space: social and spatial changes, a case study of Yogyakarta Special Province, Indonesia	For various reasons, a physical and social transformation of *Alun-alun* Yogyakarta is taking place.
Irmayani, 2014	The consequence of city park arrangement on social functions of public space (Case study: *Menteri Supeno* Park, *Simpang Lima* Park and *Tugu Muda* Park, Semarang)	Planning of urban park generates the physical and physiological comfort for the users of public spaces in Semarang City.

Sources: Rukayah and Bharoto, 2012; Widiyastuti, 2013; Irmayani, 2014.

This dissertation extends the knowledge of public spaces and urban equity.

Research on the public sphere has progressed from the consideration of its morphology in the historic cities to town planning in the Roman era (Gallion, 1986; see also Haverfield, 1913; Moudon, 1987; Mumford, 1961). It then discusses the development of a taxonomy of public squares[3] based on spatial-temporal criteria and types of European and North American public areas (Carr et al., 1992; Carmona et al., 2003).

The functions of public space have evolved, from serving an aesthetic or civic art function (Hagemann & Peets, 1922 in Watson, Plattus, and Shibley, 2003; Sitte, 1889 in Carmona et al.,

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[3] Square can be classified as *closed, dominated, nuclear, grouped* or *amorphous* (Zucker, 1959).

2003) to serving a social function (Carmona, Tiesdell, Heath, and Oc., 2010; Madanipour, 1996; Whyte, 1980). Also, public space is required to fulfil the users' rights regardless of class, gender and age-related to the issue of justice, comfortable and the democratic city (Carmona et al., 2010; Carr et al., 1992; Fainstein, 2010; Sandercock, 1998 in Douglas & Friedmann, 1998). A public space must also pay attention to the accessibility needs of various groups (Badshah, 1996). Hence equity has become a key consideration for people involved in the planning and management of urban public space, and for those who care about fairness in the city (Fainstein, 2009, 2010). One of the aims of this research was to investigate how public spaces in Indonesia can be designed and managed to ensure that all groups have equal access and are able to exercise their rights as users of public space.

The diagram relates this study to earlier research on public space and urban equity.
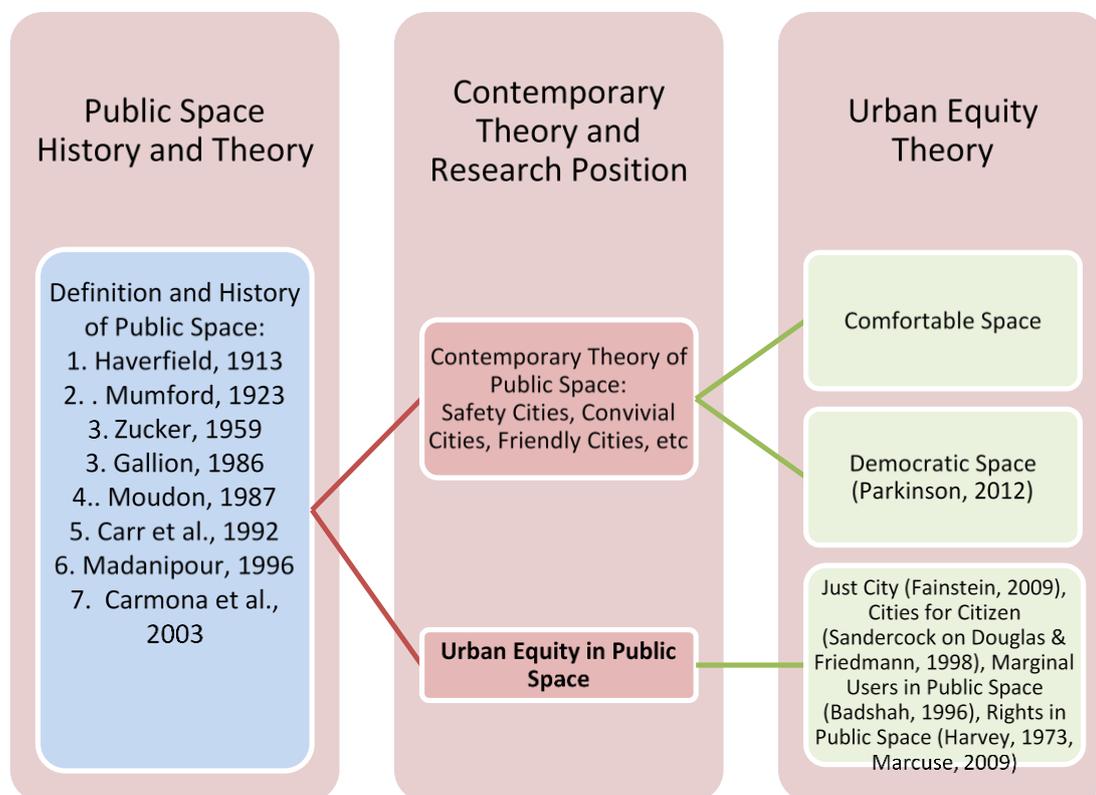
Figure 1.3. Positioning and Novelty of this Research
Diagram by the author

1.7   Dissertation Outline

This dissertation consists of four parts: background, knowledge base and methodology, understanding Indonesian public space and conclusions.

Background	
Research Question	Significance

Knowledge Base and Methodology	
Literature Review: Western and Indonesian Public Space Theory	Research Design and Methodology

Understanding Indonesian Public Space	
Site analysis	Socio-Spatial Analysis

Findings, Conclusion, Recommendation
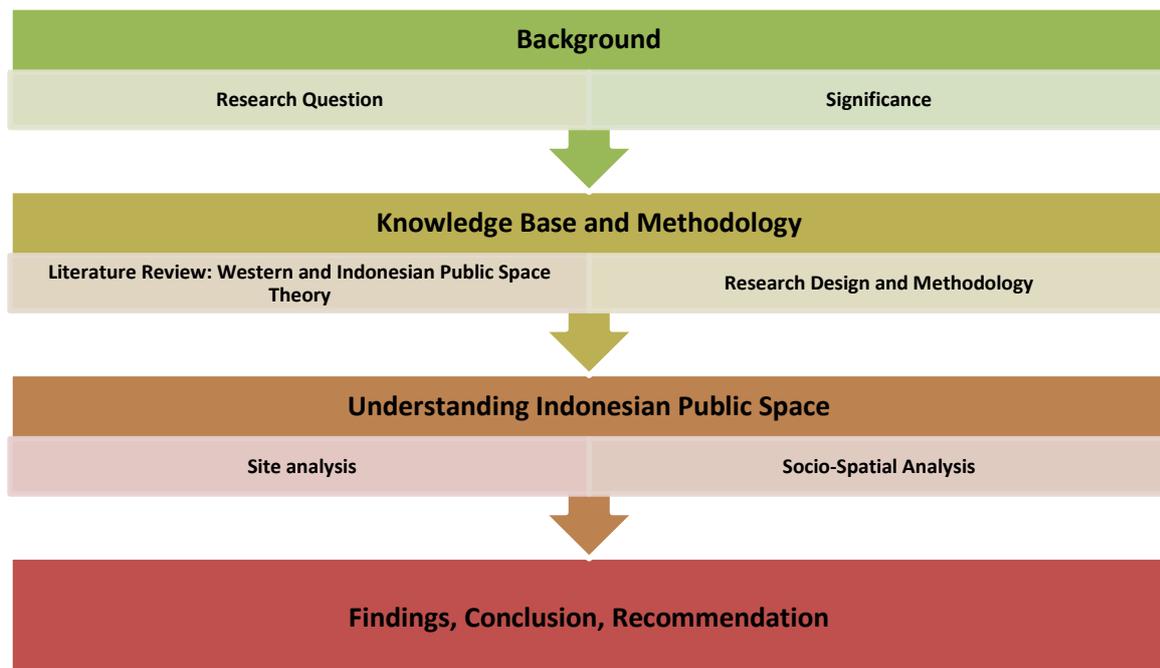
Figure 1.4. Outline of Dissertation
Diagram by the author

This dissertation has eight chapters:

This chapter (Chapter one) provides the rationale for the research and background to it; it sets out the problem addressed, the research question and specific research objectives and the scope of the investigation. It also summarises earlier research on Indonesia public space and provides a brief outline of the rest of the dissertation.

Chapter two discusses theories of public space and urban equity and provides a critical summary of relevant literature.

Chapter three describes the research methodology and the various stages of the research.

Chapter four explores public space in Indonesia, examining its history and phenomenology, then provides an overview of the users of public space and their activities. The chapter also looks at modern Indonesian public spaces, considering how they emerge, their characteristics, users and activities. The chapter concludes with a classification of public spaces in Indonesia and description of the boundaries of the research area.

Chapter five argues for the regulation and management of Indonesian public space.

Chapter six analyses the urban equity pattern in Indonesia public space. It provides an analysis of urban equity in traditional public space, in two perspectives: physical and activity patterns in

traditional public space, to know about urban equity phenomena in traditional public space. It also looks at equity in modern Indonesian urban public spaces, both in terms of their physical properties and the pattern of activity in them, to array urban equity phenomena in modern public space. The chapter concludes on the urban equity patterns in traditional and modern Indonesian public spaces.

Chapter seven discusses socio-spatial structure analysis as an equity background in Indonesian public space. This section consists of social structure analysis, cultural root analysis and spatial structure analysis. Socio-spatial structure analysis is necessary to describe how culture and land use influence public equity meaning of users in public space.

Chapter eight summarises the findings, presents conclusions and recommendations.

CHAPTER 2
LITERATURE REVIEW:
URBAN EQUITY IN PUBLIC SPACE

A literature review of urban equity in public space should consider both a theoretical background and an empirical perspective. This review discusses the planning theory model, the definition of Western[4] public space and its history. This analysis draws on the Western view as there exists a long history of developing public space in cities, in Europe and North America. Furthermore, urban equity is a key element of Western public space.

Also discussed is empirical research on stages of urban planning, and the definition and history of public space in Indonesia. The empirical research is covered in Chapters 4 to 7.

2.1 Definition of Public Space and its Importance

Public space has been a significant element of cities since the Greek and Roman periods. Public space history describes *agorae* and *fora*. Though they have had different functions and times, agora and forum functioned as gathering places, community hubs and as symbols of how a city delivered citizens' rights. A successful public space adapts to the requirements of its users, old and young, official and informal, male and female: everyone in society has the same right to enter and to use.

According to Carmona et al. (2008), public space is any *built or natural* environment to which the community has free entrance. It is *open and accessible* to all members of society (Madanipour, 2010). It is the product of individual engineering that supports human activities and societal existence (Setiawan, 2004 as cited in Firdaus et al., 2007). The term 'the public' can be used to refer to society or the entire population of a city (Syamsura, 2005 as cited in Firdaus et al., 2007). The German urban sociologist Bernhard Schäfers (2010)[5] said that public spaces represent the spirit of an open civilisation as they have three main roles: a place for exchange of information and products, a demonstration space for diverse identities and cultures and as an occurrence space to be different, in order to support open-mindedness and hospitality (Gotsch et al., 2013). For the purposes of this study, public space is defined as a societal space that is *open and accessible* to everyone, regardless of background (Carmona et al., 2008; Carr et al., 1992; UNESCO, 2017).

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[4] Western means particular states in Europe and North America (Western, n.d.).

[5] Schäfers, B. (2010). *Stadtsoziologie. Stadtentwicklung und Theorien – Grundlagen und Praxisfelder.* Schäfers largely daws on the exploration in Hans-Paul Barth's seminal work (1969) "Die moderne Großstadt" [The modern Metropolis] (Gotsch et al., 2013).

2.1.1   The Typical Public Space and its Development

A public space can be *square,* or *linear* such as a *street* or *pavement* (Sitte, 1889 & Zucker, 1959, as cited in Carmona et al., 2003). It retains a convinced hierarchy in a city's arrangement, for example, a civic square is located inside the city centre, a park within the sub-central area, or playground designed for a neighbourhood. A public space contains the *streets, squares*, business areas and anywhere else the public uses, including the open spaces and *parks*. *'Public-private' spaces* are those which, at a minimum, offer unrestricted access during daytime hours (Carmona et al., 2008).

Carr et al. (1992, pp. 79-84) distinguished several categories of public space: "public park, street, square and plaza, memorials, market, playground, community open space, greenway and parkway, atrium/indoor marketplace, found space/everyday space and waterfront". Function can also classify public space: "main city square, recreational square, promenade, traffic square and monumental square" (Gehl & Gemzoe, 2001, p. 87, as cited in Carmona et al., 2008).

Others classify public spaces according to the name they were called by during their eras--*agora, forum, piazza, plaza* (Mumford, 1961), the correlation of public space with the building as *positive* or *negative space* (Trancik, 1986) and the ownership of public space as *private, semi-private, semi-public and public space* (Carmona et al., 2008).

Public spaces are developed to enhance *public welfare*, the *visual appeal of the space,* the *environment,* the *economy,* or the *political* (Carr et al., 1992). *Public welfare* is the primary motivation, but *the desire to beautify* a city centre is also an ancient motive. *Environmental enhancement* is a general consciousness to manage ecological degradation. *Economic development* is the desire to attract users with economics tool. *The political dimension* is the place to show the power of individuals or groups.

2.1.2   Users of Public Space and their Activities

Users of public space are divided into *everyday users, visitors* or *customers, passers-by*, *pedestrians in transit*, *recreational visitors* and *visitors to an event*. *Everyday users* have a purpose and stay and work on the spot. *Visitors* and *customers* use the space for certain functions. *Passers-by* transit through the area over a brief period. *Recreational visitors* use the space for leisure or exercise. *Visitors to events* attend a particular event (Gehl, 2010).

Public space can be used for *daily comings and goings*, *daily transit*, *short-term stays*, *recreational activity* and *planned activity*. An example of *daily coming and going* would be walking to and from a regular destination. *Daily transit* describes walking through the area. A *short-term stay* involves breaks and pauses in the area. *Recreational activity* includes leisure activities and fun. *Planned activity* is to be an observer or participant of phenomena (Gehl, 2010).

Gehl (1996, as cited in Carmona et al., 2008) categorised open-air activities into three groups: *necessary activities, optional activities* and *resultant (social) activities*.

2.1.3 The History of Public Space

Public space has been central to urban areas throughout history: in the Greek era (*agora*), Roman (*forum*), Medieval Age (*street, market, centre square, parvis*), Renaissance (*piazza*), Baroque Period (*Baroque piazza*), in Early America (*common*) and today (*street* and *square*) (Mumford, 1961; Carr et al., 1992; Carmona et al., 2003; Zucker, 1959, as cited in Carmona et al., 2003).

An understanding of the history of public space in Western culture requires knowledge of public space in every period: its form, function, how the space can integrate its users and the users themselves, particularly how vulnerable or marginalised peoples were accommodated and catered for.

It is significant to consider the size and location of public spaces and whether these variables affected activities, functions and users. Did they have a responsive, democratic or symbolic meaning? Did they recognise and address users' needs and rights? The next sections set provide a brief overview of the history of Western public space by describing grand public spaces of each era.

Ancient Greek (500-300 BC). The most famous public space in the Ancient Greek Era was the agora. It was an open space in the centre of every Greek city, surrounded by buildings. In mainland Greece its shape was irregular while in Asia Minor they were rectangular. Agorae had multiple functions: as a commercial centre (a secular market), democratic space (place of justice, formal and informal meeting) as well as serving aesthetic and pleasure-related purposes (Mumford, 1961). Although the agora was a democratic space, some users had more rights than others. The users were adult male citizens with legal rights, making up just one-seventh of the population. Slaves, foreigners and women could not use the agora.

Roman (350 BC). The most important public space in the Roman Era was the Forum. It was located in the centre of Rome. It was not simply a rectangular open square surrounded by important ancient government buildings: the Forum was transformed according to the directions of the ruler. It was a place for commerce, religious, political and communal activities. The users were all of the citizens, including slaves and women (Mumford, 1961).

Medieval European cities (5th to 10th century). Venice is an exemplar to illustrate the forms and functions of public space in Medieval European cities because it had more than 110 public spaces of various sizes. The most prominent civic space in medieval Venice was the civic square now known as the Piazza San Marco (St Mark's Square). It was an open space in front of the cathedral. The Piazza was a market stall which evolved into a grand plaza and was the societal, sacred and political centre of Venice. It hosted a variety of activities and special events including *bullfights*, competitions, spiritual events and *bonfires*. All citizens were users. Today the Piazza San Marco is a tourist attraction rather than a civic square. As well as piazzas, Venice also had *campi* (fields) spread throughout the city. Campi is irregular open space walled by buildings and the core of a neighbourhood. Currently, some of them become venues for tourist activities.

In the next Medieval Era from the 16th to 19th centuries, the street itself became a valuable public space. The streets of medieval cities were narrow and heavily used (Carr et al.,

1992). A good example of street design in the era is Haussman's Boulevard in Paris. Users were predominantly the bourgeoisie; wealthier people who navigated the space by carriage. Streets could be avenues, boulevards or sidewalks. After 1700, the boulevard became a symbol of the City Beautiful Movement, although it never really functioned as a gathering space. An example of boulevard is Washington Boulevard, which was designed by L'Enfant in 1791 (Carr et al., 1992).

Renaissance and Baroque cities (late-16th century). Two of the best examples of the city in Renaissance and Baroque Europe are Vatican City and Rome. The important public space was the *great plaza*; a public square emblematic of civic and religious pride. St Peter Square, in front of St. Peter's Basilica Church in Vatican City is an example. It was a formally and completely proportioned design so that people could watch the Pope confer his blessing from the front of the church or a window in the Vatican Palace. The users of the space were the entire citizenry.

Another form of public space recognised in Western theory is the *central green* or *common*. Boston Green, America is a good example. It was constructed in 1634 and was a vibrant political space. It was a large, open, green space that became the world's first public urban park. It accommodated various activities according to the time of year. The users were the entire citizenry (Carr et al., 1992).

Parks movement (19th century). The objective of this movement was the creation of contemporary and informal parks. Parks provided an area for exercise, open-air leisure, scenery, miniature irrigation bodies, out-of-doors show land, eateries and sophisticated architectural features (Girouard, 1985, as cited in Carr et al., 1992). Parks could also be enclosed areas containing animals for hunting (Whitaker & Broney, 1971, as cited in Carr et al., 1992). Users of parks were all citizens.

Reform parks and playgrounds (late-19th and early-20th century). At the turn of the nineteenth century, children became the focus of park planning for the first time (Cranz, 1962, as cited in Carr et al., 1992). This was the era of reform parks and playgrounds. Parks were built as recreation facilities with standards, such as playground equipment. The users were all citizens, including children.
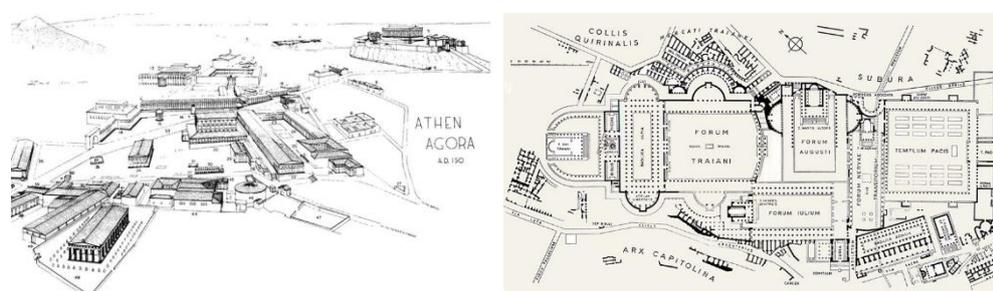
Figure 2.1. Agora and Forum
Source: AGORA-Kolleg, n.d. ; Bianchini, 2017

Looking at the different characters and qualities of public space at this time, we can see that some public spaces were located in front of town halls and churches. Their function varied

from marketplace to green gathering place (Carr et al., 1992). Public space was used as a space for representation and differentiation. From Carr et al. (1992) we know that societies have developed public spaces that meet their needs, allow citizens to exercise their rights and have social meaning. Public spaces have multiple functions, acting as marketplaces, spacing for sharing information and for political behaviour.

2.1.4 Public Space Theory

Public space theory is influenced by different methodological approaches; morphological, visual and social. It is important, therefore, to categorise the various types of theory.

Table 2.1. Theories of Public Space

Time	Theory	Initiator	Description
Morphological Approach			
1979/1990	Morphology of Traditional Urban space	Rob Krier	Rob Krier classified European urban squares into three main plan shapes: squares, circles and triangles.
1990	Classification of Traditional Urban Space	Leon Krier	Leon Krier identified four types of urban space: (i) *Urban blocks* as the outcome of the streets and squares patterns. (ii) *The streets and squares pattern* as the product of the blocks position. (iii) *The precise formal types* of streets and squares. (iv) The formal forms buildings with scattered space.
Visual Approach			
1986	Positive and negative space	Roger Trancik	An outside space can be measured as 'positive' or 'negative' space: • Positive spaces are open-air spaces which are enclosed with a distinctive shape. They are discontinued but sequential in arrangement. Their shape is as central as that of the buildings close them. • Negative spaces are formless, e.g., the space residual around buildings which are 'positive'. It is continuous and hard to imagine the boundary.
1959; 1965	Streets and squares	Camillo Sitte and Paul Zucker	There are two main types of public space: 'streets' (*roads, paths, avenues, lanes, boulevards, alleys, malls*) and 'squares' (*plazas, circuses, piazzas, places, courts*). Streets are 'dynamic' spaces with a sense of movement, whereas squares are static spaces with a lesser sense of movement. Streets and squares can be considered as 'formal' or 'informal'. Formal spaces have a strong sense of enclosure; orderly street furniture and nearby buildings increase the formality with a symmetrical layout. Informal squares have a more relaxed character and an asymmetric design, with the various surrounding architecture.
Social Approach			

2011	People and Space	Jan Gehl	Gehl believed that public space is public life. There are many strategies for making 'a city for people', including design strategies and project facilitation. Investigating potential users' activities is essential if one seeks to create a suitable public space for citizens.
1995	Equitable Environments	Don Mitchell	Various physical barriers inhibit the disabled, the elderly, those with young children in pushchairs, and pregnant women from using the public realm. This can result in social segregation. Designers and managers of public space should consider social exclusion and fragmentation.
1990	Fortress LA: The Militarisation of Urban space	Mike Davis	A city that is oppressive or unfair in design can disserve public life and marginalise citizens.

Table based on Carmona et al., 2003; Gehl, 2011; and Le Gates & Stout, 1996

Theories about the development of public space cover public spaces from the Greek Era until the present day. Contemporary development of public space is influenced by issues such as equity (Badshah, 1996; Carr et al. 1992; Madanipour, 1996; Marcus & Francis, 1990), the concept of the 'convivial city' and the Human Aspect in Urban Form (Rapoport, 1977). Day by day in public spaces the planner and citizen share these ideas.

Theories of public space development are summarised in Table 2.2.

Table 2.2. Theories of Public Space Development

History of Public Space: Greek Agora - Park Development	Definition, Development and Human Dimension of Public Space	Contemporary Issues in Public Space
History of Public Space: 1. *Ancient Town Planning* (Haverfield, 1913) 2. *Town and Square* (Zucker, 1959) 3. *The City in History* (Mumford, 1961)	**Definition & Development:** 1. *Urban Space* (Krier, 1990) 2. *Public Space* (Carr et al., 1992)	**Design of Public Space:** 1. *Design of Public Space* (Madanipour, 1996)
	Human Dimension in Public Space: 1. *The Death and Life of Great American Cities* (Jacobs, 1961) 2. *Human aspects of urban form (*Rapoport, 1977) 3. *Good City Form* (Lynch, 1981) 4. *Rights in Public Space* (Carr et al., 1992)	**User and Activities in Public Space:** 1. *The Social Life of Small Urban Spaces* (Whyte, 1980) 2. *Public Space Public Life* (Gehl, 1996) 3. *Public Places Urban Spaces (Carmona et al., 2003)*
		Equitable Environment: 1. *Whose Public Space* (Madanipour, 2010) 2. *The Right to The City, Social Justice and the Fight for Public Space* (Mitchell, 2003)

Table by the author

2.2   Rights as Important Variable in Public Space

Carr et al. (1992) pointed out that the human dimensions of public space are needs, rights and meaning. The needs are comfort, relaxation, passive engagement, active engagement and discovery. Users of public space have rights, and the spaces themselves hold symbolic meaning for people.

2.2.1   Needs in Public Space

Comfort is the principal need that public space should meet. Comfort encourages people to remain longer. The sense of comfort is influenced by the design and management of the space. Factors that affect this sense are the amount of space where people can sit (*sittable space*) and take shelter from heat, rain and other changes in weather. Sittable space is highly dependent on seat availability (a bench, terrace) and the number of desirable locations for sitting. Research on public space (Carr et al., 1992, as cited in Carmona & Tiesdell, 2007, pp.230-240) suggests that the most desirable places to sit in public spaces are places that have access to sunlight, trees, water, food and face the pedestrian flow. They are convenient and support the need for passive engagement. Shelter can be an umbrella or a plant. Further, the perception of safety enhances the sense of comfort in a public space.

Relaxation is a contributor to psychological comfort. Although many people choose to enjoy the liveliness and active recreation opportunities of public space, many users seek space for contemplation, repose and quiet relaxation. A relaxing atmosphere can be created by including natural elements, such as water, trees and other greenery.

Turning to passive engagement, watching people and the passing scene is an enjoyable activity in public spaces--especially in small urban spaces. This activity can be considered both an indirect and passive; for people who prefer looking rather than talking or doing. A design feature which supports this activity is physical separation between people seeking passive engagement and other users. The inclusion of public art may also support passive engagement, as can planning for events, festivals, sports events and games.

Active engagement is a direct experience. Some people enjoy talking to strangers, sharing and remaining together with others. They like socialise with their neighbours and community. They wish to take part in sports, games and activities and ceremonies, celebrations, festivals and markets. Active engagement in public spaces can be managed by allowing nearby residents to control the activities that occur and the speed and volume of the traffic.

The last need is the need for discovery, which can be satisfied by exploration: an activity, particularly appealing to children. Spaces can be designed and managed to promote a sense of mystery. Public spaces are mystery places to meet new people and find new challenges, new landscapes and new elements.

2.2.2   Rights in Public Spaces

Spatial rights (Lynch, 1981; Lynch & Hack, 1984) are the right of presence--or right to be in a place--as well as rights of use, action, appropriation, modification and disposition. According

to Carr and colleagues (1992), the user of public space has certain rights, namely the right to access, to perform certain activities, to make confession and the right to make changes to it (Kurniawati, 2011).

Discussion of the right to use means freedom of action. Freedom of action implies that one can behave freely in a place; that it can be used by women, children, elderly people and PWDs, for demonstrations, rallies, the distribution of leaflets and speechmaking (Carr et al., 1992). The right to claim means a mode of belonging. Local people can take over a vacant plot. The claim is managed by the community and is a sense of territory and an exercise of spatial control by the individual or group. The right to make appropriate means users can change the space--temporarily or permanently--with a movable element, altered by special occasions, events, or celebration. There exist a diversity of activities. Sometimes there is an official alteration and an opportunity for change in public space. Having the right to control means having right to cultural, design, management, and spatial control (Carr et al., 1992). The rule must be modified to support the spatial control.

Lefebvre (as cited in Fenster, 2010) said about the rights to the city, that they are the right to appropriate in urban space, to participate, to be different (Lefebvre in Ditec, 2001, as cited in Fenster, 2010) and to inclusiveness of gender. History reveals that women in Western and non-Western cities were not addressed as public space users, such as on streets and in parks--especially when alone, because of their consideration as belonging to the private sphere (Massey, 1994). So far, space-design for women includes that of stability, reliability and authenticity, whereas a city must create a neutral public domain for everyone.

Discussion about rights in public space (Carr et al., 1992, Lynch, 1981) is summarised in the Table 2.3.

Table 2.3. Rights of the Public in Relation to Public Space

Lynch (1981)		Carr et al. (1992)		Research (2016)
1.	Presence	1.	Access	Right to Access
2.	Use and action	2.	Freedom of action	Right to Use
3.	Appropriation	3.	Claim	Right to Claim (Territory)
4.	Modification	4.	Change	Right to Appropriate
5.	Disposition	5.	Ownership and Disposition (Control)	Right to Control

Table by the author based on Carr et al. (1992) and Lynch (1981)

Sometimes public spaces do not grant all these rights to all citizens, and disadvantaged groups become marginalised; they are forgotten and treated as undesirable. To be marginalised is to be located within limits and expelled from the right and authority. Marginalisation is frequently based on factors such as sex, sexuality, ethnicity, language, beliefs, political associations and socio-economic status or location. Individuals, groups, organisations, communities--and even entire geopolitical systems--can be marginalised (UN OHCHR, n.d.).

Badshah's (1996) classification of marginalised groups is presented in the Table 2.4.

Table 2.4. The Marginal Communities

Marginal Group	Subjects
The marginal	Women; informal sector
The forgotten	Elderly and disabled people
The silent	Children
Undesirable people	Homeless people and street people

Source: Badshah, 1996, reproduced in Kurniawati, 2011.

2.2.3 Meaning in Public Space: Local Wisdom as an Important Meaning in Public Space

Planning theories have evolved from Modernism to Postmodernism. The rational and comprehensive planning that characterises modernist planning (Faludi, 1973; Friedmann, 1987) was followed by postmodern planning, which promotes diversity and adaptations to multiple interests (Innes, 1991, as cited in Rukmana, 2010).

Local wisdom is a factor in postmodernist planning and third world cities' planning (Rukmana, 2010). Postmodernist planning looks at the symbolic aspects of a project, community behaviour, beliefs and cultural heritage as part of the planning communication process (Bearugerard, 1991, Harper & Stein, 1996, Sandercock, 1998; all cited in Rukmana, 2010). Local wisdom encompasses local understanding and local knowledge. Local wisdom is still a consensus that is noticed in developing countries. Tibbalds (as cited in Carmona et al., 2003) said that local context is an important factor in urban design. Local context can be equated with local wisdom.

> The local knowledge or local wisdom plays an important role in explaining the unique urban phenomenon in the developing worlds. The local knowledge or local wisdom can be an important factor in addressing any urban problems due to the unique urban phenomenon in the developing worlds. (Rukmana, 2010, p. 11)

Halbwachs (1950, as cited in Coser, 1970) was a sociologist who used the term 'collective memory' to refer to symbols, traditions and artefacts that bind members of a community. The notion of collective memory is related to Durkheim's argument that society needs continuity and links with the past to preserve social unity, cohesion and to make individual and profane people into a united, sacred community. Halbwachs stated that current issues and understanding shape collective memory. Today, the leaders of a group reconstruct the past by choosing what is remembered and what is eliminated from the record and by rearranging events to fit a social narrative.

2.3   Discussion of Urban Equity Theories in Public Space

In a safe and inclusive city that integrates disadvantaged communities[6] (United Nations, 2015), the design and management of public spaces must account for urban equity: the situation where everyone has the same rights in relation to public spaces. What makes public space successful depends on the demographics of users, gender differences and users' behaviour (Whyte, 1980) and that the density, diversity and social encounters of the city must be taken into account (Gehl, 1987).

Frequently individuals are unaware that they have a right of access to public spaces and other places in our cities (Mitchel, 2003). Sometimes, persons are unconscious of inequity and 'react' by ignoring it because they consider it normal. If people believe that the missing integration is a consequence of their misfortunes, they remain in this situation and do not expect change. Collective understanding and experience contribute to patterns of inequality. The extent to which there is urban equity is shaped by powerful social factors--in particular: class, gender and ethnicity. An individual's perception of society can transform an old form of inequality into a new one. Many old patterns of inequality were produced by industrial power relations (Greig, Lewins, & White, 2003).

2.3.1   Definition of Urban Equity in Public Space

Equity relates to justice, fairness, impartiality, rightfulness, integrity, rectitude, objectivity and open-mindedness (Equity, [n.d.]). Equity is not the same as equality. Equality is synonymous with uniformity, symmetry, balance, sameness and egalitarianism (Equality, [n.d.]). The difference between both is shown in Figure 2.2.

Equality in urban public space means that all users have access to similar facilities and have similar rights, regardless of who they are. With respect to universal design: it will be not a problem if it is barrier-free, but sometimes it may create unfairness. Hence, urban equity in public space signifies that in order to gain fairness, each group of vulnerable people require a fixed element, suitable for their activities and rights.

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[6] Sustainable Development Goal 11: Make cities and human settlements inclusive, safe, resilient and sustainable

Figure 2.2. The Difference between Equality and Equity in Public Space
Source: Adapted from Froehle (2012) [7].

2.3.2 The Equity Movement in Public Space

The development of theories of urban equity is summarised in Table 2.5.

Table 2.5. Development Theories of Urban Equity

Type of Theory	Instigator
Old Thinking	Socrates described a *just city*. Justice is an ethical guide for the individual.
Basic Theory	• Harvey-1973: Social Justice and The City • Habermas-1985: Democracy as an emphasis of a Just City • Lefebvre-1974: The production of space must ensure the right to difference and centralise the marginalised
Improvement Theories	• Jacobs-1961: argued that diversity should be a critical factor in urban policy. • Sandercock-1997 and Fainstein-2005: Equal rights and access to city space for diverse groups • Fainstein-2005: The goal of city planning should be to create a just city • Marcuse and associates-2009: Justice Planning in marginalising indifference • Friedmann-2000, Amin-2006: The just city is a good city

Table based on Marcuse, 2009

The stages of planning praxis develop from "The Rational Comprehensive Model", "The Advocacy Planning Model", "The Radical Political Economy Model", "The Equity Planning Model" and "The Social Learning and Communicative Action Model" (Sandercock, 1998 as cited in Douglass & Friedmann, 1998). Currently, the equity planning, social learning and communicative model are ongoing.

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[7] Froehle's diagram has been adapted and used for various purposes by the Office of Equity and Human Right, City of Portland, Oregon; Saskatoon Health Region, Canada; Association of American Colleges and Universities ; Metropolitan Council, USA; www.unicef.org.au ; Oregon Literary Program (smartoregon); the Interaction Institute for Social Change; Equity oz, Bratislava; culturalorganizing.org; Voices for Utah Children, 2016; and City for All Women Initiative CAWIOttawa .

According to Sandercock (1998 as cited in Douglass & Friedmann, 1998) awareness of what women required in public space emerged in the 1970s, when a wave of female writers and planners criticised the modern design and patriarchal structure of cities. They argued that cities and buildings are constructed, planned and designed for men. Furthermore, they noted that women did not seem to be included in the planning process as it was assumed that their needs related exclusively to work within the home, walks around the neighbourhood, supervision of children and assistance to elderly persons. Facilities were constructed in the city centre, whereas women are mainly allocated spaces in suburban areas. This, of course, led to urban social movements and recognition of the needs of women in the city.

People of different colour or ethnicity may also be neglected. They exist, but none is considered in the city planning and design. In fact, their attendance can raise the street scenes of urban space, because cultural diversity can make a city feel more cosmopolitan, more multicultural and more 'alive'. Socio-cultural diversity can be an instrument that influences the image of a city or reshapes cities and regions (Sandercock, 1998 as cited in Douglass & Friedmann, 1998).

Other groups whose needs are neglected are children, elderly persons, people with disabilities, street children, pedestrians and other disadvantaged groups. They all are part of the city and as such, need space and need to be heard. They are also eligible to be in the city with their limitations. They can be integrated if city planners and managers have regard to their needs. New cities should be planned in ways that take into account issues considered important in contemporary planning and urban design, such as democratisation, diversity of culture, gender and space, defensible space, city comfort and human flourishing. These issues are instrumental in advancing social justice, equality and democracy.

The Table 2.6. presents some statements about equity in urban public space.

Table 2.6. Statements about Equity in Urban Public Space

Author	Statement
J. Habermas- 1962	**Civil Society and Participation:** ● Public space is conceptualised as space which accommodates plurality and diversity and where people can gather to deliberate as equals and to create and influence a public will, or generate consensus **Equality in Public Space:** ● Public space is a site for nurturing democratic aspirations and promoting inclusion. ● An inclusive citizenry is one in which people with different identities can come together to participate as equals.
R. Mohanty- 2006	Public space accommodates the knowledge, identities and voice of the marginalised.

Table based on Anheier & Toepler, 2010.

2.3.3 Use of Inclusive Regulations and Universal Design to Create Inclusive Public Spaces

Design for accommodating the right to use in public space means inclusive public space. There are now many approaches to public space design which recognise the needs of vulnerable users: child-friendly cities, women-friendly cities, ageing-friendly cities, barrier-free design and universal design.

A universal design is that which is accessible to older people and people with and without disabilities. The seven requirements of universal design are: "*equitable in use; flexible in use; simple and intuitive, information is perceptible; have a tolerance for error; require low physical effort, as well as size and space for access and use*" (Centre for Excellence in Universal Design, 2014b).

The most important criterion of any design for all vulnerable users is that it should be accessible; physically, visually and symbolically. Good physical access means accessible to people with pushchairs, people in wheelchairs and elderly people (Rutledge, 1976, in Carr et al., 1992). There must be no physical barriers to entry and there is connection to the path of circulation. Visual access is used for safety and symbolic access is a signal of publicness (Carr et al., 1992).

Appleyard (1981, as cited in Carr et al., 1992, p. 141) noted that

> …accessibility means people may walk anywhere, children can have fun anywhere; accessible for cars, mopeds and cycles; pedestrian and children should not be obstructed by drivers; parking is forbidden except in parking area and traffic from the right[8] is a priority.

Access also parallels with the livable street (Appleyard, 1981). Creating a universal design that is accessible to all vulnerable users is important aspect of supporting inclusion in public spaces.

Inclusive public policies are also important in the creation of inclusive public space. Supportive regulation (equitable rules), stakeholder, solid governance, are variables in supporting public policy. Sometimes social struggle over public space can lead to legal changes that affect the future use of urban space in an entirely different context (Mitchell, 2003). In developing countries, regulation can be a local wisdom understanding and sharp historical imagination of the users. Forbes (as cited in Gottdiener & Hutchison, 2006) said that the ruler and its morphological belief shaped the sacred city.

2.3.4 Socio-Spatial Arrangement as Urban Equity Background in Public Space

The socio-spatial analysis is that of the environment surrounding public space and affecting its condition. Lynch (1981, as cited in Carmona et al., 2003) said that viewing public space as part of a city entity is much better than seeing them individually, for example, as town squares.

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[8] In Indonesia, traffic drives on the left.

Socio-spatial aspect analysis is a comprehensive tool for describing a space (Madanipour, 1996, as cited in Carmona et al., 2003). Moreover, Madanipour (1996, as cited in Carmona et al., 2003) noted "Social and spatial are intertwined in our understanding of urban space". Socio-spatial analysis can be used to assess the socio-spatial arrangements of traditional and modern public spaces in Indonesia. Social structure analysis considers the pattern of social arrangements in a society, the class structure, social institutions and the norms that shape the behaviour of actors in the social system (Handinoto, 2015).

Spatial structure is the physical form of an area, as well as its functions and the activities that occur within. Spatial structure analysis considers the spatial location, spatial distribution, spatial form, spatial space and spatial relationships of areas. With regard to the relationship between public space and the surrounding area, this should include analysis of the land use system, land rents, cosmological structure, pattern of activity and economy.

2.3.5 Consciousness of Equity in Urban Public Space

From childhood, humans are aware of injustices. People's understanding of injustice is influenced by race, religion, gender and other factors, including social setting, self-understanding, consciousness and the personal experience and meaning of people.

Individual consciousness is the approach to knowing inequality. Theory, self-experience and empirical reality affect how inequality exists in social settings, the factors that influence it, guard it and its related effects. This understanding of inequality is important because people's awareness can be different. One consciousness pattern is silence: people who cannot recognise inequality. The silence society assumes that poverty is a misfortune--and perpetuate poverty-- unlike people who think that it can be changed. Formal equality is equality that exists legally without the capacity of individuals and society. The myth of egalitarian shaped by powerful of social forces, especially class, gender, ethnicity and sharp historical imagination (Greig et al., 2003).

2.4 Knowledge about Equity in Urban Public Space

Discussion about equity in urban public space must consider its history, basic and contemporary theories that influence its development. Knowledge about equity in urban public space is summarised in Table 2.7.

Table 2.7. Summary of Knowledge about Equity in Urban Public Space

History & Theory of Public Space	Old Thinking & Improved Theories of Urban Equity
All citizens have rights in public space	Just cities must give everyone access to public space
Conclusion:	
Everyone has the same rights to enter and use public space	
Regarding the conclusion, the research should be a focus on exploring:	

1. Types of public space
2. Users
3. Activities
4. Large of space activities
5. Timing of activities
6. Rights in public space
7. The socio-spatial arrangement
8. Inclusive public policies (rules and who makes them)

Table by the author

2.4.1 Assessment of Equity in Urban Public Spaces

From the former discussion, it can be understood that Western public space is part of a city symbol which has a shifting term, shape, and motif of its development in each era. It has various functions and should pay attention to the activity, demand, and rights of its users. Theories about public space planning, design, and role evolve by planning theory development. Public spaces that were oriented to power and religious motives, social and economic needs of the society, and city beautification, were increasingly demanded to be sensitive to the user's needs. Moreover, at the time of Postmodern Planning which is more inclined to comprehensive planning, it should consider diversity, pluralism, and inclusiveness. People are freer to determine their unique values, and this becomes a significant consideration in urban planning.

To understand equity in urban public space, this research should think about internal and external factors that influence its meaning. This research used three variables to analyse internal factors of equity-forming, namely, citizens' rights, inclusive public policies and universal facilities in traditional public space. Each variable had many sub-variables that have been carefully analysed to obtain an understanding of the extent of equity in traditional public spaces. Those variables also are used to emphasise the urban equity phenomenon in modern public space. External factors consist of socio-spatial arrangement and cultural root. Both factors are important to establish consciousness which will ultimately affect the understanding of equity meaning in the urban space.

Table 2.8. Variables and Sub-Variables Used to Capture the Extent of Equity in Traditional and Modern Public Spaces

Variables	Sub-variables
Site Analysis	
Citizens' rights	Rights to use
	Rights to appropriate
	Rights to claim
	Rights to access
	Rights to control
Inclusive public policies	Equitable rules and local wisdom
	Determinant board
	Solid institution
Spatial equity & facilities management	Universal public facilities

	Management (differentiated) access
Socio-Spatial Arrangement	
Social structure	Core community
	Cultural roots
Spatial arrangement	Land use system
	Land rent type
	Cosmological structure
	Pattern of activities

Table by the author

The Western history of public space and theories of public space as they are relevant to urban equity are presented in Diagram 2.3.

Figure 2.3. Western Theories about Equity in Urban Public Space

Definition and History, Function of Public Space	Development and Design of Public Space	Users and Activities in Public Space

Definition and History, Function of Public Space:
- Public space as a city symbol
- Public space as a public use
- Public space must accommodate the **users** and their **activities**

Public space gives an **equal right** for everybody

Spatial Rights in Public Space:
1. Freedom of Access (physical visual, & symbolic access)
2. Freedom of action (right to use a place)
3. Claim (right for personal user/group)
4. Freedom to appropriate setting (to add, remove, alter temporary or permanently)
5. Ownership and Disposition (Control and Manage public space)

Development and Design of Public Space:
- Planned and unplanned public space
- Men standard measurement
- Establish in city center since Greek Agora until now

Historical Public Space:
- Greek Agora
- Roman Forum
- Piazza and Campi/campo
- Plaza/Square
- Old Park

New Public Space:
- Public space in commercial area
- Thematic public space
- Urban Park
- Public space in suburbia
- Indoor public space
- Street as public space

Diverse activities and functions

Sustainable activities of public space as marketplace, religious space and gathering space

Developed activities as recreational area and tourism

Diverse users

Accommodated people in public space

Marginalised people in public space: women, elderly, children, disabled person, undesirable, hawkers

Problem in public space: 'unequal right in public space'

Diagram by the author

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Mode of belonging, the talent and gift people have here, the unique of history and culture of this area

- Link with public infrastructure and another place
- No barriers, breaks and obstacles
- Identify invisible, historical and social bearing that divide people
- Historic meaning of the place regarding access/link

Right to Claim

Change the place temporary or permanently

Right to Appropriate

Right to Access

Freedom of action, Civic Use, Uses & Users, Time to Use

Right to Use

CITIZENSHIP OPPORTUNITIES

Right to Control

Social/Cultural Control, Spatial/Design Control, Management Control

CONSCIOUSNESS

Equitable Rules

Social Structure

Local Wisdom

URBAN EQUITY IN PUBLIC

INCLUSIVE PUBLIC POLICIES

Cultural Root

Determinant Board

SOCIO SPATIAL

Spatial Structure

Institution: Stakeholder, ownership

- Land Use System
- Land Rent Type
- Cosmological Structure
- Activities Pattern
  Surround/Economic Pattern

UNIVERSAL PUBLIC FACILITIES

Barrier Free Design

Access management

The goal
Internal factors
External Factors

Figure 2.4. Variables for Measuring Urban Equity in Public Space
Diagram by the author

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CHAPTER 3
RESEARCH DESIGN AND METHODOLOGY

This chapter describes in detail the methodology used in this research and the survey and analytical procedures. A qualitative approach is taken. By definition this approach is used to explore issues and build knowledge through structural and scientific activities that are supported by linguistic and numerical data. Data sources can be personal experiences, history, events, culture, traditions and community perceptions (Wahyono, 2010).

3.1   Methodological Approach

This study was based on a qualitative inquiry and multiple case studies. Qualitative research is a way of examining the socio-historical context (Merriam and Associates, 2002). It is descriptive research and analysis which emphasises the subjects' perspective on the issues under investigation. The theoretical basis is used as a remark to focus the research in accordance with the facts in the field. The theoretical foundation is also useful for providing an overview and guiding discussion of empirical results.

Qualitative research examines meaning and understanding (Merriam et al., 2002). In this study, qualitative techniques were used to investigate the urban equity meaning in traditional and modern public spaces in Indonesia.

Case study research (CSR) involves deep explanatory analysis of bounded and integrated cases (Stake, 1995). Yin (2003, p. 13) described it as follows: "Case study research is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident."

Yin (2003) noted that the focus of CSR is not what, who, where, how many/much of the object that being studied, but how and why cases occur[9]. This research used the question given in Chapter One[10] (p.3) to guide an exploration of equity in Indonesian public space. More detailed research questions were derived to guide the process of answering the primary research question: *What are the characteristics of public space in Indonesia? How is urban equity in public space in Indonesia defined? How and to what extent could the phenomenon in public space be understood for urban equity in Indonesia public spaces? How could the urban equity pattern in Indonesia be adopted in public space theories and policy?*

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[9]'What' questions are asked to acquire descriptive knowledge, whereas 'how' questions are asked to explain or explore phenomena. Yin emphasises the use of 'how' and 'why' questions, because they are considered a good way of gaining in-depth knowledge about a phenomenon (Cosmos Corporation in Yin (2003, pp. 5-9), Rahardjo, 2017).
[10] How is urban equity in Indonesian public space?

The first step in CSR is the purposeful selection of the case (Merriam et al., 2002), such as location, community, specific persons and other units of analysis of the bounded system. The sites used in this research, namely *Alun-alun* Yogyakarta and *Simpang Lima* in Semarang, were selected as representative of traditional and modern Indonesian public space. The selected communities are residents of *Jeron Beteng* Yogyakarta and *Simpang Lima* Semarang Area, whether the specific persons are users of public spaces in both public spaces. Because the study examines two Indonesian public spaces, it can be considered an example of multiple CSR.

Multiple CSR (collective CSR) is CSR that considers many (more than one) issues or cases in one study. It can use many cases to explore a single issue or phenomenon or can use one case (or location) to explore many issues or phenomena (Gustafsson, 2017; Rahardjo, 2017; Wahyono, 2010; Yin, 2003). Yin (2003, as cited in Wahyono, 2010) says that multiple CSR can be conducted using 'logical replication', for example by applying a similar procedure to each issue or case and generalising from or comparing the results at the end of the study (Wahyono, 2010).
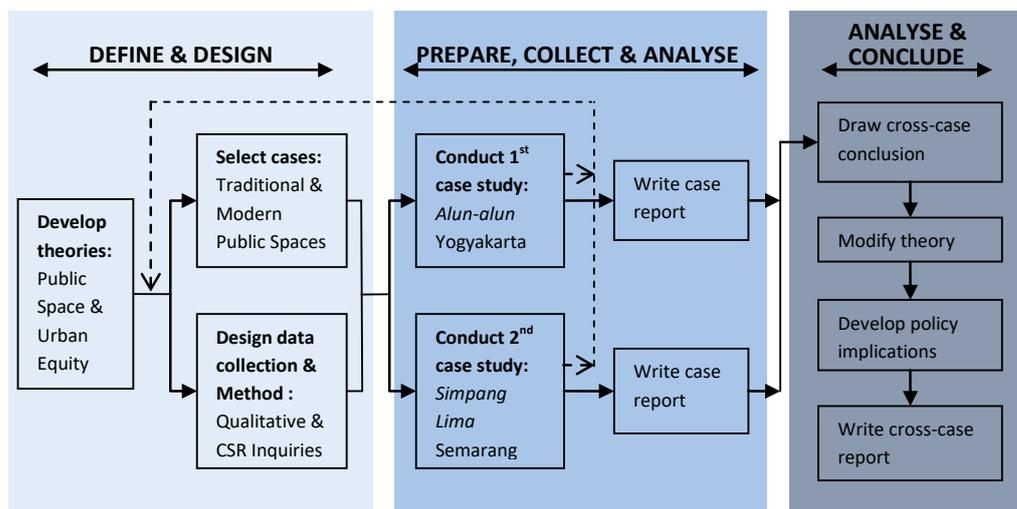
Figure 3.1. Multiple-Case Study Approach
Source: Adapted from Yin (2003)

3.2 Process of Collecting Data

3.2.1 Data Collection

CSR is conducted in a natural, holistic and profound setting: natural in that data are collected during real-life events and holistic in that the data collection should be comprehensive and leave no information missing. To this end, researchers should not only extract information from participants and key informants through in-depth interviews but also collect data from people around the subject of research. Then, make daily notes on subjects' activities or track subjects through recordings of activity and other sources of information such as documentation, archival records, observation and physical artefacts. In order to gain a deep understanding of the issue or phenomenon under investigation, the researcher should capture both explicit and implicit data (Rahardjo, 2017).

In order to scrutinise the case, this research explored six sources of evidence as stated by Yin (2003); documentation, archival records, interview, direct observation, participant observation and physical artefacts. Moreover, Merriam et al. (2002, p. 20) state that the principal sources of data in qualitative are an interview, observation and documentation.

3.2.1.1 Observation

Direct observation was used to attain a knowledge of the physical characteristics of urban space, its users and the activities that occur in both public spaces used in the study. These variables were examined in order to analyse the human-environment interaction, guided by Rapoport's (1977) basic questions. The first question ('how do people and their characteristics shape their environment?') was answered by exploring how *Alun-alun* and *Simpang Lima* were shaped. The second question ('what are the characteristics of the physical environment and how is it important to the community?' was answered by observing the physical condition of both public spaces, the people who used each space and the activities that took place there. The third question about the interaction mechanism in public space was answered by looking for the norms and regulations governing the relationship between human--users and activities, and environment--physical condition, in both public spaces. The objects of direct observation are listed in Table 3.1.

Table 3.1. Objects of Direct Observation

No	Target object	Purpose	Methods
1	Physical characteristics of public space, including size, facilities, surrounding buildings and residences	To determine the physical characteristics of traditional and modern public spaces in Indonesia	Direct observation, photography, hand-held video recording, field notes, maps
2	The users of public space (number, composition of the population, intensity, rights and conflict in public space especially for marginalised or vulnerable people	To describe the users of public space and to scrutinise rights and conflict in public space	Direct observation, photography, hand-held video recording, field notes
3	Daily and one-off activities in public space (type, scale, frequency and timing)	To describe how the space is used and determine the level of intensity of activities	Direct and participant observation, photography, hand-held video recording

Table by the author

In both public spaces, participant observation was used to gather information about the patterns of activity of users, and to gain an understanding of the real and contextual condition. For this phase, the researcher acted as a passive observer, bystander, tourist, visitor and customer in both areas. As an observer and bystander, the researcher can observe and record the condition. As a tourist, visitor or customer, the researcher can 'talk the talk' and 'walk the walk' (DeWalt & DeWalt, 1998).

As a tourist, visitor, and customer, the researcher can gather information from interview partners in *Alun-alun* Yogyakarta such as toy[11] service providers, food traders[12], users[13] of public space, and space managers[14]. In *Simpang Lima* Semarang, researcher met space users as interview partners. They are members of the batik community, endangered animal protection groups, skateboard group, *saman* dancers, and culinary visitors. In both areas, the researcher can obtain data about preference point, intensity and space usage time. In addition, as an observer, the researcher can find specific things related to the control of society towards the presence of outsiders. See Annex 2, 4, and 5.

The Table 3.2. describes participant observation.

Table 3.2. Participant Observation

Source of Evidences	Procedure and objective	Timing
Participant observation	Real condition by observing real participant to cover actual events and to insightful into interpersonal behaviour and motivation.	On weekdays, weekend, time of events
	Contextual observation of participants to discover the contextual events and gain insight into interpersonal behaviour and motivation.	At time of event

Table by the author

Direct and participant observation were carried out between 2014 and 2016 and surveys were undertaken twice, in July-August 2014 and December 2014-March 2015. The surveys were conducted with the support of visual recording devices such as cameras and camcorders. As part of the Project of Public Space, Whyte (1980) and Hampton, Goulet, & Albanesius (2015) used time-lapse photography to record the characteristics of users of public space, the time, their activities and their preference points in public spaces. Gehl (2015) [15] stated that seeing in observation process can enhance the researcher's understanding of a site. The researcher can sketch the site, measure its dimensions, observe, ask the users (What are you doing? Where do you live? etc.), find a phenomenon of interest and interpret it.

The observation points were located in strategic areas, including field squares, surrounding streets and pedestrian areas. See Figure 3.2.

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[11] Such as bubble seller, ponny owner, and light car owner.

[12] Such as *wedang ronde* seller, zuppa soup seller, and *sego gurih* seller.

[13] Such as athletes, local children, visitors of events, and homeless.

[14] Such as abdi dalem and employee of Yogyakarta Tourism Office.

[15] PhD Workshop in TU Darmstadt on 26 November 2015. Gehl said that observation is different with interview process. In interview, we must construct the question, but we cannot hope the standard answer.

Legend (left map):
- North *Alun-alun*
- South Kemandungan
- South *Alun-alun*
- o Observation Point

Legend (right map):
- Simpang Lima Square
- Menteri Supeno Park
- Pahlawan Street
- Pandanaran Park
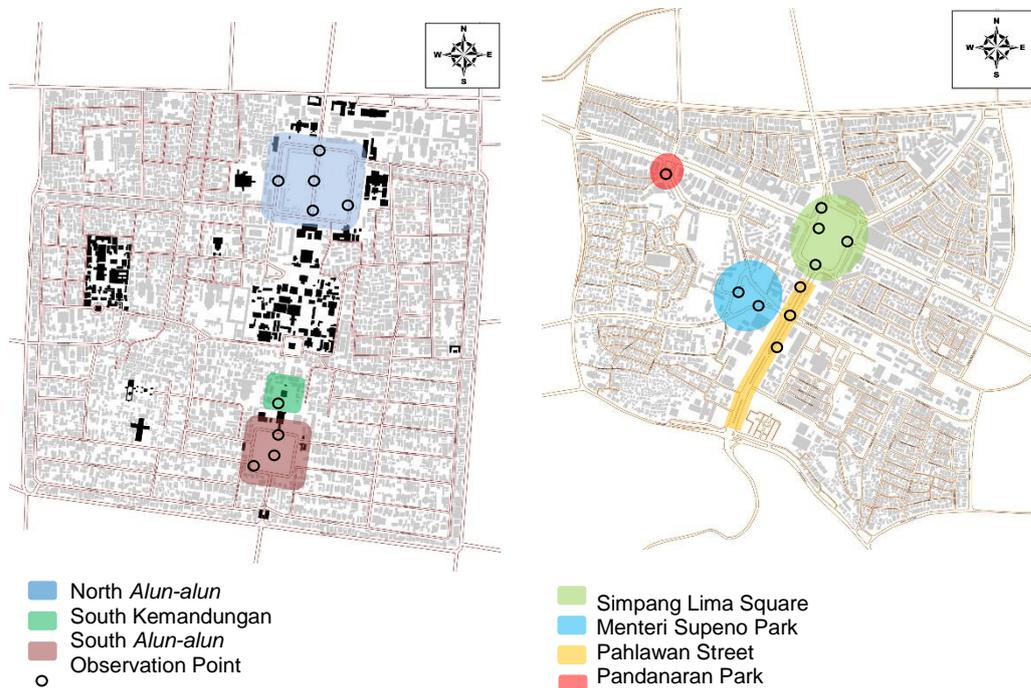
Figure 3.2. Observation Points in *Alun-alun* Yogyakarta and *Simpang Lima* Semarang
Source: Author

The timing of observation is given in the Table 3.3.

Table 3.3. Timing of Observations

Type of activity	Observation period	Location
Weekday activity	06.00 am – 12.00 pm	Squares and streets in *Alun-alun* Yogyakarta and *Simpang Lima* Semarang
Weekend activity	06.00 am – 12.00 pm	Squares and streets in *Alun-alun* Yogyakarta and *Simpang Lima* Semarang
Event	Depending on the time of the event	Squares and streets in *Alun-alun* Yogyakarta and *Simpang Lima* Semarang

Table by the author based on surveys on July-August 2014 and December 2014-March 2015

Due to open access data and online media, the continuity of information and events, before and after survey times can still be monitored and verified. The events and activities recorded during the observation periods were as follows.

Table 3.4. Events and Activities Observed in Both Locations

Location	Special Event	Time of Survey
***Alun-alun* Yogyakarta**		

North *Alun-alun*	Sekaten in *Alun-alun* Yogyakarta (November 28th, 2014 to January 3rd, 2015)	December 24-28th, 2014
	New Year 2015	January 1st, 2015
	Program of revitalisation of North *Alun-alun* (from May 12th, 2014)	December 24-28th, 2014
	The Great Meeting *Pisowanan Agung Jogja Gumregah*	March 7th, 2015
	Ogoh-ogoh parade	March 20th, 2015
South *Alun-alun*	Program of revitalisation of South *Alun-alun*	December 28th, 2014
	Bird race	August 24th, 2014
	Masangin on Saturday night	August 23rd, 2014
	Pedicab/light car on Saturday night	August 23rd, 2014
South Kemandungan	*Mataram* archery (*Jemparingan*)	February 24th, 2015
Simpang Lima Semarang		
Pancasila Square	Weekday activities	August 22nd-30th, 2014
	Independence Day ceremony	August 17th, 2014
	Central Javan Provincial Exhibition	August 22nd, 2014
	Development Carnival	August 22nd, 2014
	New Year 2016	December 30th, 2015 to January 1st, 2016
	Car-free day on Sunday morning	July 2014 to August 2014 and December 2014 to March 2015
	Weekend night tourism	August 23rd, 2014
	Iedul Fitri prayer	July 28th, 2014
	Iedul Adha prayer	October 5th, 2014
	School sport	June 1st, 2015
Menteri Supeno Park	Culinary in special day (*Iedul Fitri*)	July 28th, 2014
	Car-Free Day on Sunday Morning	July 2014 to August 2014 and December 2014 to March 2015
	Friday Market	June 1st, 2015
Pandanaran Park	Community Social Gathering	July 2014 to August 2014 and December 2014 to March 2015

Table by the author based on surveys on July-August 2014 and December 2014-March 2015

In order to support the observation process, this research also makes use of questioners in a specific area that is in *Simpang Lima* Square. This additional step is supplementary in order to return to Madanipour's (1996, p. 64) statement on *Design of Urban Space: an Inquiry into a Socio-Spatial Process* that: "The individual difference can be found in relation to ethnicity, age, gender, lifestyle, length of residence in an area and travel mode within the city, all affecting the way environment is perceived." Because the community of *Simpang Lima* Square is more heterogeneous than that of *Alun-alun* Yogyakarta, further observations in this location were determined to be necessary.

The questionnaire process was conducted for one week--weekdays and weekends--from August 22th-29th, 2014. The questions were about users' information, their activities, time and intensity of such activities, arrival pattern and preference point. Also asked, was the user's perception of the function, condition, and recommendation of *Simpang Lima* design, related to urban equity. Based on the results of the questionnaire distribution, it was found that male users

dominated the weekdays (72.9%), then women (43.7%) and children (26.9%) dominated the weekend. During events, the composition of men, women, and children was almost equal. Each group amounted to 42.3%, 40.4%, and 15.4%, respectively. For more details see Annex 7 and 9.

3.2.1.2 Documentation and Archival Records

Documentation and archival records can offer useful, broad data on a topic and can also be sources of specific data (Yin, 2003). Yin (2003, p. 87) stated that "…the most important use the documents is to corroborate and augment evidence from other sources" and that "…documents play an explicit role in any data collection in doing case study".

Table 3.5 presents the sourced of evidence used in this research.

Table 3.5. Documentation and Archival Records

Type of Evidence	Sources	Timeline and explanation
Documentation	Local newspapers: *Kedaulatan Rakyat, Radar Yogya, Tribun Yogya, Suara Merdeka, Tribun Semarang, Radar Semarang*	Past issues of local newspaper
		Present info of local newspaper between 2014-2016
Archival Records	Study Researches about *Alun-alun* Yogyakarta and *Simpang Lima* Semarang from libraries of UGM and Diponegoro University and the Indonesian National Library	Past and Present
	Maps of *Alun-alun* Yogyakarta and *Simpang Lima* Semarang	Current and historical
	Photographs of *Alun-alun* Yogyakarta and *Simpang Lima* Semarang	Current and historical

Table by the author

Past condition and historical data are used as a rational background for scrutinising the analysis. This necessitated information about the past and present conditions of the study locations. Some of this information could be sourced directly from the Keraton Yogyakarta Museum, public or official documents from Diponegoro University, Gadjah Mada University Library and Yogyakarta and Semarang City Government and some were sourced from open-access resources and online resources. Online resources such as e-books from the Indonesian National Library, old maps and pictures from Tropenmuseum Amsterdam and KITLV Digital Media Library, local newspapers' websites, results of online research from Indonesian and abroad universities and the Keraton Yogyakarta news website. As some of the images recorded during direct observation were not of sufficient quality, several photographs used in the analysis were drawn from earlier studies and internet image libraries of non-copyrighted material.

3.2.1.3   Interview, Informants and Key Persons

In-depth interviews were used to obtain information from users and non-users of public space. Interviews can be *open-ended* when interviewee as an informant, *focused* (taking only a short period of time) or *structured* (formal questions, as in a survey) (Yin, 2003). Yin (2003, p. 92) noted that "…interviews are an essential source… because most case studies are about human affairs…. Interviews should always be considered verbal reports only… A reasonable approach is to corroborate preview data with information from other sources."

The interview targets are summarised in the Table 3.6.

Table 3.6. Interviewee

User/Non-User	Compound Group	Member of Group	Required Data
User	Both marginalised and non-marginalised people who carry out activities *in Alun-alun* Yogyakarta and *Simpang Lima* Semarang	Visitors; bystanders	Users and activities
	People who business/get profit from both those places	Hawkers Parking man	Users and activities
	People who live or work in *Jeron Beteng* and *Simpang Lima* Area	Residents and workers in *Jeron Beteng* and *Simpang Lima* Area; students and teachers	Users and activities Rights in public space
Non-User	People involved in planning and management of the study location	Yogyakarta and Semarang City Council Yogyakarta Palace Hawker Group	Non-physical characteristics Rights in public space Facilities
	People who concern with marginalised people in public spaces	Academics; NGO	Rights in public space Facilities

Table by the author

The composition of the interviewee pool is presented in Annexes. Whereas, there is a list of interview topic questions in order to scrutinise deeply the urban equity phenomenon in public space.

Table 3.7. List of Interview Topics

Phase of Interview	Topic
General Interview Guideline	The general guidelines to do interviewee
Introduction	Basic information about the research and the researcher
Interviewee Identity	The guideline to note the interviewee information
Interview Questions	
USERS 1	• **People who carry out activities in the study location** • **People do business in or make a profit from the study location**
	1. Meaning and function of public space
	2. Users of *public space* and their activities
	3. Facilities of public spaces

	4. Rights and conflict in public space
	5. Perceptions and recommendations of user
USERS 2	**People living or working in part surrounding the study location**
	1. Neighbourhood regulations
	2. Physical condition of public space
	3. Use of public space
NON-USERS	**Government, academics, non-governmental organisations**
	1. Regulation and control management of those public spaces
	2. Planning of those public spaces
	3. Supply and demand for public space facilities
	4. Meaning and function of those public spaces
	5. Events calendar
	6. Equal rights in those public spaces
	7. Conflicts over use of public space

Table by the author

Regarding the depth interview, this research needs information from informants and key persons. The informants were persons who were contacted deliberately or encountered by chance during the survey. They were willing to provide information about their activities in *Alun-alun* Yogyakarta and *Simpang Lima* Semarang and what they needed from these public spaces. Key persons are people who are already recognised by the researcher; live in the area more than five years and doing an activity around *Alun-alun* Yogyakarta and *Simpang Lima* Semarang. Meetings were arranged with key persons during the survey period as they were willing to provide information about the condition of the public spaces in Yogyakarta and Semarang. Carr et al. (1992) noted that individuals' symbolic connection with a space, spatial identity and place identity are important aspects of the meaning of public space. A person's connection with a place manifests as a sense of rootedness and so the people selected as 'key persons' for this study were mostly elderly people, chosen for their memory and perspective on a particular event, particular nurturing space and personal space in those areas. Other key persons were young or mature people who use *Alun-alun* Yogyakarta and *Simpang Lima* Semarang as part of their daily life as they go to school or work around the area. Also in this category were academics, conducting research in these areas over an extensive period.

Informants and key persons are listed in the Annexes. Photographs taken during interviews are presented in Figure 3.3.

Figure 3.3. Key persons in the Collection of Information about *Alun-alun* Yogyakarta
From left to right: *Hajjah* Fatienah, Mr Yusuf Fauzani and Mr Siswohadiwiyono
Photos by the author, December 23-28, 2014

3.2.1.4   Physical Artefacts

The physical artefact is a physical or cultural artefact as a data source. In both study locations there are many physical artefacts, known as tangible heritage or non-heritage. The physical artefacts used in the study are listed in the Table 3.8.

Table 3.8 Physical Artefacts

Source of Evidences	Source	Timeline and explanation
Physical artefacts	Physical condition of space and cultural setting	On daily activities and events
	Tracing the particular path (route)	After events

Table by the author

3.3   Process of Data Management

Data from field observation, interviews and questionnaires were grouped and coded as described below.

3.3.1   Data Grouping and Encoding

Data from the questionnaire and the interview were grouped based on the same questions and answers. Information from the interviews was tabulated and coded. Data coding is a step in translating raw data into information. It involves similar grouping types of data or information together. The following categories were used to code the data:

* Category A: contains a description of public space users' characteristics
* Category B: contains a description of public space activities
* Category C: contains a description of how users of public space perceive its equity
* Category D: contains explanations related to the effect of the public space arrangement and sustainability for the future
* Category E: contains a description or explanation of public space management

3.3.2.   Data Reduction

The interviews elicited statements that were not relevant to the research. When the data were coded, these statements were eliminated from the data set. Failure to carry out this kind of data reduction would complicate the processes of analysis and interpretation.

3.4   Process of Data Analysis

To answer the research questions, the data presented[16] in the analysis must provide sufficient and realistic facts for the finding. The analysis must be related to the literature discussed in Chapter 2 and the research goals discussed in Chapter 1. The analysis should also contribute to knowledge about public space and theoretical work on urban equity and lead to proposals for further research. See Figure 3.4.

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[16] Supportive data: quotations from interviews, incidents recorded in field notes, material from documents etc. (Merriam et al., 2002).
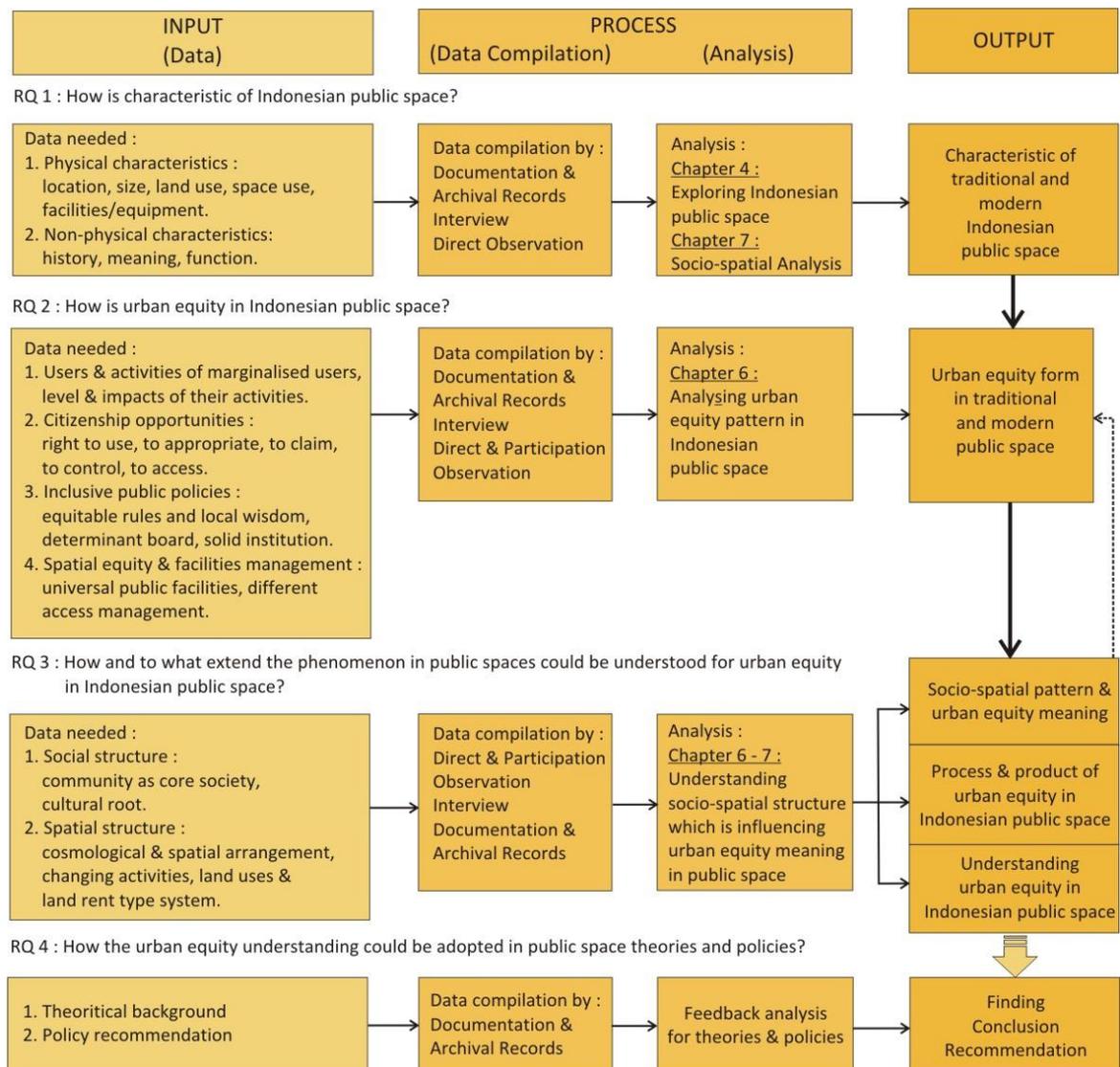
Figure 3.4 Analysis Pathway
Diagram by the author

3.5   Validity, Reliability, Generality and Ethical Issue

Merriam et al. (2002, p. 25) commented "how congruent are findings with reality? …because urban reality is changing". Triangulation was used to guarantee the validity of this research: data were collected using several methods, namely interviews, observations and document analysis (Merriam et al., 2002). It is suitable with Denzin (1970) in Merriam et al. (2002, p. 25) and Yin (2003) statements about gaining research validity though using multiple investigators, several theories, numerous sources of data, or various methods to confirm findings. This research uses public space and urban equity theories from many scholars and, as already noted, was based on multiple sources of data.

Reliability is the possibility of replication yielding the same result in another case. This would be very challenging because social environments are never static. In order to gain the

reliability, this research should be concerned with consistency and dependability (Merriam et al., 2002). Merriam et al. (2002, p. 27) noted that "the results must be consistent with the data collected". As noted above, triangulation was used to ensure the reliability of the findings.

Generality is the possibility to implement in another situation. If the findings are to be generalised, the results must provide a rich description and capture the maximum variation in the phenomenon under investigation (Merriam et al., 2002). This research attempts to explore two kinds of Indonesian public space such that it becomes a both holistic approach and rich with description, and as such, has more possibilities to be generalised. However, because the comparison was between kinds of public space with different characteristics, generalisation of the result is unnecessary. Each public space has its own background and atmosphere.

To be ethical, qualitative research must have regard for the privacy of subjects and targets, both during data collection and during the dissemination of findings (Merriam et al., 2002). This research tried to declare about the actual purpose of the study in the questionnaire and interview forms. Permission was obtained to take pictures of key persons and some private picture, as well as for note-taking and voice-recording.

<div align="right">

CHAPTER 4
EXPLORING PUBLIC SPACE IN INDONESIA

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4.1   History and Phenomenology of Public Space in Indonesia

The history of public space in Indonesia began in the Pre-Colonial Era (1200-1400). Public spaces flourished in the Colonial Era (1500-1942) and development continued in the Post-Colonial Era (the period since independence, i.e. 1945 onwards)[17]. Public space in Indonesia was developed as part of the civic centre. Public space (*Alun-alun*) brought together important elements of the old kingdom of Java, the palace (as a seat of power), the mosque (place of religion) and the market (key element of the economy). The co-location of these four elements (*Alun-alun*, palace, mosque and market) was referred to as *Caturgatra Tunggal* (Widiyastuti, 2013) and became the basic arrangement in cities in the old kingdom of Java (Ikaputra, 1995, as cited in Widiyastuti, 2013). See Figure 4.1.

Caturgatra Tunggal means 'four important elements in one unity'. The four elements of the Caturgatra Tunggal were located in the *Kuthanegara* area, i.e. in the civic centre. There were three traditional, hierarchical zones in the kingdom of Java: *Kuthanegara* or *Nagara* (an area that encircled Kraton and the city wall), *Negaragung* (agricultural land surrounding the capital of the city) and *Mancanegara* (the periphery) (Widiyastuti, 2013). The *nagara* was a sacred area, whereas the *negaragung* and *mancanegara* were profane areas (Handinoto, 2015). See Figure 4.2.

The physical shape of Alun-alun which is rectangle, parallelogram and almost square corresponding to the role of the square as the centre of spatial orientation called "Mancapat" (Zoetmulder, 1935, as cited in Wiryomartono, 1995). This concept is based on the four directions of the North, East, South and West, which Javanese people use as a concept for spatial guidance and direction of their residence. This is mentioned by Kostof (1991) in The City Shaped about town planning based on the model of the mandala.

Indonesia and its public space were influenced by Javanese Culture and Hinduism (until 1527), Islam and Asian (China) during 1527-1677, colonial forces (1677-1949), and by globalisation since 1949 (Zahnd, 2005).

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[17] The history of Indonesian cities can be divided into three periods: Pre-Colonial, Colonial and Post-Colonial (Nas, 1986, as cited in Sunaryo, 2014).
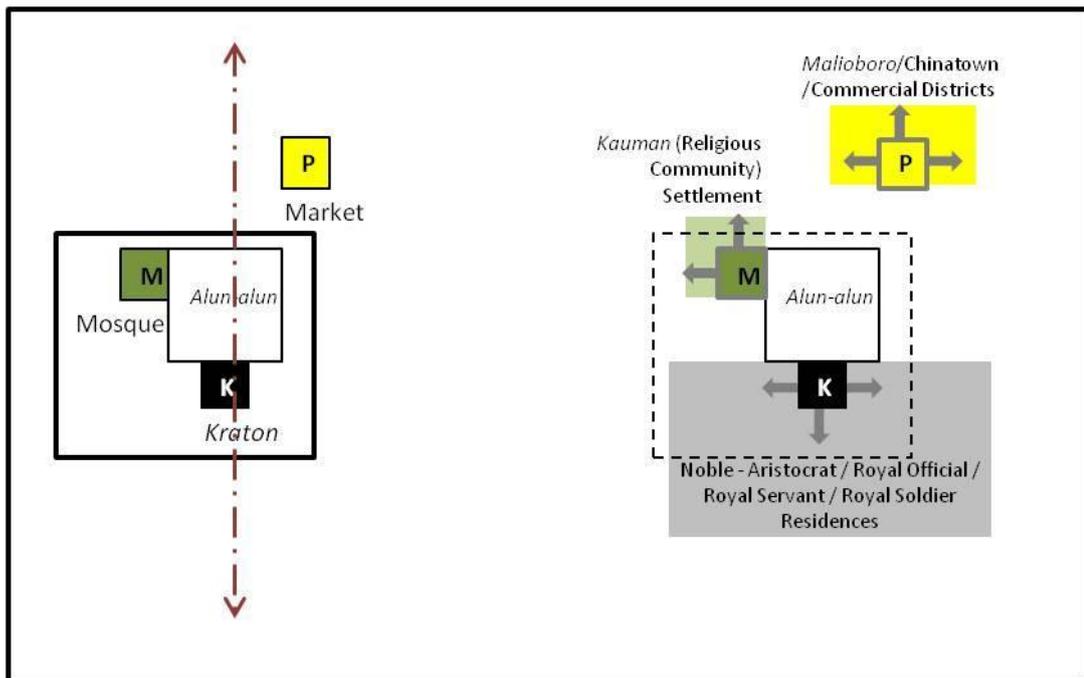
Figure 4.1. Concept of *Caturgatra Tunggal* and its Implementation in *Alun-alun* Yogyakarta
Source: Widiyastuti (2013, p. 15)
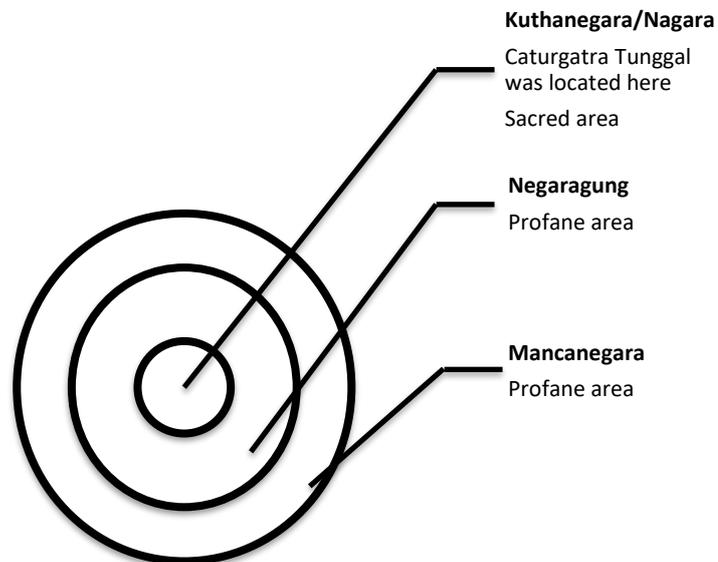
Figure 4.2. Traditional Hierarchical Zones in the Kingdom of Java
Redrawing based on Handinoto, 2010 and Widiyastuti, 2013

Meanwhile, for further explanation about the history of Indonesian public space, see Table 4.1.

Table 4.1. History of Public Space in Indonesia

Period	Public Space Type in City Centre	Explanation
Pre-Colonial Era (the Hindu Kingdom, example: the Majapahit Kingdom, 1200-1400)	*Alun-alun*	Public space (*Alun-alun*) was a sacred place in the northern part of the palace. There were two *Alun-aluns,* namely *Bubat* Square (1km x 900m) and North *Alun-alun* (*Waguntur*). *Buba*t Square was the place of a community festival in March or April. *Waguntur* Square was located in the inner part of Palace complex and was used for State receptions. On *Waguntur* Square was located *Siti Inggil* (the highest place in outdoor Palace) and Shiva Temple was on the East part of *Waguntur* Square (Handinoto, 2015).
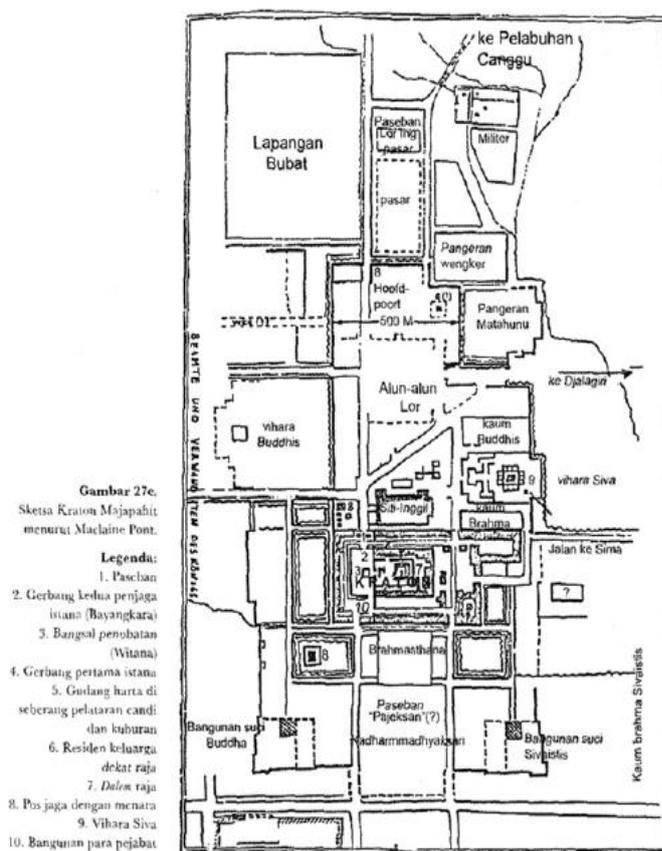
Reconstruction of *Alun-alun* by Maclaine Pont based on *Negarakertagama.*

Source: Santoso in Handinoto, 2015

Colonial Era (the Islamic Kingdom until Colonialisation Era, 1500-1945)	*Alun-alun* in the remaining the Mataram Islamic Kingdom and other Islamic Kingdoms	Mataram Islamic Kingdom, *Kasultanan* Yogyakarta Hadinigrat and *Kasunanan* Surakarta Hadiningrat have two squares: *Alun-alun Lor* (North *Alun-alun*) and *Alun-alun Kidul* (South *Alun-alun*). In the past, North *Alun-alun* provided continuous communication between the *Sultan* and his community. In the centre, there are two banyan trees--a symbol of democratisation--where people waited before meeting the *Sultan*. This is also where celebrations such as *Sodoran, Rampogan, Garebeg and* other palace activities took place*.* South *Alun-alun* maintained the relationship between the Sultan and the nobles living around the square. The surface of both squares was covered with fine sand (Handinoto, 1992).
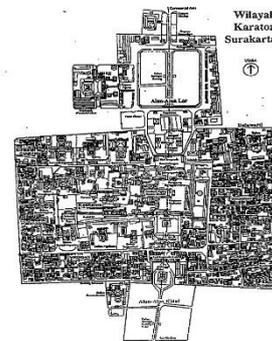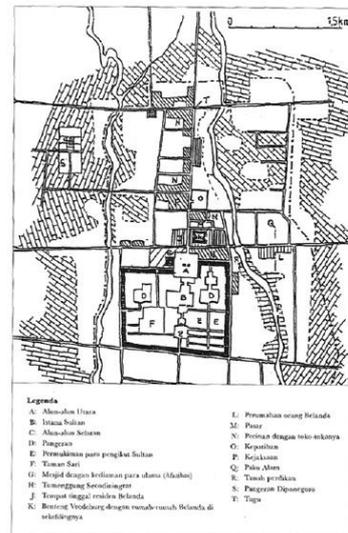
The Difference between the *Alun-alun* of Surakarta and Yogyakarta

Source: Bimo, 2012 (above); Santoso, 2008 as cited in Sunaryo et al., 2015 & in Handinoto, 2015 (bottom).

Alun-alun
in each
Regency
under
Colonial
Governance
(Daendels
Era,
1808-1811,
to the end
of the
Colonial Era
in 1942)

In the Colonial Era, every kingdom/regency under Colonial government had an *Alun-alun* in the civic centre, located near *De Grote Post Weg* (the main post road). This requirement derived from the Daendels Letter dated May 25, 1810, which requested the Regents of Bandung and Parakanmuncang to move the capital district approached the Post Road.
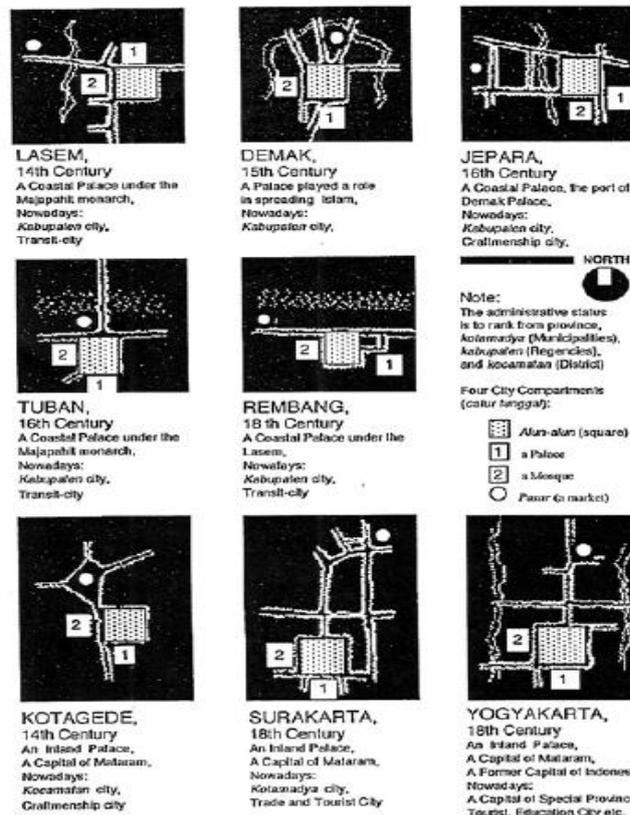
Javanese Urban Pattern according to Ikaputra (2005)
Source: Sunaryo et al., 2011; Handinoto, 2015

All Regent Houses in Java had an *alun-alun (*square) in front of their pavilion so that they looked like miniature versions of the palaces of Surakarta and Yogyakarta. Celebrations such as *Sodoran, Grebegan* were also held in Regent Houses. In this era, there was a mixture power in public space between Javanese Regent and Resident Assistant Office of the Netherlands. The Regent House was located in the southern part of the *alun-alun*, the Great Mosque was located in the West and the Netherlands' Resident Assistant's office was located on the North side of the *alun-alun* opposite the Regent House. Later, when motorised transport became widespread, a bus station was built near the *alun-alun* and a shopping area developed around the *alun-alun*. The model of alun-alun was

developed as a prototype of the Java city identity in the colonial era. The sacred nature of the alun-alun developed into more populist and profane; then it became a kind of 'civic space'. In the last stage of the Colonial Era, the alun-alun evolved into a sort of 'plaza', like those in Europe. (Handinoto, 1992).

Post-Colonial Era (After Independence 1945 - now)	*Alun-alun*	The *alun-alun* remained a fairly dominant element of cities after Independence (Handinoto, 1992). In the Post-Colonial Era, the *alun-alun* became a civic focal point, town hall, recreational space and sometimes a temporary market. It became a buffer between formal activities taking place in the building surrounding the square and informal activities (hawkers) inside the square (Rukayah, 2010). It has been transformed from something of historical value into that of economic value (Rukayah, 2005). There are alun-alun in Java and in city centres throughout Indonesia. The form and location are variable: sometimes the alun-alun is located near the river and the sea, becoming a landmark and an important element of the city's identity.

***Alun-aluns* in Indonesian Cities**.
Above: *Alun-alun* Bandung,
Bottom: *Alun-alun* Tenggarong Kutai Kartanegara
Source: Bro Bali, n.d.

Development Era (1980-now)	**New Plaza**	Alun-alun became public facilities and public spaces. In new cities, new public spaces also emerged inline with the rate of economic growth and the dramatic increase in the middle-income strata. Public spaces are not always open, green spaces; sometimes they are located in an enclosed area, such as an inner court of the CBD area. There are now many forms of public space, such as plazas in new residential areas, new CBDs and waterfront areas and town squares in shopping areas. The profile of users is also changing; sometimes it needs particular behaviour here and control in this new public space. An example of the new kind of public space is Cilandak Town Square (*Citos*) in Jakarta (Prihutami, 2008).

From this evidence, Astrapia (2011, para. 5) concluded that "*The early concept of alun-alun is different from the Greek 'agora' of earlier times. It was not created by means of democracy over peoples' supremacy; instead, politically it was created using the supreme power of the king and divinely designed as a sacred open space for ceremonies to the Gods. It was a symbol of harmony between macrocosm and microcosm and a gate to the Palace, which was considered part of the universe.*" She convinced that stands an inheritance of harmonisation and power; it was also used as *festival and marketplace*. Today Indonesian public spaces are becoming places for socialising, democratic action, recreation, economic activity, leisure, development of ideas and performing lifestyles.

4.2   Categorisation of Public Spaces in Indonesia

Physically, public spaces can be categorised as streets, squares, or public buildings and have many functions related to social, commercial, recreational and circulation or movement-related (Carr et al., 1992; Krier, 1979; Madanipour, 2003; Spreiregen, 1965; and Trancik, 1987; all cited in Sunaryo, 2010). They can also be categorised on the basis of ownership: public, private or a combination of both (Trancik, 1987).

Open public spaces in Indonesia can be divided into two physical types, namely: square and linear. The squares consist of *Alun-alun* (town square), sports fields, public parks (recreational parks and town parks), playgrounds, cemeteries and parking areas. The linear spaces are made of streets[18] and places (neighbourhood and other land-use types). Closed public spaces can be categorised as educational buildings, government buildings, religious buildings, entertainment buildings, halls, transportation nodes, tourist areas, traditional markets and modern shopping malls[19] (Bappeda Yogyakarta, 2006, as cited in Wijoyono, 2014).

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[18] In descending order of size Indonesian roads are classed as arterial, secondary, local or neighborhood roads

[19] It is true that in European cities, the shopping mall is not considered as a part of public space. But the fact shows that in North America, the shopping mall (included atrium and marketplace) is part of indoor public space (Carr et al., 1992, pp 74-83). Moreover, Gruen and Smith (1960) in 'Shopping Town USA', said

Table 4.2. Types of Public Space in Indonesia

Type (physical form)	Examples	Location
Square (Nodal)	*Alun-alun* (Plaza)	Civic centre
	Park	Sub-district
	Playground	Neighbourhood
Linear	Roads and streets of many sizes	Main and local roads
	Alley (*Gang*)	Neighbourhood/*Kampong*
	Pavement	Pedestrian routes

Table by the author

Alun-alun as town square are usually located in the civic centre. Public parks serving multiple functions are located in sub-districts and provide green space for the surrounding communities. Playgrounds are neighbourhood facilities and sites of activity for nearby children.

As well as the square, the street is also a scene of public life and an essential zone for activity in Indonesia. Streets are not only means of movement from zone A to B but are also open spaces for commercial activities, public gatherings, demonstrations and sometimes recreation. In South East Asian Culture (Indonesia, Malaysia, Singapore), the street is becoming an important public space from its use as an additional destination in everyday travels (Egli, 2012).

Figure 4.3. The Street as a Public Space in Indonesia
From left to right: Alleys (*gang*) in traditional Kampong *Kotagede*, Kampong Kauman Yogyakarta and Kampong Bustaman Semarang
Sources: JogjaLand.net, 2015; JaniArt, 2015 and Wisata Semarang, 2015

Indonesian kampongs have insufficient space for gatherings, and so communities used narrow streets and alleys (gangs) in kampong and home terraces. The gang is used as a place to sit, to talk, to park motorcycles, to dry clothes and sometimes, to house chickens' coops. They are also used by street vendors as in some cities, markets and other commercial activity traditionally take place on the street.

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that: "Shopping centres can provide the places and opportunities needed to participate in the life of modern society, as Agora offers in Ancient Greece, the medieval market and the square of our city in the past. "

4.3   *Alun-alun* Yogyakarta as a Representative of Example of a Traditional Indonesian Public Space

4.3.1   History and Characteristics

The *Giyanti* Agreement of February 13th, 1755 divided the *Mataram* Kingdom into two kingdoms, namely *Kasultanan Ngayogyakarta Hadiningrat* in Yogyakarta and *Kasunanan Surakarta Hadiningrat* in Solo. The King (*Sultan*) of Yogyakarta built a new palace with two large squares, called *Alun-alun* in front of (in the Northern part of) the Palace as *Alun-alun Lor* and in the backyard (in the Southern part of) the Palace as *Alun-alun Kidul* (Karaton Ngayogyakarta Hadiningrat, 2018; Handinoto, 2015; Widiyastuti, 2013).

In the first time in 1756, North *Alun-alun* was located in the inner part of Palace, being surrounded by the bamboo edge and essential buildings. The principal constructions were the Palace (*Keraton*) in the Southern part, the Great Mosque *(Masjid Gede) in the* Western region, the *Bringharjo* Market in the Northern part and the small pavilions *(pekapalan[20])* in the Eastern part. The North *Alun-alun* is part of *Caturgatra Tunggal* and *Kutanegara* Concepts element. It was used for military training, the *Garebeg, Sekatenan, Rampogan* and *Sodoran* events. And also a place for *pepe* 'sunbathing' to be heard and get the attention of the *Sultan* to seek justice. It was also a place of punishment and a venue for state ceremonies (Karaton Ngayogyakarta Hadiningrat, 2018; Handinoto, 2015; Widiyastuti, 2013).

The South *Alun-alun* is a square located at the back of the Palace. It was built to change the atmosphere of the back Palace as the front, to honour the Ruler of the Southern Sea. It shows the importance of cosmological line and *mancapat* pattern as a basic building arrangement. It is located inside the palace-fortress which means it is not an element of the *Caturgatra Tunggal*; purely a private part of the palace. The important surrounding buildings are South *Siti Inggil* and Elephant Istal (Handinoto, 2015; Widiyastuti, 2013).
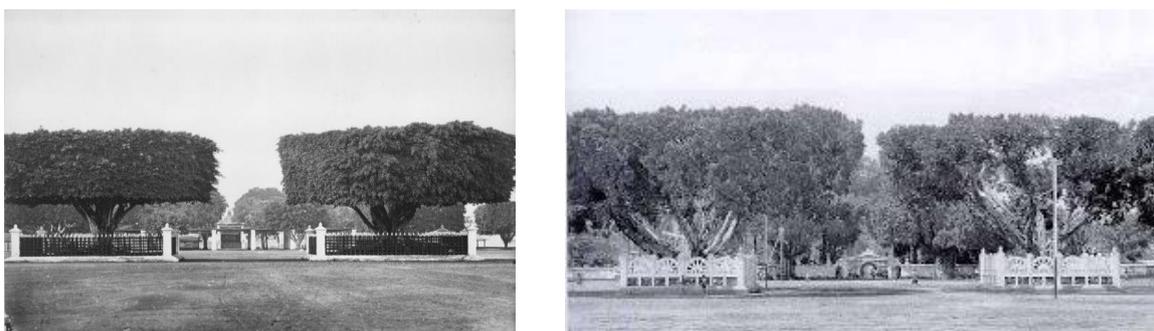
Figure 4.4. *Waringin* **Trees (Banyan Trees)** on the North *Alun-alun* Yogyakarta circa 1857-1874 (left) and South *Alun-alun* Yogyakarta in 1920 (right).
Source: Left: Tropenmuseum, n.d.; Right: KITLV, n.d.

In the Colonial Era (1800 1945) both alun-alun become a sacred space connecting the outside world with the Palace and were often used for Palace activities and ceremonies. Many

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[20] *Pekapalan* were used by the regents to stay and rest when want to face the Sultan.

rules about how to maintain the place and activities were given to citizens who want to enter both Alun-aluns.

After Indonesian Independence Day (1945), mainly when Yogyakarta was the capital of Indonesia (1946-1950), both Alun-aluns had a wide range of functions, acting as places for national mobilisation and social gathering. Many events were held outside the Palace, e.g. the Trikora Declaration of November 1961, cultural exhibitions, political campaigning and public prayer. Tourism has flourished since the 1980s, especially since the opening of Yogyakarta Palace as a tourist attraction in 1969 (Widiyastuti, 2013).

In the Post-Colonial Era, these Alun-aluns became the greatest public spaces in Yogyakarta. Both have become tourist attractions, recreational areas and venues for special events, such as *Garebeg, Sekatenan*, music concerts and for campaigning.

4.3.2   Overview of Users and Activities in *Alun-alun* Yogyakarta

In the past, the North *Alun-alun*, being a wide and open place, was used for various activities. For the first time, this *Alun-alun* was considered sacred territory that not just anyone could enter. People wishing to enter needed to adhere to certain rules, for example, the use of vehicles, boots, sandals, canes and umbrellas was prohibited. These restrictions were a way of paying homage to the *Sultan* of Ngayogyakarta Hadiningrat Palace.

In contrast, following Independence, South *Alun-alun* was abandoned for a long time, until the mid-1970s when the surrounding plot of land was paved. In the 1960s the area became the Traffic Park, which was built by Indonesian Communist Party activists. Since the 1990s there have been rapid changes in the physical character of the space and the activities occurring within. The 'new tradition' Masangin, which walks between the banyan trees with eyes closed, began to attract tourists.

Today both areas are public spaces, tourist attractions, areas for recreation and sports (football and school sports activities), and many eateries. Both are venues for Palace ceremonies, city events, music concerts, special festivals, exhibitions and events such as bird-racing and children's archery contests. Users are a mixture of people from the local area, tourists and daily and weekly visitors.

Figure 4.5. Present Day Activities in North and South *Alun-alun* Yogyakarta
Left: Public prayer in North *Alun-alun* Yogyakarta. Right: Children's archery contest (*Gladhen Hageng Jemparingan*) in South *Alun-alun*.
Sources: Sang Pencerah, 2015 and Antaranews.com., 2013.

Thus, there has been a spatial transformation of Alun-alun Yogyakarta from a sacred area into a profane area; mixing activities usage between Palace's ceremonies and tourist and communities activities; and a shift in function from being a private Palace space to being a purely public space.

4.4 *Simpang Lima* Semarang as a Representative Example of Modern Public Space in Indonesia

4.4.1 Development and Characteristics

Almost all Javanese cities have an *Alun-alun* as a public square. An *Alun-alun* is a vast terrain in front of the palace or administrative centre that is used for the activities. Semarang, the capital of Central Java province, also has spaces called *Alun-alun*s. The historical one is *Alun-alun Kauman* and the modern one is *Pancasila* Square in the *Simpang Lima* area. *Pancasila* Square in *Simpang Lima* is the city's most famous square. However, based on the history, early embryonic development of Semarang is not derived from *Simpang Lima* square but the square that used to be in *Kauman* (referred to here as *Alun-alun Kauman* Semarang) (Sukawi, 2008).

The development of the *Alun-alun Kauman* was preceded by the construction of the Great Mosque[21] *Kauman* which was built by *Ki Ageng Pandanarang* in the 16th century and rebuilt in 1889 after a fire (SemarangKota.com, 2012). It featured a complex with a square at its centre, surrounded by buildings with various functions: the mosque (religion), a market (economy), the Regent House/*Kanjengan* (central government) and the jail (justice). Every ancient square in Java has the same composition.

Figure 4.6. Great Mosque of *Kauman* and Old *Alun-Alun Kauman* Semarang
Source: Meijers, W. - KITLV (n.d) in Potret Lawas, 2017

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[21] The construction of the *Alun-alun* was intended to spread the Islamic religion. Later it became a trade area because it was traversed by the Semarang river, a main trade route. At that time the port of Semarang was growing rapidly. The Javanese, Chinese, Arabic and Dutch communities were responsible for developing Semarang as a trade centre. This led to creation of several villages ['districts']: *Kauman*, Chinatown, Little Netherland and Malay Kampong.

The development of trade in the surrounding region caused a change in the pattern of land use and transformed the town square into a regional centre for business and services. The shifting function of this square dated back to the year 1938, when the Dutch Colonial Government changed the Eastern part of the square for *Johar* Market. The nearby *Kanjengan* or government building on the South side of the square was demolished to enable the area to be developed for commercial use. Another part of the square was then replaced by a traditional market called *Johar Permai Yaik* Market. The North square was used as a public transport terminal building, but today the site hosts a bank and the Hotel Metro (Fachrudin, 1998; Kurniawan, 2003). The Grand Mosque is all that remains of the *Kauman* preservation area[22].

These conditions brought the necessity for the removal of the old Alun-alun Semarang. For the first time, the development of Semarang City or Region under *Wilhelminaplein* has not included the Simpang Lima Area. This is because it was composed of forest and swamp, and widely used as a Chinese cemetery. Poor sanitation and flooding in the northern part of Semarang City confined development to the southern part. The project started in 1914 when it was used as the venue for the World Expo *Koloniale Tentoonstelling*, the first large-scale world event to be held in Indonesia (Handinoto, 2015, Pratiwo, 2004).

The *Koloniale Tentoonstelling* Exhibition opened Simpang Lima Area as a new area and then proceeds with the construction of a road linking the region to the temple or Siranda hills. The road was later named Oei Tiong Ham Weg. Oei Tiong Ham after the wealthiest man in Southeast Asia, known as the 'King of sugar'. He was the main sponsor of the *Koloniale Tentoonstelling* exhibitions and owned approximately 26 acres of land around Simpang Lima which hosted this exposition (Joe, 1933).

In 1969 a new square was built in Semarang at the intersection of Simpang Lima--at the suggestion of the first President of Indonesia, Ir. Sukarno--as a substitute for the Alun-alun Kauman which had been displaced by trading activities and services (Rukayah, 2010). Simpang Lima became a centre of social activities and culture, and the surrounding area became the site of the provincial government offices. Since 1990 Simpang Lima has been the central business district of Semarang City, and today Pancasila Square in Simpang Lima Area is a focal point for activities and one of Semarang City's great public spaces.

Figure 4.7. *Koloniale Tentoonstelling* Exhibition in Semarang City in 1914
Sources: Tropenmuseum, n.d as cited in Nicolaas, n.d.

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[22] Especially after Johar and Yaik Markets Fires on 2015 and 2016.

4.4.2   Overview of Users, Functions and Activities in *Simpang Lima* Semarang

Although the *Simpang Lima* is 200[23] years younger than *Alun-alun* Yogyakarta its users, functions and activities have also undergone several changes since it was created in 1969. Today the open public spaces in *Simpang Lima* function as spaces for gatherings, recreation and sport on a daily and weekly basis. There is in-line skating in *Pancasila* Square, skateboarding in *Menteri Supeno* Park and lots of sports activities as part of car-free events. *Pancasila* Field is used as a venue for music concerts, special exhibitions, national ceremonies and public prayer. The road around the square functions as an extension to the public space during car-free days*. Simpang Lima* Semarang is a culinary centre due to the presence of licensed hawkers on pedestrian ways in the outer *Simpang Lima* area and *Menteri Supeno* Park. The users of these open public spaces are visitors and the people of Semarang.

Figure 4.8. Activities in *Simpang Lima* area
Sources: Wijayanti, 2013 and Pamungkas, 2012

4.5   Delineating the Boundaries of the Research Area

4.5.1   Boundaries of *Alun-alun* Yogyakarta

Alun-aluns are located in the *Kraton* (Palace) sub-district, in the *Jeron Beteng* area of the Yogyakarta municipality. The vast public spaces of the palace area are North *Alun-alun*, South *Alun-alun* and South *Kemandungan* Field, see Figure 4.11. The other public spaces in this area are a *gang*, neighbourhood field and the ruins of a water castle (*Tamansari)*. These three open spaces are traditional public spaces, located in *Jeron Beteng*, the cultural heritage area.

Figure 4.9. North Gate (*Gapura Pangurakan*) and North *Alun-alun* Yogyakarta
Sources: http://static.panoramio.com and http://cdn2.tstatic.net. Accessed on October 1st, 2017

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[23] In fact, Semarang City is 250 years older than Yogyakarta City. Semarang was built in 1500. Yogyakarta Kingdom was established in 1756.

North *Alun-alun* is in the Kraton sub-district. It is a 300m x 265m are (Handinoto, 2015, p.35) which is part of *Kuthanegara* and a *Caturgatra Tunggal* element. It is connected to Malioboro Street via the entrance gate of Jeron Beteng Area--called *Gapuro Pangurakan*, Kauman Street and *Plengkung Taruno Sura (Plengkung Wijilan)* via Ibu Ruswo Street.

South *Alun-alun* or *Alkid* is a square located in the southern part of the Yogyakarta Palace. It is a sandy field of about 160m x 160m, surrounded by a brick wall fence as high as 2.20 m, thick wall fence 30 cm which rebuilt by *Sri Sultan Hamengkubuwono* VII during his reign in 1877-1921 AD (Mumfangati, n.d, p.1). There are seven exit routes: *Langenarjan* Street, *Langenastran* Street, East and South *Pamengkang* Street, *Ngadisuryan* Street, *Ngabehan* Street and the middle south gate, which is called *Plengkung Nirbaya* or *Plengkung Gadhing*.

Figure 4.10. *Plengkung Gading* **and South** *Alun-alun* **Yogyakarta**
Sources: http://2jogja.com and http://blog.ullensentalu.com. Accessed on October 1st, 2017

South *Kemandungan* **Field** is a little Palace field in the Northern part of *Sasono Hinggil* Building and South *Alun-alun* Yogyakarta. It is called *Kagungan Dalem Kamandhungan Kidul* (Sultan Possession South *Kemandungan*). It contains three small urban artefacts with different functions, the *Bangsal Kemandungan, Bangsal Pacaosan* and *Regol Kemandungan* (Sabdacarakatama, 2009). This field is used as neighbourhood public space and is the venue for the *Mataram* archery competition.
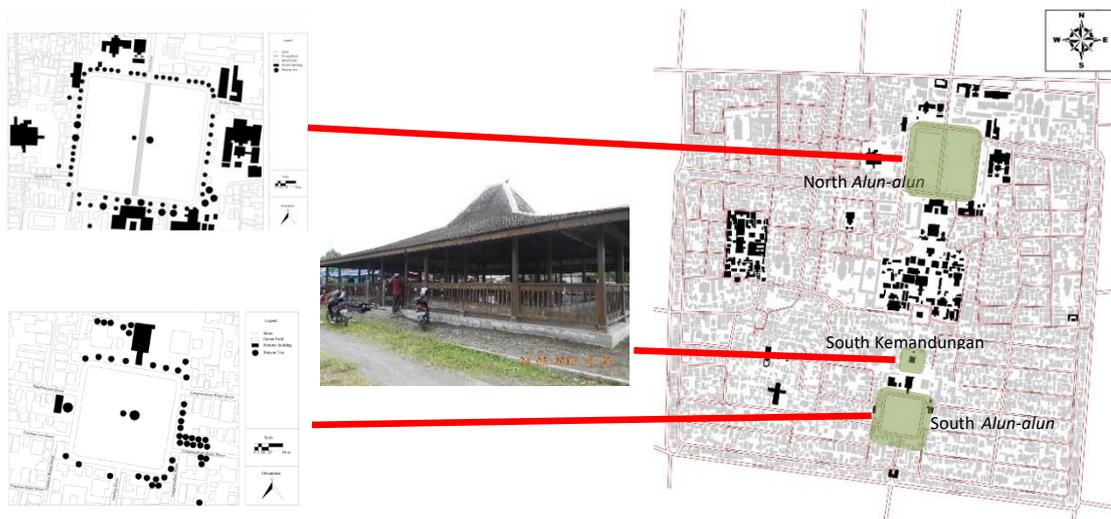
Figure 4.11. Boundaries of *Alun-alun* **Yogyakarta.** Source: Redrawing by the author

4.5.2   Boundaries of *Simpang Lima* Area in Semarang

Only 7.5% of the area of Semarang City is green space. Semarang City has 239 parks, 11 public cemeteries then commercial, community and urban forests (Febriani et al., 2018). The interconnected public spaces in the centre of Semarang City are *Simpang Lima* Square (*Pancasila* Square), *Menteri Supeno* Park and *Pandanaran* Park. These three public spaces were selected as a representative of modern public space in Indonesia.

Pancasila Square (*Simpang Lima* Square). *Simpang Lima* Square is known as *Pancasila* Square and is administratively located in Central Semarang sub-district at the intersection of five streets (*Pandanaran* Street, *Gajah Mada* Street, *Ahmad Dahlan* Street, *Ahmad Yani* Street and *Pahlawan* Street). The square has an area of 15,000 m^2 and is managed by the Department of Sanitation and Garden City of Semarang and UPTD Region IV. *Simpang Lima* Square is Semarang city field, city park and public open space (Hariyono, 2011, as cited in Irmayani, 2014). It has activity changing continuously especially after its arrangement in the year 2011.

Menteri Supeno **Park** is known as Family Planning Park (*Keluarga Berencana* [KB] Park). It is located in South Semarang district, at Jalan Minister Supeno, Mugassari village. The park has an area of 9,520 m^2 and is managed by the Department of Sanitation and Gardening of Semarang City and UPTD Region IV (Prihantini, 2014; Irmayani, 2014). *Menteri Supeno Park* is an active park. Since a regeneration programme in 2009 various activities have flourished.

Figure 4.12. Boundaries of *Simpang Lima* Area Semarang
Source: Irmayani, 2014

Pandanaran **Park** is a new park and an icon of Semarang City; it is located in Mugassari village at the Pandanaran T-junction. The park is a rectangular area of 2,443 m2 that opened at the end of 2014, and it has become a symbol of the city due to the *Warak Ngendog* sculpture which is sited there. *Warak ngendog* is a blend of dragons, camels and goats and Chinese, Arab and Javanese cultures (Supramono, 2007). The beautiful design of the area has made it a popular location for 'selfies'.

CHAPTER 5
REGULATION AND MANAGEMENT OF INDONESIAN PUBLIC SPACE

5.1 The Regulation of Indonesian Public Space

The *Alun-alun* has a long tradition in Javanese and Colonial city centres in Indonesia. The control of traditional public space started from King Order, Colonial Regulation and Indonesian Governance Regulation. King Regulation based on the macrocosm and the belief of the Kingdom, as a rule, based on *Kuthanegara, Caturgatrata Tunggal and Mancapat* Concept. Following this, Colonial Regulation--especially during the Daendels Era (1808-1811)--obliged the regents to move *Alun-alun* near The Great Post Street[24] in order to be supervised by the Dutch Power. Current regulations were introduced by *Undang-undang Republik Indonesia Nomor 26 Tahun 2007 tentang Penataan Ruang* (Spatial Planning Law Number 26 of 2007). The Table 5.1. presents the recent legal history of regulation of public space in Indonesia.

Table 5.1. Legislation Governing Public Space in Indonesia

Regulation	Subject	Institution/ Management	Role of Public Space
Undang-undang Republik Indonesia Nomor 26 Tahun 2007 tentang Penataan Ruang **Indonesian Law No. 26, 2007**	Spatial Planning	Ministry of Public Works; City Government	Public green open space is a green open space with minimum proportion is 30% from the large of the city.
Peraturan Pemerintah Republik Indonesia Nomor 26 Tahun 2008 Tentang Rencana Tata Ruang Wilayah Nasional **Government Regulation No 26, 2008**	National Spatial Plan	Central Government	This regulation covers: 1. The purpose, benefits and types of green, open space. 2. Technical provision and utilisation of green, open space in urban areas. 3. Planning procedures and the role of communities in the provision and utilisation of green open spaces.

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[24] Daendels (Dutch Governor General in the Napoleonic Era) established the post road in 1809 as an economic network, a defend fortress from Great Britain attach and a tool to supervise all the regents in Java Island. It was an 880km road connecting Anyer to Panarukan and passed through many northern Javanese cities including Batavia (Jakarta), Buitenzorg (Bogor), Bandung, Sumedang, Banten, Semarang and Pasuruan (Nas and Pratiwo, 2001).

Peraturan Menteri Pekerjaan Umum Nomor 05/PRT/ M/2008 Tentang Pedoman Penyediaan Dan Pemanfaatan Ruang Terbuka Hijau Di Kawasan Perkotaan **Ministerial Decree No. 05/ PRT/ M/2008**	Guidelines for the Provision and Utilisation of Green Open Space in Urban Areas	Ministry of Public Works; City Government	Public space has ecological, socio-cultural, economic and aesthetic functions and direct and indirect benefits. The minimum area of green space is counted by area, population and function of the particular area.

Table by the author based on Indonesian Regulation on Public Space, 2007-2008

Spatial Planning Law No 26 of 2007 governs the basic arrangement of green open space to ensure that they are safe, comfortable, productive and sustainable. Public green areas are open spaces, owned and managed by the municipal government and used for the benefit of society in general. They consist of city parks, public cemeteries[25] and green paths along road, rivers and beaches. Private green, open spaces are gardens or yards with plants. They are associated with houses or buildings belonging to the community or privately owned.

This regulation specifies that urban areas should contain at least 30% public green space, to ensure the balance of the city's ecosystem, hydrological system and microclimate. Governments, communities and the private sector are encouraged to grow plants on their buildings to increase the proportion of green, open space in cities.

Furthermore, the regulations regarding on city planning and public spaces on *Alun-alun* Yogyakarta and *Simpang Lima* Semarang are listed in the Table 5.2.

Table 5.2. Regulation of *Alun-alun* Yogyakarta and *Simpang Lima* Semarang

Locus	Regulation	Subject
***Alun-alun* Yogyakarta**	*Undang-Undang Republik Indonesia Nomor 13 Tahun 2012 tentang Keistimewaan Daerah Istimewa Yogyakarta* [Indonesian Law Number 13, 2012]	The distinctive quality of Yogyakarta Special Region
	Undang-Undang Republik Indonesia Nomor 11 Tahun 2010 Tentang Cagar Budaya [Indonesian Law Number 11, 2010]	Cultural heritage
	Peraturan Walikota Yogyakarta Nomor 06 Tahun 2010 tentang Penyediaan Ruang Terbuka Hijau Privat [Yogyakarta Mayor Regulation Number 06, 2010]	Private green space
	Peraturan Walikota Yogyakarta Nomor 64 Tahun 2013 Tentang Permohonan, Pengadaan Dan Pemanfaatan Tanah Untuk Ruang Terbuka Hijau Publik Sebagai Fasilitas Penunjang Kegiatan	The request, procurement and utilisation of public green open space land for supporting facility of community activities

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[25] Some public cemeteries in Indonesia are public spaces because they are sites of cultural pilgrimages or those to the tombs of family, clerics and famous people; especially before fasting month. Some have parking areas, overnight accommodation, a food stall, a souvenir shop, a park and other facilities.

	Masyarakat [Yogyakarta Mayor Regulation Number 64, 2013]	
	Peraturan Daerah Kota Yogyakarta Nomor 2 Tahun 2010 tentang Rencana Tata Ruang Wilayah Kota Yogyakarta (RTRW) [Yogyakarta City Regulation No.2 Year 2010	Regional Plan for Yogyakarta city, 2010-2029
***Simpang Lima* Semarang**	*Peraturan Walikota Nomor 17 Tahun 2013 Tentang Rencana Kerja Pembangunan Daerah (RKPD) Kota Semarang Tahun 2014.* [Mayor Rule Number 17, 2013 about Work Plan of Semarang Regional Development 2014]	The 2014 regional development action plan for Semarang
	Peraturan Daerah Kota Semarang Nomor 14 Tahun 2011 Tentang Rencana Tata Ruang Wilayah Kota Semarang Tahun 2011 – 2031 [Semarang Mayor Regulation Number 14, 2011]	Regional plan for Semarang city, 2011-2031

Table by the author based on regulations of Yogyakarta and Semarang city governments, 2010-2013

These regulations specify that *Alun-alun* Yogyakarta a site of cultural heritage that should be protected; one of the *keprabondalem*[26] that must be respected. It functions as a tourist destination and public space for the people of Yogyakarta, as well as being a significant part of the city. The *Simpang Lima* area is a new city centre of Semarang and functions as a landmark, node, community gathering place, transit point and the lungs of Semarang city.

5.2 Rights of Users of Indonesian Public Space

The following sub-sections summarise the rules that form the basis of inclusive city planning in Indonesia; separate sub-sections deal with the rights of children, women, elderly people and disabled people.

5.2.1 Regulations dealing with the Rights of the Child

Indonesia's 70,49 million children make up about nearly a third of the population (26,6% based on Bappenas, 2013 as cited in katadata.co.id, 2018). The legislation on rights of children is comprehensive and hierarchical, encompassing international-, national- and city-level regulations. All the rules recognise that children's rights are fundamental human rights. In this research, a child is a person who is not yet 15 years old, and children should have access to both outdoor and indoor space.

"The United Nations Convention on the Rights of the Child" (1990) is the primary international framework governing child protection. Indonesian also has lots of national regulations regarding children on spatial planning, such as:

1. *Undang-undang Dasar Negara Republik Indonesia Tahun 1945* (The 1945 Constitution), article 28B on Child Protection.

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[26] Relic of the *Sultan*

2. *Undang-Undang Republik Indonesia Nomor 4 Tahun 1979 tentang Kesejahteraan Anak* [Indonesian Law No. 4, 1979 on Children Welfare].

3. Presidential Decree No. 36/1990 on the Ratification of the Convention on the Rights of the Child.

4. *Undang-undang Republik Indonesia Nomor 39 Tahun 1999 Tentang Hak Asasi Manusia* [Indonesian Law No.39 Year 1999 on Human Rights].

5. Regulation of State Minister for Women's Empowerment and Child Protection No. 13, 2011 on Development Guideline for Children Friendly City,

6. *Undang-Undang Republik Indonesia Nomor 10 Tahun 2012 tentang Pengesahan Protokol Opsional Konvensi Hak-Hak Anak Mengenai Penjualan Anak, Prostitusi Anak, dan Pornografi Anak* [Indonesian Law Number 10, 2012 on "Optional Protocol to the Convention on the Rights of the Child" on the Sale of Children, Child Prostitution and Child Pornography].

7. *Undang-Undang Republik Indonesia Nomor 35 Tahun 2014 tentang Perubahan Atas Undang-Undang Nomor 23 Tahun 2002 tentang Perlindungan Anak* [Indonesian Law No. 35, 2014 on Amendment of Law No. 23, 2002 on Child Protection].

At the regional and local levels, every city in Indonesia must have regard for the concept of the 'child-friendly city'. Under this concept, children have five rights: 1) civil rights and freedoms; 2) family, environmental and alternative care rights; 3) basic health and welfare rights; 4) education, leisure and cultural activities rights; and 5) special protection rights. All cities have to provide a child-friendly park, safe roads for school, child-friendly residential areas (kampong) and accessibilities for children.

5.2.2   Regulations dealing with Women's Rights

Indonesia's 131,88 million women compose nearly half the total population (Bappenas, 2013 as cited in katadata.co.id, 2018). Meanwhile, women's rights have long been a subject of discussion and are covered in many International Conventions. These are the International Labour Organisation (ILO)'s Code on Maternity Rights (1918), the United Nations (1948) Declaration of Human Rights Declaration and the International Convention on Elimination of All Forms of Discrimination Against Women (ICEDAW), which is an international treaty that specifically regulates women's rights[27]. There are many national regulations in Indonesia, such as:

1. The 1945 Constitution;

2. The Criminal Code;

3. The Civil Code;

4. *Undang-undang Republik Indonesia Nomor 1 Tahun 1974 Tentang Perkawinan* [Indonesian Law No. 1 of 1974 on Marriage];

5. Indonesian Law No 39 of 1999 on Human Rights;

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[27] ICEDAW was adopted by the UN General Assembly on December 18th, 1979 and came into force on September 3rd, 1981. It declares that women have the right to equality, freedom, security, recognition as a person and before the law, the right of expression and politics and other rights.

6. *Undang-Undang Republik Indonesia Nomor 7 Tahun 1984 tentang Pengesahan Konvensi Mengenai Penghapusan Segala Bentuk Diskiriminasi Terhadap Wanita* [Indonesian Law No. 74 of 1984 on the Ratification of the Convention on All Forms of Discrimination against Women].

These laws also regulate the establishment and remit of the Indonesian Human Rights Commission (*Komnasham*[28]). Most cities also have local regulations concerning women and their position in city planning.

The Indonesian Code of National Human Rights states that human rights are fundamental and include the right not to be discriminated against. Article 5 paragraph 3 of this Law states defines elderly people, children, poor people, pregnant women and people with disabilities as vulnerable groups. Article 46 refers to respect for justice and gender equality. Together these regulations have made women's rights a basic consideration in all developments.

5.2.3   Regulations dealing with Elderly People's Rights

At present, there are 23,4 million older adults (people over 60 years old) in Indonesia, 8,97 % of the population (Badan Pusat Statistik, 2018, p.vii). The average life expectancy is 72 years in Indonesia (Badan Pusat Statistik, n.d.).

There are specific regulations on the role and position of elderly persons. At the national level, there is *Undang-Undang Republik Indonesia Nomor 13 Tahun 1998 tentang Kesejahteraan Lanjut Usia* [Law No. 13 of 1998 on Elderly Welfare]. This law states that older persons have social welfare rights, including the right to access facilities and public infrastructure. Organisations or institutions that do not make their facilities accessible to elderly people face penalties[29]. The special facilities for elderly persons are special booths, select seats, individual tourist cards, recreational facilities and particular sports. Adjustments to ensure accessibility for old people include providing roads for wheelchairs, access to stairs and doors, special elevators for high rise buildings and pedestrian crossings.

The other regulations those are dealing with elderly persons, namely: 1*) Permensos RI Nomor 19 Tahun 2012 tentang Pedoman Pelayanan Sosial Lansia* [Regulation of the Minister of Social Affairs Number 19, 2012 on Guidelines for Elderly Social Services]; and 2) *Peraturan Menteri Sosial (Permensos) Nomor 4 Tahun 2017 tentang Pedoman Pengembangan Kawasan Ramah Lanjut Usia* [Regulation of the Minister of Social Affairs Number 4, 2017 on Guidelines for the Age-Friendly District].

The contribution of elderly people to society is recognised on National Elderly Day (May 29th). Besides, concern about Elderly Friendly Town, such as in Jakarta and other big cities in Indonesia, bring elderly persons become a respectful community in the city.

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[28] *Komnasham* is *Komisi Nasional Hak Asasi Manusia*
[29] There include administrative sanctions (verbal, written, permit revocations) listed in article 27. Deliberate violation of this law will also result in a criminal sanction of 1 year in prison or a maximum fine of 200 million *rupiah*.

Of all provinces in Indonesia, Yogyakarta has the highest an ageing population more than 10 % compared with its people. The 2017 *Susenas*[30] data for Yogyakarta Special Region Province showed that 13,90 % was older adults population and 12,46 % for Central Java Province (BPS, 2018).

5.2.4   Regulations dealing with People with Special Needs

People with special needs (PSNs) have the same rights as other citizens in the spatial planning process. "The United Nations Convention on the Rights of Persons with Disabilities" (30 March 2017) has already been ratified in Indonesia. PSNs have rights to accessible infrastructure, services and information. "A Committee on the Rights of Persons with Disabilities"[31] has been established to support the implementation of the Convention.

Law and national commitment guarantee the right of persons with disabilities to access public buildings. Those are already listed in several regulations, such as:

1. The 1945 Constitution.
2. *Undang-Undang Republik Indonesia Nomor 8 Tahun 2016 Tentang Penyandang Disabilitas* [Indonesian Law No. RI. 8, 2016 on Persons with Disabilities].
3. Indonesian Law No. RI. 39 of 1999 on Human Rights.
4. Letter of the Indonesian Minister of Social Affairs Number: A/A-50/VI-04/ MS; Letter of Indonesian Minister of Administrative No. SE/09/M.PAN/3/2004; Letter of the Indonesian State Minister of National Development Planning No. 3064/M.PPN/ 05/2006 concerning Development Planning which provides Accessibility for Persons with Disabilities.
5. The Ministry of Public Works has also issued Law No. 28 on Building and Ministerial Regulation No. 30 / PRT / M / 2006 on Facility Technical Guidance and Accessibility on Buildings and Environment and so forth, which deals with the process and techniques used to make public buildings accessible.

Indonesian Law No 8, 2016--an amendment of Indonesian Law No. 4, 1997 on Persons with Disabilities--explains that individuals with disabilities have the equal rights as other Indonesian citizens. Generally, PSNs are more vulnerable due to restrictions, barriers, difficulties, and the abatement and removal of rights. But, per the regulations above, there is no discrimination for PSNs.

The Special Regions of the Yogyakarta and Central Java provinces also have regulations relevant to PSNs, namely:

1. *Peraturan Daerah Provinsi Daerah Istimewa Yogyakarta Nomor 4 Tahun 2012 tentang Perlindungan Dan Pemenuhan Hak-Hak Penyandang Disabilitas* [Yogyakarta Province Regulation No.4 Year 2012 about Protections and Fulfilment of the Rights of Persons with Disabilities];

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[30] *Survei Sosial Ekonomi Nasional* or The National Socioeconomic Survey.
[31] This Committee was established by United Nation

2. *Peraturan Daerah Kota Yogyakarta Nomor 7 Tahun 2011 tentang Penyelenggaraan Pelayanan Publik* [Yogyakarta City Regulation No. 7, 2011 on Provision of Public Services];

3. *Peraturan Walikota Yogyakarta Nomor 16 Tahun 2017 tentang Komite Perlindungan dan Pemenuhan Hak-Hak Penyandang Disabilitas* [Yogyakarta Mayor Regulation No. 16, 2017 Committee on Protections and Fulfilment of the Rights of Persons with Disabilities];

4. *Peraturan Daerah Provinsi Jawa Tengah Nomor 11 Tahun 2014 tentang Pemenuhan Hak Penyandang Disabilitas* [Central Java Province No. 11, 2014 about Fulfilment of the Rights of Persons with Disabilities].

All Indonesian cities must have regard to accessibility for PSNs in their spatial planning.

5.3 Management of Indonesian Public Spaces

In general, public space in Indonesia is distinguished by the public and private spaces. Private space is managed by the owner or tenant, whereas the local government or local community manage public space.
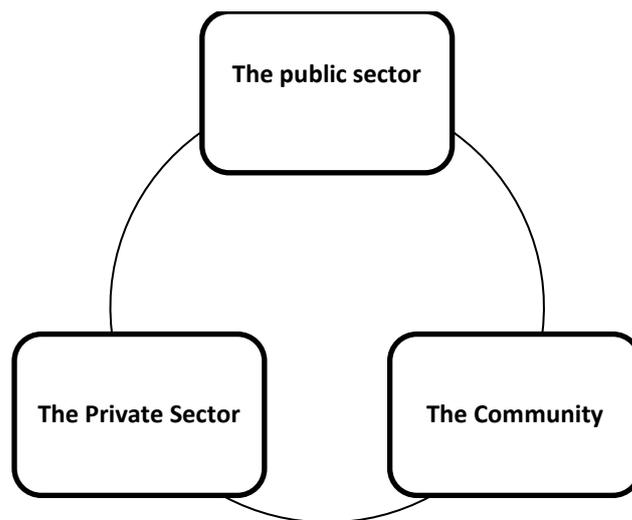
Figure 5.1. The Idealised Three-Way Partnership
Source: Carmona et al., 2008

The management of public space is based on Carmona et al. (2010), that a three-way partnership of interest consists of the public sector, the private sector and the community. The public sector consists of local government, politicians and professional agencies; the community is composed of residents and businesses; and the private sector makes up private owners, contractors, developers and operators. The management of public space encompasses how it is arranged, organised, coordinated, regulated and maintained as well as how it is financed (Carmona et al., 2008, as cited in Widiyastuti, 2013). These all aspects-- the public sector, the

private sector and the community--are able to be grouped into state-centred, market-centred and community-centred.

Indonesian public space management can be explained by the same diagram of Carmona et al. (2011), with different supporting institutions. The public sector includes various levels; from national government to local government. The private sector includes corporate institutions. The community encompasses many community organisations, non-governmental organisations, residents, non-residents, tourists, visitors and academics. These groups should cooperate to create good public spaces for all citizens. For public space funding, there is long, bureaucratic process. Local government must assess the need for public space, as well as to plan and provide funds to maintain it. Sometimes support from the private sector and community is required.

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CHAPTER 6
ANALYSING URBAN EQUITY PATTERN
IN INDONESIAN PUBLIC SPACE

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This chapter examines certain phenomena in traditional and modern Indonesian public spaces in order to scrutinise their urban equity patterns. This research analysed three variables—citizens' rights, inclusive public policies, and universal facilities—to measure urban equity in traditional public spaces. These variables equally emphasise the urban equity phenomenon in modern public spaces.

6.1. Analysing the Urban Equity Phenomena in *Alun-alun* Yogyakarta as a Representative of Indonesian Traditional Public Space

6.1.1. Citizenship Opportunities in *Alun-alun* Yogyakarta

6.1.1.1. Right to Use in *Alun-alun* Yogyakarta

According to field observation, women, children, elderly persons, and people with disabilities have the right to use the space in North *Alun-alun* Square, South *Alun-alun* Square, and South *Kemandungan* Field without any restriction. They can use every corner in these three public spaces, from early in the morning until late in the night. There is no forbidden space and no time limit. The table below describes typical activities, preference points, duration and frequency for these spaces.

Table 6.1. Activities and Users in *Alun-alun* Area

Location	Activities	Users	Duration	Frequency
North *Alun-alun*	Tourist[32] activities	Everyone	Every day	Daily
	Sport activities	Local residents	2–3 hours	
	Tourist activities	Everyone	All day	Weekly
	Sports activities	Local residents	2–3 hours	
	Sekaten	Everyone	Half a day for a month	Event
	Garebeg	Everyone	2–5 hours	
	Concert music	Everyone	2–4 hours	
	Cultural contests	Everyone	2–4 hours	
South *Alun-alun*	Recreation	Everyone	All day and night	Daily
	Sport activities	Students	In the morning (2–3 hours)	
	Recreation	Everyone	All day and night	Weekly

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[32] Tourist activities consist of visiting tourist attractions and events, culinary activities, enjoy the cultural scene in North *Alun-alun*.

	Sport activities	Everyone	Morning and evening (2–3 hours)	
	Concert music	Everyone	2–4 hours	Event
	Cultural Contest (Bird Contest)	Everyone	2–4 hours	
South *Kemandungan*	Playground Interaction space	Local residents	All day	Daily
	Playground Interaction space	Local residents	All day	Weekly
	Jemparingan (Archery style *Mataraman*)	Everyone	2–4 hours	Event, every three months

Table by the author based on Direct Observation, December 2014–March 2015
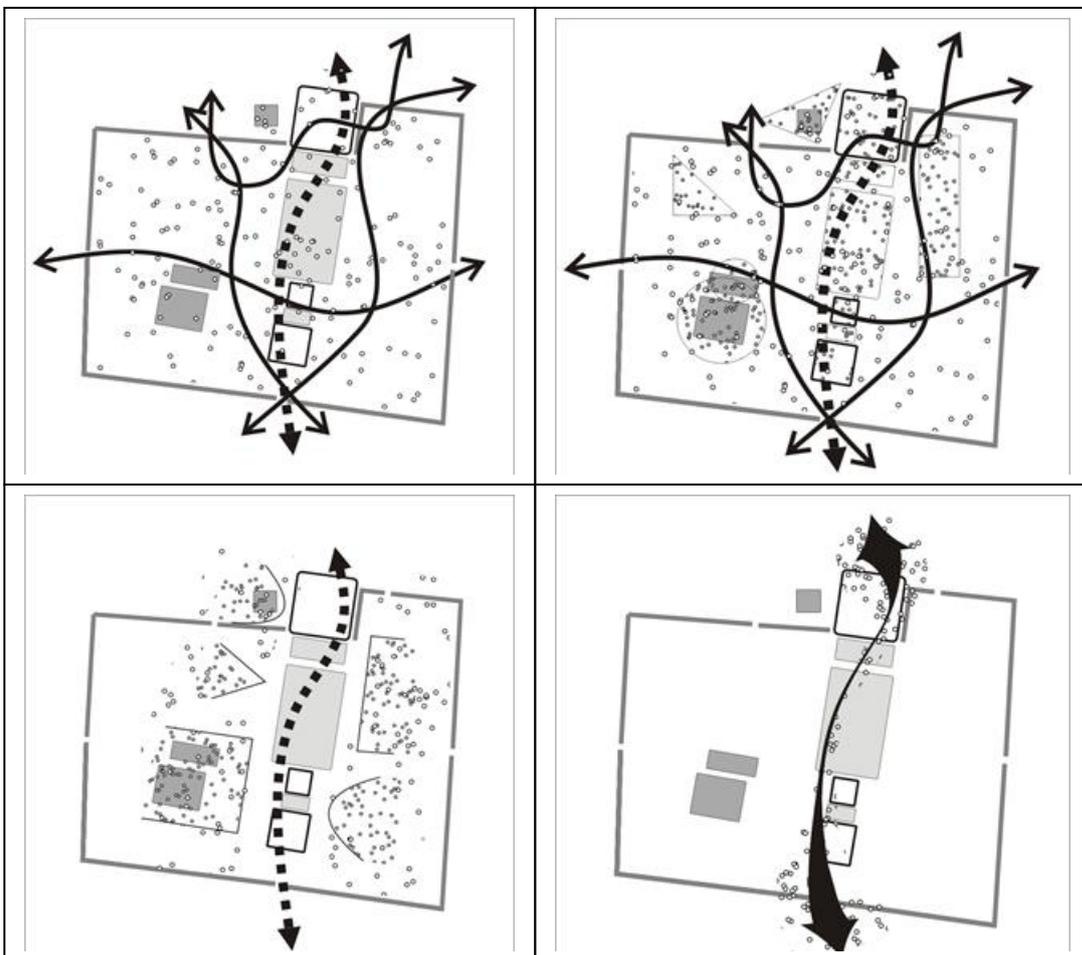
Figure 6.1. Intensity Level of Activities in *Alun-alun* Yogyakarta

Clockwise from left to right: *Disperse, Segregate, Reduce,* and *Close In* Type Activities in *Alun-aluns* due to the non-integrated public spaces and access to these. They are integrated into the cosmic line. The activities are spread out in the surrounding kampongs and other tourist attractions in *Jeron Beteng* area, such as *Tamansari*. Source: Redrawn the result of Direct Observation (December 2014–March 2015) based on Gehl's People Pattern and Activities in Public Space (Gehl, 1971 in Gehl, 2010, p. 233).

A. Right to Use of Women in Alun-alun Yogyakarta

Women have access to all places in North *Alun-alun*, South *Alun-alun*, and South *Kemandungan* Field. Women who work in the neighbourhood pass the square in the morning, midday, evening and night. Among other employment, they work as servants or *abdi dalem*[33] at the Palace or *Keraton*, as employees in government offices near North and South *Alun-alun*, as teachers in the elementary school near the square, in the trading and tourism hub near North *Alun-alun*. They traverse the area by foot, pedicab (*becak*), horse-cart (*andong*), bicycle, motorcycle, or private car. No public vehicles[34] , such as buses or minibuses, are available in the area. Female workers mainly use the field as hawkers, as a space to sell souvenirs and food. They trade their wares in the local vendors' area, in the outside lane of the pedestrian-way and on the square in front of the Palace and Great Mosque. They have the right to use the space from morning to evening to sell souvenirs and until midnight to sell food in North and South *Alun-alun*. Though no rules exist regarding trading-time for female workers, most are Javanese and respect strict regulations regarding the behaviour, such as politeness, and not working at night. In the past, a female worker could get a negative image if she worked at night, especially in public spaces, because of safety, religion, and cultural reasons. Now, cultural behaviour regulations give different connotations to women who work at night. While this traditional public space is safe for women at night, most of female traders are over 40 years' old and are accompanied by a guard (for example, their husband, their son, or a family member).

Mrs NN, a *ronde* seller on South *Alun-alun*, said that it is normal for her and other woman traders there to sell their wares until late into the night. She is not afraid because her house is close by[35] and she is accompanied by her son or husband (Mrs NN, personal communication, December 2014). Mrs. As, a *sego gurih* seller in the Gedhe Mosque parking area, said that she has to stay in the *warung* (stall) for a month during the *Sekaten* event because her house is in Gunungkidul, more than 30 km from Alun-alun Yogyakarta (Mrs As, personal communication, December 2014). Like the woman traders in North *Alun-alun* Surakarta[36] , they bring their families and children to stay at the *Sekaten* booth in North *Alun-alun* Yogyakarta for a month during Sekaten, a special event for trading pottery. The reason is totally economic. Several neighbourhoods from Mayong, Jepara, Central Java Province, sell ceramics here.

Widiyastuti (2013, p. 74) said, 'Other social restrictions are related to the role of women. Javanese society applies the paternalistic system which had certain limitations in gender relations. The status and role of a male are more dominant than that of a female which puts a woman in a subordinate position to man. Such Javanese terms like '*wanita*' as an abbreviation of *wani ditata* (object of order) and '*kanca wingking*' (backstage partner) illustrate the position of women which prohibited them from appearing in public. Hence, in the traditional Javanese society, women were rarely seen in public places such as Northern *Alun-alun*. Although *Kasultanan* Yogyakarta had female soldiers called *Langen Kusuma,*

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[33] An abdi dalem is a servant or courtier in Yogyakarta and Surakarta Palace.
[34] There is shuttle bus/minibus for tourists not for public users called as 'si Thole'
[35] The majority of the hawkers in North and South *Alun-alun* are dominated by residents of *Jeron Beteng* area. Only 10% of the hawkers come from outside Yogyakarta City.
[36] This has been reported on harianjogja.co.id (n.d).

they had limited functions as the bodyguards of the king and crown prince. This female troop held military exercise in Southern *Alun-alun*, in a closed space and out of the public eye.'

The above statement makes it clear that the activities of Javanese women are restricted compared to those of men. Consequently, they have a contradictory and debatable right to use public space. For social affairs, when in public spaces, Javanese women must pay attention to the local norms. It is unusual for them to walk alone in the night in the square without a companion or family member. But, when it comes to political, cultural, and economic affairs, women are allowed to play a role in that field. For example, the four daughters of Sultan HB X[37] lead the *Garebeg* ceremony at night in the *Alun-alun* (Kraton Jogja, 2016). See Figure 6.2. Also, communities of woman--as representatives of political and cultural affairs--participate in activities 'around the Palace fortress' (*Mubeng Beteng*) in the night as part of the Javanese New Year celebrations[38] . Representing economic affairs, are woman traders who sell food until late into the night in the South *Alun-alun*.

Women's activities at night in these public spaces confirm that they feel safe and comfortable, which can buttress freedom of action in public space.

Figure 6.2. Women's Activities at Night in surrounding *Alun-alun* Area
Four daughters of the *Sultan*, *GKR Mangkubumi*, *GKR Condrokirono, GKR Hayu*, and *GKR Bendara,*
spreading *udhik-udhik* in *Bangsal Pancaniti* on *Sekaten* in December 2016. Source: Kraton Jogja, 2016

In addition, due to the transformation of *Alun-alun* from a civic square and gathering space for the local community into a tourism and city-level activity hub, local women's activities are encouraged in the neighbourhood (*kampongs*). Local people need not come to the Alun-alun square for their daily activities, as the public space in the kampongs around the Palace is sufficient to accommodate them, e.g., to socialise. They can sell food during the month of fast (*Ramadhan*) in kampong alley (*gang*), learn to make batik items with neighbours, plant trees, and participate in other activities. Historically, other principal public spaces for communities are the alleys

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[37] HB is Hamengkubuwono, the title of *Sultan* of Yogyakarta.
[38] It is called 1st Suro (Javanese calendar) or 1st Muharam (Islamic calendar)

(*gangs*), home terraces, and the *pendapa* in the areas around the Palace. Hence, all the public spaces in this area will always be alive with different users and activities.

Figure 6.3. Women's Activities in Kampongs surrounding *Alun-alun* Yogyakarta
Left: Batik training in *Pendopo Gamelan*.
Right: *Woman traders in Kauman alley during the month of fast.*
Source: Fajar, 2014 and Siswanto, 2014

B. Right to Use for Children in Alun-alun Yogyakarta

Yogyakarta City received a 'Children-Friendly City' tag from the Ministry of Women Empowerment and Child Protection of Indonesia since 2011. Yogyakarta City has 179 children-friendly kampongs; some of them are located near the Palace (Anshori, 2017). At no cost, children have access to all three squares: North and South *Alun-alun* and South *Kemandungan* Field. Every corner of each square is available to play individually, in a group, or as part of school activities. Schools in the neighbourhood perform their physical training exercises in South *Alun-alu*n from 7 am to 10 am, as it has been stated in the Table 6.2.

Table 6.2. Routine and Subroutine Exercises in South *Alun-alun* Yogyakarta

Type of Exercise	Schools that hold exercise sessions there
Routine Exercise	TK SD Keputran II, SD Keputren IX, SD Keputren V, SMP Muhammadiyah 5, SMP Taman Dewasa, SMK Panca Sakti
Subroutine Exercise	SD Tejokusuman II, SMP 16, SD Sapen Kauman

Source: Astuti, 2010.

Regarding the role of children in the Palace organisation, one[39] candidate of *abdi dalem* was seven years old in 2014. Now, his task is to help care for the Palace's puppets (*wayang*). At other times, he could freely perform other activities in the area. It could be supposed that there is no discrimination between children and adults in the Palace organisation. They have the same rights and--as long as they abide by the Palace norms--both may participate in Palace activities as their task.

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[39] His name is Rizky Kuncoro Manik.

Widiyastuti (2013, p. 89) said about the past situation, 'children from kampongs surrounding Southern *Alun-alun* used to play in this square in the afternoon. During the day there was no activity in this square except people who passed through to go to other places, due to its hot sandy ground. Northern *Alun-alun* was also used to pass through commoners, possibly small traders, carrying yokes and basket walked on its edge, while high-class people riding a jeep pass across the centre of the square. It was specified that only the *Sultan* and high-ranking officers were allowed to pass through the centre of the square. This could be interpreted that Southern and Northern *Alun-alun* could be used daily, although only for limited uses…'

The diverse tourism activities have two implications—to attract children to use these spaces or to push them out. Outside the school sports hours, these spaces attract children as users, visitors, and sometimes as part of tourism activities. As public space users, they can play football, ride bicycles, and fly kites in South *Alun-alun*, take part in traditional games[40] like hide-and-seek, chase, or practise *Mataram* archery in South *Kemandungan*. As visitors, they can act as tourists or passive users, watching people's activities and enjoying Palace and city events. As an actor of tourism, some children help pony jockeys in South *Alun-alun* on Sundays or during holidays. As users, visitors, and tourism actors, they can use these spaces all day. As visitors, children can enjoy attractions from morning until midnight--especially on holidays and if their family or a guardian accompany them--because lots of daily attractions, such as light cars, are available in the evening. As with women, children have a new excuse[41] to use this space until night for leisure-related, cultural, and economic reasons.

Figure 6.4. Children's Night Activities in South *Alun-alun* Yogyakarta
Source: Saragih, 2012 and Oktorika, 2016

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[40] Traditional games in Yogyakarta are gobagsodor, engklek, dakon, bekel, and so on, which are no longer played in public spaces. At this time, lots of NGOs and people who are concerned about intangible heritage try to re-popularize them in kampongs surrounding Yogyakarta Palace.

[41] In the past, there was an excuse for children to have fun in South *Alun-alun* until late in the night in full moon time or learning Al-Qur'an in Gedhe Mosque or other musholas (places to pray for Islamic people). Now, there are lots of regulations in some places in Yogyakarta City regarding the study time in the night for children from 18.00–21.00 hours in Indonesia time. One of the regulation is *Perwal Nomor 53 Tahun 2014 tentang Penyelenggaraan Jam Belajar Masyarakat di Kota Yogyakarta* (Mayor Regulation Number 53, 2014 on the Implementation of Community Learning Hours in Yogyakarta City).

As a city-level public space, children do not want to have North *Alun-alun* as their activity space. They feel satisfied playing in the kampong surroundings and participate in traditional activities here (Mr Yusuf Fauzani, personal communication, December 2014).

Figure 6.5. Children Play in the *Pendopo Gamelan* and the Ruins of *Tamansari* Heritage Building in *Jeron Beteng* Area
Source: Fajar, 2014 and Soebanto & Wahyu, 2012

C. Right to Use for Elderly Persons in Alun-alun Yogyakarta

Elderly people are always in attendance in Indonesian public space. They connect history and past romanticism to modern life. In *Alun-alun* Yogyakarta, they can use those three public spaces in any way and at any time. When speaking about the elderly in Yogyakarta and Indonesia, Kurniawan (2013) stated that Indonesia is among the top five countries with the highest number of elderly people, as stated below:

'Finding the elderly in the corner of the city of Yogyakarta is not a difficult case. Besides having a lot of seniors, life expectancy in the Province of Yogyakarta (based on BPS data, 2012) is the highest in Indonesia (74 years, exceeding the national average at the age of 72 years). Yogyakarta is a destination place to stay for those who have retired. Perhaps Yogyakarta is considered noiseless enough for them to enjoy old age'.

Around 2,200 servants or courtiers or *abdi dalem* work at Yogyakarta Palace (Pamungkas, 2014). These *abdi dalem* are mostly elderly persons (50%). According to *Penghageng Tepas Danarto Poera Gusti Bendara Pangeran* Haryo Cakraningrat, he said that '50 percent of the courtiers are over 60 years old. The courtiers over 80 years old more than 100 people.' (Pamungkas, 2014).

Similarly, most of the 'typical' Sekaten sellers are elderly people. They try to maintain their tradition; selling red eggs (*endog abang*) and betel leaves (*kinang/sirih*). They bring their mat, roll it out, and sell goods at the square or on the roadside.

'Red eggs sold since the first day of *Sekaten* to celebrate a birthday (*Maulud*) of the Prophet Muhammad. The average seller was elderly at age 70-80s years. They still maintain that tradition.' (Maharani, 2013).

Figure 6.6. Elderly Persons in the Yogyakarta Palace Events
Source: Arthoni, 2011 and Kraton Jogja, 2018

Their strong relationship with the Palace activities in those three spaces signifies the sturdy position of older adults. Besides working in the Palace as *abdi dalem*, they also enjoy privileges at events, especially held for them in North and South *Alun-Alun*, such as sports days for elderly persons and Elderly Health Day. The attendance of older persons in these places illustrates that they feel these spaces are easy to use and believe that those spaces are significant to their life (Carr et al., 1992, p. 156).

D. Right to Use for Persons with Disabilities in Alun-alun Yogyakarta

People with disabilities also have their right to use the *Alun-alun* area. The history of Yogyakarta Palace shows that there were particular courtiers (*abdi dalem polowijan*) comprising *pujut* (people with disabilities), *jenggi bondan* (black people), *pandak* (dwarves), *wungkuk* (hunchbacks), and *bule* (albinos) (Utami, 2009). Their task was to reject the catastrophe (Nugroho, 2017). They were always placed in the forefront of the Yogyakarta *Sultanate* ceremony to perform a specific dance. Their last performance was on the *Jumenengan* (ascending the throne) of Sultan HB X in 1989. They also had an exclusive settlement—*Polowijan* Kampong—in *Jeron Beteng* area, showing that all citizens have a place in the Palace without discrimination.

Today, there is no particular handicapped courtier group. They are scattered in various service tasks according to their respective abilities. The Yogyakarta Palace and the Yogyakarta City Governance held a Special Disabled Jamboree 'Towards a Cultural Inclusion Yogyakarta' at the Museum Sonobudoyo in the northern part of *Alun-alun* Yogyakarta on 12–13 November 2016. They presented different arts and crafts, like instance paintings, clothes and batik work by people with disabilities. More than 2,000 people with disabilities joined this event (Raharjo, 2016a).

Figure 6.7. Jamboree of Persons with Disabilities in Museum *Sonobudoyo, Alun-alun* Yogyakarta Area
Source: Raharjo, 2016-a

A school for children with mental disorders is run in South *Alun-alun* area (*SLB Prayuwana*). The students do their activities in the front yard of the house. Sometimes, the school arranges special activities to raise awareness among the surrounding community about children with mental disorders. Hence, people with disabilities have their right to use space in *Alun-alun* Yogyakarta.
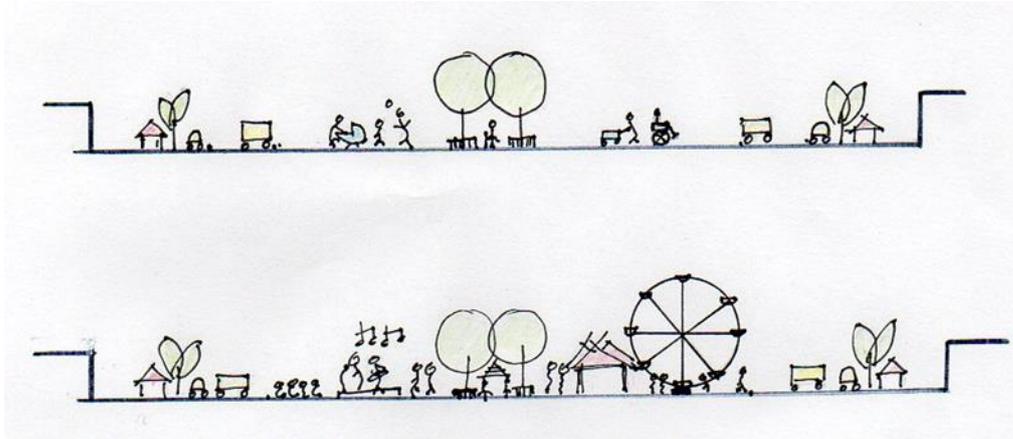
Figure 6.8. Right to Use in North *Alun-alun* Yogyakarta
Up: daily activities, Below: *Sekaten*/Event activities.
Source: Own drawing

6.1.1.2. Right to Appropriate in *Alun-alun* Yogyakarta

Based on evidence, many institutions--investors, parties, the government, and the Palace--can temporarily appropriate *Alun-alun* area. This means they can change *Alun-alun* into a concert area, campaign area, festival area, and hold other economic and social-cultural activities as their mission.

'Yogyakarta is known as one of the powerful cities in keeping the tradition of the past. But it could not be denied that Yogyakarta is one of the centres of progressive movements in Indonesia. Yogyakarta is a conservative-progressive city; traditional-experimental and formal-informal aspects run concurrently. The square is an example of the past structure of cities that continues to evolve with the times.' (Bhaswara, 2013)

Likewise, ordinary people including women, children, the elderly, and persons with disabilities, also have the right to appropriate a suitable space for daily and weekly activities and events--but not all spaces. In North *Alun-alun*, they have the right to appropriate space for events like *Sekaten*, as traders or visitors. Women and the elderly can sell traditional food or special toys for *Sekaten*. In North and South *Alun-alun*, children cannot 'fit' into the space directly and this becomes a reason for event organisers to turn a part of the square into a toy-land. Although the government or the *Sekaten* organiser do not supervise the safety of the toy facilities, their demand is high. This shows children have the right to appropriate traditional public space, albeit indirectly.

In South *Alun-alun*, they can roll out floor mats and enjoy a picnic together with their family. In South *Kemandungan*, women, the elderly, and children can acquire an area near the pavilion (Bangsal *Kemandungan*) to use as an activity space or playground. Although the Bangsal *Kemandungan* is a heritage building in Yogyakarta Palace, there is no strict rule for the use of space or pavilion especially for women, children, the elderly, and persons with disabilities. They can use this pavilion for special events when the gates of the pavilion are open.

Figure 6.9. Right to Appropriate of Children and their Families, Supported by the Provider in ***Sekaten* in North *Alun-alun* Yogyakarta**
Photos by the author on 25th December 2014

The layout of *Alun-alun* as a large field, offers lots of opportunities for users to make temporary change. As Lynch (1972) as cited in Carr et al. (1992, p. 169) said that:*"The ability of a place to evolve and change over time is an important quality of the good environment. "*

The large open field of North and South *Alun-alun* Yogyakarta, with two banyan trees in the centre, offers opportunities for users to decorate the spaces. After the conclusion of a visit or event, decorations and other movable components are removed. Activities and decorations are

ever-changing; traditional[42], community [43], city[44] and corporate[45] events. Themes and decorations are diverse, which are both traditional and contemporary. The ability of *Alun-alun* Yogyakarta to accommodate these alteration rights confirms that--for the first time--there has been a far-above-the-ground view from the *Alun-alun* autodidact designer (*Hamengkubuwono I*) in creating an adaptable public square for diverse activities. The simple layout in traditional Indonesian public space is the answer for reversible space. In particular, this simple 100-metre (± 110-yard) field matches the requirements for a place to hold bystander events for instant performances, processions, and sports (Gehl, 2010, p. 35).

6.1.1.3. Right to Claim in *Alun-alun* Yogyakarta

The right to claim means that users in *Alun-alun* Yogyakarta get the maximal freedom to opt for activities here as they desire. They can organise the site and make a spatial appropriation. Women, children, the elderly, and persons with disabilities have the right to claim the space individually or in groups. In North *Alun-alun*, the female and elderly groups of *Sekaten* traders have the right to claim the territory to open a bazaar. In South *Alun-alun*, groups of students can play football in the designated area. The children's groups can do *masangin* together, and so on. In South *Kemandungan* Field, all users can leave their belongings in *Bangsal Kemandungan*, or practise archery in the field with their groups. Besides, the hawkers can park their light cars and carts here.

Their mode of belonging in those spaces does not have any fixed features and does not exclude other users because the owner of this land is the *Sultan*. According to the Javanese notion, the leader (*Sultan*) was the lord of all land in his empire. Hamengkubuwono I was a '*panguwoso tunggal*' (the single principal), and all the land in *Kasultanan* Yogyakarta was called the '*kagungan dalem*' (his ownership) (Adishakti, 1997, p. 63 as cited in Widiyastuti, 2013, p. 20). The *Sultan* delegated this right to his relatives and officials (Widiyastuti, 2013).

The fact that the land is the *Sultan*'s possession is in line with a statement of Santoso (2006) as cited in Sunaryo (2010): '*In principle, all traditional Indonesian cities are conquered by authoritarian powers oriented towards a traditional sacred value. The negative impact of this traditional city concept is people are unfamiliar with public space concept.*'

But the impact of unfamiliar public space concept—that '*Every space is a battle place between groups; each room has its ruler and every person both individuals and groups always try to occupy the public space as possible*'—does not happen in those three public spaces. Users are conscious that *Alun-alun* is a *keprabron dalem* or a relic of the *Sultan*. As such, permission from

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[42] Such as *Sekaten, Garebeg*, and *Pisowanan Agung*
[43] Such as *Ied prayers* and bird competitions
[44] Such as Independence Day ceremony, Development Exhibition, and City Competition
[45] Such as concerts, special events, and product exhibitions

the *Sultan* to use this space for social and economic activities generates user responsibility and an unwritten agreement to use it maximally but does not exclude other users or groups[46].

It is true that illegal settlements or street vendors who occupy public space are spreading in Indonesia today. Maybe, it is a transition process from the traditional concept of public space into a modern one, because the real concept of public-private property just belongs to modern urban society (Wiryomartono in Sunaryo, 2010). The evidence in *Alun-alun* Yogyakarta confirms the elevated awareness among the users about claiming their territory in public space. In *Javanese Culture and the Meaning of Locality: Studies on the Arts, Urbanism, Polity and Society,* Wiryomartono (2016) wrote about the self-control of Javanese people:

'Being able to know the difference between need and want is central for Javanese that is lead people to be less assertive and not spontaneous. Javanese people are apathetic because they are too polite. They are shying away from expressing their feelings and thoughts. They are cultivated (*halus*), humble (*andap asor*), respective of others (*ngajeni*). Being patient to accept (*sabar nrima*) is part of Javanese tradition.'

It is an intangible heritage of *Alun-alun* Yogyakarta which influences how users behave in claiming their territory in *Alun-alun,* such as, claiming their place to present a demonstration without excluding the others users.

Figure 6.10. Right to Claim for Demonstration without Excluding the Others Users
Source: Wicaksono, 2015, Vicka, 2016, Raharjo, 2016-b

Historically, the *tapa pepe* gives the people the right to stage a demonstration. It means taking a seat between two banyan trees. Now, they continue this tradition by taking a seat in a visible space or by voicing their aspiration. They sit silently and politely and do not disregard others' territoriality. They do it by paying homage to the *Sultan*. They hope their aspiration will be seen by the other users, the *Sultan*, and the Yogyakarta city government.

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[46] Based on direct observation, a couple of homeless living on the terrace of South *Siti Hinggil*, South *Alun-alun*, Yogyakarta. The other users do not want to prohibit them because the Palace officials do not abandon them. Besides, the artefacts of Elephant Istal ('*Kandang Gajah')* in South *Alun-alun* and South *Kemandungan* Field are occupied by the hawkers, who use these to store their belongings. As long as the Palace officials issue no warning, the other users do not want to keep them out.

6.1.1.4. Rights to Access in *Alun-alun* Yogyakarta

Regarding the physical accessibility from the transit point to the destination, vulnerable groups face difficulties accessing North *Alun-alun* because of a remote parking area. According to the instruction of *Sultan Hamengkubuwono* X, the tourist parking areas are located in *Ngabehan* and *Taman Pintar*. Visitors must walk about 1.5 km to visit North *Alun-alun*. The distance of 1.5 km is not too far, but discontinuous and interrupted by pedestrian ways, alleyways, and street hawkers. This makes it inconvenient to walk from the parking lot to the location. However, South *Alun-alun* and South *Kemandungan* are well accessible. Users can park their vehicle on the street and enter the square directly.

Public transportation is restricted in these spaces as no direct public transport vehicle passes through. Visitors must stop at the parking area outside the *Jeron Beteng* area and enter the location by *pedicab, andong* (horse cart), or tourist feeders (shuttle minibus 'si Thole'). After this, visitors may move around the space freely without any restrictions. An exception is an inner part of West Palace (*Kraton Kilen*), which is for the *Sultan* and his family. In the past, there was a gate with an opening and closing time in South *Alun-alun*, as a symbol that it was a private space of the Palace. Since 1980, South *Alun-alun* has been offering free access to everyone.

Figure 6.11. North and South *Alun-alun* Access for Users
Redrawing based on Direct Observation, December 2014–March 2015

The layout of *Alun-alun* Yogyakarta illustrates an open field that allows users to enter the squares from many sides without any barrier. Although it is possessed by the *Sultan*, there is no gatekeeper and a sign indicates a limited time for use. The clear visibility--due to the open field--generates a free, secure, and welcoming feeling. Even frail elderly persons do not reduce their use of those spaces amidst the Palace crowd. These three physical-visual-symbolic access elements in *Alun-alun* Yogyakarta present a strong image that everyone is welcome to enter (Carr et al., 1992; Carmona et al., 2003).

6.1.1.5 Right to Control in *Alun-alun* Yogyakarta

Women, children, the elderly, and persons with disabilities have no right to control (or manage) the activities in the traditional public space. They are just users. The determinant actor whit the right to manage this space is the *Sultan* of Yogyakarta Palace. As affirmed, the land in

Jeron Beteng area is owned by the *Sultan*. It is called the *Sultan Ground*. Residents and the other users have the right to use the house in *Jeron Beteng* area by making a very little contribution. This right is validated by a *Letter of Kekancingan*. Importantly they have no control to own the space: if the Palace wants the residents to move to another place, they must follow the instruction, because they just rent the land at a low cost.

Street hawkers who use the *Alun-alun* area as a place for trade do not have an obligation to pay anything to the city government or the Palace. It is free for every hawker to trade goods. However, if the Palace desires to rearrange the area, they must abide by the order and move elsewhere (Mr Siswohadiwiyono, personal communication, December 2014). This occurred in 2002 when the *Klitikan* (second-hand) Market in South *Alun-alun* displaced to the *Pakuncen* Market in Wirobrajan Yogyakarta.

As Javanese people with loyalty to the *Sultan* of Yogyakarta Palace, most of the users--including the vulnerable persons--can control (or oversee) inappropriate activities. They have cultural control (Carr et al., 1992), that is, they can control any unsuitable behaviour by addressing it with the Palace according to Javanese norms and regulations. *Alun-alun* is a definite environment that calls for a precise kind of behaviour from users. As Rapoport (1977, p. 3) stated,

'The fact that people act and behave differently in different settings suggests another important point, which is that people act appropriately in a different setting because they make congruent their behaviour with the norms for behaviour appropriate to the setting as defined by the culture. This implies that the built environment provides cues for behaviour and that environment can, therefore, be seen as a form of non-verbal communication.'

Although there are no signs or written rules for entering *Alun-alun*, such as attire of Yogyakarta Palace members, the language spoken[47], or the type of transportation device, the norm now is to be polite and to respect the *Sultan* in those spaces. Hence, this norm becomes the filter for the user to control the behaviour here (Rapoport, 1977, p. 3, p. 38).

Romo Joyo, an *abdi dalem* in Tepas Museum Yogyakarta, said that it is an honour for those who have a concern for Yogyakarta Palace to apply for the post of an *abdi dalem* to retain the traditional culture in the area. An *abdi dalem* is a cultural actor who can act as a high-quality model to show how to behave in the right manner so that inhabitants can follow this pattern and control each other regarding the suitable action (Romo Joyo, personal communication, December 2014).

However, it is not easy to control big events that involve lots of outsiders, such as *Idul Fitri* or *Adha* prayers and the *Sekaten* event. At that time, people come from many cities outside Yogyakarta City. They possess a different kind of awareness and responsibilities, which results in lots of garbage, littering, and sometimes chaos. See Figure 6.12.

Many organisations raise awareness about civility in *Alun-alun* area, such as cleaning up *Alun-alun* together with children, boy scouts, and women's organisations. This demonstrates

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[47] High Javanese (*Krama Inggil)* language

participatory control from community organisations, related to management control. However, there is no design control here.

Figure 6.12. Garbage and Littering in North *Alun-alun* after Special Events
Source: Apriyadi, 2015 and "Polusi Visual," 2015

6.1.2. Inclusive Public Policies in *Alun-alun* Yogyakarta

6.1.2.1 Equitable Rules and Local Wisdom in *Alun-alun* Yogyakarta

A. Equitable Rules

As people are concerned, *Alun-Alun* is used for the community, the Palace, and urban activities. They can perform their activities at *Alun-alun* freely, at any time, anywhere, and with great responsibility to abide by the norms. Regarding equitable rules, there are several national regulations[48] for vulnerable persons and regional regulations on Yogyakarta Children-Friendly and Inclusive[49] City--but no special equitable rules for women, elderly persons, and persons with disabilities in these three spaces. The latest spatial regulations on these squares are stated below.

Table 6.3. Regulations on the Arrangement of *Alun-alun* Yogyakarta

Regulation	Explanation
Peraturan Daerah Provinsi Daerah Istimewa Yogyakarta Nomor 4 Tahun 2012 tentang Perlindungan Dan Pemenuhan Hak-Hak Penyandang Disabilitas [Yogyakarta Governor Regulation No. 4, 2012 on the Protection and Fulfilment of the Rights of Persons with Disabilities]	The government created pathways for blind people in South *Alun-alun* of Yogyakarta. The existing park has been paved with con-block and marked with yellow lines for persons with disabilities, and new seats have been installed.
Peraturan Daerah Kota Yogyakarta Nomor 2 Tahun 2010 tentang Rencana Tata Ruang Wilayah Kota Yogyakarta (RTRW) [Yogyakarta City Regulation No.2 Year 2010 about the Spatial City Plan of Yogyakarta during 2010–2029].	North and South *Alun-alun* are the image points for the cultural city, implying active and passive tourism activities.

Source: Regulations of Yogyakarta City, 2010-2012

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[48] As stated in Chapter 5 about regulation and management in Indonesian public space

[49] Yogyakarta City, today, declare itself as an inclusive city, and has six inclusive pilot districts, one of which is *Kraton* (Palace) sub-district (Rezkisari, 2017).

From the above table, it can be noted that there is a specific regulation on spatial development in these three squares, but no specific city regulation to manage the four marginalised groups.

B. Local Wisdom and History of Alun-alun Yogyakarta

Talking about history and local wisdom in Yogyakarta *Hadiningrat* Palace, women, children, the elderly, and persons with disabilities have a physically powerful and extensive record in the Palace. They have been essential users since its establishment. They were part of ritual events and ceremonies in *Alun-alun* as soldiers, *abdi dalem* (courtiers), and other activities.

Local Wisdom and History of Women

In the era of Hamengkubuwono II, in 1767, there were women soldiers (*Langen Kusuma*) who guarded the King, the crown prince, and the royal family. However, in 1812, women soldiers were dissolved by the British government. Later, women became part of the Palace activities as *abdi dalem keparak* and outside the Palace (in *Alun-alun*) as *abdi dalem manggung*. They also participated in cultural performances, such as traditional dances, carnivals (*arak-arakan*), or festivals (*sekaten, garebeg*). As *abdi dalem keparak*, they prepared everything (*uba rampe*) for ceremonies or exhibitions, such as *Gunungan* (traditional food), and other preparations. As *abdi dalem manggung*, women courtiers brought Palace goods to be exhibited on *Sekaten* or during other Palace activities.

Local Wisdom and History of Elderly Persons

Elderly persons have also been part of daily Palace activities since they comprise 50% of the *abdi dalem* of Yogyakarta Palace. Hence, the Palace, *Alun-alun*, and elderly persons are one unity. Historically, HB II was called the *Sultan Sepuh* or the Old *Sultan* because he was appointed the *Sultan* for the third time at 76 years of age, in replacing his grandchild (Marihandono, 2008). He brought peace to the Yogyakarta Kingdom in the Java (*Diponegoro*) War Era.

Local Wisdom and History of Children

Children also became a part of the philosophical development of the Palace structure and important users of the *Alun-alun*. Cosmologically, the Yogyakarta Palace zones have a dichotomous implication: sacred and profane, men and women, front and back, public and private. The sacred area is located in *Kuthanegara*; the profane region is outside the Palace walls. The men's area--also the front or public area, is located in North *Alun-alun*, *Kesatriyan* (part of the Palace for princes), and hall (*pendapa),* which is in a residential area. The women's area[50]--also

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[50] It is a Javanese norm. But, in fact, the women's area is also found in the outside area in the form of the traditional market (*Pasar Ngasem* and *Pasar Beringharjo*), as a statement that the market is women's area.

the back or private area--is positioned in South *Alun-alun*, Water Castle (*Tamansari),* and *Keputren* (the part of the Palace for princesses), and *dalem*[51] (house) in *Jeron Beteng* Area.

Besides this dichotomy, the Palace arrangement also has a symbol in its layout. As far as 5 km from *Panggung Krapyak* in the south until *Tugu* Monument in the north, there is a meaning for each zone (See Figure 7.8). Brongtodiningrat (n.d.) and Khairuddin (1995) explained the Palace symbols as follows: *Panggung Krapyak* is a place of spirit. Then, *Mijen* Kampong (comes from the word *wiji* or 'seed') means the babies' and children's era as the first step of the life cycle. The next zone is *Plengkung Nirbaya* or *Plengkung Gading* (gate to enter South *Alun-alun*), which is a symbol of puberty.

Then South *Alun-alun* symbolises a mature person. Next, South *Sitinggil* is a place to love and get married. South *Kemandungan* is a symbol of a baby in the womb. Subsequently, *Regol Gadung Mlati,* until *Kemagangan,* is a symbol of the baby delivery process. *Kemagangan* is a place to train a person to become a good human being. Then, *Bangsal Manguntur Tangkil, Bangsal Witono*, and *Tarub Hagung* are places for meditation for becoming a spiritual person. *Pagelaran* is a place of equality, where everyone can use the common language (*Bagongan)*.

Then, North *Alun-alun* is a decision-making place to go wherever people want to go. That is because after that, there are lots of temptations, such as a *Beringharjo* Market as a place of beauty, delicious food, and fragrance, or *Kepatihan* as a place to get a position in life. After people complete the entire way, they will go till the *Tugu* (little monument), which is a symbol of gathering place of human and God. All the places mentioned before are designed contextually with the topic and its landscape.

The most important thing about the meaning of this Palace arrangement is that it signifies the considerable role of children. Besides, they play a significant part in the Palace activities, a crowd of *Sekaten* and *Alun-alun* daily activities.

Local Wisdom and History of PwDs

As mentioned before, people with disabilities also became vital users in *Alun-alun* as handicapped courtiers (*abdi dalem polowijo*), who historically became the *Sultan*'s advisers and patrons. They were placed in the forefront of *Garebeg* Carnival as courtiers who refuse the Palace disaster (Lombard on *Nusa Jawa: Silang Budaya; Warisan Kerajaan-Kerajaan Konsentris*, 2005c). The presence of such servants in the Palace is vital to affirm the power of the King (old tradition in Java). The power comes from possessing an object or person with tremendous energy, such as a collection of traditional heirlooms and some strange human type (Benedict Anderson on *Language and Power: Exploring Political Cultures in Indonesia*, 2006 in Nugroho, 2017).

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[51] This is a reason why lots of batik female entrepreneurs work from home around the kampong, such as in *Kampung Kauman* Yogyakarta.

Their presence in the Javanese Kingdom[52] has a long history and has been recorded in the *Prambanan* Temple [9th Century], *Singasari* Era [13th Century], *Majapahit* Era [14th Century], and the spread of Islamic religion[53] [14th–15th Century] (Nugroho, 2017).

In Yogyakarta, *abdi dalem polowija* were the *Sultan*'s favourite escorts and got special land, known as *Kampung Palawijan*, inside *Jeron Beteng*, Yogyakarta Palace. Their role was not only to accompany the *Sultan* as the advocate of a ceremonial rite of the Palace but also to act as the symbol of the social soul of the king. They were believed to increase his magical powers. Nowadays, it would be odd to congregate them in *Alun-alun* Yogyakarta, but *Alun-alun* area still has a special design and space for them although limited.

All four communities; women, children, elderly persons, and persons with disabilities, have been central in *Alun-alun* in the past, and are so, even today.

6.1.2.2 Determinant Board in *Alun-alun* Yogyakarta

The determinant boards in traditional public spaces are the **Government of** Yogyakarta Municipality and Yogyakarta Province and **Yogyakarta Hadiningrat Palace. The *Sultan* of Yogyakarta** Palace is the owner of the land and has the prerogative to manage the activities and the space. But, the funding provider and the developer is the Municipality of Yogyakarta. See Figure 6. 13.
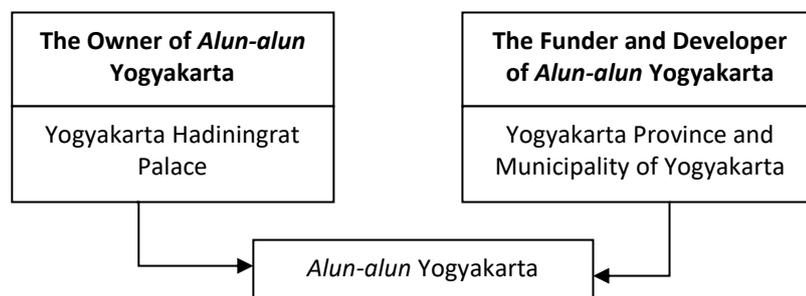
Figure 6.13. The Determinant Boards and their Role in *Alun-alun* Yogyakarta
Diagram by the author

The Government of Yogyakarta has a privileged status since the issuance of *Undang-Undang Republik Indonesia Nomor 13 Tahun 2012 tentang Keistimewaan Daerah Istimewa Yogyakarta* [The Indonesian Law No.13, 2012 on the Privilege of Yogyakarta Regional Province]. This regulation offers implications for privileged funding. This subsidy funds the physical

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[52] The regents in Java and *Priangan* also have a group of *palawija*, especially dwarves (*cebol*), as JWB Money, a British scholar, found it on a trip to Java in 1858. In *Java: How to Manage a Colony,* he wrote that during his visit to *Cianjur* (West Java), he met regents of *Cianjur* and Bandung and each had a dwarf servant, who held the umbrella of the regent (Nugroho, 2017).

[53] *Abdi dalem polowijan* is known as the *punakawan* in *Mahabharata* Epic. *Punakawan* is a group of servants comprising five persons with a strange body shape. They not only act as comedians but also give wise advice to the King (Nugroho, 2017). The *Mahabharata* Epic exhibition through the *wayang* (puppet) show is one of the instruments to spread Islamic religion by The *Wali Sanga.*

arrangement and ritual activities in both *Alun-aluns* under the management of the municipal and provincial governments of Yogyakarta.

6.1.2.3. Solid Institution in *Alun-alun* Yogyakarta

There is a 'solid' coordination between the government and the Palace because the *Sultan* of Yogyakarta is a governor of Yogyakarta (See Figure 6. 12). The *Sultan* is the owner and highest patron and is obeyed by all actors in these three public spaces. Within the permission (*palilah*) scheme, the *Sultan* and his Palace institution confirm his influence here, including his that over Yogyakarta City, the provincial government and the private sector (Arditama, 2015).

The second institution here are community organisations, such as:

1. *Paparasi* (*Paguyuban Pelaku Pariwisata* Yogyakarta) as an umbrella organisation for all tourism business actors in South *Alun-alun* under *Gusti Prabu (*younger brother of *Sultan HB X)* leadership,
2. *Paguyuban Sasono Ngudi Roso* (floor-mat hawkers [*lesehan*]) in South *Alun-alun*,
3. *Paguyuban Odong-odong* (light-car organisation) in South Alun-alun,
4. *Communication Forum in North Alun-alun (Forkom Altar),*
5. *Paguyuban Pelaku Ekonomi Wisata (Peta)* as street hawkers' organisation in North *Alun-alun,*
6. *Paguyuban Pemandu Perjalanan Pariwisata (Papta)* as travel agents' organisation,
7. *Paguyuban Sepeda Kreasi dan Tandem* as the creative and tandem bike organisation,
8. *Paguyuban Becak dan Andong* as the pedicab and horse-cart organisation,
9. Green communities, and
10. Other organisations.

These associations become facilitators between the Palace and the organisation members. As the users' organisations, they act upon the decision of the Palace.

The last actors are the real users, such as the owners of ornamental bicycles, food sellers, parking attendants, and their workers. There are 350 street hawkers and 120 parking attendants in North *Alun-alun* (Anugraheni, 2014), and 320 street hawkers, including 90 light car owners, in South *Alun-alun* (Widyawati, 2015). They have a collective engagement about work shifts for selling and about using the space in general. For example, one cannot use another's space without permission, and the maximum space is three-floor mats (Mumfangati, n.d.). They also cannot charge more than the maximum set price a light car rental, nor operate more light cars than the set number.

Eventually, permission from the *Sultan* (*palilah*) and 'informal' coordination between the determinants' board and the communities or organisations must be considered as 'win-win solution' coordination. They can use the space in *Alun-alun* freely, but if the Palace wants to rearrange or relocate them, they must follow the order.
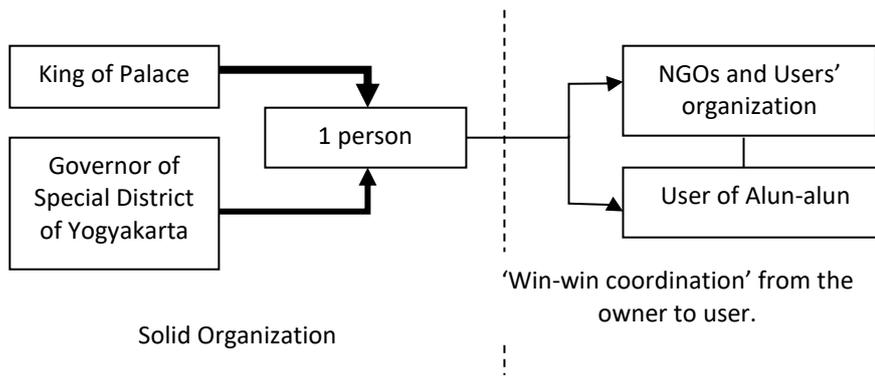
Figure 6.14. Solid Organisation in *Alun-alun* Yogyakarta
Diagram by the author

Meanwhile, there is no organisation to consider the needs of women, children, elderly persons, and people with disabilities. Yet, if they (except children) were to become a member of the organisation mentioned above, they would have the same rights and duties as the other members, without discrimination.

6.1.3. Spatial Equity and Facilities Management in *Alun-alun* Yogyakarta
6.1.3.1. Universal Public Facilities in *Alun-alun* Yogyakarta

At the time of the observation, North *Alun-alun* was in the process of relocating the parking lot for tourist buses to Ngabehan. The facilities in North *Alun-alun* were in poor condition because of the development process. The facilities in South *Alun-alun* were in better condition. It has been turned into a daily leisure and sports centre due to the amenities available (Direct observation, December 2014–March 2015).

The rearrangement concepts for North *Alun-alun* were based on the Asset Board on the Regional Planning Board of Yogyakarta Municipality (2014). They consist of: minimising motor-vehicle parking in *Alun-alun* Yogyakarta, integrating attractions between the Palace and the surrounding parking area, arranging traders in the outer ring of the field, and relocating the parking lot for the travel bus in Ngabean Square.

The Yogyakarta City government aims to manage the public facilities for users in general, especially in South *Alun-alun*. This space has already been rearranged, and facilitates access by all the four user groups now that it has specific pathways and signs for blind people. Supplementary sports facilities have been built to generally integrate all user groups. The different public facilities in South *Alun-alun* make this place inclusive and safe. North *Alun-alun* and South *Kemandungan* Field do not offer the same public facilities and qualities for their residents and guests.

Figure 6.15. Sports Amenities in South *Alun-alun*
Photo by the author on direct observation, December 2014–March 2015

Shaftoe (2008) defined the three variables of comfort--physical, environmental, and social-psychological--as significant to decide the length of stay in a public space. In fact, the physical comfort due to the public facilities, and environmental comfort due to protection from the sun and climate, do not influence the social and psychological comfort of the users in *Alun-alun*. The low quality of physical amenities and lack of shelter do not influence the social and psychological comfort. Even though *Alun-alun*'s physical environment is not as good as that in Simpang Lima and by Western design standards, all outdoor activities here are optimal, based on Jan Gehl's theory. Users feel satisfied with the physical condition (see Table 6.4).

Table 6.4. The Relation between Outdoor Activities and Quality of Physical Environment in *Alun-alun* Yogyakarta and *Simpang Lima* Semarang

Types of Outdoor Activities	Quality of the Physical Environment			
	Poor (Jan Gehl Theory-Western Standard)	*Alun-alun* Conditio*n* (Royal-Traditional Public Space)	*Simpang Lima* Condition (Royal-Modern Public Space)	Good (Jan Gehl Theory-Western Standard)
Necessary Activities	●	⬤	⬤	⬤
Optional Activities	•	◯	◯	◯
Social Activities	•	⬤	⬤	⬤

Table reconstructed by the author based on Gehl's Theory on Outdoor Activities (1971, 2010).[54]

What is more, there is a difference between the activities that Western and Eastern people enjoy. Western public space has long history and tradition, habituated to serve many

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[54] This comparation table was used by Pattisinai, 2013 to measure quality of physical environment in Pahlawan Street Semarang.

needs, and accommodate and facilitate many activities. These activities may be religious affairs, power and democratic motives, economic or socio-cultural purposes, and to have fun. The particular thing about the Western approach to public space is that it has been accustomed to facilitating activities with standardised amenities. Now the task of open space in Western culture is shifting towards leisure activities.

In order to design public space for fun-themed activities and exercise at leisure, they give emphasis to individual action. The simple example is a park bench, which is placed to accommodate only a small number of people. The type of activities here can be done alone, in pairs, or in small groups. These activities include contemplation, chatting in a quiet atmosphere, enjoying the afternoon, walking a pet, or exercise, such as jogging or cycling (Hariyono, 2010 as cited in Irmayani, 2014, p. 57).

In Eastern cultures like Indonesia, the personal habit of fun would be uncommon. Public space in Indonesia comes from philosophy and cosmology, part of the 'Caturgatra Tunggal' Concept, the space provided by the king, as a symbol of power and kindness to his people. Public areas are a place to gather, a folk art *(tontonan kawula)* place. The arrangement and activities here sometimes are influenced by cultural roots and have a particular standard. The most important thing is that there is a place to gather.

In general, leisure time is used to gather with a large family or relatives (Hariyono, 2010 as cited in Irmayani, 2014, p. 57). People feel happy to use their spare time gathering communally in open spaces of the city, such as a town square. The *Alun-alun* fields provide such a place of socio-cultural community interaction and opens up economic opportunities by means of informal economic activity. It is also parallel to sittable places of Whyte (1980) and Carr et al. (1992). He pointed out that sittable space can encourage comfort in public space and lengthen the visitor's stay. In fact, sittable space in *Alun-alu*n is not sitting zones or benches (Gehl, 2010) or stairs (Whyte, 1980), but a large field, which is a social sitting zone, where one can sit by rolling out a mat or using the pavement.

Figure 6.16. Sitting Zones in *Alun-alun* Yogyakarta
Yogyakarta people sit to break the fast in North *Alun-alun* (left) and conduct discussion in South *Alun-alun* (right). Source: Kusuma, 2017 and photo by the author, December 2014

This statement explains why users' confidence that the *Alun-alun* fields satisfy them, though they do not have 'enough' public amenities by Western standards. Perhaps there is a different view of socio-psychological comfort for the Eastern people. Their satisfaction in the public sphere does not depend on physical support. It is influenced by the need to practise gathering, socialising, the ease of conducting economic transactions, and the compliance with social norms.

6.1.3.2. Different Access Management in *Alun-alun* Yogyakarta

There is no difference in the accessibility of *Alun-alun* for women, children, the elderly, and people with disabilities since they receive the same physical access as other groups. Accessibility may be poor because of the remote parking area, traffic congestion, uneven pavement, and a lack of protection from rain and heat. However, the field itself is at a single level and a lack of a gated public space, support the ease of access to North and South *Alun-alun* Yogyakarta. Further, Yogyakarta has the tag of a tourist-friendly city for disabled persons who use facilities here such as particular pavement textures, information in Braille for the blind and a special ramp in the Palace for those in wheelchairs.

6.2. Analysing Urban Equity Phenomena in *Simpang Lima* Semarang as Representatives of Modern Indonesian Public Space

6.2.1. Citizenship Opportunities in *Simpang Lima* Semarang

6.2.1.1. Right to Use in *Simpang Lima* Semarang

Based on direct observation, it is significant that women, children, the elderly, and persons with disabilities have the right to use the space in *Simpang Lima* Square, *Menteri Supeno* Park, *Pandanaran* Park, *Pahlawan* Street, and *Imam Bardjo* Street, anywhere and at any time. They can use every corner, with no forbidden space, from morning until night. Common users show their activities, preference spots, and time frames in using these three public spaces.

Table 6.5. Activities and Users in *Simpang Lima* Semarang

Location/ Preference Spot	Activities	Users	Duration	Frequency
Simpang Lima Square	Recreation	Everyone	1–2 hours	Daily
	Sports activities	Everyone Students	2–3 hours	
	Recreation	Everyone	1–2 hours	Weekly
	Sports activities	Everyone	2–3 hours	
	Ceremony	Government employees	1–2 hours	Event
	Ied Pray	Moslems	1–2 hours	
Menteri Supeno Park	Recreation	Everyone	1–2 hours	Daily
	Culinary Sport	Everyone	Half a day, All night	

	Sports activities (skateboard)	Teenagers	Evening 2–3 hours	
	Recreation	Everyone	1–2 hours	Weekly
	Sports activities	Teenagers	2–3 hours	
	Cultural activities	Everyone	2–3 hours	Event
Pandanaran Park	Sightseeing	Everyone	1–2 hours	Daily
				Weekly
				No Event
Pahlawan Street	Sightseeing	Everyone	1–2 hours	Daily
	Sports and jogging path	Students	1–2 hours	
	Recreation	Everyone	2–3 hours	Weekly
	Sports activities	Everyone	2–3 hours	
	Car-Free Day	Everyone	2–3 hours	
	Parade	Everyone	2–5 hours	Event
Imam Bardjo Street	Passing lane	Everyone	1 hour	Daily
	Culinary spot	Everyone	2–3 hours	
	Sightseeing	Everyone	1–2 hours	Weekly
	Culinary spot	Everyone	2–3 hours	
	Start of Parade	Everyone	2–3 hours	Event
	Parking area	Everyone	2–3 hours	

Table by the author based on Direct Observation on July/August 2014 and December 2014–March 2015

During daily activities, women, children, the elderly, and persons with disabilities can use the entire space, including the crossing area, to walk, to go to school, shopping, or to the mosque. On the weekend, they use these three public spaces for sports, leisure, as a gathering space, and for doing economic activities.
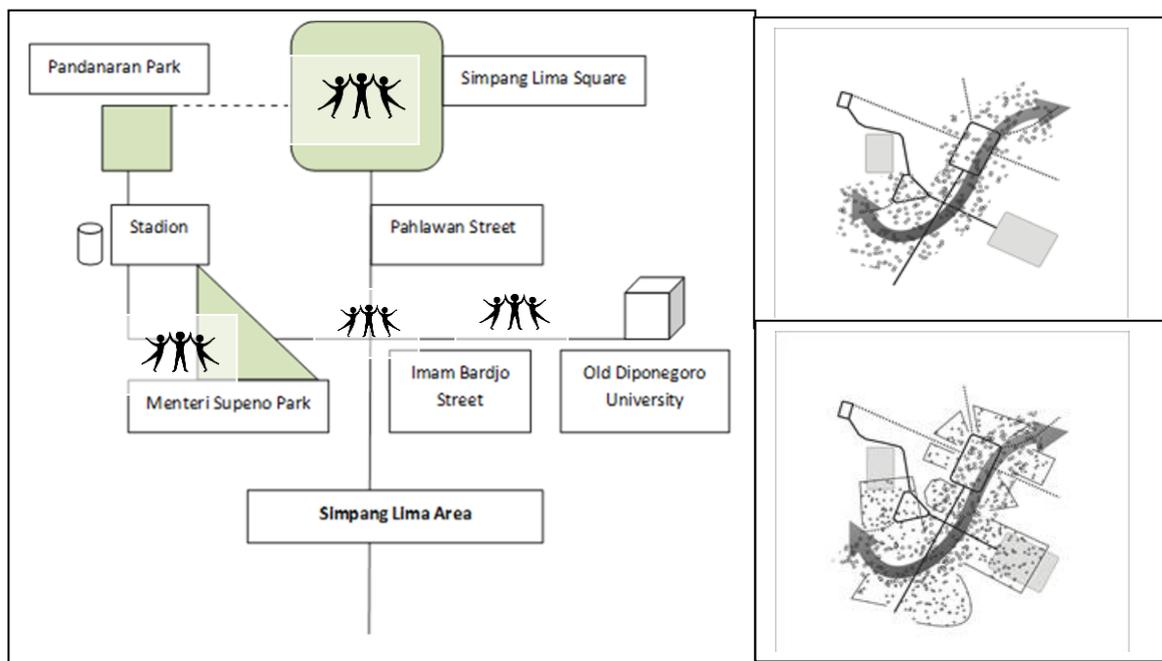
Figure 6.17. Intensity Level of Activities in *Simpang Lima* Semarang
Clockwise from left to right: The intensity level of *Simpang Lima* area, *Assemble* and *Open-Up Pattern* based on Gehl's People Pattern in Public Space. Redrawing based on Direct Observation, July–August 2014 and December 2014–March 2015

As considerable users of public space, women, children, the elderly, and persons with disabilities can use the area from morning until night. In the morning and the middle of the day on weekdays, these four groups use the space as a both a passing lane and an activity space. Women act as everyday users, just as do government and private company employees. They may also work as street hawkers, students, teachers, and staff members of senior high schools and the Diponegoro University, as customers of shopping centres, as visitors to Baiturrahman Mosque, and as guides for their children who study in the elementary and disabled children's schools in the area. Children and persons with disabilities act as daily students in elementary school (SD Isriati and SD Darul Qur'an) and the disabled children's school (YPAC Semarang). The elderly use these spaces as guests of the mosque and shopping centres. Elderly persons choose activities in *Menteri Supeno* Park and outer pavements near the commercial building because it is difficult to cross the street to access and step into the *Simpang Lima* square.

In the weekday evenings and nights, these four groups use the space for gatherings, leisure, or sports activities. The city government has supported their activities by redesigning the street hawkers' area as a culinary and souvenir centre, playground, badminton and basketball field. This was done by rearranging the street furniture by providing support for such activities. The culinary centre, which remains open in the evening and night, not only attracts all the four groups, but brings abandoned spots to life and changes their bad image into a good one. From the mid-1990s until the early 2000s, the area had a many dead and bad image spots due to occupation by undesirable groups, prostitution, and privatisation (Fachrudin, 2002; Rukayah, 2005; Endraswara, 2006 as cited in Irmayani, 2014). At the time, the *Menteri Supeno* Park was abandoned due to this occupation. *Simpang Lima* Park had become a shared space for the informal sector (market area in the *Simpang Lima* square) and prostitution. Street children occupied *Pahlawan* Street and the vacant buildings. But today, design and management have renewed and gave a new face to this place. Although some users state that it is not an integrated design due to the unequal design quality (Ratih Widihabsari, personal communication, December 2014), most people would say that *Simpang Lima* area is the most comfortable public space in Semarang (questionnaire result, December 2014). As affirmed by Sherer (2006) in Irmayani (2014), the new design of the public space can reduce the crime rate of the city centre and turn it into a green magnet for the community (Chattel et al., 2008 as cited in Irmayani, 2014).

On the weekend, these four groups enjoy the space, by attending events like gymnastics (on *Pahlawan* Street), festivals (on *Menteri Supeno* Park and *Pahlawan* Street), contests (on *Menteri Supeno* Park and *Pahlawan* Street), and sports activities (on *Simpang Lima* Square).

Different spaces proffer a dissimilar scale of alternatives and opportunities. *Simpang Lima* Square offers city-scale and recreational centre activities. *Menteri Supeno* Park is a neighbourhood park for children, women, teens, and family. *Pandanaran* Park is a place for passive and passerby activities. Since the area is well decorated, many users take selfies here.

The physical layout allows people to do as they desire and accommodates a diversity of activities. It makes the best use of people's freedom to engage in pleasing public space. The design is the product of rational regulation, sufficient choice, and opportunities for use, which supports

users' need (Carr et al., 1992). In these three public spaces, no single group dominates. No doubt, there is right to use and action for vulnerable groups in these spaces.

Figure 6.18. Right to Use in *Simpang Lima* Square Semarang
Photos by the author on Direct Observation in December 2014–March 2015.
Photo position is suitable with the red box on the map.

6.2.1.2. Right to Appropriate in *Simpang Lima* Semarang

As a concept to alter the space temporarily, women, children, the elderly, and persons with disabilities have the right to appropriate a suitable space for daily, weekly, and event activities. In *Simpang Lima* Square and *Menteri Supeno* Park, they can enjoy a picnic together with their family. The government can change the squares for ceremonial and exhibition events. Vendors and event organisers--with their own activities--also facilitate the four groups' ability to adjust the spaces. The space can accommodate any activity in which they want to participate.

Occasionally, this alteration does not happen individually in one public space, but it is interconnected with the other streets and squares in *Simpang Lima* area. Not surprisingly, the close connection among the three public spaces integrates the streets nearby. Hence, the atmosphere of alteration is experienced in a larger area at the civic centre where it is set as the stage of city activity.

A space as the stage of a festival for everyone

A space as a playground for children in *Menteri Supeno* Park and *Simpang Lima* Square

A space as a street hawkers' area for female workers on the pavement surrounding *Simpang Lima*, *Pahlawan* Street, and *Menteri Supeno* Park

Figure 6.19. Right to Appropriate in *Simpang Lima* Area Generates Integrated Public Space
Source: Redrawing the Direct Observation based on Gehl's Public Space Model (Gehl, 1971 in Gehl, 2010, p. 233). Photos by the author on Direct Observation in August 2014–March 2015. Photo position is suitable with the red box on the map.

6.2.1.3. Right to Claim in *Simpang Lima* Semarang

The right to claim in modern public space matches the theories of Santoso (2006) in Sunaryo (2010) which describe the public space principles of modern cities:

'1) Cities must open to all and constitute communities by agreement to build up the everyday life, 2) the concept of a modern city is a city composed of the private spaces organisation under the authority and the public sphere as the common property. Its use is determined by consensus, something new in Indonesian urban system.'

Vulnerable people have the right to claim the space for daily and weekly activities and events. They can choose a space and perform their desired activities. They can trade as street hawkers on car-free day, dance with their group, participate in sports, practise gymnastics, have an animal contest, and so on. Some of them perform their skills, such as traditional dancing, inline skating, and art on Pahlawan Street, and occupy the space for exhibitions, parades, and other activities.

Some activities are done separately in the public space without disturbing others, such as Hizbut Tahrir Congress on *Simpang Lima* Square. Sporadically, demonstration activities create congestion and stagnancy of activities in the area (Fatimah et al., 2010). One example was the truck drivers' demonstration on 23rd February 2015 in front of Central Java Provincial Governor's Office and Regional Legislative Buildings (DPRD). This claim of users' territoriality in these public spaces can exclude the other users and have an impact on socio-economic activities because they occur in the civic centre, the Central Business District (CBD), and the transportation hub of Semarang City.

Figure 6.20. Right to Claim as Demonstration Space in Simpang Lima Square and Pahlawan Street Exclude the Other Users' Activities
Photo by the author, 10 May 2015 and Koran SINDO, 2015.
Photo position is suitable with the red box on the map.

6.2.1.4 Right to Access in *Simpang Lima* Semarang

Although pedestrian traffic increases on the car-free day, which is every Sunday morning, in everyday activities, vulnerable people do not get the most out of the right to access. These public spaces are positioned in a strategic location in the middle of the CBD of Semarang City.

Public transportation crosses this area. The list of public transport vehicles that pass through this area is given in the Table 6.5.

Table 6.5. List of Public Transportation in *Simpang Lima* Area

Type of Public Transportation	Name of Public Transportation	Route	Operational Time	Price
Bus	Bus Rapid Transit (BRT) Trans Semarang	Corridor 1: Mangkang–Simpang Lima–Penggaron (round trip)	05.30 WIB–17.35 WIB	Children: Rp 2,000 (€0.15) Adults: Rp 3,500 (€0.25)
		Corridor 3: Port–Pahlawan Street–*Menteri Supeno* Park–Simpang Lima–Police Academy (round trip)		
	DAMRI (*Djawatan Angkoetan Motor Repoeblik Indonesia*)	Ngaliyan–Simpang Lima–Pucang Gading	From morning to evening	Rp 2,000–Rp 4,000 (€0.15–€0.2)
	Private Otobus	Line B.31: Mangkang–Simpang Lima–Penggaron (round trip)	From morning to evening	Depends on the fuel price, varying from Rp 2,000 to Rp 4,000 (€0.15–€0.2)
		Line B.38 Penggaron–Simpanglima–Terboyo		
Feeder	Car City Transport	C5: Rejomulyo–Simpang Lima–Kedungmundu	From morning to evening	Rp 4,000 (€0.2)
Taxi	Blue Birds, Atlas, etc	Free Route depends on the customers	24 hours	Varied from Rp 25,000 (€1.7)
Pedicab	Motor/nonmotorized pedicab	Free Route depends on the customers	24 hours	Varied from Rp 10,000 (€0.7)
Other	*Ojek* (Motorcycles)	Free Route depends on the customers	24 hours	Varied from Rp 10,000 (€0.7)

*WIB: Western Indonesian Time
Source: Artikel kota, 2013

Regarding accessibility on weekdays, admittance from other districts into *Simpang Lima* area is easy and continuous because a many government and business offices are located there. Several educational institutions—from elementary schools to university—are also located in this area. Nevertheless, the connecting access to this place is difficult due to heavy traffic. The main way surrounding *Simpang Lima* area offers no direct access to enter *Simpang Lima* Square. There are insufficient pedestrian crossings, and not enough traffic lights to allow the traffic into *Simpang Lima* Square. Every Sunday morning, a car-free day, there is no trouble passing the main road, as the traffic is managed in a different way. The main street is closed and activated as a pedestrian-

way. Cars and other vehicles are parked in the neighbourhood. So, the accessibility of this space is different on weekdays than on Sunday morning.

Carmona et al. (2008, p. 14) and Whyte (1980) concluded that a public space should be situated in a good place. Moreover, streets must be an element of social space; the space should be of the same height or almost level with the pavement; and provide temporary seating for people. Looking at the access situation of this site, of course, *Simpang Lima* area is located in a good and strategic location at the crossing of five streets and possesses a transit point between the coastal and hilly of Semarang City. As a result, there is nothing debatable about the strategic location.

Regarding the street a social space: the streets surrounding this area have the primary function of circulation space rather than of a social space. This is supported by the fact that the traffic volume in Simpang Lima area is high: 3,460.60 cars/hour from 7.15 am to 8.15 am (Department of Transportation City Semarang, 2005 as cited in Adisti, 2007). At certain times, especially in the afternoon, the speed of passing vehicles is below 40 km/hour, only reaching 20–30 km/hour due to traffic congestion (Adisti, 2007). According to the woonerf discourse in Appleyard's research, although the speed is slow, sometimes it is not safe to cross the street because many car drivers and motorcycle riders fail to follow the speed limit (Appleyard as cited in Carr et al., 1992). Some community members do not want to use the space in *Simpang Lima* area and just cross it because of the difficult access and overcrowding (Ratih's brother, personal communication, December 2014).

Lastly, about the same level of the square, Carmona et al. (2008: 14) and Whyte (1980) said that spaces higher or lower than the pavement were used less frequently. But, *Simpang Lima* area is different. Even though the *Simpang Lima* Square is 0.75 metres above the street due to a drainage problem, *Menteri Supeno* Park is a contour park, and *Pandaranan* Park is a stepping park. Even though the three public spaces are above the street, the intensity level of activities is high because of the strategic location.

6.2.1.5. Right to Control in *Simpang Lima* Semarang

To create order in public spaces, freedom of action must be followed by means of control via norms, regulations, design, and management, or by users. As users in public spaces, women, children, the elderly, and persons with disabilities have no right to control the activities in *Simpang Lima* area. They can oversee any inappropriate behaviour by making a record with the city government (Mayor of Semarang) by phone or social media instruments, such as email, Twitter, and Facebook. They can also complain to the Police Office (*Satuan Samapta Polwiltabes Semarang*) near the square.

People who have the right to control the activities and space are the local residents of *Simpang Lima* area. There are some residential areas here. There is a portal in every entrance in the residential areas surrounding *Simpang Lima* area. Everyday, the streets of the residential area are used for the line and parking area of vehicles and also become the place of trading activities. Inhabitants are aware of their housing position in the city centre. To manage these problems, they

installing a portal in the main entrance of residential. In the night and particular days, the portal is used to support safety here.

Residents of *Simpang Lima* area can make an objection against city projects[55] in the area to the city government via the social media, letters, or newspapers. Moreover, the Semarang City government also allows control by putting the security officers (*satpol pp*) in those public spaces.

Figure 6.21. Right to Control in *Simpang Lima* Area
Left: There is a portal in every entrance in the residential Erlangga Street, Right: Security officers in *Simpang Lima* area. Photos by the author on Direct Observation, August 2014.

Design control here also educates people about the sharing space and acts as a safety control measure so that it can attract varied users, such as women, children, elderly persons, and persons with disabilities. To eliminate bicycles, inline skaters, and street hawkers on pedestrian-ways, the pavements have been made uneven. Also, to offer a seat to be shared by all users and, yet, discourage undesirable elements, there is an edge bench in *Simpang Lima* Square. But, sometimes, the design cannot exclude undesirable people. For instance, a wall in front of a public toilet has been occupied by homeless people for sleeping.

Figure 6.22. Design Control in *Simpang Lima* Square
Photos by the author, August 2014

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[55] Irritant city projects, like concert music or construction work, which disturb the neighborhood.

6.2.2. Inclusive Public Policies in *Simpang Lima* Semarang

6.2.2.1. Equitable Rules and Local Wisdom in *Simpang Lima* Semarang

A. Equitable Rules on Simpang Lima Semarang

     Peraturan Daerah Kota Semarang Nomor 7 Tahun 2010 tentang Penataan Ruang Terbuka Hijau (RTH) [Government Rule No. 7, 2010 on Green Open Space Arrangement] states that *Simpang Lima* Square is a public space for Semarang communities' activities, and not only for Semarang city revenue (Fachrudin, personal communication, December 2014).

Table 6.6. Regulation about *Simpang Lima* Semarang for
Vulnerable Groups on Public Space

Regulation	Explanation
Peraturan Walikota Nomor 17 Tahun 2013 Tentang Rencana Kerja Pembangunan Daerah (RKPD) Kota Semarang Tahun 2014 [Mayor Rule Number 17, 2013 about Work Plan of Semarang Regional Development]	• To realise Semarang City as 'Children-Friendly City' and to reduce violence against women and children by 80%. • Quality and quantity of development in green open space. • Street furniture development.
Peraturan Daerah Kota Semarang Nomor 7 Tahun 2010 tentang Penataan Ruang Terbuka Hijau (RTH) [Government Rule No. 7, 2010 about Rearrangement Green Open Public Space]	The regulation set about percentage of green public space and its function.
Peraturan Daerah Kota Semarang Nomor 6 Tahun 2008 Tentang Retribusi Pemakaian Kekayaan Daerah [Government Rule No. 6, 2008 about Retribution Use of Regional Assets]	The regulation set about rates in using *Simpang Lima* Square, that is: • For weekdays, Rp 90.000.000,00 (€6.428)/activity • For weekend/holiday Rp 120.000.000,00 (€8.571)/activity.

Note. Kurs €1= Rp 15.000,00
Source: Regulations of Semarang City, 2008-2013

B. Local Wisdom and History of Simpang Lima Semarang

     Semarang is 200 years older than Yogyakarta (Zahnd, 2005). The history of Semarang as a part of *Demak* Kingdom started in the 15th Century, while Yogyakarta was built in 1756. Although Semarang is older than Yogyakarta, the public space in Simpang Lima area is not rooted in the local wisdom and history of *Simpang Lima*. It is a new public space that was built on a swamp. Nevertheless, the history of Javanese culture shows that the character of coastal communities, such as the people of Semarang City, is different from that of inland communities, such as Yogyakarta people. Around the world, coastal communities live near the port as the entry point of cultural exchange. Most people who live here are open-minded and accustomed to new cultural influences compared to inland communities. That is why *Simpang Lima* area is always crowded, though there is no history and local wisdom about *Simpang Lima* area. In contrast, the inland communities in Yogyakarta have a long history of maintaining their cultural tradition.

6.2.2.2. Determining Board in *Simpang Lima* Semarang

The determining boards of *Simpang Lima* area are the governmental institutions, namely Semarang Municipality and Central Java Province. *Simpang Lima* area is the CBD of Semarang City. The Governor's Office of Central Java Province and Legislative Office are located in this place. *Simpang Lima* district is a place of interest in Central Java Province and Semarang Municipality. *Simpang Lima* functions as a gateway to Central Java Province and the centre of Semarang City. That is one reason why the spatial development of *Simpang Lima* area underlies rapid growth and why the facilities there are always in good[56] condition.
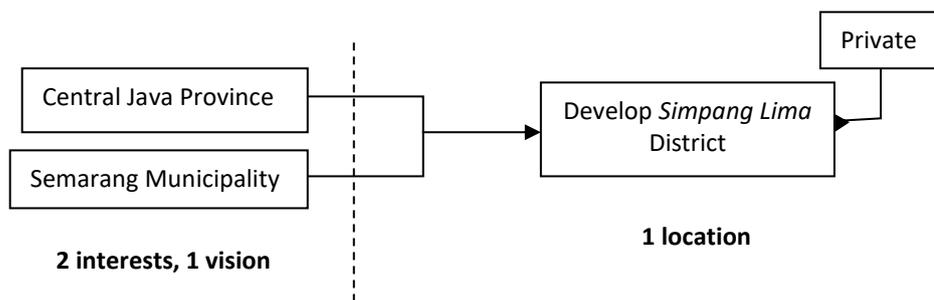
Figure 6.23. The Determining Boards in *Simpang Lima* District, Semarang
Diagram by the author

6.2.2.3. Solid Institution in *Simpang Lima* Semarang

There is a hierarchical organisation between the Governor and the Mayor of Semarang City. The Mayor of Semarang City, investors or private sector actors, NGOs, hawkers' organisations, and event organisers coordinate with to create new arrangements in Simpang Lima. After special discussions, the government determines the action. The government creates the city regulation draft and then releases it to the people.

'Management of street vendors shelters on *Simpang Lima* Semarang who cooperated with the third party still in question. That cooperation should be made directly to the government in this case with the Mayor of Semarang City and do not only with the Head of Market Bureau. Because, it is not only the management of the affairs of the land to sell, but also concerns about street lighting, billboards, and so on' (Pesan Mas Ari, 2012).

From the described phenomenon, it can be said that there is a solid institution in *Simpang Lima* involving the Mayor of Semarang, the users of *Simpang Lima,* and the private sector/investors*.*

In Simpang Lima area, there are lots of organisations for informal economic activities. Some of these are the *Paguyuban Simapala* in *Simpang Lima* Square, the *Taman KB Bersatu* in *Menteri Supeno* Park, the Market Bureau (*Dinas Pasar*), and the Security Officers' Bureau (*Satpol PP*).

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[56] Good in this context means that the condition is better than the others public spaces in Semarang City, due to the intensive management. But, good condition of facilities does not mean that the design based on universal design, barrier free design, accessibility principles and other inclusive standard design.

Sometimes, no direct communication

| Mayor of Semarang City | ← - - - - - - - - → | Investor of *Simpang Lima* |

| Doing Plan and Action about *Simpang Lima* | | Users of *Simpang Lima* |
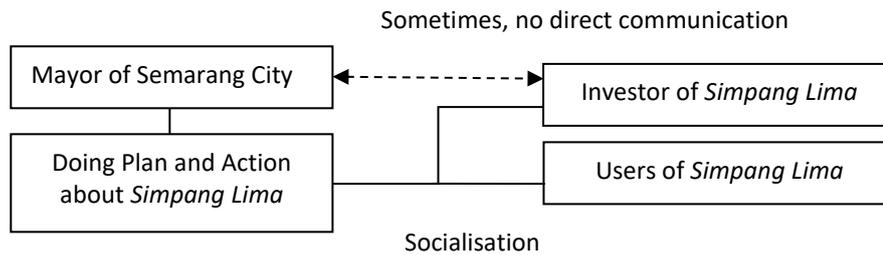
Socialisation

Figure 6.24. Solid Institution in *Simpang Lima* area
Diagram by the author

Community organisations are critical actors to maintain social order. They have a link with the social capital (Kusuma, 2014). To create a bond with each other and with the government, they hold regular discussions, pay a contribution, and join the Semarang city competitions, such as Hygiene Competition. They follow the City Regulation to maintain their link.

Regarding the role of women, elderly persons, and persons with disabilities, there is no clear direction. In fact, street hawkers and their workers are largely women, some of whom are elderly persons. Examples are female workers at roasted corn stalls and fried food booths. Hence, they have an opportunity to join the solid institution here.

6.2.3. Spatial Equity and Facilities Management in *Simpang Lima* Semarang
6.2.3.1. Universal Public Facilities in *Simpang Lima* Semarang

According to the universal design concept, universal facilities in *Simpang Lima* are amenities that can be accessed and used by the entire community despite their age, size, ability or disability (Centre for Excellence in Universal Design, 2014a, para.1)

According to the seventh principle of universal design, the latter does not imply an exclusive design for each user. That is because the universal design must be barrier-free for all and follow the following principles*: equitable use, flexibility in use, simple and intuitive use, perceptible information, tolerance for error, low physical effort,* and *size and space for approach and use* (Centre for Excellence in Universal Design, 2014b). It can be indicated by design for all, no stepping and no physical effort, large size, legible direction, and safety features. The design performance in *Simpang Lima* area illustrates the parcelling of the space for select users, such as a reflection path on *Simpang Lima* Square and *Menteri Supeno* Park for the elderly, a playground on *Simpang Lima* Square and *Menteri Supeno* Park for children, a bench for women to accompany their children or family. But there are no facilities for pregnant women and breastfeeding mothers. Further, physical effort is needed to enter *Simpang Lima* Square, *Menteri Supeno* Park, and *Pandanaran* Park because of their height and contour. So, they do not have a universal design by Western standards.

6.2.3.2. Different Access Management in *Simpang Lima* Semarang

There is no difference in the access for women, children, the elderly, and persons with disabilities. They have the same access as all other people, and this access is in poor condition because of the arterial road enclosing the square, insensitive traffic management, and the height of the plaza (75 cm) for flood prevention.

Figure 6.25. Additional Access, Daily and during Events, in *Simpang Lima* Semarang.
The additional accesses are needed due to height of Plaza in *Simpang Lima* Square because of flood prevention. Photos by the author in August 2014 and December 2014–March 2015

In fact, the access design is well planned. There are five step and ramp entrances to *Simpang Lima* Square. But, the user's behaviour is to choose the shortest distance from the original point to the square. This generates additional access in some strategic entrance points. Meanwhile, in other parks (*Menteri Supeno* Park and *Pandanaran* Park), people use the designed entrance and there is no need for additional access.

So, there is a contradiction here. There is good design and good facilities (in visual) in *Simpang Lima* area, but poor access due to traffic and user behaviour.

6.3. Urban Equity Comparison in the Indonesian Public Space

The urban equity phenomenon in both public spaces creates the particular condition of each public space. The users of traditional and modern public space in Indonesia have the same rights to use, appropriate, claim, access, and control. Traditional public space has a long history and strong local wisdom in placing vulnerable groups in the public space, whereas the modern public space has an equitable rule and design in placing them. The government is a determining board for traditional and modern public spaces. Also, the Palace plays a significant role in managing traditional public spaces. There are no sufficient universal facilities and no differentiated access for vulnerable groups in either traditional or modern public spaces. The comparison pattern between them is stated below.

6.3.1. Indonesian Traditional Public Space

The conventional function of public space as a gathering space and social meeting for inhabitants (Gehl, 2010, p. 3) is still present in *Alun-alun* Yogyakarta. As the principal users in *Alun-*

alun, women, children, elderly persons, and persons with disabilities have the right to use, claim, appropriate, access, and control in their definite understanding. There is no formal regulation about their role in public space, but there is a durable local wisdom (unwritten rule) about them. There are strong determining boards (Yogyakarta Palace and Yogyakarta Governments [provincial and municipal]) in maintaining *Alun-alun* Yogyakarta. Regarding spatial equity, there is no universal design for four groups of vulnerable people, because the facilities' management must be aware of the norms and *Alun-alun* philosophy. Therefore, it creates a static and simple development.

Table 6.7. Measuring Urban Equity in *Alun-alun* Area Yogyakarta

Variables	Explanation	Unit Analysis (Vulnerable Group/Persons)			
		Women	Children	Elderly	PwDs
Citizenship Opportunities (Individual Right in Public Space based on Time, Space, and Manner)					
Right to Use	There is freedom of action every day and everywhere in the *Alun-aluns* for social, cultural, economic, and political reasons	●	●	●	●
Right to Appropriate	The layout of *Alun-aluns* as a large field supports different events and decorations; people can use by themselves or be supported by providers	●	●	●	●
Right to Claim	They have the right to claim their activities territorially with strong awareness since the owner of the land is the *Sultan*.	●	●	●	●
Right to Control	There is cultural control. To be polite and pay homage to the *Sultan* is the norm here.	●	●	●	●
Right to Access	External access must be supported by feeder transportation. Internal access is physical, visual, and symbolic in nature	•	•	•	•
Inclusive Public Policies					
Equitable Rules	There is local wisdom in placing four vulnerable groups	●	●	●	●
Determinant Board	Yogyakarta Palace and the city government are the principal institutions	O	O	O	O
Solid Institution	There is a patron-client relationship. There is a solid management of the Palace, the city government, NGOs, and community groups.	•	•	•	•
Spatial Equity & Facilities Management					

Universal Facilities	As Eastern and Javanese people, users feel satisfied with today's designs and conditions	⬤	⬤	⬤	⬤
Different Access Management	The same level of *Alun-aluns* and the pavement shows that all users are welcome	•	•	•	•

⬤   :   High equity in public space
●   :   Medium equity in public space
•   :   Low equity in public space
O   :   No equity in public space

Table by the author

The continuation of the past situation creates a romantic image, especially for the elderly and the residents of Yogyakarta. Not only that, they also really understand the Palace's cosmology, which generates the static design --showing little change due to respect the local wisdom--here.

Javanese people love cultural activities as part of their ritual to conserve their ancestors' heritage. Based on this condition, Yogyakarta Palace and the city government prefer to prioritise funding for annual activities rather than spatial improvement in the *Alun-aluns*. Regarding this situation, an underlying conflict and unclear territoriality can be found between the ritual activity space and the social space.

In fact, there is no spatial exclusion and marginalisation of the vulnerable groups in that space. They enjoy equal facilities, space, activities, and regulations, even if it is not fair for them. Equality is insufficient to make the situation fairer, but, the Javanese people have no critical consciousness about this unfair condition. As Javanese people, they must care about the harmonious relationship, avoid conflict, and accept the condition ('*nrimo*') (Mulder, 1992). They choose to be 'silent' about the situation, feel it is 'normal'. They are even satisfied and consider it a blessing because of their 'historical imagination' (Greig et al., 2003). In the past and today, *Alun-alun* has been in the same condition; so, there is no problem with that. The users have their own perception of urban equity, especially because the users are dominated by people or residents who have loyalty to the Palace.

Alun-alun offers freedom of action to actual users—all caring together for the rights of persons and minorities—which is a reason why Alun-alun is converted into a meaningful place and generates sharp historical imagination for its users. This points out the social success of public space, which may well articulate the cultural values of freedom and democracy (Carr et al., 1992, p. 365). Fainstein as cited in Marcuse (2009, pp. 19–26) states that the consciousness about democracy and difference is one of the values of a city model. Hence, the consciousness of the *Alun-alun* authorities (*Sultan* and Yogyakarta City government) of users' rights generates users' consciousness about the historical meaning.

The users support each other to create a successful social space here. It is parallel to Gehl's statement, 'we shape the cities (public spaces) and then they shape us' (Gehl, 2010). There is entirely a new challenge for stakeholders to keep enduring *Alun-alun* because in future, loyalty users, such as *abdi dalem* (servants or courtiers, who are dominated by the elderly—50% are

above 60 years old) will be replaced by a different generation who have a different orientation. Therefore, the government and the Palace must be concerned.

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┌─────────────────────────────────────────────────────────────────────┐
│  Women, Children, Elderly Persons, and Persons with Disabilities are  │
│              the principal users in 'Alun-alun' Yogyakarta            │
└─────────────────────────────────────────────────────────────────────┘
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| They have rights to use, claim, appropriate, access, and control (Carr et al., 1992) | There is no specific formal regulation, but there is a **strong local wisdom** (unwritten regulation) about them. There are strong determinant boards (Yogyakarta Palace and city government). (Forbes in Gottdiener & Hutchinson, 2006; Carmona et al., 2013; WUF, 2015) | There is a **static design** of **public space** since the people must be aware of the norms and *Alun-alun* philosophy. There is a slow but straightforward development. Funding is prioritized for **annual activities** rather than physical development. There is a **conflict/**unclear territoriality between a **ritual space and social space.** |

There is **no spatial exclusion/marginalization** in that space for the vulnerable groups. It has **equal facilities**, space, activities, and regulation, but **it is not fair** for the groups. Equality is insufficient to make the situation fairer.

Users' and residents' composition in *Alun-alun* are dominated by people who are loyal to the Palace.

There is no critical consciousness about the unfair condition based on Western standards.
They are '**satisfied**' with the situation, due to '**historical imagination**' and '**consciousness with the Javanese Value**'

It is a **challenge** for the government and the community to keep 'enduring *Alun-alun'* related to the **consciousness with equity standard** in public space since there will be shifting users in *Alun-alun* in future. Loyal persons, such as the *abdi dalem* (courtiers, who are dominated by elderly—50% above 60 years old) will be replaced by a different generation of people who have a different orientation.

COLLECTIVE CULTURAL MEANING OF EQUITY

Urban Equity in public space is deeply intertwined with the beliefs, traditions, experience, political view, and what is generally understood as the culture of a particular society. Varna (*Assessing Publicness in Public Space*, 2011)

Figure 6.26. Urban Equity in *Alun-alun* Yogyakarta
Diagram by the author

Although the urban equity pattern in *Alun-alun* may be at risk in the near future, according to this research, there is no dilemma in the actual situation. It is appropriate with the Varna statement on *Assessing the Publicness of Public Space: Toward a New Model* (2011, p. 6): '*Public space is deeply intertwined with the beliefs, traditions, experience, political view and what is generally understood as the culture of a particular society.'*

6.3.2. Indonesian Modern Public Space

Women, children, the elderly, and people with disabilities are important users in *Simpang Lima* Semarang. With respect to Carr et al.'s theories (1992) about rights in public space: residents have strong rights to use, claim, appropriate, access, and control.

Regarding regulation, there is no clear city regulation and no local wisdom about vulnerable groups. It is a new area without extensive history and as such, no local wisdom would be considered in this area. The highest Indonesian spatial regulation is Indonesian Law No. 26, 2007 on Spatial Planning, which states the need to arrange space for all people, including the marginalised. Semarang was awarded as a 'Children-Friendly City' in 2012, therefore, the government must concern itself with a universal design concept to facilitate all people there.

In this area, there are strong determining boards (Central Java Province and Semarang Municipality) with clear tasks and expenditure. As a political priority—since *Simpang Lima* is located in a strategic place and, at the same time, is a landmark of Semarang City and Central Java Province—this place must always be attractive and high-quality.

Simpang Lima development is fully funded, and the fund is prioritised for physical improvements. It is a contemporary public space which enjoys continuous maintenance. The users are heterogeneous and activities in shared spaces are available for them: collective rights and collective goods (Marcuse, 2009). This creates a '**Co-Existence of Users and Activities'**, generating a new challenge for the government and the community to endure *Simpang Lima*. The government must follow the annual calendar and cannot only focus on maintenance. Also, it should be concerned with the users and the activities to prevent an 'insurgent public space' (Hou, 2010).

Table 6.8. Measuring Urban Equity in *Simpang Lima* Area Semarang

Variables	Explanation	Unit Analysis (Vulnerable Group/Persons)			
		Women	Children	Elderly	PwDs
Citizenship Opportunities (Individual Right in Public Space based on Time, Space, and Manner)					
Right to Use	The design supports users who have the same right to use. The right to use generates a good image and public space livability.	●	●	●	●
Right to Appropriate	The right to appropriate sometime generates integrated public space	●	●	●	●
Right to Claim	The design creates a thematic area so that there is no effort to claim	●	●	●	●

	the space. This right is given by the design and the city park scale. Sometimes, the territoriality of a massive activity excludes the others user.				
Right to Control	There is control by the city government, police, users, and residents. Besides, the design acts as a soft control.	●	●	●	●
Right to Access	There is no barrier to external access because the area is strategically located. But, there is an effort to have internal access on weekdays by crossing the arterial road. The right to access is different on the weekend and weekdays.	•	•	•	•
Inclusive Public Policies					
Equitable Rules	There are a lot of regulations and programmes to support the right to the city, such as children-friendly, aging city. But, there is no local wisdom related to the topic here.	•	•	•	•
Determinant Board	Mayor of Semarang City and Governor of Central Java Province	O	O	O	O
Solid Institution	City government, NGOs, private sector, investors, community groups, residents of *Simpang Lima* area	•	•	•	•
Spatial Equity & Facilities Management					
Universal Facilities	Different meaning from the Western standard. Parcelling depends on users' needs. All the public spaces are full of users and activities.	●	●	●	●
Different Access Management	Although there are ramps and special pavements for the blind, people adapt the access with their wants and habits.	•	•	•	•

● : High equity in public space
● : Medium equity in public space
• : Low equity in public space
O : No equity in public space

Table by the author.

Women, Children, Elderly Persons, and Persons with Disabilities are the principal users in *Simpang Lima* Semarang

Residents have the right to use, claim, and change, but insufficient right to access, and control (Carr, 1992).

There is no formal regulation and **no local wisdom** about them. There are strong determining boards (Central Java Province and Semarang Municipality) with clear tasks and expenditure. **(**Forbes in Gottdiener &Hutchinson, 2006; Carmona, 2013; WUF, 2015).

There is a **basic universal design** and it is a **funded public space**. There is dynamic development. Funding is prioritized for physical development. *Simpang Lima* is a contemporary public space with **maintenance as a never-ending process**

There are **heterogeneities users** and activities. There is **shared space** among people. There are collective rights and collective goods (Marcuse, 2009).

Users' composition in *Simpang Lima*: citizens/residents 40%, visitors 60%.

Challenge for the government and the community to keep 'enduring *Simpang Lima'*: Not only focuses on maintenance but also the annual calendar. The government should be decisive with the users and activities to prevent 'insurgent public space' in future (Hou, 2010).

There is inclusiveness/spatial inclusion—shared space in public space.

CO-EXISTENCE OF USERS AND ACTIVITIES

Figure 6.27. Urban Equity in *Simpang Lima* Semarang
Diagram by the author

1. Elderly women in *Sekaten* as red eggs (*endog abang*) traders.

2. *Polowijan* courtiers path in *Garebeg* carnival.

3. Family included elderly and children Area in *Sekaten*

4. Elderly worker as tourism agent and hawkers.

5. Place for children exhibition

6. *Polowijan* kampong as a place for courtiers with handicap condition.

7. Children Friendly Kampong

8. Children as a King: HB IV (since 10 years old) and HB V (since 3 years old)

9. Elderly as abdi dalem *keparaka*n who support *ubarampe* for *Garebeg* procession

10. South *Kemandungan*, a place for children to practice *Mataram* archery (*jemparingan*); a place for children to play

11. South *Alun-alun*: a place for elderly, children, different ability persons to join with special event; place for school sport; place for elderly and children who work as tourism workers.

12. Disabled school for children

Figure 6.28. Space for Vulnerable People (Elderly, Children, Handicap) in *Alun-alun* Area Yogyakarta
Source of map: www.openstreetmap.org; Analysis by the author

1. Women worker in Batik Factory in Kauman in 1911

2. Muhamaddiyah women's activities (Aisiyah)

3. *Gunungan Estri/Putri* which means women shaped like an inverted cone for *Garebeg*Festival.

4. *Manggung* and *abdi dalem keparak* bring regalia in *Miyos Dalem*

5. North *Alun-alun*: a place for women workers in street vendor, Sekaten event,tourism activities and courtiers.

6. *Pagelaran*: museum for showing role, event process of princess, and clothes of women in the Palace

7. *Magangan*: Place for abdi dalem keparak to prepare uba rampe, and women courtiers meet the Sultan in IdulFitri event.

8. *Keputren* House: a place for princess

9. Palace: a place for women and princess to support Javanese Culture like dancing training

10. *Tamansari:* a place for princess bathing

11. Princess wedding exhibition

12. Ibu Ruswo Street, the name of woman who coordinated to provide food for the fighters and made her home a public kitchen.

13. *Gudeg* Center in Wijilan Street, a food business pioneered by women.

14. Ndalem Joyodipuran: place of the 1st Indonesian Women Conggres on 22 December 1928

15. *Pasindenan*: Name of singer kampong

16. Nyi Ageng Serang (1762-1855), the thinker of Javanese War

17. South *Kemandungan*: women activities in Mataram archery

18. South *Alun-alun*: women workers (street workers), mommies' activities, women students

19. South *Alun-alun*: place for women soldier to be trained in Era of HB II

20. *Sasono Hinggil 2 Abad*: a place for inauguration of Princess Mangkubumi as the next successor of HB X

21. *Kirab Mubeng Beteng* in the night which are followed by all the courtiers included the women

Figure 6.29. Space for Women in *Alun-alun* Area Yogyakarta
Source of map: www.openstreetmap.org; Analysis by the author

1. *Baiturrahman* Mosque Area: a place for all Muslims included women, children, elderly, and handicap to pray.

2. Elementary school of *Isriati:* a place for children to do school.

3. Sport center *Tri Lomba Juang:* place for women, children, elderly, and handicap, for doing sport.

4. *Menteri Supeno Park*: a place which are dedicated for women and children; a place which declared "Children Friendly City of Semarang on 2012", a place for declaring "Aging Cities of Semarang" on 2015; and teens' sport activities as skate park and bikepark.
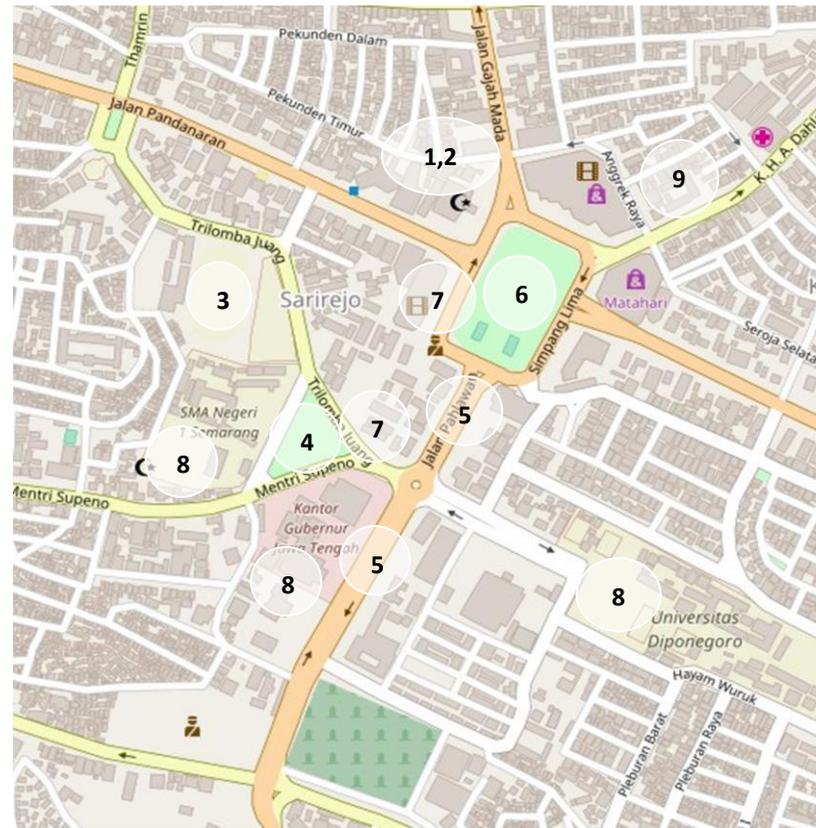
5. Car Free Day Area: a place for everybody included women, children, elderly, and handicap to do activities in Sunday Morning.

6. *Pancasila* Square, a large field for everybody to social gathering, doing city's activities (ceremony, extension area of *Iedul Fitri/Adha* Pray), a place for children playground, teens sport, school sport, Sunday Morning activities, leisure center.

7. Hawkers centers in *Simpang Lima* Area.

8. Governance and education center for all the community of Semarang

9. YPAC school for disabled children

Figure 6.30. Place for Vulnerable Persons *in Simpang Lima* Area Semarang
Source of map: www.openstreetmap.org; Analysis by the author

CHAPTER 7
SOCIO-SPATIAL ANALYSIS
AS EQUITY BACKGROUND OF PUBLIC SPACE

The socio-spatial analysis is the analysis of the surrounding environment which affects the condition of public space. Lynch (1981) as cited in Carmona et al. (2003) said that viewing public space as part of a city entity is much better than seeing public space separately, like a town square. Socio-spatial aspect is a comprehensive analysis used to understand space (Madanipour, 1996a as cited in Carmona et al., 2003).

'Social and spatial are intertwined in our understanding of urban space' (Madanipour, 1996 in Carmona et al., 2003).

This chapter discusses the contemporary issues in both public spaces—traditional and modern Indonesia public spaces--, while also covering their history and past culture, which relate to the development process of them. It is in line with Mumford's (1937) statement on 'What is a City' and Lughod's (1987) research on 'The Islamic City: Historic Myths, Islamic Essence, and Contemporary Relevance' in *The City Reader* (3rd ed) (Le Gates et al., 2003, p.92 & p.172). They state that history and culture have shaped cities; not only geographical and other physical factors. Understanding the social structure of the community is important because meaning is different for believers and nonbelievers, users and nonusers. The appreciative physical form must be traced back to the development process. Hence, this chapter and this research followed Varna's research on *Assessing Publicness on Public Space* (2011) to scrutinise public space as a cultural and historical reality. She said:

'Public space as a cultural reality means that it created at a definite time and in a particular socio-cultural setting which can be understood as a reflection of a common view of what the ideal public space is. As a historical reality means that public space can be understood not only as a cultural artefact but also as the product of a historical process of space forming. It's resulted from the interactions, negotiations, and decisions made during its development process. As a result, public place comprises two things: first, a measurement of the site as a snapshot against the existent standard of right in public space and second, an explanation of that measurement though exploring its development process.'

Considering the current as well as the past situation, it is important to get a deep understanding of public space, especially because North *Alun-alun* Yogyakarta is a heritage public space. It is in line with Madanipour's (1996) statement in the *Design of Urban Public Space, an Inquiry into a Socio-Spatial Process* that to understand public space, a research can apply the socio-spatial approach, scrutinise the above and below perspectives, and trace the development process of public space. Socio-spatial inquiry means overlapping physical, social, and psychological geometric layers. By scrutinising the above-mentioned perspective, it seems that the political and

economic system influences public space. Meanwhile, by examining the below perspective, one becomes aware of everyday practices and their meaning. Then, by tracing the development process, the embedded physical-social symbolic meaning can be understood by drawing on the morphology of public space.

7.1. The Difference between Yogyakarta and Semarang City

Yogyakarta and Semarang cities are located in the central part of Java Island, Indonesia. Semarang is located in the northern part of Java Island, and Yogyakarta is located in the southern part. Javanese people dominate the population. In general, the Javanese community in Central Java has a similar culture, but the geographical location, history, and cultural root turned out to affect the existing social-economic culture.

Figure 7.1. Map of the Central Part of Java Island
Source: koleksitempodoeloe.blogspot.com cited on 15 October 2015 at 10.00 GMT

A.   Characteristic of the Cities based on Total Population and City Function

Based on *Peraturan Pemerintah Republik Indonesia Nomor 26 Tahun 2008 tentang Rencana Tata Ruang Wilayah Nasional (RTRWN)* [Government Regulation No 26, 2008 on National Spatial Plan] *article 12 and 16*, the cities in Indonesia can be classified into five categories based on the total population, as the Table 7.1.

Table 7.1. Indonesian Urban Classification based on Total Population

Urban Classification	Total Population
Small Urban Area	>50,000–100,000 persons
Medium Urban Area	100,000–500,000 persons
Large Urban Area	>500,000 persons
Metropolitan Area	Minimum 1,000,000 persons
Megapolitan Area	Comprising at least two metropolitan areas, minimum 2,000,000 persons

Source: RTRWN 2008 in Wijoyono, 2014.

Yogyakarta City has a population of 412,704 on 2015 (BPS Yogyakarta, 2016) with an area of 46 km^2. Semarang City has a population of 1,765,396 on 2015 (BPS Semarang, 2016) with an area of 373.8 km2. So, the density is 12,699 people/km^2 for Yogyakarta City and 3,864 people/km2 for Semarang City in 2013 (DPPAD, 2013). Based on the above table, Yogyakarta can be categorised as a medium urban area, while Semarang can be classified as a metropolitan urban area. Both of them are the capital cities of their respective provinces and have a municipality status.

Both are busy cities. Although Yogyakarta is a medium city, its function as a cultural, tourism, and educational city[57] can attract many foreign and local tourists, and outsider communities from across Indonesia. Semarang is the fifth largest metropolitan city in Indonesia. It functions as a servicing, trading, port, and industrial city that can attract people from the surrounding cities to work, study, shop, and enjoy leisure activities. Both cities generate informal economic activities in the city centre and transportation movement from the city centre to the other districts and surrounding cities, and create rural-urban relation. Now, rural-urban relation engenders heterogeneity and various jobs in both cities.

Regarding the women, children, elderly persons, and persons with disabilities in both cities, Table 7.2 states that their percentage is dominant compared with that of the general population so that they must be considered in the Indonesian public space.

Table 7.2. The Vulnerable Group Population in 2015

Total Population	Yogyakarta City (persons)	Percentage (%)	Semarang City (persons)	Percentage (%)
Women	211,622	51.28	800,722	50.30
Children (0-14 years old)	80,218	19.44	376,458	23.65
Elderly Person	30,406	7.4	114,031	7.2
Persons with Disabilities	2,140	0.52	2,335	0.015
Total Population	412,704	100	1,591,860	100

Source: BPS Yogyakarta and Semarang City, 2015

B. Characteristic of the Cities based on Geographical Location and Past Governance Structure

Based on geographical location and past governance structure, the Javanese cities can be grouped into two patterns since the pre-colonial era in the 16th century. The geographic pattern can be divided into inland and coastal areas. The governance pattern can be divided into the

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[57] Yogyakarta has three state universities (UGM, UNY, UIN Sunan Kalijaga Yogyakarta) and more than 30 accredited private universities and academies. Meanwhile, Semarang also has three state universities (Diponegoro University, UNNES, and UIN Walisongo Semarang) and more than five accredited private universities and academies.

kingdom and non-kingdom (trading) areas (Santoso [1997] as cited in Handinoto [2015, p. 1] and Nas [2007] as cited in Suryanto & Sudaryono [2015]).

The first pattern was a trading town in the coastal area. The coastal communities became open-minded due to their relationship with the outside world. The second was the sacred central kingdom in the agrarian hinterland, where the rural communities became accustomed to deeply maintaining cultural roots. They have ethics and rules that are referred as Javanese (Suseno, 1984).

C. Characteristic of the Cities based on History

After colonisation, there were three types of Indonesian cities: those influenced by European ('colonisation') culture, those with an indigenous face, and those with a mixed face.

According to McGee (1967) as cited in Evers and Kofft (2002, p. 44), the characteristic of the colonial city is multi-ethnic, and the urban-rural relationship is based on commercial interaction rather than cultural interaction. The physical characteristics of the colonial cities are marked by stable settlements with a well-ordered city structure. Further characteristics are the presence of European buildings, the presence of the city as a power centre--usually located near the sea or river, and the existence of ethnic segregation (*wijkenstelsel* [Hanggoro, 2011 as cited in Sumintarsih & Adrianto, 2014]). Examples of colonial cities in Indonesia are Jakarta (Batavia), Surabaya, Semarang, Malang, and Bandung.

Indigenous cities are the ones that embody local customs. Buildings and spatial arrangements here implement local norms and wisdom as a standard design. Examples of indigenous cities are those on Bali Island.

Cities with a mixed face still hold local wisdom, but colonial buildings dominate the other part. Examples of mixed-face cities are Yogyakarta (indigenous facade is located in *Jeron Beteng* area, and the colonial facade is located *in Jaba Beteng* area) and Surakarta.

Differences between Yogyakarta and Semarang are stated in Table 7.3, which compares the conditions of colonial times and the present situation. The colonial rule is essential as a basis for the analysis of the historical background and cultural roots which affects the current condition of the social structure.

Table 7.3. The Difference Type between Yogyakarta and Semarang in Colonial and Recent Era

	Colonial Era		Independence Era	
	Yogyakarta	**Semarang**	**Yogyakarta**	**Semarang**
Geographic	Inland	Coastal	Inland	Coastal
Occupation	Farmer	Trader	Public/private employee	Public/private employee
Governance	Kingdom	The Non-Kingdom	Municipality	Municipality
	Non-Gementee (non-autonomy on Colonialization Era)	*Gementee* (Autonomy on Colonization Era)	Yogyakarta Palace as the maintainer of Javanese culture	

Resident/ Communities	Homogeneous	Heterogeneous	Heterogeneous	Heterogeneous

Table by author (2016) based on Santoso (1997) in Handinoto (2015: 1), Nas (2007) in Suryanto et al. (2015), Damayanti and Handinoto (2005), and the Statistical Centre Bureau (*BPS*) of Yogyakarta and Semarang (2016).

7.2. Socio-Spatial Structure in *Alun-alun* Yogyakarta

7.2.1. Social Structure in *Alun-alun* Yogyakarta

7.2.1.1 *Jeron Beteng* Community as a Core Society in *Alun-alun* Yogyakarta

Both *Alun-alun*s are located in the fortress of Yogyakarta Palace, which is called the *Jeron Beteng* district. These fortress walls—about four metres thick and 3.50 metres high—surround the Palace area with bastions at each corner, also surrounded by two-meter-wide canals separating the surrounding environment. The names of the gates surrounding *Jeron Beteng* Yogyakarta are *Plengkung Nirbaya (Plengkung Gading), Plengkung Jagabaya (Tamansari), Plengkung Jagasura (Ngasem), Plengkung Tarunasura (Wijilan), and Plengkung Madyasura (Buntet).* See Figure 7.2.
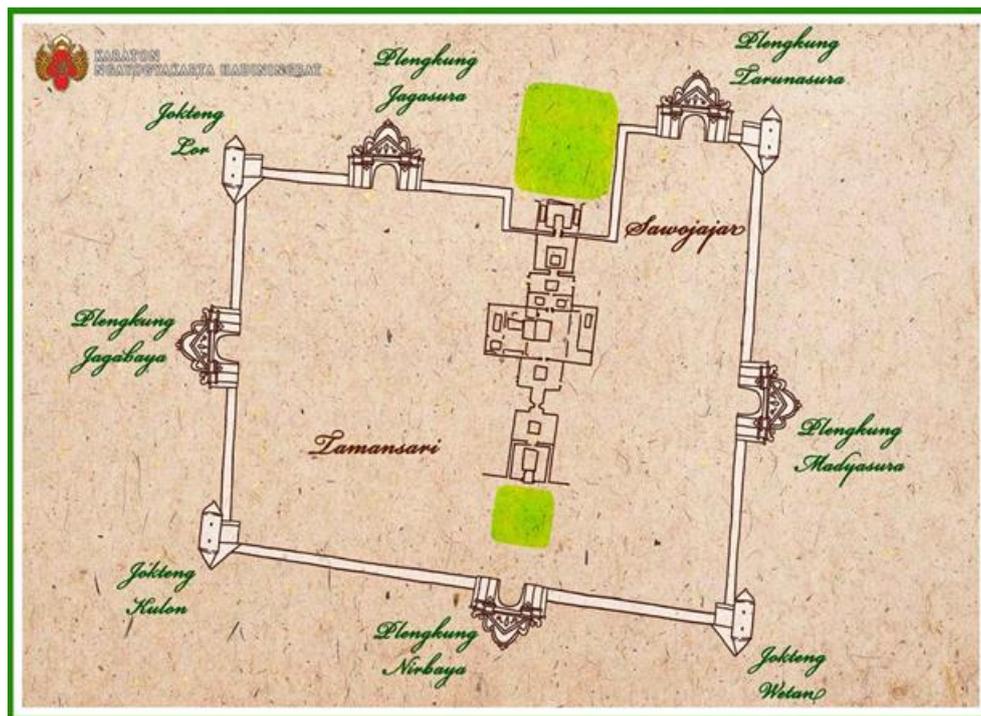
Figure 7.2. The Original *Jeron Beteng* Area with its Gates and Bastions

Source: Karaton Ngayogyakarta Hadiningrat (2017)

The *Jeron Beteng* area consists of the main buildings of the Palace and traditional neighbourhoods called kampongs. Yogyakarta Palace functions as the residence of the *Sultan* and his family, as the centre of the government, as a cultural centre, tourist destination, science centre, and as a museum of the nation's struggle (Heryanto, 2010).

The kampongs in *Jeron Beteng* area are unique because they have a special toponym, which is related to the residents' former occupation in the Palace (Widayatsari 2002 as cited in Kurniawati, 2015). Some of these kampongs have been stated in Table 7.4. Now, the ownership and function of the kampongs have changed. They are no longer the courtiers' kampongs. Due to economic and tourism-related reasons, these kampongs have become amenity-providers to tourists, such as guesthouses and batik galleries.

Table 7.4. The Names of Kampongs in *Jeron Beteng* Area

Name of the Kampong	Toponym	Explanation
Name of kampong after the task in the Palace household		
Siliran	*Silir*	Kampong for courtier whose task was to turn the lights on
Gamelan	*Gamel*	Kampong for courtier who worked as a groom
Patehan	*Teh*	Kampong for courtier whose task was to take care of the drinks
Langenastran	*Langenastra*	Kampong for courtier who was the King's soldier
Kemitbumen	*Kemitbumi*	Kampong for courtier who was a cleaner
Pesindenan	*Sinden*	Kampong for courtier who was a Javanese singer
Nagan	*Nagan*	Kampong for courtier who was a traditional musician
Sokolangen	*Sego Langi*	Kampong for courtier whose task was to look after the food service
Namburan	*Tambur*	Kampong for courtier who worked as a drummer on particular occasions
Polowijan	*Polowijo*	Kampong for courtier who worked as a clown or cheerleader during special events. These courtiers comprised differently-abled persons.
Name of kampong after the position in the Palace		
Mantrijeron	*Mantrijero*	Kampong for courtier who worked as an office leader
Suranatan	*Suranata*	Kampong for courtier who made mosque arrangements
Wijilan	*Wijil*	Kampong for Prince *Wijil*. *Wijil* means seed. Now, it is a *gudeg* (traditional food from jackfruit) centre in Yogyakarta

Source: Widayatsari 2002 in Kurniawati, 2015

Nowadays, the fortress has been blocked by community buildings, and parts of it have been broken down by private building owners. Only two gates are in good condition—*Plengkung Gading* in the southern part and *Plengkung Wijilan* in the northern part of the Palace.

Figure 7.3. The Wall Turned into a Garage Door and Closed by Residential
Source*:* Agustina, 2015 and Budiarto, 2014.

The social structure of *Jeron Beteng* Yogyakarta is divided into the old and the new patterns. The old one consists of The King (*Sultanate)*, the noblemen (*sentono dalem/priyayi*), the courtiers (*abdi dalem*), and the commons (*kawula dalem*), in a hierarchical class. The new one consists of residents and non-residents with no hierarchical class. The residents are still in a hierarchical class, consisting of the Palace class, the noble class, the courtiers, and the inhabitants. Non-residents consist of the inhabitants, the visitors, and the residents from *Jaba Beteng* (outside the wall).

The *Jeron Beteng* was opened to outsiders in 1946–1949, when Yogyakarta became the capital city of Indonesia (4 January 1945–17 August 1950). At that time, there was a movement of power and the leaders of the nation from Jakarta to Yogyakarta. At that time, there was an increase in the population of Yogyakarta City from 17,000 to 600,000 persons (Depdikbud, 1977 in https://antosenno.wordpress.com as cited in Sumintarsih & Adrianto, 2014).

The outsiders came from the areas surrounding Yogyakarta City. When Gadjah Mada University (UGM) was opened in 1949, classes first started at *Pagelaran* Yogyakarta Palace, *Ndalem Widjilan*, and *Ndalem Mangkubumen* in *Jeron Beteng* area. Many students came to Yogyakarta Palace to study in UGM. In 1969, the Palace was opened as a tourist attraction, and many tourism-related workers began staying there.
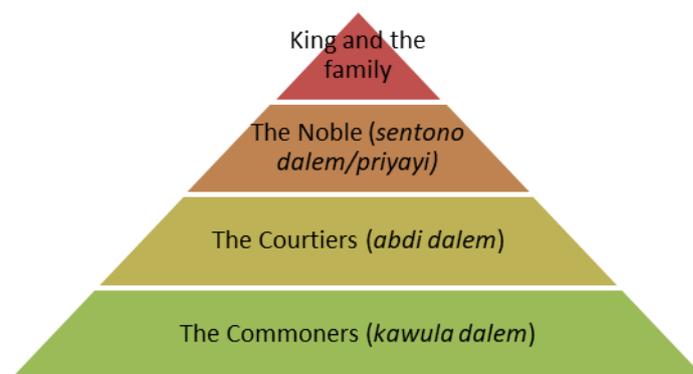
Figure 7.4. Old Hierarchical Social Structure of *Jeron Beteng* Yogyakarta
Source: Redrawing based on Widiyastuti, 2013 and Sumardjan in Suryanto et al., 2015

The influx of outsiders[58] to settle in *Jeron Beteng* area makes this region the most populated area in Yogyakarta City with a population density of 12,534 persons/km^2 (BPS Yogyakarta, 2016), which will become a challenge to be understood with local wisdom in future.

In the new social structure in Jeron Beteng Yogyakarta, there are two types of communities: resident and non-resident. See Figure 7.5. Residents could be indigenous people who have a correlation with the Palace and outsiders who became the inhabitants of *Sultan* Ground (King's land). The composition of the new social structure was 75% for indigenous

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[58] Except for foreigner and Chinese people because they cannot stay in *Jeron Beteng* area.

communities and 25% for migrants in 2013 (Budiarto & Suwandono, 2015). The indigenous community includes residents who have lived in *Jeron Beteng* since birth. Migrant may live permanently or temporarily, as tenant or leaseholders. According to Budiarto et al., 2015, the length of stay in this area is classified as follows: less than five years (3%), 5–15 years (10%), 15–25 years (12%), and more than 25 years (75%). Therefore, most of the residents are represented by the indigenous community, who have stayed more than 25 years, and of course, have a tight bond with Yogyakarta Hadiningrat Palace. This will influence community mental mapping about public space and its facilities here.

Hajjah Fatienah, who was born in Kampong Kauman Yogyakarta in 1926 and is a descendant of a Yogyakarta Palace courtier, said that it is a fortune for a commoner to walk freely into the Palace now. When she was a child, she had to wear special clothes and kneel to enter the Palace (Hajjah Fatienah, personal communication, December 2014). Now, regulations have changed, and everyone can freely enter the Palace and the *Jeron Beteng*. The Palace, *Jeron Beteng*, and *Alun-alun* show their egalitarianism to users and visitors. The use of Javanese Kromo language and special clothes are only applicable to the courtiers and the *Sultan*'s family. It means that now, the hierarchical social structure only applies to the Palace.
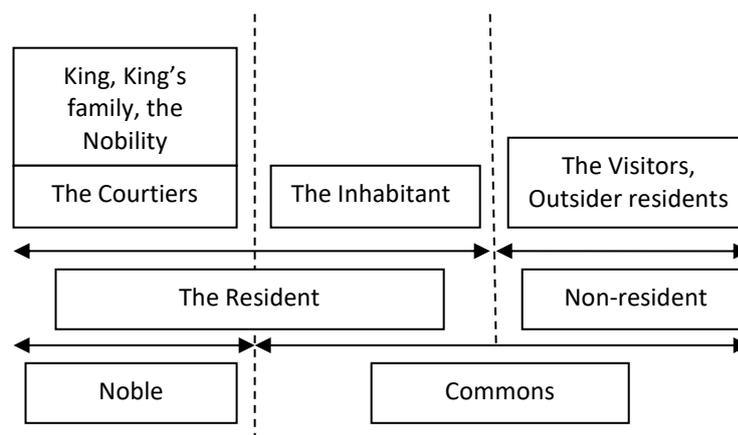
Figure 7.5. New Social Structure of *Jeron Beteng* Yogyakarta
Diagram by the author

7.2.1.2 Cultural Roots of *Alun-alun* Yogyakarta

Islamic and Javanese traditional culture determine the cultural roots of Yogyakarta *Hadiningrat* Palace. Yogyakarta Palace is a centre of Javanese culture. Javanese culture is also influenced by Hindu, Buddhist, and Islamic cultures. The arrival of the Europeans (Colonisation) and Christianity (both Catholic and Protestant) during the colonial[59] rule also had an impact on the Javanese culture. See Figure 7.6.

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[59] It is true that Yogyakarta *Sultanate* was established due to Colonialisation rule. Besides, it is incluced as mixed traditional-colonial city. The colonial building is scattered outside the *Jeron Beteng* area. But, the *Jeron Beteng* area is an original Javanese culture enclave. So, in this research, it can be assumed that there is no great colonial influence on cultural roots in this area. The existence of Dutch officials and other rules in the palace event and regulations in the colonial era have stopped since the independence of Indonesia.

Handinoto (2015, p. 3) said that the establishment of Majapahit, Surakarta, and Yogyakarta Kingdom was based on the importance of the cosmological pattern, which arranged *Alun-alun* stays in a basic physical design, which tended to be static. Routine activities in the square were scheduled according to the sacredness of the place. The development of new activities in these days does not change the sacred function of the square but enriches and augments such a function. It becomes sacred and profane at the same time due to the end of the pre-colonial period, and *Alun-aluns* have turned into a civic square and plaza (Handinoto, 2015).

Regarding the relationship between these cultural roots and urban equity meaning in both *Alun-aluns*, the depth of Javanese culture creates a strong sense of belonging for the community. Wiryomartono (2016) stated, '*the modern Javanese world has lots spiritually ordering power…the ritual is dedicated to the care of unity (manunggal), harmony (rukun), sustainability (lestari) and acceptance (nrima) of the destiny.*' Anderson (2007) as cited in Wiryomartono (2016) stated, '*In Javanese culture, unity or oneness is achieved with the principle of identity as a central symbol of power.*' Hence, *Alun-alun*, as a part of Yogyakarta's power symbol, must be treated carefully to maintain Javanese culture. This is especially due to its role as a heritage public space, as stated in *Peraturan Daerah Kota Yogyakarta Nomor 2 Tahun 2010 tentang Rencana Tata Ruang Wilayah Kota Yogyakarta (RTRW)* article 73-75 [Yogyakarta City Regulation No.2 Year 2010 in the Spatial City Plan of Yogyakarta during 2010–2020].
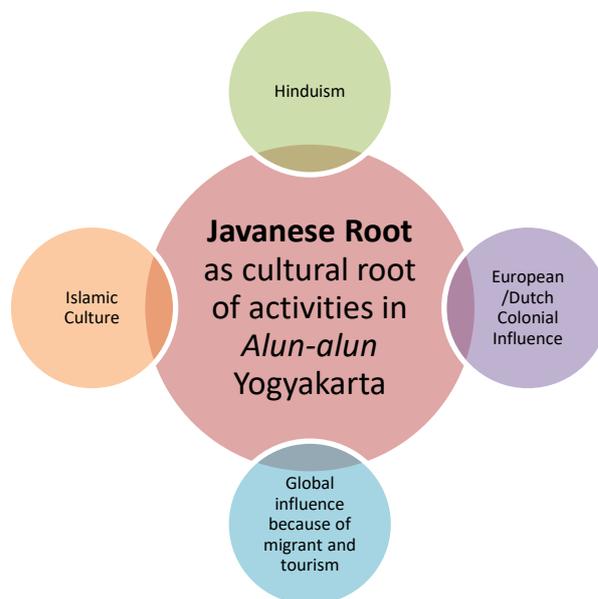
Figure 7.6. Cultural Roots of *Alun-alun* Yogyakarta
Source: Author

The community and users are concerned about Ngayogyakarta Hadiningrat Palace and Javanese culture. They maintain Palace activities without reflecting on the physical condition of *Alun-alun*. The act of maintaining Palace activities is considered to be more important than concern about the particular physical condition of *Alun-alun*. In the *Alun-aluns*, sacred activities

deliver the symbol of the court art and folk art. Court art consists of the annual court ceremonies and rituals and occasional celebrations to sustain cultural values. Folk art (*tontonan kawula*) is a performance for commoners which preserves culture and tradition and support their enculturation (*nglaras*) (Wiryomartono, 2016). Sekaten, as one of the annual activities, has both court art performances in the carnival procession and folk art in the night market. It is a supporting reason why Javanese people prefer to preserve ritual activities in *Alun-aluns* rather than consider the physical condition of the place.

7.2.1.3. The Influence of Social Structure in Urban Equity Meaning of *Alun-alun* Yogyakarta

The sacred location of *Alun-alun* Yogyakarta and its special community are in a strong relationship with Yogyakarta Palace. They cannot be separated since the sacred location creates sacred activities. Those sacred activities are influenced by a regular schedule of Yogyakarta Palace and the *Jeron Beteng* community's activities. In the past, they were the actors of ritual activities because they were the *abdi dalem* (employees) who lived inside the fortress. Now, they are still the actors of this event as *abdi dalem*, tourism workers, street hawkers, and visitors.

For the users of *Alun-alun*, especially women, children, the elderly, and persons with disabilities, the social structure here makes the meaning of urban equity different from that of other places. The meaning of urban equity is in correlation with the right to use in public space. As members of the Javanese community, they feel lucky to freely enjoy the collective activities. Though the public space condition may be average, based on the Western standard, users feel satisfied with the facilities.

Greig et al. (2003) affirmed that this condition means that the residents are not conscious about the existing inequalities because of their sharp historical imagination. They think that everything is normal and do not wish to change the current condition. In their research on *Inequality in Australia*, Greig et al. (2003) stated that Australian people are trapped in durable unconsciousness about inequalities. They imagine that their society is equal and egalitarian due to three interlocking myths, namely, natural body, self-understanding, and egalitarian history. They think that weak bodies, such as women, children, elderly, and persons with disabilities, and the minorities, such as aboriginal people and lowly employees, normally receive 'standard' facilities today. This will create new types of inequalities next to the those caused by income and welfare.

Most Javanese scholars, such as Zahnd (2005), Widiyastuti (2013), and Wiryomartono (2016), have confirmed that a strong awareness of local culture creates a strong consciousness about maintaining the value, without following the Western standard of public space. Javanese people have an exacting culture (*sharp historical imagination*—Greig et al.), which leads to this particular interpretation *(collective memory*—Halbwachs) (Lombard, 2005; Mulder, 1992). It is not about unconsciousness or interlocking myths, as Greig et al. (2003) stated, but is related to 'a historical and cultural process of space forming' (Varna, 2011), which considers the dealing, dialogue, and engagement of the community. As a result, this research argues is convinced the meaning of urban equity in Indonesian public spaces depends on community engagement.

It is in line with Rapoport's (1977, p. 20) statement that the cultural and social context will influence the community value, their activities, and how spatial setting (in this term, 'public space') is shaped.

| Culture | → | World View | → | Values | → | Image/ Scheme | → | Lifestyle | → | Activities | → | Public space as Spatial Setting |
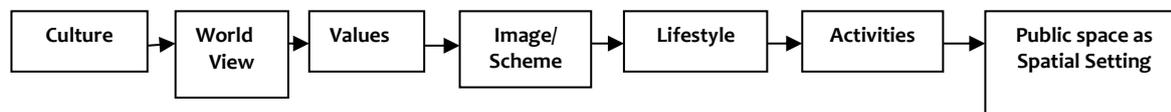
Figure 7.7. Correlation among Culture, Value, Community Activities, and Public Space
Source: Redrawing based on Rapoport (1977, p. 20) and Haryadi & Setiawan (2010, p. 24)

7.2.2 Spatial Structure of *Alun-alun* Yogyakarta
7.2.2.1. Cosmological Arrangement of *Alun-alun* Yogyakarta

As affirmed by Handinoto (2015, p. 32), *Alun-alun* is an integral part of the Palace. The north-south axis cosmology, from Mount *Merap*i, *Tugu* (Monument), North *Alun-alun*, Palace, South *Alun-alun*, *Krapyak* Stage, to the South Sea, is a symbol that the spatial structure here is part of the macrocosm's meaning.

It is important to understand the city's meaning as Kostof (1961) stated in *The City Shaped*, 'the city form as a receptacle of meaning, so it needs an understanding of the cultural condition.' The design of *Alun-alun* and *Jeron Beteng* area represents a cosmic city. As Lynch (1981) stated in *Good City Form*, the cosmic city is marked by a monumental axis. This place is indicated by a cosmological axis from north to south, enclosed and protected (by the Palace walls), and possesses dominant landmarks (the *Sultan*'s Palace and other important buildings). Further, it relies on a regular grid from north to south (for sacred buildings), from east to west (for the development area), and a spatial organisation by hierarchy (in the courtiers' kampong). Moreover, the shape enjoys protection against military invasions by its physical geographic condition since it is surrounded by a mountain, sea, and two rivers.

Urban planning fabrics were built upon philosophy and cosmology. Handinoto (2015, p. 9) said that traditional spatial planning is usually influenced by the mindset and the pattern of human life in its time. Further, these generate the static form of *Alun-aluns* today due to an arrangement based on the religious culture of the Javanese community (Handinoto, 2015, p. 26). This cosmic line creates a symbolic meaning, which functions as a cultural and physical connection. The physical and cultural connection is important to strengthen the contextualization with the Palace to preserve the social meaning (Carr et al., 1992) since connection is a sense of rootedness. The social meaning is vital to maintain the congruence of the site with cultural norms and practices since *Alun-alun* is a heritage public space.
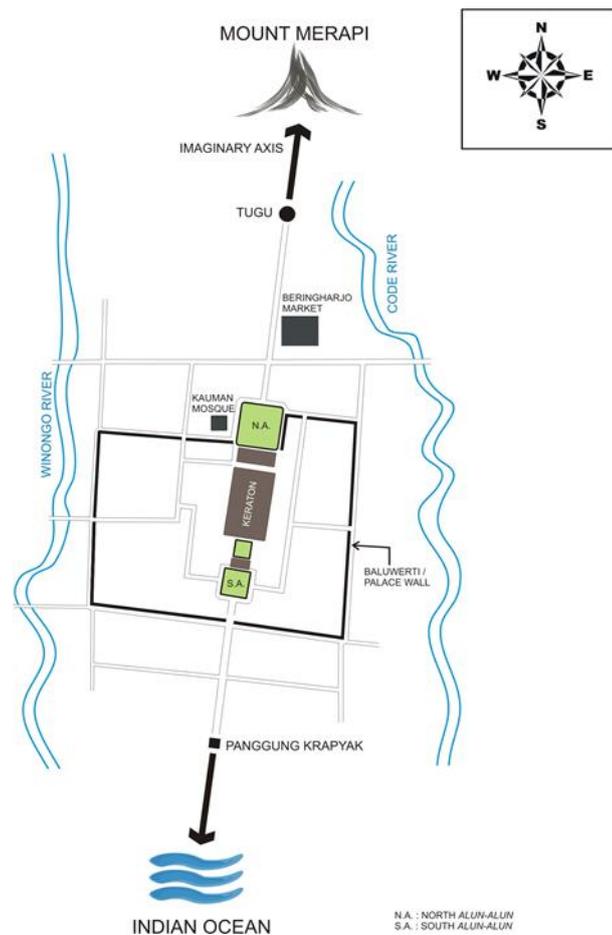
Figure 7.8. Cosmological Line of Yogyakarta Hadiningrat Palace
Source: Redrawing based on Brongtodiningrat (n.d.), Handinoto (2015), and Ikaputra in Widiyastuti (2013)

7.2.2.2. Changing Activities in *Alun-alun* Yogyakarta

A. North Alun-alun Yogyakarta

The era from *Hamengkubuwono* I (1776) to *Hamengkubuwono* X (1982–now) brought changes to the sacredness of space and activities in both North and South *Alun-alun*. Research by Widiyastuti (2013) shows the changing activities in North *Alun-alun* Yogyakarta in and after the Colonial Era. See Figure 7.9**.**

From the beginning, North *Alun-alun* was built to serve the needs of royal activities (Handinoto, 2015, p. 35). It has one main gate into the outside world, and three other gates connecting the other parts of *Jeron Beteng* area. Based on the position, it is like a 'semi' public space, with half of it connecting with *Malioboro* Street (the most important street in Yogyakarta), and the other half connecting a part of the Palace area. So, for the first time it was establishment, *Alun-alun* is an open public space.

Colonial Era

1756–1939	HB I–HB VIII	• The front yard and the main entrance to the *Palace area* • Space for military training exercises and royal ceremonial purposes	Sacred Closed area Private area	**SYMBOLIC PUBLIC SPACE** ↓
1939–1945	HB IX	• Continues to be a space for massive Palace ceremonies	Sacred and profane	

Post-Colonial (Indonesian Era)

1945–1982	HB IX	• Dynamic activities in North *Alun-alun* due to changing role of the Palace as a cultural centre • A venue for massive mobilisation where Indonesian nationalism was boosted in Soekarno Era. • Certain activities relating to nationalism and physical exercise in Soeharto Era. • Special events, like *Garebeg* and *Sekaten,* were held thrice a year • This area became the centre of public activities	Sacred and profane	**CONTROLLED PUBLIC SPACE**, especially in Soeharto Era, due to lots of regulations in public space for non-political cultural functions ↓
1982–now	HB X	• Space for royal ceremonies • Centre for public activities, sports and tourism activities • Tourism parking before 2015	Sacred and profane	**URBAN CIVIC SPACE**

Figure 7.9. Historical Pathways of Activities in North *Alun-alun* Yogyakarta
Source: Reconstructed from Widiyastuti (2013)

B. South Alun-alun Yogyakarta

Research by Astuti (2010) shows the changing activities in Figure 7.10. From the historical pathways described below, it can be concluded that sacred functions decline when profane functions appear. Although it has ceremonial, religious, and political functions, South *Alun-alun*'s functions have transformed into socio-economic and socio-cultural ones.

Regarding the issue of urban equity in public space, South *Alun-alun* has changed from the private land of the Palace into a public space for Yogyakarta communities and tourists. The arrangement quickly adapts to changing conditions and users' needs, such as accommodating areas for sports, leisure, and culinary activities. Residents and visitors feel blessed that they can freely pursue their social and economic activities. They feel this blessing comes from the Palace, and they do not ask for more, except for giving advice for the *Alun-aluns*' management (Mr Siswomihadiwiyono, personal communication, December 2014).

Colonial Era

1756–1921	HB I–HB VII	• Space of women soldiers' regular rehearsal, 'Langen Kusuma'. • The rehearsal space for a specific event, such as *Garebeg,* on *Maulud, Shawwal,* and *Besar* months • Gate for Sultan's body to be taken to *Imogiri* cemetery	Sacred Closed area Private area	**SYMBOLIC SPACE**	**PUBLIC**
1921–1945	HB VII–HB IX	• Gate for Sultan's body to be taken to *Imogiri* cemetery • Space of exercise of last Palace soldiers in 1940 before the Japanese colonisation	Sacred Closed area Private area		

Post-Colonial (Indonesian Era)

1945–1970	HB IX	• South gate was closed from 06:00 hours to 20:00 hours because it was located within the inner wall of the Palace area; there is a gatekeeper at the south gate • Starting in 1970, the soldiers' training moved to North *Alun-alun,* and the soldiers' base camp moved to *Pracimosono.* Soldier exercise was to support the Palace procession	Sacred until 1970	**SYMBOLIC SPACE**	**PUBLIC**
1960		• South *Alun-alun* turned into the traffic park at the time of Mayor Purwokusumo. After that, the place was damaged and deserted • There was an artistic mission exhibition, which showed the pros and cons of allowing foreigners to stay in the *Jeron Beteng* area.	Profane	**URBAN CIVIC CENTRE**	
1970–1980		• An empty field and a lot of criminals			
1996 1997–2006	HB X	• Space for elephant show • A venue for *Klitika*n Market (second-hand market from 07:00 to 12:00 hours), street hawkers, elephant show.	Profane	**URBAN CIVIC CENTRE**	
2006		• 120 traders relocated to *Pakuncen* Market.			
2007–2010		• It becomes a public space with street hawkers and elephant show. • It becomes a public space for sports with many tools, such as a students' sports centre, a mass gymnastics arena, and a joggers' track. There is also the *Alkid SSB* sports club.			
2009		• A venue for political parties' campaign, concerts, *Ied* prayers*,* Independence Day			

2010–now	celebrations and soldiers' ceremonies • A tourist attraction, leisure, and light cars space.
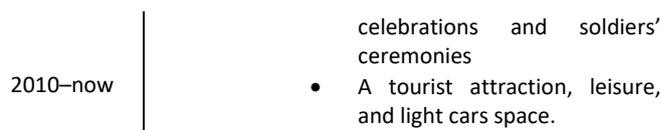
Figure 7.10. Historical Pathways of Activities in South *Alun-alun* Yogyakarta
Source: Reconstructed from Astuti (2010)

7.2.2.3. Land Rent Type in *Alun-alun* Yogyakarta and its Surroundings

Jeron Beteng area is a special land owned by the *Sultanate*. This land is called the *Sultan* Ground (The King's Land). The *Sultan* Ground is divided into two domains—the Crown Land Domain and the *Sultanaad* Ground Domain. Crown Land means that *Sultan* Ground cannot be inherited. It includes government property, such as *Ngayogyakarto Hadiningrat* Palace, *Alun-alun*, *Kepatihan*, *Ngasem* Market, Ambarukmo Guest Houses, Bed & Breakfast *Ambarbinangun*, *Gunung Jati* Forest, the Great Mosque, and so on. The *Sultanaad* Ground (land owned by the Sultanate) is land that can be given. The *Ngayogyakarto Hadiningrat* Empire gave the land to the family and the courtiers, and the land can be controlled by the people. To use the land, the community must show evidence of the right over the land. The *Kekancingan* Letter represents such evidence. Nowadays, the *Sultan* Ground and the Ground of *Paku Alaman* face several problems and need adjustment. One issue is that the ownership of the land is unclear and large sections of *Sultan* Ground have no definite land certificate. The missing regulation on *ulayat* or *adat* ground explains the bias of the ownership of *Sultan* Ground. The inhabitants do not care about official rights; giving the land to their children or selling it without the Sultan's permission (Widiyastuti, 2013).

7.2.2.4. Land Use System in *Alun-alun* Yogyakarta and its Surroundings

Jeron Beteng Yogyakarta was built as the centre of the government and the place for the *Sultan*, his family, and his employees, who lived and worked in the Palace. So, the land use type at that time was for residential and government use.

The changing times brought different impacts to the land-use system. One impact occurred during the Hamengkubuwono IX Era (1945-1982). He implemented the '*Tahta Untuk Rakyat*' Concept (Power for The Communities), permitting non-courtier people to stay in the *Jeron Beteng* area with the *Kekancingan* Letter. Another impact was that Yogyakarta Palace became the most important tourist attraction in Yogyakarta since 1969. Both impacts altered the land-use system and administration. Tourist accommodations, restaurants, facilities, and other economic activities were developed. The land-use system changed from the residential to mixed type.

Land use on primary roads has mainly changed into the commercial type, especially on Ngasem Street, Rotowijayan Street, and Wijilan Street. They have become the centre of industries, souvenir shops, and traditional restaurants (*warung gudeg*). Many houses in the residential area have developed into guest houses, homestays, home industries, batik and puppet (*wayang*) galleries, and food sellers (Budiarto, 2014). The land transformation process is still contextual with the Palace functioning as a tourist attraction and cultural centre in Yogyakarta City. Hence, even though there has been a land use transformation, it has not eliminated cultural roots: tourism

actors and businesses still rely on the existence of the Palace and its ritual activities. So, the Javanese culture is being maintained just as before and does not influence the meaning of equality. The percentage of land use in *Jeron Beteng* area has been stated in Table 7.5**.** Outside the heritage area (the Palace and *Tamansari*), the primary land use is residential (61%), and the rest supports tourism functions (39%), consisting of businesses (commercial area), restaurants (*warung gudeg*), souvenir galleries and industries.
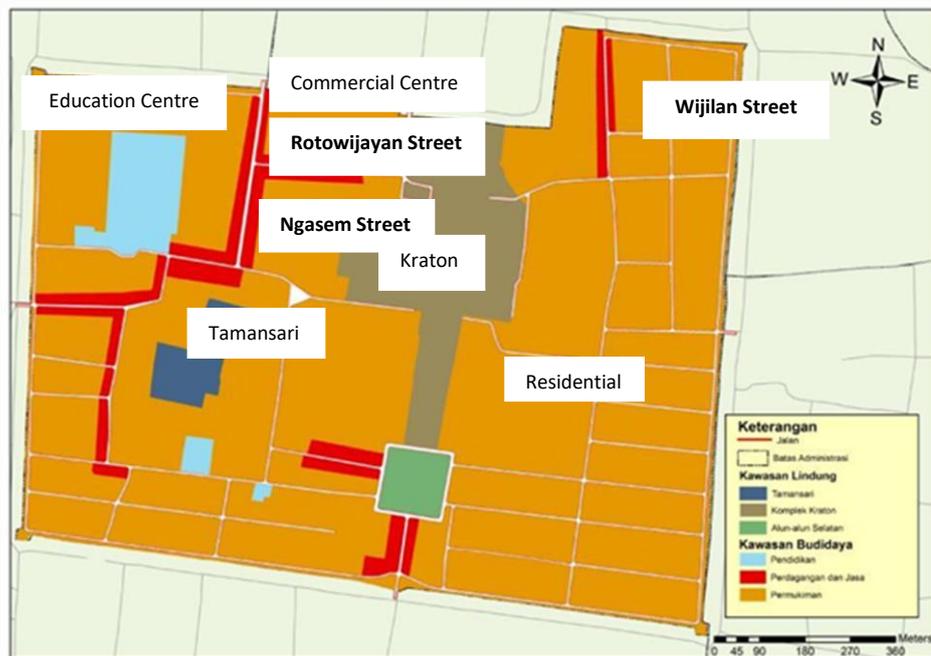
Figure 7.11. Land Use Map in *Jeron Beteng* Area
Source: Budiarto, 2014

Table 7.5. Land Use Percentage of *Jeron Beteng* Area

Land Use	Percentage
Residential Area	61%
Business Area	12%
Place for Batik Business	11%
Place for '*Wayang*' Business	3%
Home and place for eating (Restaurant, etc.)	13%
Total	100%

Source: Budiarto and Suwandono, 2015

7.3. Socio-Spatial Structure in *Simpang Lima* Semarang

7.3.1. Social Structure in *Simpang Lima* Semarang

7.3.1.1. Dynamic Communities as a Core Society in *Simpang Lima* Semarang

There is a changing social structure in *Simpang Lima* Semarang which can be understood by looking at the space over several eras. In the first period, that is, the Colonial Era, the

community was divided into two groups: residents and non-residents. The social structure of the new era was also divided into residents and non-residents, but with different compositions.

Simpang Lima area is a new district in Semarang. It was built in the Oei Tiong Ham era. Oei Tiong Ham was a rich businessman who lived in Semarang and built a big house *Kebonrojo* (Garden of the King) in 1888. He built the area on around 81 acres. The street *Oei Tiong Ham Weg* was named after him in the colonial era. He was the chief of a famous sugar factory in Semarang, and in 1914 was the main sponsor of the Colonial Exhibition[60] (*Koloniale Tentoonstelling*). This event was held on the land, around what is now called the *Simpang Lima* area. The exhibition was very large, covering 26 hectares between *Pleburan* (place of Diponegoro University now) and *Siranda* (main link of *Simpang Lima* area to the southern part of Semarang City).

'It covered 26 hectares, included 600 meters of roadway, 1067 meters of railway, 105 specially built buildings covering 39,260 square meters, featured extensive electric and gas lighting and power generation and employed hundreds of Indonesian 'helpers' and 'coolies' to establish and maintain it…Most of its architecture was designed by the leading colonial architect of the day, Maclaine Pont, assisted by Thomas Karsten, the later architect of urban Indonesia'… (Coté, 2006).

Today, no artefact of this exhibition exists. After the Indonesian independence in 1945, this old social structure disappeared and did not influence the new social structure here since the Dutch people and Oei Tiong Ham family vanished. The land was occupied by the state[61] and all the functions and activities were created to support *Simpang Lima* function as a government centre and the CBD of Semarang City.
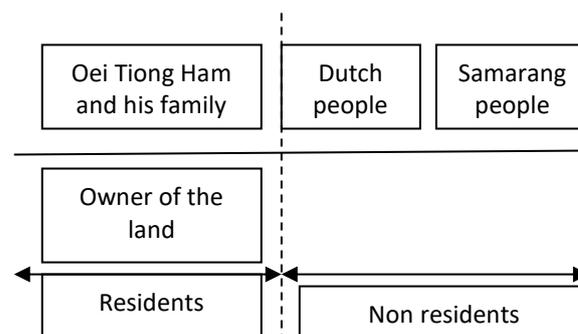
Figure 7.12. Social Structure of *Simpang Lima* Semarang in Colonial Era
Diagram by the author

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[60] Semarang is the only city in Indonesia and Southeast Asia which has ever held a major exhibition on the Dutch East Indies era. This exhibition, which was held more than a hundred years ago, precisely on 20 August to 22 November 1914, became the largest event held in Indonesia and also one of the 10 largest World Fairs held between 1910 and 1920 (Pambudi, 2012).

[61] All the properties of *Oei Tiong Ham* have been occupied by the Indonesian government since 1969 due to political reasons.

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Today, the social structure of the inhabitants is non-hierarchical, and the users of *Simpang Lima* area consist of residents as well as non-residents. The residents are those who live in the residential areas and kampongs in the second layer[62] of *Simpang Lima* area and those who work here every day. The non-residents are people who do not live in this area but accesses and use *Simpang Lima* area as visitors (48%), passers-by (0,2%), or consumers (51,8%). See Table 7.4 in Annex 7. They can come from townships outside Semarang City, such as from Demak, Ungaran, Kendal, Blora, or Pati. No different from the usual users in a new public space: they go about their life without an in-depth consideration of the past situation.

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┌──────────────────┐       ┌────────────────────────┐
│   Inhabitants,   │   ¦   │  Everyone could access/use │
│     workers      │   ¦   │    Simpang Lima area      │
└──────────────────┘   ¦   └────────────────────────┘
◄──────────────────────┼──────────────────────────────►
┌──────────────────┐   ¦   ┌────────────────────────┐
│    Residents     │   ¦   │      Non-residents      │
└──────────────────┘       └────────────────────────┘
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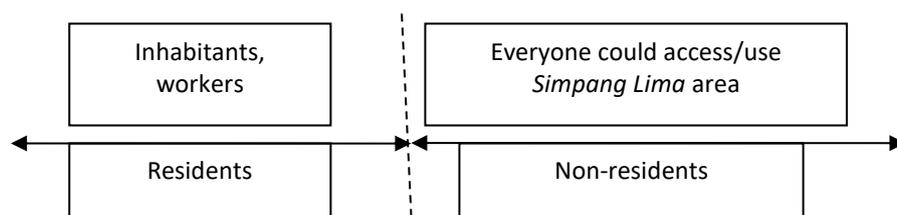
Figure 7.13. New Social Structure of Users of *Simpang Lima* Area Semarang
Diagram by the author

7.3.1.2. Cultural Roots of *Simpang Lima* Semarang

Semarang is placed on the north coast of Java Island. The coastal people have always been progressive, accommodating, and flexible about other cultures. Also, they do not tend to be cultural fanatics. As a harbour and arrival city, Semarang always faced migration and intercultural influence. Ethnic segregation in the residential areas increased in the colonial era due to the colonial policy. There were Malay, Chinese, Javanese, *Kauman* (Arab), and *Pekojan* (Indian) kampongs. Although there was ethnic segregation, they still met and worked together in the harbour or the market; accustomed to seeing the other ethnics groups' culture and celebration. Moreover, Liem Thian Joe (1933) said that Semarang is influenced by Chinese culture, proven by several *kelentengs* (Chinese temple), food (*lumpia*), and acculturation arts. Building artefacts and acculturation show that Islamic religion, Chinese culture, and Javanese coastal culture--as well as the global culture and remains of Dutch colonial culture—compose the cultural roots of Semarang City. It is called Semarang culture.

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[62] Second layer means residential behind the trading and governmental office area.
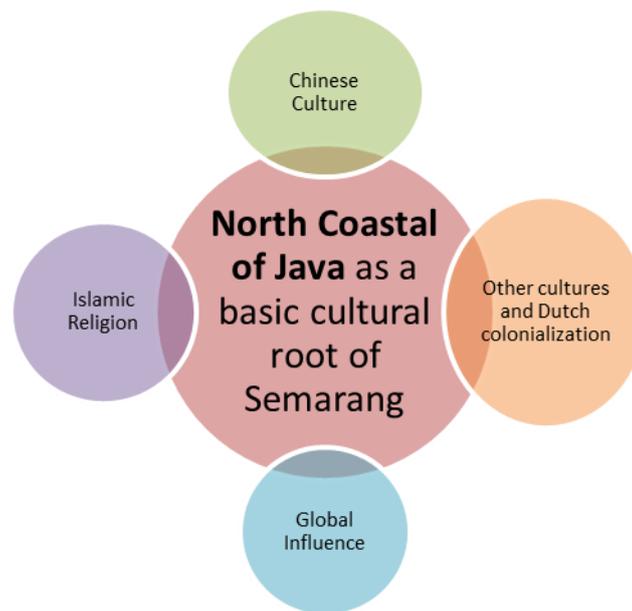
Figure 7.14. Cultural Root in Semarang City
Source: Author

The Dutch[63] occupied Semarang and others Indonesian cities for about 350 years. As a colonial city, Semarang has many colonial buildings in the old town and old residential areas. The Dutch influenced city planning and administration, laws, and the school system, but did not put much pressure on language and culture. John Haywood's (2008) statement appropriately points out that Dutch Colonisation (1700–1800) was a purely commercial venture. VOC (the Dutch East India Company) ran the colonies as properties of the company. They had little interest in investing in the local population, such as in through language and culture. Since the orientation was yearly profit and exploitation, there was a weak native relation. During later Dutch occupation (1800–1940), the Dutch government focused on institutions and urban planning. This was different from British imperialism, which focused on building an empire and imposing language and institutional factors. Since the Indonesian Independence in 1945, the Dutch culture has been neglected due to an increased sense of nationalism.

7.3.1.3. The Influence of Social Structure on the Meaning of Urban Equity in *Simpang Lima* Semarang

Similar to Yogyakarta City, Javanese people dominate the Semarang community. It is a port city, which transports crops from the hinterland of Central Java. Since it is located near the port, the Javanese people there became a cosmopolitan and heterogeneous community. People of coastal areas like Semarang are very egalitarian; there is no class or strata here. They are open

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[63] Not a purely Dutch government, but sometimes, Dutch under French government, or Britain. VOC occupied Nusantara (Indonesia) between 1602 until 1709. Dutch replaced VOC during 1799–1806. Dutch under French government took control of Indonesia during 1806–1811. Britain ruled during 1811–1814. And finally, the Dutch government was in control since 1816 until 1942.

towards other cultures, which is why people in Simpang Lima Semarang feel free among the activities of others and welcome its diverse and changing nature.

This is congruent with Widodo's (2012) research on '*The Morphogenesis and Hybridity of Southeast Asian Coastal Cities*'[64] that cosmopolitan cities and settlements have been growing in the coastal area along the Java Sea ever since intercontinental trading started so that they were shaped and enriched by various cultures and elements. Moreover, Lombard in Zahnd (2005) classified the four layers that shaped and enriched the Javanese culture. The layers' names are 'Local layer' until 1527 (Javanese and Hindu influence), 'Asian layer' since 1527 (Islamic and Chinese influence), 'Colonial layer' since 1677 (Western or Dutch influence), and 'Global layer' since 1949 (postcolonial or modern influence). All the layers still influence the mindset of North Coast Javanese people and their way of life at different levels and scales. Importantly, the expression of these external inputs enriches their meaning about the importance of open, inclusive, and fair space for all ethnicities and cultures, demonstrated by multiethnic kampongs and lots of acculturation symbols (such as *Warak Ngendog*) in Semarang.

7.3.2. Spatial Structure of *Simpang Lima* Semarang
7.3.2.1. Spatial Arrangement of *Simpang Lima* Semarang

Simpang Lima area was a swamp until 1888. The development of the *Simpang Lima* area began when Oei Tiong Ham built a big house like a Palace (*Kebonrojo*) in 1888. The Oei Tiong Ham Street (now *Pahlawan* Street) was established in 1900 to support communication between his house and other places in Semarang, and for the *Tentostelling* Event (Colonial event) in 1914. The first senior high school was built in 1936. After the Indonesian Independence in 1945, many urban fabrics were constructed, such as the Pancasila Square in 1969, government buildings along *Pahlawan* Street in the 1970s, Diponegoro University in 1971, *Menteri Supeno* Park in 1973–1975, and Baiturrahman Mosque in 1976. During the 1970–1980s *Simpang Lima* was the socio-cultural centre due to the existence of government and socio-cultural buildings. From the 1980s until the present, the function of *Simpang Lima* has changed to one of CBD in Semarang city. At that time, there were some commercial buildings here, namely, the Supermarket *Simpang Lima* [1978], Gajah Mada Plaza [the 1980s], Simpang Lima Plaza [1988], Citraland Mall and Hotel [1993], and Ramayana Department Store [2003] (Rukayah, 2005). Some remain today.

Simpang Lima is the link between the upper Semarang City in the hills and lower Semarang city in the lowlands. It is dominated by high-rise buildings, a commercial area around Pancasila Square, an office area along *Pahlawan* Street, and an educational area in the second layer of *Pahlawan* Street. The different functional arrangements have implications for space use and security since office and educational buildings do not provide 24-hour activities in contrast to trading areas. As a result, *Menteri Supeno* Park--located at the intersection of governmental offices and educational areas--was inhabited at night by undesirable people, from the mid-1990s

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[64] In *Southeast Asian Culture and Heritage in a Globalising World: Diverging Identities in Dynamic Region* (2012).

until the early 2000s. This created a bad image for the area, and it was avoided by many people (Fachrudin, 2002).

The issue of green city and the standard of public spatial arrangement from the Indonesian national government (*P2KH*[65]) in 2012 influenced the commitment of the local governments to make every park and public space greener, more active, and inclusive. Nowadays, these three parks have a better arrangement, sufficient lights, and optimised activities by the informal sector arrangement. The result is the creation of surveillance and security in the area, especially at night. Hence, the area no longer has a bad image.

Figure 7.15. The Development of *Simpang Lima* Area. Left to Right: (*Above*) *Pahlawan* Street in 1950 and *Simpang Lima* in 1972; (*Bottom*) *Gedung Olah Raga* in *Simpang Lima* area in 1980 and *Simpang Lima* area in 2014. Source: Budiman, 1979; Semarang tempo doeloe, 2011; photo by author, 2014

Urban equity for vulnerable persons is also applied in office, commerce, and educational buildings, as it is a requirement for all public and government buildings. In fact, few employees with disabilities work in this area. Even if there are visitors with disabilities, they are often accompanied by someone due to the general limitation of facilities in the public spaces of Indonesia.

7.3.2.2. Changing Activities in *Simpang Lima* Semarang

Activities in *Simpang Lima* Semarang are always dynamic because of its strategic location. Since Pancasila Square was established in 1969, this site has always been crowded in special event. As mentioned, this square was dedicated to be a sociocultural centre and as a gathering place.

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[65] P2KH is *Program Pengembangan Kota Hijau* or Green City Development Program.

Then, due to its economic orientation, the place grew. Today, it is the centre of the new CBD in Semarang, and activities changed to economic and socio-cultural-economic.

Changing activities in the *Simpang Lima* area show political will and leadership vision from the Mayor of Semarang and Governor of Central Java Province, in designing street furniture and arranging various activities. In 1992, the government allowed hawkers or street vendors to use Pancasila Square and its surrounding for non-permanent markets every night and Sunday mornings. This practice was increased after the Indonesian Economic Crisis in 1998. Economic motivation for the poor is the reason for Pancasila Square's transformation into a daily marketplace. This changing activity as an informal market creates a high value of the square due to a high demand by users.

At the same time, *Simpang Lima* is now more alive with concerts, party campaigns, exhibitions, and other activities. At one point, social interest and the quality of life of *Simpang Lima* users are not an important factor in the city centre arrangement process. Users were expected to become accustomed to formal and informal economic interests. To beautify the city, street vendors were moved to the front of Diponegoro Stadium (about 800 metres from Pancasila Square), and in 2012, some were allowed to formalise their business on the sidewalk around the *Simpang Lima* area. Today, local governments are more concerned with facilitating the needs of citizens in public space. The current policy is certainly more pro-people and supportive of urban equity in public space--apart from having an orientation to increase regional revenue, as was done in the past. The existing activities are varied—from socio-economic activities for hawkers and consumers, sports activities for the elderly and young people, children's activities on the playground, to family gatherings and recreation activities in the square and the parks. It is apposite with the quality standard of public spaces based on the New Urban Agenda (Habitat III) in *The Journal of Public Space* Vol. 1 No. 1 (2016) such that *Simpang Lima* area shares not only the public space value, but also economic value, investment, and wealth creation. Its planning and design support the supply-demand of the users in a sustainable way.

Figure 7.16. Informal sectors in *Simpang Lima* Area.
Left to right: Culinary hawkers in *Simpang Lima* Semarang in 2009. Right: Formalised hawkers in *Simpang Lima* area in 2014. Source: Seftiana (2012), Destinasia Wisata (2014).

7.3.2.3. Land Rent Type in *Simpang Lima* and its Surroundings

Semarang City and other Indonesian cities use *Undang-undang Nomor 5 Tahun 1960 tentang Peraturan Dasar-dasar Pokok Agraria* [Agrarian Law No.5 Year 1960] as the basis of land-use system. Land rent types in *Simpang Lima* area are classified as government and private land. Regarding the clear status of the owner of the land, there is no problem about the land tenure rights in the area. Located at the city centre, the land in this area has the highest value in Semarang City. During the 1990s until the 2010s, the square also had a high value when it was used as the informal market (Rukayah, 2010) due to high rent and varied retributions (lighting, sanitation, and safety retribution) in using public space for trading. This transaction happened among the hawkers and other actors in public space. It appeared as an illegal engagement between the users. Since the arrangement of the hawkers' booths in 2012, the *Simpang Lima* area has become a true public space which is open to everyone and collectively owned by the state (Crawford, 2016). The shopping mall surrounding the square has become a quasi-public space or semi-public space; publicly owned but managed by private enterprises.

7.3.2.4. Land-Use System in *Simpang Lima* Area

Semarang is considered to be a connection between Jakarta City in the western part and Surabaya City in the eastern part of Java Island. It also links the Java Sea harbour in the northern part to many cities in the southern part of Java Island. Hence, *Simpang Lima* area becomes significant as the CBD due to its location in the CBD Triangle of Semarang City. See Figure 7.17.
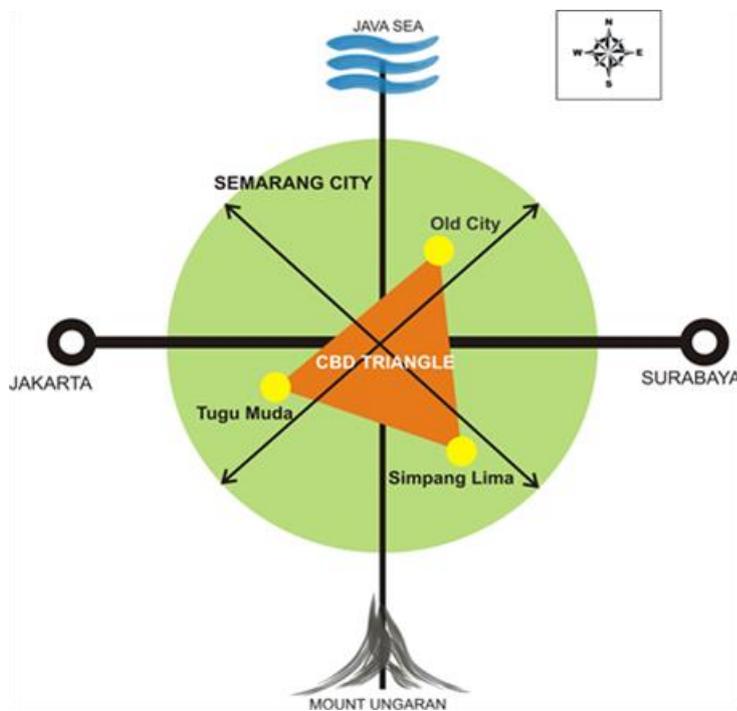
Figure 7.17. *Simpang Lima* Area as an Activity Centre in Semarang
Source: Own drawing by the author

Land use in *Simpang Lima* Semarang is of mixed type, including commercial, government, educational, public facility, and residential. See Annex 12. The location and the land-use system influence public space activities in the *Simpang Lima* area. On occasion, educational, religious, and governmental activities are extended to public spaces in the surrounding areas. This can either attract outside users to join in the given activities or generate conflict and restrict the space or activity of other users.

Governmental offices and commercial areas are located on the main street or first layer. The educational area is located in the second layer area but is still accessible. The residential area is also placed in the second layer. Due to the amount of public buildings, more than half of the land area is owned by the government. See Figure 7.18.

The interaction between formal and informal economic activities here produces a symbiosis[66] (Rukayah, 2010). Her research stated that the informal market in *Simpang Lima* Square embodies the bazaar public space, which is the same as the *pkan* (market in old *Mataram* public space) phenomenon. Moreover, it supports the dualism[67] theory in Indonesian public space and maintains the evolution-involution theory in public space. Evolution means that there is always a physical upgrade and development of public space. But Javanese people (including Semarang communities) are accustomed to mixing in old culture or habits, resulting in the term, involution (Geertz[68] [1963]). The bazaar in public space, dualism and the evolution-involution phenomenon support the ideal condition for Indonesian public space. Rukayah was convinced that all these phenomena enrich the place theory in public space and become a reason for continuing *Simpang Lima* Square, which can be used as a policy control measure in developing this area.

Regarding the urban equity context in Simpang Lima area, the mentioned phenomenon supports the connection between formal-informal activities and official buildings-public spaces surroundings. Each element becomes a magnet that attracts the other. Consumers at a department store or visitors to the mosque can visit the nearby public space, and park their vehicles, or use the toilets in nearby buildings. Rukayah's research also showed that there is a mutual symbiosis here. These factors need and support each other. As one of the hawkers at a CFD (car free day) event said, there is no problem with toilets being unavailable in their area since hawkers can use the toilets in the nearby government buildings (Widihabsari, personal communication, December 2014). Hence, users feel that there is no problem with public facilities for women, children, elderly persons, and persons with disabilities since the facilities are available from formal providers.

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[66] Synopsis Dissertation: *Simbiosis di Ruang Terbuka Kota di Simpang Lima Semarang*
[67] Dualism between the formal and informal sectors.
[68] Geertz (1963) stated about involution in *Agricultural Involution: The Processes of Ecological Change in Indonesia.*
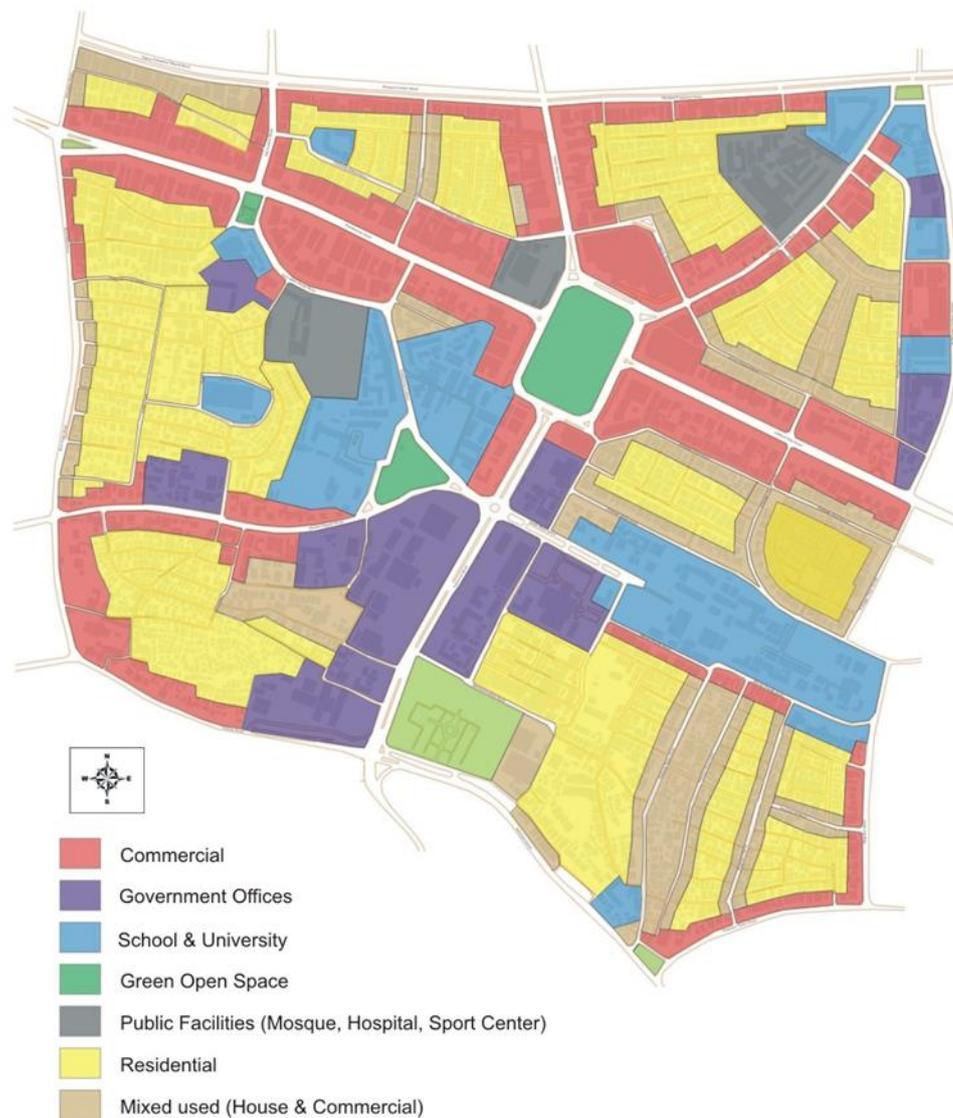
Figure 7.18. Land-Use Map of Simpang Lima Area in Semarang
Source: Redrawing based on direct observation and Semarang Land Use Map

Moreover, the hawkers' arrangement in *Simpang Lima* area generates fair space for vulnerable people. Along with creating a good image and safer space, this design can upgrade the comfort and quality of life of public space users and pedestrians. It is usual in Indonesia for public spaces and pedestrian-ways to be occupied by street vendors until users have no space to move. Pedestrians must walk on the street, which is occupied by on-street parking, and amid a dangerous traffic situation. Hence, the hawkers' arrangement creates comfort, which generates an urban equality feeling in public space.

7.4. Discussion about Socio-Spatial Condition and Urban Equity Meaning in Both Public Spaces

7.4.1. Socio-Spatial Condition and Urban Equity Meaning in *Alun-alun* Yogyakarta

Jeron Beteng Yogyakarta is a traditional residential area that was originally intended for the courtiers who worked in Yogyakarta Palace. The designation of the kampong was based on the type of work done by the courtier. The arrangement of the kampongs is concerned with all strata of the community, ranging from the Palace soldiers, women's servants (Kampong *Pasindenan*), and the courtiers with special needs (Kampong *Polowijan*). Nowadays, the inhabitants of *Jeron Beteng* have changed; they do not have to be servants in the Palace. Since the leadership of HB IX, *Jeron Beteng* has become an increasingly free area for migrants. In particular, after the Palace was opened for tourism activities in 1969, *Jeron Beteng* activities and its land use transformed from a traditional settlement (courtiers, kampongs) to an area supporting tourism activities, especially on major roads.

The enduring public spaces here are well built considering the fact that they are 260 years old. The social structure dominated by the native Javanese people and the contextual atmosphere within the Palace walls create a strong sense of belonging from the users and inhabitants as members of traditional Javanese communities. The hierarchical stratification of *Kasultanan* Yogyakarta has great power to delegate social structure in this area. Also, the strong cultural roots that stand on Islamic and Javanese cultures support Yogyakarta Palace as a cultural centre.

Discussing the subject of spatial structure, this research touches on the cosmological array from Mount Merapi to the South Sea. Also, the shifting activities from the sacred to the profane, the land rent type, namely, the *Sultan* Ground, and the transformation of the land-use system from the traditional residential area to the tourist-historic city and mixed-use area.

Regarding the socio-spatial condition, there are changing activities, special rent types, and land use systems here. The Palace and its community must learn about the socio-economic transition and the underlying conflicts that influence the urban equity in public space. This is particularly due to the diverse clients of an economic structure, namely, tourism stakeholders in Yogyakarta Palace. Today, Yogyakarta Palace is in a completely different situation, shifting from the traditional stationary atmosphere into intensive tourism activities.

This strong cultural root influences the community perception of urban equity meaning in public space; that *Alun-alun* Yogyakarta has had a static and traditional form since it was established. What's more, communities of Yogyakarta also feel satisfied with this standing place. The Palace and the city government are also more concerned about traditional events rather than physical development, since Javanese people are ritual activity actors.

Table 7.6. Socio-Spatial Condition, Urban Equity Meaning, and Vulnerable Group Rights in *Alun-alun* Yogyakarta

Socio-Spatial Variable	Circumstance	Urban Equity Meaning	Actors' Rights in Public Space
Social structure and Cultural Root			

			W	C	E	P
Social Structure	Hierarchical Stratification	*Kasultanan* Yogyakarta has great power to delegate social structure in this area since the milieu is inside the Palace walls in *Jeron Beteng* area	●	●	●	●
	Domination population	Dominated by native Javanese people of Yogyakarta				
Cultural Roots	Javanese	Islamic religion and Javanese culture are the basic and traditional roots of Yogyakarta Palace as a cultural centre. There is a particular atmosphere and definition of urban equity according to the cultural roots	●	●	●	●
	Sense of belonging	Strong sense of belonging of the traditional Javanese communities				
	Create completely different situation and sense	Although there is a traditional static atmosphere here, the condition has changed today into intensive tourism activities				
Spatial Structure						
Cosmological Array	North-South Axis	*Alun-alun* as part of Yogyakarta Palace structure (*Kuthanegara* concept) and part of the cosmological arrangement of Yogyakarta City centre	●	●	●	●
Changing Activities	There is a change in activities from sacred to profane	Today, it is dominated by traditional Palace activities. Economic activity is improved due to tourism demand, which creates tourism stakeholders	●	●	●	●
Land Rent Type	*Sultan* Ground	Long-lasting public space (259 years old) due to the *Sultan's* ownership	●	●	●	●
Land Use System	There was a land-type transformation from a residential into a tourist-historic city and a mixed-use area	Due to traditional regulation, *Alun-alun* Yogyakarta has had a static form since it was first established, which must be considered. Communities feel satisfied with the situation due to their dependence and their contextual activities with respect to the Palace. The land transformation is support to land function as a tourist area. However, the Palace and the government are more concerned about traditional events rather than the physical form	●	●	●	●

W: Women	**C: Children**	**E: Elderly Persons**	**P: PwDs**

● : High Rights in this variable

● : Medium Rights in this variable

• : Low Rights in this variable

Table by the author

7.4.2. Socio-Spatial Condition and Urban Equity Meaning in *Simpang Lima* Semarang

The *Simpang Lima* Semarang is a mixed-use area that was deliberately built as a new government centre in the place of the old administrative centre, in *Kauman* Square. Several important facilities that triggered the development of the region were the *Simpang Lima* Square, the government offices, Diponegoro University, and the CBD.

The socio-cultural structure in *Simpang Lima* Semarang has no hierarchical stratification. The cultural roots go back to the coastal Javanese. The people are accustomed to being flexible and open-minded with others' cultures. Regarding the spatial structure, there is no cosmological arrangement because it is a new city centre in Semarang. The activities here are profane. There are some religious activities but only as an ongoing lively event. The main land ownership types are government and private. The land-use system is of mixed-use type. The socio-spatial structure is clear and rather equalised. Even though this place is newly built, people have a strong sense of belonging to *Simpang Lima*. They use this as a political place for demonstrations, leisure and socio-economic activities.

The strong intensity of formal and informal activities in *Simpang Lima* Semarang creates a co-existing relationship in this public space. *Simpang Lima* area has a dynamic and modern atmosphere. The sustainability is strong because it is an active public space. The right of the users is to acquire the place and to be noticed in its arrangement. Consequently, the meaning of urban equity depends on the fulfilment of the rights and an appropriate design for everyone.

Simpang Lima area is a strategic place for stakeholders or people of authority to publicly demonstrate their ideas, regulations, and vision. This is why the detailed design of *Simpang Lima* changes every year and in every era, generating an active socio-economic environment. This also is why *Simpang Lima* is always in good condition, design, and maintenance.

Table 7.7. Socio-Spatial Condition and Meaning of Urban Equity in *Simpang Lima* Semarang

Socio-Spatial Variable	The Condition	Urban Equity Meaning	Actors Rights in Public Space			
			W	C	E	P
Social structure and Cultural Roots						
Social Structure	No Hierarchical Stratification	There is no problem with equity there.	●	●	●	●
Cultural Roots	Coastal Javanese	Flexible and open-minded with others cultures	●	●	●	●
Spatial Structure						
Cosmological Array	No cosmological arrangement	The new area is built as the centre of CBD in a strategic area. It is a new spatial structure in Semarang.	●	●	●	●
Changing Activities	Profane activities	The sacred activities correlate with the religious activities, but it is not an old activity that	●	●	●	●

		generates a dynamic and modern atmosphere				
Land Rent Type	Government and Private land	More egalite	●	●	●	●
Land-Use System	Mixed use	There is a clear public and private ownership. There is a high intensity of formal activities in Semarang which co-exists with informal activities in public space. There is a symbiosis between a formal and informal sector	●	●	●	●
W: Women	**C: Children**	**E: Elderly Persons**	**P: PwDs**			

● : High Rights in this variable

● : Medium Rights in this variable

• : Low Rights in this variable

Table by the author

7.5. Understanding the Process and Outcomes of Urban Equity in Indonesian Public Spaces

Fainstein (2014) stated that equity is a situation where all groups have access to the resources and opportunities necessary to improve their quality of lives (process) and get a different result based on race, class, etc. (outcomes).

Access to resources in public space means a good connection to the public infrastructure, transit network, mosque, tourist attractions, accommodations, and other public facilities. The opportunities necessary to improve users' quality of life occur in a public space that is green, can be used for public gatherings, sports, as a culinary hub, and tourism space.

To get an understanding of the urban equity meaning in public space, the Table 7.8 will examine and summarise the process and outcomes of its meaning in Indonesian public spaces based on the analysis in chapters 6 and 7.

Table 7.8. Process and Outcomes of Analysing the Meaning of Urban Equity in the Indonesian Public Space

	Alun-alun Yogyakarta	*Simpang Lima* Semarang
Characteristic of Public Space		
Picture		

Explanation	*Alun-alun* is a traditional public space and a power symbol in a cosmological manner. It represents supremacy and military protection based on geographical condition and cosmological belief.	*Simpang Lima* is a modern public space as an economic symbol which accommodates the coexistence of both formal and informal economic activities in Semarang City. It corresponds to a strategic area in CBD as well as a government centre. Plus, it is considered as a link between Jakarta and Surabaya City and has an excellent geographical condition.
Process and Outcomes of Equity Meaning in Public Space		
Equity Process	The supremacy of the *Sultan* supports his political will to deliver the equity in his land (*kagungan dalem*), including *Alun-aluns* Yogyakarta. Moreover, there is a commitment to distribute his equity power by his statement (*Sabda Panditha Ratu*), his permission (*palilah*), and coordination with the Yogyakarta City government by the city regulation.	There is a political will from the Semarang City government to upgrade equity in public space, especially after the issuance of UUPR No.26/2007 on Spatial Planning Regulation; other supplementary regulations and the Semarang city vision, namely, Children- and Aging-Friendly City.
Equity Planning Process	There is a frank discussion, the voice of the marginal is heard, the community is engaged and involved, and an intensive meeting is held among representatives of the Yogyakarta Palace, the city government, and folk associations (*paguyuban*) to design and arrange *Alun-alun* and its activities.	In the past, top-down planning, such as political and economic reasons, really influenced this space. Now, after the implementation of the Indonesian Autonomy Law, each development process must facilitate the discussion among public space users (Semarang communities, nearby residents and hawkers), investors (private sectors), and the Semarang City government.
Equity Plan	There is a goal to eliminate disparities, such as the allowance to sell souvenir or food for *abdi dalem* (courtiers) and nearby communities to support their economic demand, as well as to prop up tourism activities.	There is a goal to eliminate disparities and facilitate all user space designed according to the city vision and mission.
Contribution to the equity plan:	There is economic development in this area, signified by spreading tourism accommodation and amenities here.	The integrated design in *Simpang Lima* area contributes to the meaning of equity, comfortable feeling, and ease of mobility for vulnerable users. Although there is a traffic barrier on weekdays, ease of mobility is good in each square and park.
	There are public ownerships (*Alun-alun*) and funds (*Dana Keistimewaan*) for the community and vulnerable users (not-for-profit orientation).	

	There is an integrated plan in supporting heritage public space (*Alun-alun*), which is comprehensive, particular, and gives a direct outcome that can be measured in its equity income, comfortable space, and its publicness.	
Equity Outcomes	There is a spatial array of traditional kampongs, hawkers in *Alun-alun* and *Sekaten* arrangement, which represent equity for vulnerable groups in spatial planning.	There is a spatial arrangement of hawkers at *Simpang Lima* Square, Menteri Supeno Park, and Pandanaran Park, which facilitates women, children, elderly persons, and PwDs. Formal and informal economic activities coexist here.

Table by the author

CHAPTER 8
FINDINGS, CONCLUSION, AND RECOMMENDATIONS

This chapter will discuss the findings and conclusion and make recommendations. The findings are a result of empirical research and its interpretation. The conclusion is a synthesis of the results and a critical review of the findings. The recommendation is an idea for further research on the policies and also includes theoretical suggestions.

8.1. Findings

8.1.1. Urban Equity is a Collective Engagement, which is Supported by Culture and Power

Equity in public space means that everyone receives appropriate rights in public space. When a city can offer proper rights to each user, there is urban equity in public space. There are different meanings of urban equity in the two types of Indonesian public spaces—traditional and modern. The difference between the traditional and modern public spaces is not only grounded in a specific location, but also in the historical path and socio-cultural meaning as the main philosophy of collective understanding from the users. The sharp consciousness of historical imagination (Greig et al., 2003) and collective memory (Halbwachs, 1950 as cited in Coser, 1970) creates a special understanding from users about the meaning of urban equity. In a traditional public space, users believe that the physical layout of *Alun-alun* Yogyakarta, which has the same condition as the past, is satisfied to support people to engage in activities. They understand that there is a norm which limits the redesign and regulation—such as, 'no grass; just sandy square', 'no bench in the square, but people can sit under the banyan trees or roll out the mat in the suitable place'. Moreover, Javanese people honour Yogyakarta Palace, believing that the sustainability of Palace activities is more important than improving the design and facilities for users. As long as the Palace activities continue, users can enjoy the cultural events. Besides, they are satisfied with the condition because they still receive pertinent rights in this public space, namely, the right to use any part of it, at anytime, the right to claim, and the right to appropriate. As courtiers (*abdi dalem*) and Javanese people, they have the right to control as part of the guard culture, whether the condition of *Alun-alun* Yogyakarta is in accordance with the norm or not.

In contrast, though there is no sharp historical imagination in *Simpang Lima* area as a representative case of modern public space in Indonesia, the same vision can be found. So, *Simpang Lima* can be seen as a new *Alun-alun* in Semarang, or an imitation of it (Rukayah, 2005). *Simpang Lima* has a function as a town square, as a place for city gathering, as a city symbol, and as a node of the city. *Simpang Lima* is located in a strategic area and is developing into an instrument for the government or other stakeholder with power, to modify the area according to its vision. This is why *Simpang Lima* has a dynamic, and not a static design. This design generates

vibrant and new activities as well as an innovative culture, such as a car-free day on Sunday mornings. Even if it is supported by government policy, a community of Semarang City has the same vision that there is an urban equity in this public space, as a result of a spatial arrangement for all users.
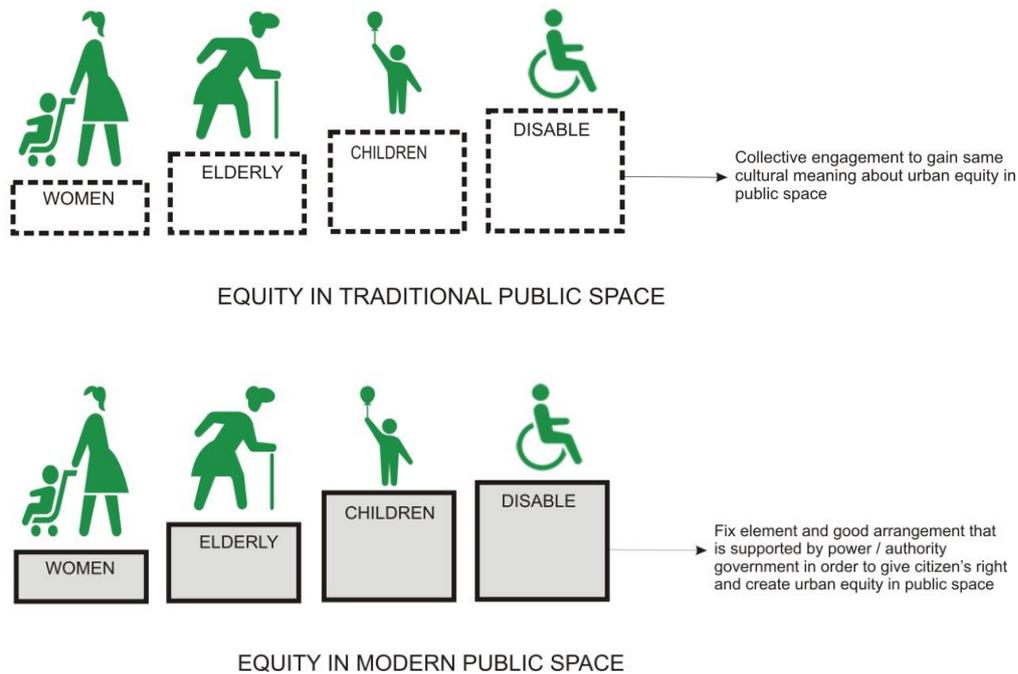
Figure 8.1. The Comparison of Urban Equity Meaning in *Alun-alun* Yogyakarta and *Simpang Lima* Semarang
Source: Adapted from the picture of Craig Froehle, 2012

The figure above describes the difference between the meaning of urban equity in traditional and modern public spaces. In the traditional public space, awareness of the Javanese culture as a cultural root generates the meaning of urban equity so that the users do not need to fix an element to support their equal meaning. In the modern public space, the design given by the visionary city manager and its spatial-activities control, generates sharing and coexistence in the space, which supports urban equity for vulnerable people in public spaces. The fixed elements become a creative process, as well as a design control to educate people to share the space with others. There is an effective design to reduce vulnerability and social segregation or exclusion in public space. Afterwards, it will support the meaning of equity here.

Based on the two case studies mentioned, it can be concluded that urban equity is a collective engagement, which is supported by culture and power in attendance.

8.1.2. Urban Equity Requires an Appropriate Spatial Design

Appropriate design means that it is suitable for the individual user, the socio-spatial context, and the collective meaning of public spaces. While the traditional public space is located within a cultural heritage area, the spatial setting must follow its norms. Users have had a long-

term understanding and vision for more than 250 years, which demonstrates the sustainability of this spatial setting. The users agree that the public space shows its fairness and promotes equal outcomes for all. The design confirms social inclusion and integration. Users believe that *Alun-alun* is designed based on a cosmological line, raising different meanings and consciousness. This design demonstrates the effectiveness of engagement policy and action. The sustainable activities display the fact that the community has had rights to the city for a thousand years. This cultural heritage serves the community, including the poor, excluded, and marginalised people. Hence, appropriate design in traditional public space must maintain this identity to preserve the place's collective meaning and the place itself. It is this way *Alun-alun* shares a universal value of equity within local values and local wisdom.

The design of *Simpang Lima* area in Semarang is continuously changing because of its location, altered regulations, and governance. The transformative design strengthens catalytic activities in *Simpang Lima* area. Although there are various interests and power relations from the local authority and economic agents, *Simpang Lima* sustains itself as an ideal town square in Semarang. It integrates the coexistence between formal and informal sectors and also of a public space and its mixed-use neighbourhood. So, appropriate design for this modern public space promotes and generates the coexistence of different activities.

Spatial design in both public spaces is aligned with Carr et al. 's (1992, p. 187) statement, *'a good place must be appropriate to the persons and their culture; make them aware of their community, their past, and the web of life. It is a universe of time and space in which these are contained*.' This also answers the importance of a site contextually and in congruence with cultural norms and practices (Rapoport, 1977; Carr et al., 1992; Lynch, 1963 as cited in Carr et al., 1992).

8.1.3. Different Groups Have Different Requirements in Public Space

The friendly and inclusive city concepts are basic approaches to implement urban equity in public space. Based on the Western theory, cities that are friendly towards and inclusive of children, women, the elderly, and people with disabilities are realized under the following circumstances: when children can ride their bicycles freely, women can walk with a baby stroller without worry, elderly person can safely use their cane, and blind people can walk alone along a special pavement in public space. So, each group needs different designs to use the space, especially regarding access. Moreover, an inclusive city means the availability of physical and social access, and access to activities, discussions, and information.

However, the requirements in a traditional public space like *Alun-alun* are not the same as in the Western theories. The different functions of the three public spaces in this traditional area create thematic or place-based public space. So, the problem must be solved for different groups, each with different requirements.

The physical setting of *Alun-alun* Yogyakarta is divided into three types. Firstly, North *Alun-alun* has a simple physical setting as a large square with sandy pavement and two banyan trees in the centre of the square. The North *Alun-alun*, which functions as a town square and public place for the city, Palace, and tourism events, is not designed with particular consideration for

vulnerable groups. It is too large for their activities. So, it is better for them to do group activities in smaller public spaces. Examples are South *Alun-alun* and South *Kemandungan*. This aligns with Shaftoe (2008), who stated that small public space is more suitable to be created as convivial urban space, rather than the larger one.

South *Alun-alun* is designed for all communities, including women, children, elderly persons, and people with disabilities. It is designed as a sports area, family gathering space, local tourist attraction, and public space for the surrounding neighbourhood. Therefore, facilities for vulnerable groups are accommodated in this area. In South *Kemandungan* Field, the public space is a local or neighbourhood space. It serves to accommodate people's activities from the surrounding kampongs. So, no specific design is applied here; there is just common ground for the *Jeron Beteng* community.

In modern public space, a different design approach can be observed to meet the requirement of each group. *Simpang Lima* area is an integrated public space connecting three public squares and as many streets. Those three squares and three streets have different functions and follow different hierarchies. However, the activities are unified, especially on the car-free day every Sunday morning. It remains an integrated public space for the whole community, including women, children, elderly persons, and people with disabilities. The public space is open to everybody.

In *Simpang Lima* Square, there is a playground, open pavement, and a sports field to support children's activities. Besides this, there is a relaxation path for elderly people, a bench for women and their children to sit on, and special pavement for use by the blind. In *Menteri Supeno* Park, there is a playground for children, a reflection path for the elderly, and a bench for all users. In the *Pandanaran* Park, there aren't enough facilities for women, children, elderly people, and people with disabilities, but even so, it is comfortable enough for vulnerable groups to use the public space, especially for passive engagement activities, such as sitting, looking at people and surroundings, as well as for active engagement activity, such as talking to others.

The streets work as a public space during car-free days and during the nights. *Pahlawan* Street is a secondary arterial road with no connectivity between land use in the surroundings and the square.

However, on car-free days, this area becomes a vast public space with thousands of people participating in activities. Children play without any fear of traffic and crime, women carry their babies, elderly people do their activities, and disabled people can move in wheelchairs within their communities. So, the streets change their function entirely according to the time and day.

8.1.4. Changing Generation and Shifting Meaning of Urban Equity as Challenging Opportunities for Public Space in the Future

Many barriers exist which could prevent urban equity in public space. One is the demographic change and the changing meaning of public space. Collective engagement in public space is the key to public space regulation and urban development. There are both challenges and opportunities for the concept of urban equity in public space in future.

Today, the users of traditional public space are mostly old people, Javanese people, and visitors, who honour Yogyakarta Palace. They are the second and third generations of Palace courtiers. They have the same perception of urban equity because they work in Yogyakarta Palace and have a strong bond with it. In the future, this generation will be succeeded by another. In the next five to ten years, the users of Alun-alun Yogyakarta will be the fourth generation, and it can be assumed that the successive generations will have not so strong bonds with the Palace. See Figure 8.2.

Correlation with the Palace

'Weak' bond

Fourth
Generation of Users
(5 - 10 years upcoming)

Enough strong bond

Second - Third
Generation of Users
(1945 - now)

Strong bond

First
Generation of Users
(Before Indonesian
Independence Day 1945)

The Bond of Generation of Users in Traditional Public Space
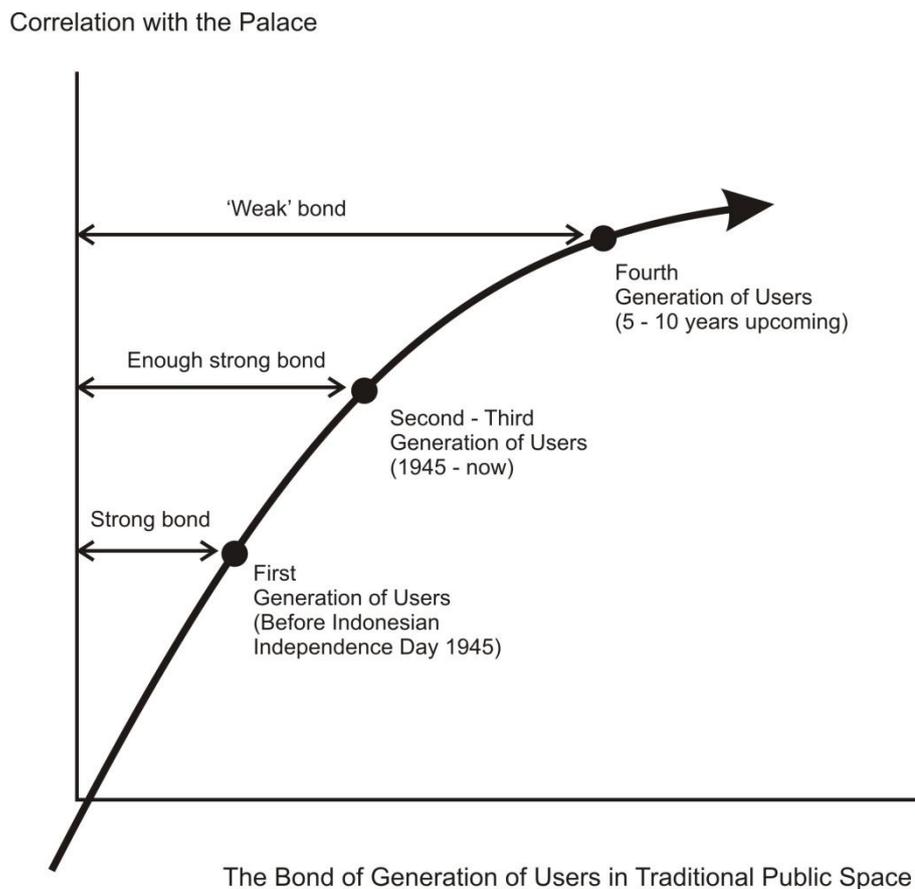
Figure 8.2. Users Shifting Generation in Traditional Public Space
Diagram by the author

Regarding the meaning of urban equity today, we must be concerned about its sustainability. For more than 250 years, sacred and profane activities coexisted and found their place in *Alun-alun*. This shows the collective engagement of the community and their commitment to this place. This collective engagement or collective meaning in Javanese society exists as local wisdom. As Mungmachon (2012) said, 'knowledge and local wisdom are community treasures'. This makes *Alun-alun* Yogyakarta special. As the slogan of Yogyakarta goes—that Yogyakarta Istimewa or Yogyakarta is special—people should maintain the uniqueness of Yogyakarta (Kurniawati, 2015). Nevertheless, different generations have a different point of view; so, it is

essential to be aware of the cultural heritage and to reconstruct the local wisdom to avoid negligence from the further generations.

In modern public space, there is a challenge for the meaning of urban equity in future since it is an economic symbol and vision of the city manager of Semarang City. Carr et al. (1992) stated that there are forces that will shape the public space, namely, time, physical, social, political, and economic factors. Historically, modern public spaces in Indonesia have been influenced by economic and political factors, which have generated privatisation and commercialisation in public space. This privatisation and commercialisation can exclude the poor, the undesirable people, and those who are unable to pay to get their right to use public space. Although it is appropriate with Sennett's (1977) statement in Carmona et al. (2003, p. 64) that '*public space in modern city is a hybrid of a political and commercial forces'*, to maintain the modern public space as '*the common ground where people carry out the functional and ritual activities that bind community, whether in the normal routines of daily life or periodic festivities'* (Carr et al., 1992 in Madanipour, 1996, p. 146), the Semarang City government must be aware of the importance of the publicness of *Simpang Lima* area. The stakeholders must maintain this publicness principle above economic and other reasons.

8.2. Conclusion

8.2.1. Character of Indonesian Public Space

The *'Character of public space expresses the condition of public life, civic culture, and every discourse'* (Madanipour, 1996, p. 146). The Indonesian public space consists of both traditional and modern elements. Although there was no conception of public space in the earlier Javanese Kingdom (Santoso, 2006 & 2008 as cited in Sunaryo et al., n.d., para 4), the existence of the traditional public space was understood since the first establishment of the kingdom as an element of *Kuthanegara* and *Catur Gatra Tunggal* (*Catur Sagotra*) concept, as a part of the Javanese local wisdom. Traditional public space is usually located in the historic part and the centre of the Old Kingdom. Traditional public space has a long history and strong cultural roots as a primary orientation for the development of activities there. It has a cosmic form and a special meaning for citizens and users. This cosmic form determines the structure of the old city. See Figure 8.2.

Traditional public space in Indonesia varies from the *Alun-alun* (traditional square), the traditional market, and the alleys in the traditional kampong. The particular location of *Alun-alun* Yogyakarta in the northern and southern parts of Yogyakarta Palace, within the inner wall of the Palace (*Jeron Beteng*), signifies it as the representative of traditional public space in Indonesia.

Modern public space is usually located at the centre of the business district. It is built to answer the socio-economic demand of the city. It is developed as a civic square and a public node. Modern public spaces in Indonesia are diverse—from open public spaces to open private spaces. Open public spaces involve plazas (squares), parks, streets, and other publicly accessible spaces, whereas closed public spaces or open private spaces consist of indoor public space in mall-

squares[69] and semi-malls. *Simpang Lima* Semarang, as the representative of modern Indonesian public space, is located in a strategic area in Semarang, the CBD, the government office district, and the educational district. Originally, *Simpang Lima* area was built as the cultural centre of Semarang City, but its function changed into that of an economic centre after the change of regime and emergence of different land use regulations.
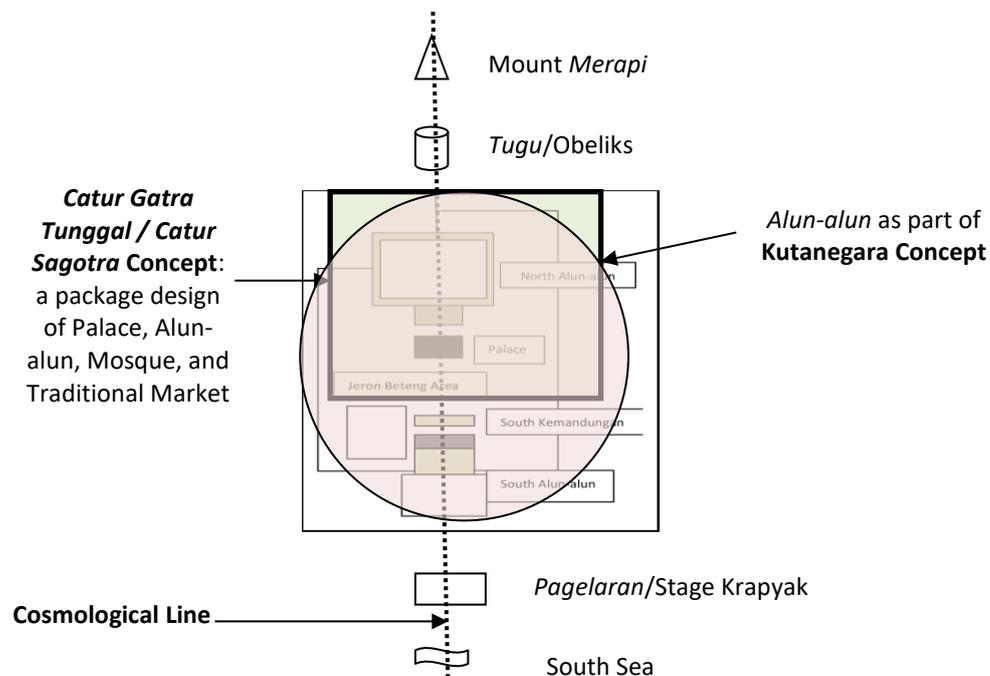
Figure 8.3. *Alun-alun* **as Part of Power Symbol in Yogyakarta Palace**
Source: Author

8.2.2. The Transformation of Space Usage in Indonesian Public Space

The activities in a traditional public space have existed and sustained for more than 250 years. They have changed from sacred to profane. Sacred activities are those which are done for the Javanese Kingdom's sovereign, such as the *Sekaten* and the *Garebeg* Procession. Changes in the politics and culture of *Kasultanan* Yogyakarta influence the activities in the public space and the transformation from sacred to profane activities. Examples of profane activities in public space are the ceremony of the Indonesian Independence Day, *Ied* Prayer, Musical Events, and City Events.

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[69] The phenomenon of indoor public space in Indonesia is influenced by globalisation. This fact is similar with American public life in the late-1950s until the 1980s, when many indoor spaces in shopping centres became part of contemporary public space (Carr et al., 1992, pp 67-83). In Indonesia, indoor public space has its own market segmentation, such as office workers and young people (Prihutami, 2008).
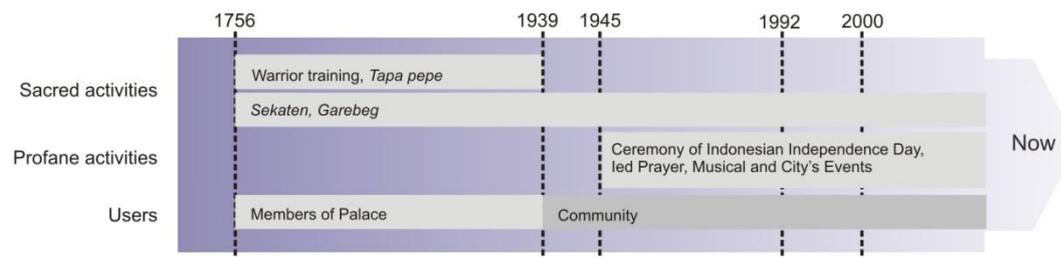
Figure 8.4. The Transformation of Space Usage in Indonesian Traditional Public Space
Diagram by the author

On the other hand, activities in modern public spaces have changed from cultural to socio-economic because of the change in regulation. In 1969, *Simpang Lima* was the socio-cultural centre of Semarang because of its location, close to the government centre. Today, *Simpang Lima* is a town square located in the heart of the CBD of Semarang and is mostly defined by socio-economic activities. The surrounding neighbourhoods changed their socio-spatial structure in line with the transformation of functions and activities in this public space.
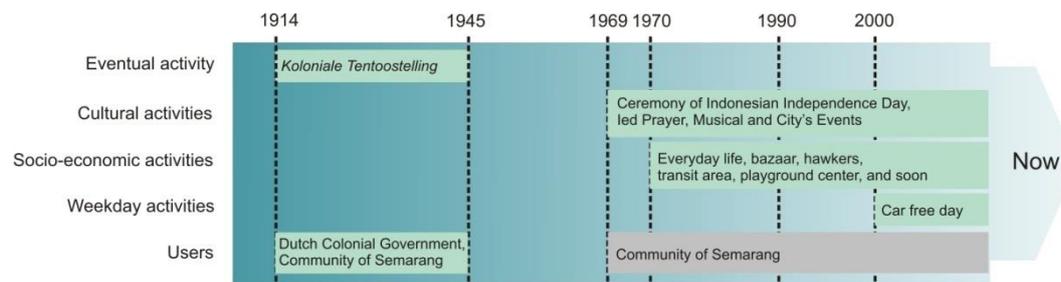
Figure 8.5. The Transformation of Space Usage in the Indonesian Modern Public Space
Diagram by the author

In both public spaces, the community members, including women, children, elderly people, and persons with disabilities, can participate in all events. Their activities continue from the morning until night, in different intensities, throughout the public space. They have the right to use, appropriate, claim, access, and control.

8.2.3. No Marginalised Group as Users in Indonesian Public Space
The users of traditional public space have changed from those who had a strong bond with Palace activities, such as its warriors and courtiers, to new users. The latter are likely to be everyday users (people who live and work in the area), visitors (tourists who visit events or seek recreation), and passersby (pedestrians in transit).

A marginalised user is generated when a social process makes a user lowly or sends him/her out of the city boundary. Vulnerable people in this research are not included in a marginalised group in the public space. This study established that they have been playing an important role in traditional public space, especially in Palace events—as *abdi dalem* (courtiers).

This has occurred ever since the Palace was established and until the present day, where they are everyday users. In January 2016, Yogyakarta City issued *Peraturan Daerah Kota Yogyakarta Nomor 1 Tahun 2016 tentang Kota Layak Anak* [City Regulation Number 1, 2016 about a Child-Friendly City]. Previously existed *Peraturan Walikota No.69 Tahun 2006 tentang Pembentukan Komisi Kota Lanjut Usia Kota Yogyakarta* [Mayor Regulation Number 69, 2006 about the Elderly Commission]. These become basic development policy in managing city development and show that there are no marginalised people in Yogyakarta urban space.

Meanwhile, the users of modern public space are divided into the everyday users, the visitors, and the passersby. Vulnerable people are the important user groups in modern public space, especially in *Menteri Supeno* Park, which is dedicated to women and children. This park, as a part of *Simpang Lima* area, is a place for them launching many events for, such as Children-Friendly City Program and Public Car Service for Elderly Persons. Semarang has been appreciated as a 'Children-Friendly City' since 2010 with *Simpang Lima* area as a symbol of its achievement (Prihantini, 2014). It could be said that women, children, elderly persons, and people with disabilities are not marginalised in modern public spaces.

8.2.4. Urban Equity Meaning in Indonesian Public Space

Activity spaces for women, children, elderly persons, and people with disabilities in traditional public spaces are not predisposed by the design layout arrangement of the public space. This statement means that the vulnerable groups can still perform their activities freely even though the public facilities and the surrounding arrangement do not support their activities according to the Western standard.

Cultural roots influence the meaning of equity space for women, children, older adults, and persons with disabilities. In traditional public space, residents have a sharp historical imagination about the norms underlying the design layout. Compared with the standard design of public space (Carr et al., 1992), there are not enough public facilities, such as the absence of a bench in the square, a lack of standardisation with universal design, lack of a sensitive microclimate design, or insufficient lighting during the night. Yet, users feel satisfied with the condition. They are conscious that this design is appropriate with the Palace activities and it is enough to support the users' activities. It is proper with the statement of Wiryomartono (1995) as cited in Rukayah (2005, p. 40) that Javanese and Indonesian people do not focus on the physical and spatial structure of the city, but prefer to consider activities in relation to socio-economic or cultural-religious events. Hence, it can be concluded that there is no issue of urban equity for users in traditional public spaces. They consider it equal because of their sharp consciousness of historical imagination (Greig et al., 2003) and collective meaning (Halbwachs, 1950 as cited in Coser, 1970).

In modern public spaces, the meaning of equity is interpreted as a coexistence between the formal and informal sectors, and multiple activities supported by the socio-spatial arrangement. *Simpang Lima* Semarang is an ideal modern public space in Indonesia because there is no hierarchical or structural connection with the historical rules, such as in the Javanese Palace.

It leads to more creative events. Everyone feels free to develop free events here, though still in clear regulation. People who have power, such as the first Indonesian President, the Governor of Central Java Province, the Semarang City Mayor, businessmen, and others, adjust to show their ideas in *Simpang Lima*. This is why *Simpang Lima* Semarang is a very dynamic public space and is ever changing in design. So, it can be concluded that there is a different meaning based **on the variety of history and background.**
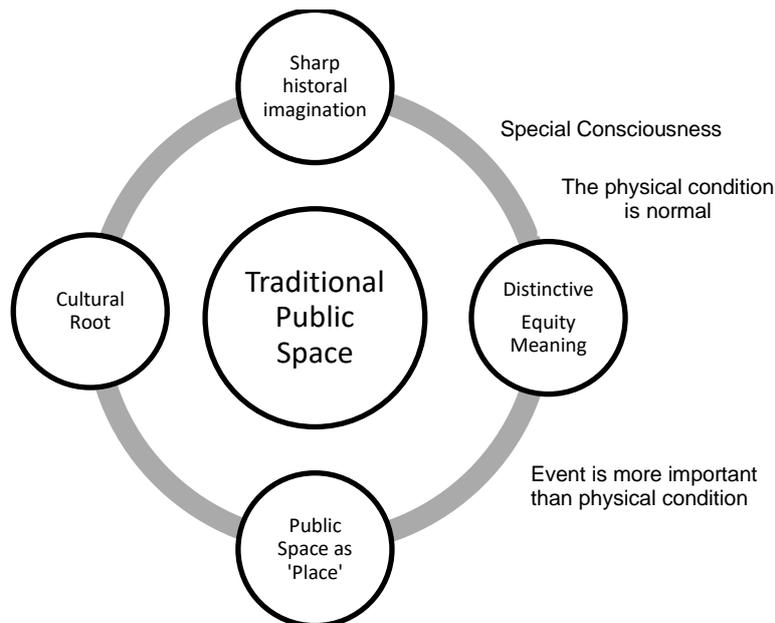
Figure 8.6. Meaning of Urban Equity in Traditional Public Space
Diagram by the author
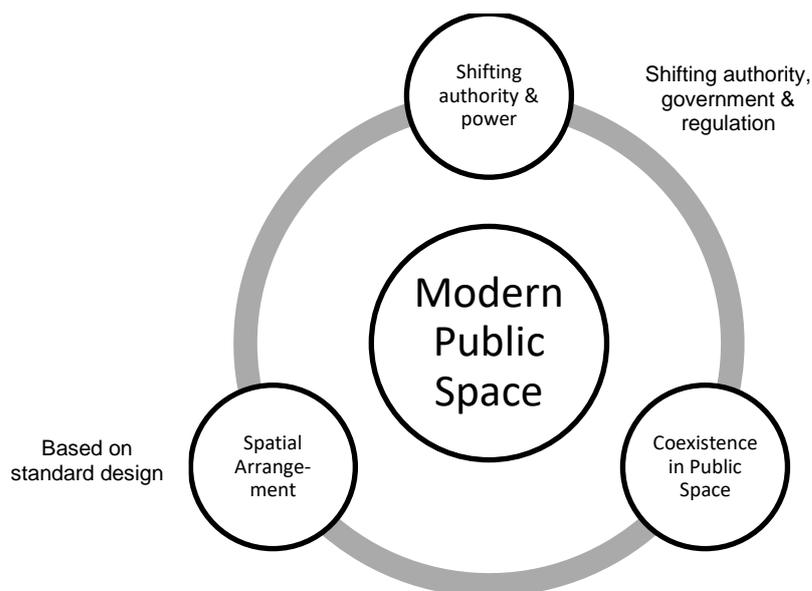
Figure 8.7. Meaning of Urban Equity in Modern Public Space
Diagram by the author

8.2.5. Socio-spatial Arrangement as a Part of Basic Aspect of Urban Equity in Indonesian Public Space

Alun-alun Yogyakarta was built after the *Giyanti* Agreement was signed in 1755. It has a very long and strong cultural root. This creates historical imagination for the community and awareness about the meaning of urban equity in public space. Nowadays, socio-spatial surrounding arrangements support Yogyakarta Palace as a cultural and tourism centre. *Alun-alun* Yogyakarta has a very strong relation to its district because of its location within the inner wall (*Jeron Beteng*).
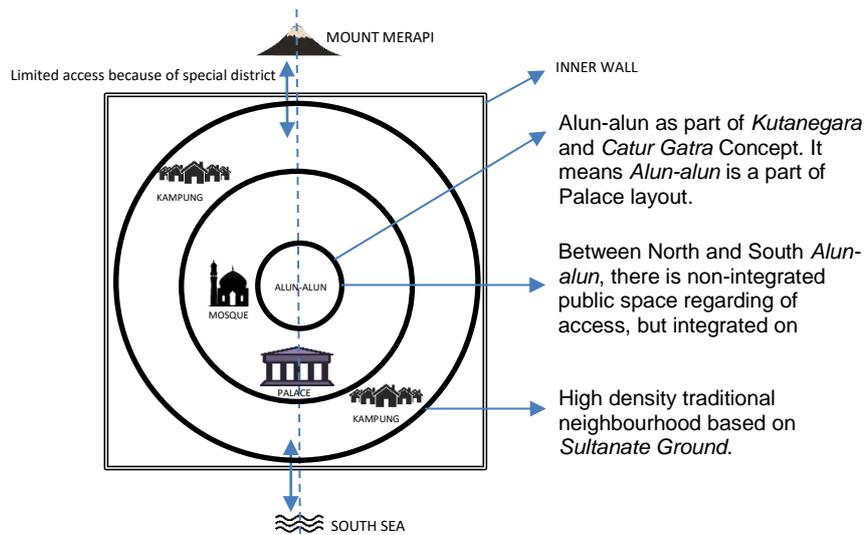
Figure 8.8. Socio-Spatial Arrangement in Traditional Public Space
Source: Author

Simpang Lima was built in 1969. The cultural roots of *Simpang Lima* area are not as long and robust as those of *Alun-alun* Yogyakarta. Although it does not have a long history, the history has several layers. The socio-spatial surrounds create coexistence activities with the informal activities in *Simpang Lima* Square.
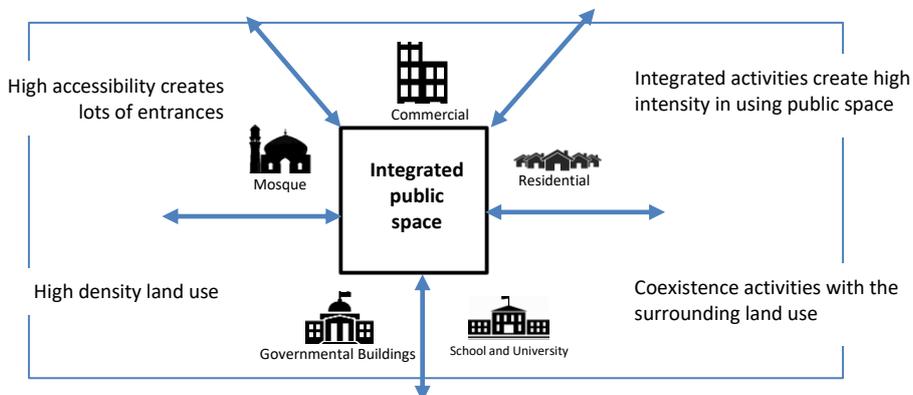
Figure 8.9. Socio-Spatial Arrangement in Modern Public Space
Source: Author

8.3. Recommendation

8.3.1. Policy Recommendation

8.3.1.1. Urban Equity as a Basic Thinking in Upgrading Indonesian Public Space

Urban equity is a universal value, which is the universal duty of every city to implement in public space. Public space is an instrument that shows the city symbolization as a gathering space and gives the citizens' rights.

Based on the prior analysis, we know that the function of public space is not only for gatherings but also for exchanging. It is a place for transferring knowledge and engagement by the community. So, public space is an important media to transfer universal value for everyone to upgrade the physical design and maintain the appropriate meaning of urban equity. Regarding urban equity, it is important to upgrade the quality of Indonesian public space. Spatial inclusion is an important way to support urban equity in public space. Collective consciousness about urban equity can create a shared space and educate people to respect others' rights in public space.
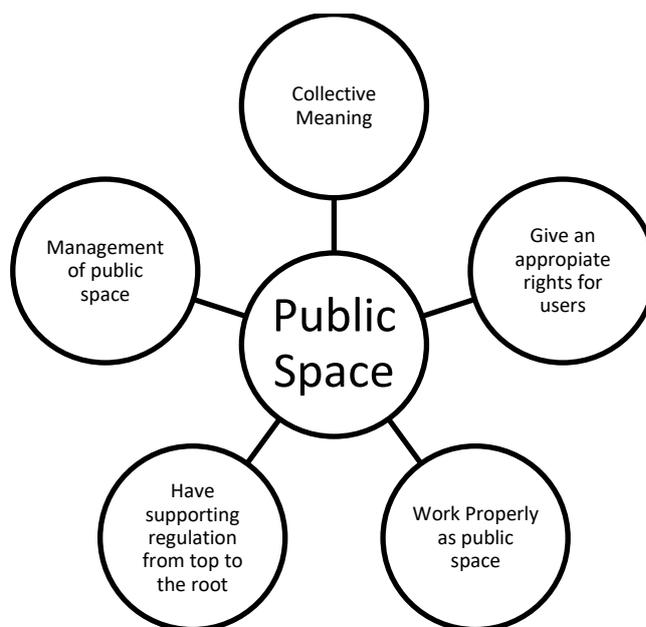
8.10. Basic Thinking to Implement Urban Equity in Public Space
Diagram by the author

8.3.1.2. Management Recommendation for Better Equity Public Space

Both public spaces in Indonesia (traditional and modern) are for performing activities, and sharing and creating the meaning of equity. To optimise these functions of public space, the government and the people must put in place a good management.

Traditional public space has a long history and offers a different experience than the modern one. To keep the sense of traditional public space different, the management of traditional public space must be concerned here with cultural roots. Modern public space can be managed by creating an inclusive design for the entire community.

The Indonesian government can support and maintain both public spaces to take advantage of them, such as educating people to share with others in public space, to benefit from recreational space, and also to earn revenue from tourism. See Figure 8.11.
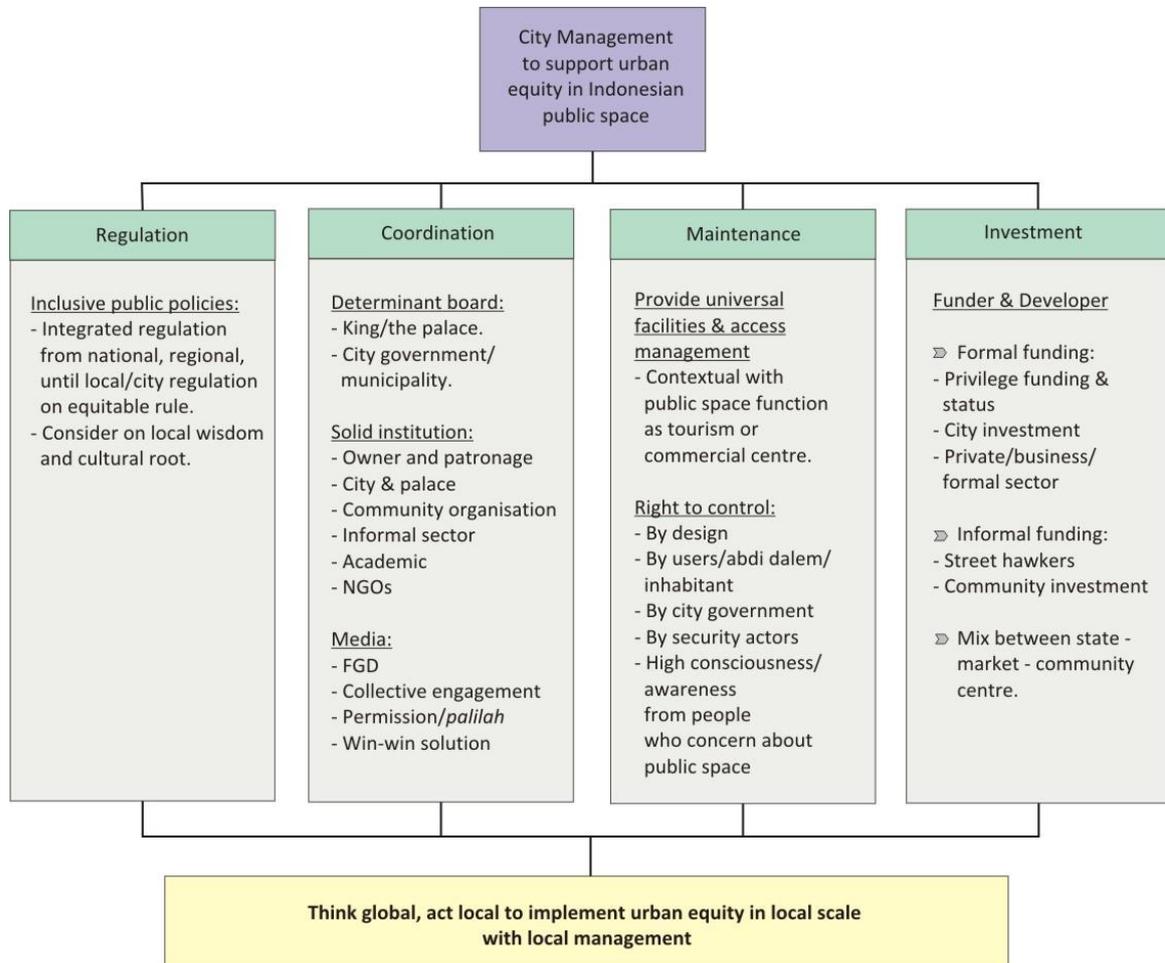
Figure 8.11. Public Space Management to Generate Urban Equity
Diagram by the author

8.3.1.3. Creating an Urban Equitable System

The role of local governments certainly influences the performance of physical visualisation of both public spaces. Besides, regulation by the local government is definitely needed to support urban equity in both public spaces.

To create an equitable urban system, the government must concern itself with integrated regulation, focused on vulnerable users. The regulation must be integrated from the top to bottom, between each aspect and others. Further, the regulation should be a sustainable program to account for shifting powers and needs.

8.3.2. Theoretical Recommendation for Further Research

8.3.2.1. Redeeming The Extreme Climate in Public Space

This research was conducted in 'normal' weather conditions and socio-political situation. Indonesia is a tropical country with two seasons—rainy and dry. In the rainy season, *Simpang Lima* area faces flooding because it is located in a lowland (3.49 metres above sea level [*Badan Pusat Statistik Kota Semarang, 2016*]) and lacks a proper drainage system. Besides, there is a high risk of the typhoon in *Simpang Lima* area in the rainy season. Typhoons lead to uprooted trees and traffic congestion. Usually, people look for shelter and do not want to use public space because of safety reasons. On the contrary, in the dry season, *Simpang Lima* area has a problem of high temperatures and heat islands. The normal temperature of *Simpang Lima* area varies from 21.1°C to 32.9°C (RPJMD, 2010–2015, p. II-8). The highest temperature recorded was 37.6°C in September 2015 (Wuryono, 2015 in www.metrosemarang.com retrieved on 22 December 2016 at 12.20 GMT). Extreme weather conditions turn *Simpang Lima* into an uncomfortable space and make people lazy performing outdoor activities.

The same situation happens in *Alun-alun* Yogyakarta. In the rainy season, *Alun-alun* Yogyakarta occasionally faces heavy rainfall. In the dry season, *Alun-alun* becomes a dry field and sometimes faces small tornadoes, which bring dust and destroy the hawkers' tents. However, many recorded incidents show that neither of these conditions influence people's interest in continuing with their events. Some still occur during heavy rainfall, such as *Pisowanan Agung*, the great gathering between the Sultan and the community on 7 March 2015; *Sekaten*, which is usually held in the rainy season; and the weekly events in South *Alun-alun*. Although the *Sekaten* traders and hawkers earned reduced revenue, and the visitors got wet in the rain, the activities still continued because all wanted the blessing of the Palace.

The risky weather conditions described in the paragraph above give an overview of the situations in both public spaces. Regardless of the heavy rainfall or heat, the users of the public space want remain. Further research should consider this extreme climate to understand the circumstances of climate change and climate adaptation in Indonesian public space.

8.3.2.2. Consider Friendly and Inclusive City Concept as a Basic Thinking of Urban Equity Concept

Friendly and inclusive city concepts put women, children, the elderly, and persons with disabilities in the same position as others in the city. Regarding this concept, future research could rethink the standard design of friendly and inclusive city concepts to adapt the specific local context and capture the ideal public space design for women, children, the elderly, and people with disabilities in Indonesia.

8.3.2.3. Thinking of Place Theory as a Basic Philosophy of Public Space's Meaning

Public space has a deep meaning for users in Indonesia and they have a tight bond with it. It can be said that public space in Indonesia is not only a space but a place because of its cultural and collective meaning. Based on this phenomenon, further research could scrutinise the implementation of 'Place Theory' in both public spaces in Indonesia.

8.3.2.4. Consider the Gender Paradigm in Yogyakarta Hadiningrat Palace

On 5 May 2015, the King of Yogyakarta Palace issued the 'Sabdaraja' (The King's order). The content of 'Sabdaraja' was about changing the name of the King—from Sri Sultan *Hamengku Buwono* to Sri Sultan *Hamengku Bawono*—and the future succession. The King gave the opportunity to a woman (his daughter) to become the new leader of Yogyakarta, as he gave her the new title of GKR Mangkubumi (crown princess). This event invited many pro and con opinions, but it also marked a new era for the Yogyakarta Palace regarding the gender paradigm. Yogyakarta Palace has a different view on facing a new culture and a new era (Ansyari and April, 2015 in Kurniawati, 2015).

Figure 8.12.
King of Yogyakarta Hadiningrat 'Sri Sultan Hamengku Bawono' (left**) and the Next Successor based on 'Sabdaraja' 5 May 2015, Gusti Kanjeng Ratu (GKR) Mangkubumi (**right**)**
Source: Kerajaannusantara.com, 2015

8.3.2.5. Concern about the Power of Technological Information in Public Space

Technological information is an intangible power that has a great impact on public space activities. Technology goes into public space in several types such as the use of mobile phones in open areas, the use of Videotron for information and advertisements, the creation of Wi-Fi hotspots in public parks, and other technologies. This can have the result that people interact in their own world even though their bodies are in public space. Hampton et al. (2014) state that there is a change in social life in public space due to increased use of mobile phones. The impact can be harmful to social sustainability in public space (Matias et al., 2011 as cited in Hampton et al., 2014) because the principle of public space is face to face and the existence of social interaction (Whyte, 2009 [1988] as cited in Hampton et al., 2014). Thus, there is a need to deliberate on information technology and its correlation with sustainability and equity in public space.

Today, public space in Indonesia can attract users by providing the free wireless connectivity (Wi-Fi). Besides, the other trend[70] of technological information also influences the user's composition and behaviour in public space. Regarding this phenomenon, further studies are necessary on the power of technological information in Indonesian public space.

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[70] Such as finding the 'Pokémon' game in the time of survey.

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Annex 1. List of Interviewees in *Alun-alun* Yogyakarta

Time of interview: December 2014 - March 2015

Model of Interview: Direct interview, noted interview, if need more information continue with email, what's-up application, or another communication tools

No	Name	Sex	Age	Address	Occupation	Role Position	Interview Result (Summary)
1.	Yusuf Fauzani	Male	56	Kauman Pengulon Yogyakarta	Retired Employee of UGM	He has been living in Kauman Pengulon from birth until now. He does activity in the Great Mosque Kauman as a caretaker (*takmir*). When he was a child, he played on North *Alun-alun* Yogyakarta.	North *Alun-alun* is used for activities such as *Sekaten*, Palace activities, and also used by local people, i.e., to play football. Currently, children on *Jeron Beteng* area (Kauman) prefer to play in kampong's public spaces such as alleys and terrace houses. Kauman residents support the Javanese Palace activities (which are *Njawani*) although the villagers of Kauman included in the group of Islam *Muhammadiyah* (Pure Islam)[A,B].
2.	Siswohadiwiyono	Male	83 (87 now)	Suryoputran	Parking attendant on South *Alun-alun*.	He has been living around South *Alun-alun* since birth. He is a descendant one of Palace courtier. Member of *Paparasi (Paguyuban Pelaku Pariwisata Alun-alun Kidul* Yogyakarta) or tourism organisation in South *Alun-alun*.	His view on South *Alun-alun*: Now, South *Alun-alun* is more crowded compare with the older era, especially after there is grass replacing the sand pavement. Before the 1960s, South *Alun-alun* was deserted because of the heat of sandy. In the past, people visit South *Alun-alun* to see elephants. Now the elephant's cage is not used anymore. Elephants moved to *Gembiraloka* Zoo. Today, elephant cage's is used by the daycare cart for street vendors. Street vendors do not pay the retribution to the Palace or the city government because if the pay retribution, the Palace could not arrange and move the street vendors to another place. Because they do not pay retribution, so at any time, vendors must be willing to be moved.[A,B,E]

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3.	Romo Joyo	Male	±65	Yogyakarta	Courtier of Yogyakarta Palace	Tepas Palace courtiers on Information section.	His view of *Alun-alun* and Yogyakarta Palace: *Alun-alun* is used for *Sekaten. Sultan* (the King) always opens an exhibition of the palace in this area. Firstly, South *Alun-alun* was used for *jemparingan* training, a *Mataraman* archery with the closed eyes. Because the pure eye is the heart, not the physical eye. *Nguri-nguri* (maintaining the Yogyakarta/Javanese culture) is important, so it is advised for people whose care with the palace culture to be a new palace courtier. [B, D]
4.	Nunik	Female	55	Sampangan Semarang	Women, Retired employee	She was born and raised in Yogyakarta for approximately five years. The descendant of Palace's courtier who has responsibility for Islamic development (*kaum*) and lived around the grand mosque *Kauman*. Every year, she goes to Yogyakarta to visit her family. Address in Yogyakarta is in *Kauman Pengulon*. Address in Semarang is in Sampangan Semarang.	Her view of the activities in *Alun-alun* Yogyakarta and the surrounding settlements: During *Sekaten, Alun-alun* Yogyakarta always overflows into the nearby residents. In the past, when there was *Sekaten*, visitors stay at the terraces of houses to sleep and take a rest on the house terrace. Residents did not mind about that. [A,B]
5.	Hj. Fatienah	Female	86	Kembang Paes Semarang	Elderly	She was born and raised in Yogyakarta. Every year, she visits her relatives. Still descent courtiers. She was trained to	Her view of *Alun-alun* Yogyakarta: It is a fortune for a commoner to come freely in the Palace. In the past when she was a child, she needed to wear the special clothes and walk knelling to enter the Palace. Now, the Palace

						become courtier when was a child. She stayed around the northern part of *Alun-alun* Yogyakarta in Kauman and Patuk.	regulation is change. Everyone can enter the Palace and the *Jeron Beteng* freely. Palace, *Jeron Beteng*, and *Alun-alun* show their egalitarianism for users and visitors. The use of Javanese *Kromo* Language and special clothes are only applied to the courtiers and Sultan's family. [A,B,C]
6.	Triyono, Amd	Male	36	Gamping Yogyakarta	Employees Jaya Ready Mix, Yogyakarta	Sometimes, he crosses *Alun-alun* after work and visits a particular event.	His view on South Alun-alun: Now, South *Alun-alun* is in good condition. In the past, this area was abandoned because of prostitution. Now, this region can become a family tourist attraction. [A,B,D,E]
7.	Luke, SS	Female	27	Yogyakarta	Woman worker	Resident of Yogyakarta.	She visits *Alun-alun* Yogyakarta with her nephew for walks. In the past, she saw elephants in South *Alun-alun*. Now, she goes to South *Alun-alun* for walking with her family and lease a car ride lights. [A,B]
8.	Bambang Tri Nurdewanto, SP	Male	34	Bojonegoro	An employee of PT Mayora which has headquartered in Yogyakarta.	Every week, he goes to Yogyakarta. His team of PT Mayora always uses *Alun-alun* as a commercial and training place.	Sometimes, he crosses *Alun-alun* with family or when there is an event. With his team of PT Mayora, they sell products to street vendors in North *Alun-alun*. The condition of *Alun-alun* is hot and not comfortable to walk here. Other activities that he did are eating noodle at Mr Pele's *Bakmi* on the night. [A,B,E]
9.	Salmah Pepsi Nugraheni, ST	Female	37	Magelang	Civil Servant of Magelang City; Visitor of *Alun-alun* Yogyakarta	Three years studied at Gadjah Mada University. Now, sometime, she visits Yogyakarta for visiting her relatives and tourism.	She often visits Yogyakarta when there is an event or not, with her family. [A,B]
10.	Hj. Syamsiyah	Female	64	Magelang	Elderly, Retired	Visitor of Palace and *Alun-alun* Yogyakarta.	She is a retired kindergarten teacher. In the past, she accustoms to carry children of kindergarten

					woman worker.		for palace tour. In the past, they park in the North *Alun-alun* and walk together to the palace. [A,B]
11.	Bramantyo (be interviewed in 2017)	Male	29	Yogyakarta	Civil Servant; student of Urban and Regional Planning Department and Mundus Urbano	Visitor of *Alun-alun* Yogyakarta; student of Gajah Mada University.	He visits North *Alun-alun* with his family to enjoy Bakmi Pele. He prefers to spend his time in South *Alun-alun* due to its *Jogja* atmosphere, lots of attraction and culinary. The condition of South *Alun-alun* is appropriate for the price, due to it is free; it means the users get the suitable facilities and attraction. If people want to get the qualified facilities, it means they must go to café or another recreation place. [A,B,C]

Explanation:

Category A: contains a description of public space users' characteristics

Category B: contains a description of public space activities

Category C: contains a description of how users of public space perceive its equity

Category D: contains explanations related to the effect of the public space arrangement and sustainability for the future

Category E: contains a description or explanation of public space management

Annex 2. Accidental Informants as Object Observation and Source of Information in *Alun-alun* Yogyakarta
Time of observation: Weekend, *Sekaten* Event, and Weekdays on December 2014 - March 2015
Model of Observation: Direct Observation and Accidental Interview

No.	Identity	Sex	Age	Place of Observation	Time of Observation	Explanation
1.	Bubble Seller *Alkid*	Man	45	South *Alun-alun*	Daytime	Use space in the Western part of South *Alun-alun* square. [A,B]
2.	*Wedang Ronde* Seller *Alkid*	Woman	50	South *Alun-alun*	Evening	Use space on the Southern part on the outer pedestrian. [A,B]
3.	Zuppa Soup Seller *Alkid*	Man	35	South *Alun-alun*	Sunday morning	Use space on the South West part on outer pedestrian. [A,B]
4.	Leasing Pony Horse *Alkid*	Man	20	South *Alun-alun*	Sunday morning	Use space in the Western part of South *Alun-alun* square. [A,B]
5.	Leasing car lights *Alkid*	Man	40	South *Alun-alun*	Evening	Use space on the roads surrounding South *Alun-alun* square. [A,B]
6.	Athletes *Alkid*	Man	30	South *Alun-alun*	Sunday morning	Use space in the Southern part of outer pedestrian. [A,B]
7.	Lover Community of Mongoose (*Luwak) Alkid*	Boys and girls	17-18	South *Alun-alun*	Sunday morning	Student SMK 7 Yogyakarta. [A]
8.	Local Children	Boys and girls	5-10	South *Kemandungan* Field	Daily	Use space on *Kemandungan* field. [A,B]
9.	Archers in the *Jemparingan* Competition	Men and Women	20-50	South *Kemandungan* Field	Event day	Use space on *Kemandungan* field and its pavilion. [A,B]
10.	A mother who companion her kindergarten son on *Sekaten*.	Woman	35	North *Alun-alun*	Sekaten day	Her son was performing on the stage at *Sekaten* event. Her house on C Simanjuntak Street, in front of Hotel Orlen Yogyakarta. [A,B]
11.	Visitor of *Sekaten* from Madiun Ngawi, East Java Province	Woman	42	Mosque of *Kauman*, Yogyakarta	Friday afternoon	She assisted her children and families for sightseeing *Sekaten*. Her impression of *Sekaten* is that *Sekaten*'s visitor is very full.

						It is better to go to the beach in the south of Yogyakarta, rather than to explore *Sekaten*. When her husband did Friday Pray, she waited in the big mosque Kauman with her families. [A,B]
12.	Homeless at *Sitinggil Alkid*	A couple (Man and Woman)	50s	Sitinggil South *Alun-alun*	Weekdays	Each day, they have been sleeping and doing activities in front of *Sitinggil* on South *Alun-alun*. [A,B]
13.	Department of *Trans-Jogja* Yogyakarta	Woman	40s	Transportation on *Alun-alun* when there was an event (Jogja Istimewa, 7th March 2015).	Call by phone	When there is an event in *Alun-alun* Area, the Trans-*Jogja Malioboro* will be diverted to a nearby road. Typically, information about the changing route was published a day before the event, especially on *Pisowanan Agung, Jogja Istimewa* (Sovereignty of the People) event. [B,E]
14.	Mother	Woman	40s	South *Alun-alun*	Sunday Morning	Every Sunday, her husband and her sons do practice badminton near *South Alun-alun* and stop for looking around. [A,B]
15.	*Sego Gurih* (Savory Rice) Seller on *Sekaten*	Woman	45s	In front of the *Kauman* Great Mosque Yogyakarta	*Sekaten* Event	She came from another place (*Gunungkidul*), and stay for a month to sell *sego gurih*. [A,B]
16.	Guard stand on Yogyakarta Tourism Office stand in *Sekate*n	Woman	45s	North Alun-alun	*Sekaten* Event	Department of Tourism Yogyakarta is one of the performers in *Sekaten* Yogyakarta.[E]

Annex 3. List of Interviewees in *Simpang Lima* Semarang

Time of interview: December 2014 - March 2015

Model of Interview: Direct interview, noted interview, email, what's-up application, and another communication tools, the summary of the research that has been done from the researcher.

No	Name	Sex	Age	Address	Occupation	Role Position	Interview Result (Summary)
1.	Ratih Widihabsari, ST	Female	36	Tembalang	Female worker	She has been living more than 20 years in the *Mugas* District, a settlement near *Simpang Lima* Semarang. Every week, she sells food and clothing on Car Free Day on *Menteri Supeno* Park Semarang.	*Simpang* Lima is increasingly attractive. Once, when I was a child, my family and I sat in *Simpang Lima* just to look around. But now, more visitors can do many things. Unfortunately, the arrangement of *Simpang Lima* Area is not comprehensive. There is a well-organised *Pancasila Field* and *Pahlawan* Street, but some areas are not well-organised and not active. The toilet facilities for the user and hawker found in offices around the area. [A,B,E]
2.	No-name. Ratih's brother-in-law.	Male	33	Mugas *Simpang Lima*	Employee	He lives in this area about five years. Every day, he across *Simpang Lima* Area. He never stays longer in Simpang Lima.	For workers, *Simpang Lima* just for a crossing area, not a destination. Thus, the problems highlighted over the traffic chaos, accessibility and congestion at the Simpang Lima. [E]
3.	Prihantini, ST, MT	Female	30	Ngaliyan Semarang	Employee	Researchers on Children in the Park and Public Space of Semarang City. Researching on public space for approximately three years. Master of Urban Planning	Her research about children on the Park: The sustainability of children friendly park depends on inhabitants and socio-spatial surrounding due to the role of inhabitants in maintaining the park. Children friendly park is a commitment between the city government and inhabitants. [D]

4.	Pratamaningtyas, ST, MT	Female	27	BKJ Semarang	Employee	She is a practitioner on Urban and Regional Planning. Master of Urban Planning. Assistant Researcher on Support Activity in *Simpang Lima* Area of Semarang for two years.	Hawkers characteristic in *Simpang Lima* Area is generated as a direct impact of land use system and design arrangement here. [D]
5.	Tutut Gustama Irmayani, ST, MT	Female	27	Ngalian Semarang	Female worker	City Planner Practitioner. Employees at Planning Consultants. Master of City and Regional Planning. Researcher on Social Aspects Park in *Simpang Lima* Area of Semarang	Her research about Social Aspect in the Park: City Park and its symbol are important to support social culture in a city. The Simpang Lima Park and Menteri Supeno Park are a place to do leisure lifestyle for Semarang citizens. [A,B,E]
6.	Ir. Nurini, MT	Female	51	Tembalang Semarang	Lecturer; Principal of Urban Design Laboratory, Diponegoro University	Academics. Researcher. City planner and urban designer. Caring for users with special needs in public space. She used to lived in Erlangga area, a neighbourhood near *Simpang Lima* Area for more than ten years. She has moved now.	Every week, she accompanies her family member with special needs goes to *Simpang Lima* Area, especially on Ciputra Mall. [A,B]
7.	Nurjati	Female	39	Sekaran Gunungpati Semarang	Woman worker	Bumi Putera employees with a headquarters office in Ahmad Yani Street, *Simpang Lima* Semarang.	Every weekday, she uses space in *Simpang Lima* area for work and every weekday crossing *Simpang Lima*. Lunch with a colleague on the outskirts of *Simpang Lima*. [A,B]
8.	Fendy	Male	60	Sampangan Semarang	*Isriati* School Driver	Shuttle driver SD Isriati located beside the mosque Baiturahman Semarang Simpang Lima. Companion school children. Every weekday is crossing *Simpang Lima*. Everyday use in this area around the mosque Baiturahman.	*Simpang Lima* is a place for work. So, although *Simpang Lima* always in the crowded situation especially in peak hour, it is not a problem for him due to it is a necessary activity. [E]

9.	H. Edy Nur Ismianto	Male	58	Candi Kencana, Pasadena, Semarang	Retired Public Servant	He is a hawker on Car Free Day *Simpang Lima*. Every week, he uses space in the area of *Menteri Supeno* Park to trade. He used to across *Simpang Lima* towards the office around and RS Telogorejo to consign merchandise every day.	The new arrangement of hawkers generates an opportunity for entire citizens to be active as new hawkers in this area in CFD events. It also creates an illegal transaction between the hawkers and the persons who have a speciality to manage the hawkers' space and their needs (retribution, trash, water, electricity, parking, and others). [E]
10.	Hj. Fatienah	Female	86	Kembang Paes, Semarang	Elderly	She has been staying in Semarang more than 60 years. She understands the history of Semarang City.	Now, she never goes to *Simpang Lima* because being old and tired. She must be assisted by another person when walking in *Simpang Lima*. *Simpang Lima* is too crowded for her. Monthly, she across the *Simpang Lima* by car to take a salary pension. [A,B]
11.	Mada Sophianingrum	Female	30	Gergaji Semarang	PhD Candidate in France	She did research and design accessible public space for different ability in *Simpang Lima* Area.	Result of her research: The accessible public space in *Simpang Lima* Area requires the specific spatial design in special spot for each disabled people. [C,D,E]
12.	Hasya Hifni Maula	Male	27	Semarang	Student	He was a student in SMK 7 Semarang which is located on *Simpang Lima* Semarang. He is accustomed doing activities in *Simpang Lima* Area daily from morning until evening, sometimes until night.	Although he studied in *Simpang Lima* Area, he just uses this area as space for going to school, for doing sport in school time, for necessary activities. To avoid the traffic jam, the students of SMK 7 use the small street as entrance access. Parking of SMK 7 is used as additional parking for supporting *Simpang Lima* events. [A,B,E]
13.	Mochammad Fachrudin, ST, MT	Male	39	Srondol Asri Semarang	Urban Planning Practitioner	He was a student of SMA 1 Semarang and Diponegoro University in *Simpang Lima* Area.	His research convinced that thematic area in this *Menteri Supeno* Area is required to upgrade the safety condition. The

	His research is about Safety in *Menteri Supeno* Park. He practices as urban planning practitioner in urban planning consultant.	regulations on *Simpang Lima* Area reflect on *Simpang Lima* function as a public space not only as resources as city revenue. [D,E]

Annex 4. Accidental Informant as bystander on *Simpang Lima* Area Semarang
Model of Observation: Direct Observation without recording

No	Identity of bystander	Location	Time	Explanation
1.	Batik Community of Semarang	at the corner of *Menteri Supeno* Park	Every week in the park KB	Use the rest spot in Taman KB by roll the mat.
2.	Skateboard Community on *Taman KB*	*Menteri Supeno* Park	Every afternoon and Sunday in the park	Use the skateboarding sport in Taman KB.
3.	Lover Community of Lizard (*Biawak*) on Pahlawan Street	*Pahlawan* Street	Show the lizards in a particular event in the Car Free Day, Pahlawan Street	Use *Pahlawan* Street as a place to show the diversity of lizards.
4.	*Saman* Dance Group from SMAN 4 Semarang	*Pahlawan* Street	Car Free Day	Use the *Pahlawan* street as a place for performance.
5.	Mr Wahid	Principal of Elementary School Daarul Quran, Gergaji Pelem Street 153 Semarang	Before *Ramadhan* (Islamic Calendar)	The school is located in the *Simpang Lima* District. It uses a sports facilities and does events *Simpang Lima* District. The public spaces such as streets used by school parade before the fasting of Ramadan.
6.	Hyena painters on *Menteri Supeno* Park	*Menteri Supeno* Park	Every week there are at Taman KB.	Use the space in space moving area in *Menteri Supeno* park by roll the mat.
7.	Bang Tobing (50 years old)	Pancasila Fields	When staying overnight at Holiday Inn Hotel, *Simpang Lima* Semarang.	He is a visitor from another city. He stayed at *Simpang Lima* for transit and ate on street vendors surround Pancasila Field.

Annex 5. Other things were captured in the Direct Observation *Simpang Lima* Semarang

No	Finding that residents surround *Simpang Lima* control the developments and events those taking place in *Simpang Lima* Area by:
1.	Put a portal at the entrance of the settlement, so that the hawker and parking do not enter and intrusive the settlements.
2.	Doing protest via social media and letters to the authorities. According to the records, one of an urban designer who lived in Erlangga Street, *Simpang Lima* District, always perform to control the activity and development in *Simpang Lima*. She is a resident of *Simpang Lima* Area. She protested on the sound of loud music during the musical event at the *Simpang Lima* that disturbing the residents surround, and did control on the construction of multi-storey buildings that make vibrate on houses surround. (Source: Ir. Nurini, MT, personal communication, December 2014)

Annex 6. Report of Direct Observation *Simpang Lima* Area for a Week
Time: 22 August – 29 August 2014
Purpose: To Scrutinise Users and Activities' Pattern in *Simpang Lima* Area

Table 6. 1. Name and Identity

WAKTU SURVEI			DATA RESPONDEN						
Hari/Tanggal	Klasifikasi Waktu Survei		No	Nama	Usia	Jenias Kelamin	Alamat	Pekerjaan	Klasifikasi Responden
Jumat, 22 Agustus 2014	Pagi	Event	1	Risa	24	Perempuan	Semarang	Lulusan Kuliah	Wanita
			2	Rina	25	Perempuan	Semarang	Lulusan Kuliah	Wanita
	Siang - Sore		3	Debi	24	Perempuan	Blora	Guru SD	Wanita
			4	Samsul	23	Laki-Laki	Pati	Karyawan Surat Kabar	Laki-laki
			5	Slamet Riyadi	46	Laki-Laki	Kebumen	Guru SMA	Laki-laki
			6	Eillia	14	Perempuan	Semarang	Pelajar SMP	Anak Sekolah
			7	Dasuki Idam	53	Perempuan	Semarang	PNS	Wanita
Sabtu, 23 Agustus 2014	Malam		8	Yuliani	37	Perempuan	Semarang	PKL	Wanita
			9	Naila	20	Perempuan	Semarang	Mahasiswa	Wanita
			10	Riski	28	Laki-Laki	Surabaya	PNS	Laki-laki
			11	Wahyu	47	Perempuan	Semarang	Wiraswasta	Wanita
Minggu, 24 Agustus 2014	Pagi	Weekend	12	Endah	57	Perempuan	Semarang	Pensiunan	Wanita
			13	Alya	13	Perempuan	Semarang	Pelajar SMP	Anak Sekolah
			14	Zidan	12	Laki-Laki	Semarang	Pelajar SMP	Anak Sekolah
			15	Briliana	18	Perempuan	Semarang	Mahasiswa	Wanita
			16	Slamet Raharjo	60	Laki-Laki	Semarang	Wiraswasta	Laki-laki
			17	Yani	52	Perempuan	Semarang	Guru	Wanita
			18	Bangun Satria	17	Laki-Laki	Semarang	Pelajar SMA	Laki-laki
			19	Dafa	14	Laki-Laki	Semarang	Pelajar SMP	Laki-laki
Senin, 25 Agustus 2014	Pagi	Weekday	20	Tuti	53	Perempuan	Semarang	PKL	Wanita
	Siang - Sore		21	Kholid	19	Laki-Laki	Semarang	Mahasiswa	Laki-laki
	Malam		22	Yani	28	Perempuan	Semarang	Guru Sd	Wanita
Selasa, 26 Agustus 2014	Pagi		23	Ria Ristanti	27	Perempuan	Semarang	SPG	Wanita
	Siang - Sore		24	Hanifah	16	Perempuan	Semarang	Pelajar SMK	Anak Sekolah
	Malam		25	Ilham	17	Laki-Laki	Semarang	Pelajar SMA	Anak Sekolah
Rabu, 27 Agustus 2014	Pagi		26	Satimin	42	Perempuan	Semarang	Bersih-bersih lapangan	Wanita
	Siang - Sore		27	Zainah	54	Perempuan	Semarang	PKL	Wanita
	Malam		28	Sipriani	35	Perempuan	Semarang	Mahasiswa S2 UNDIP	Wanita
Kamis, 28 Agustus 2014	Pagi		29	Sasmita	40	Laki-Laki	Semarang	Guru olahraga SMP	Laki-laki
	Siang - Sore		30	Nur Joko	55	Perempuan	Semarang	Wiraswasta	Wanita
	Malam		31	Sri Datmini	45	Perempuan	Semarang	Wiraswasta	Wanita
Jumat, 27 Agustus 2014	Pagi		32	Rudi	22	Laki-Laki	Semarang	Mahasiswa	Laki-laki
	Siang - Sore		33	Denis Dwi	21	Perempuan	Semarang	PNS	Wanita
	Malam		34	Yakup	34	Laki-Laki	Semarang	Wiraswasta	Laki-laki
Sabtu, 28 Agustus 2014	Pagi	Weekend	35	Danu	20	Laki-Laki	Semarang	Mahasiswa	Laki-laki
			36	Yasir	20	Laki-Laki	Semarang	Mahasiswa	Laki-laki
	Siang - Sore		37	Trimin	59	Perempuan	Semarang	PKL	Wanita
			38	Novi	27	Perempuan	Semarang	Bidan	Wanita
			39	Tari	23	Perempuan	Semarang	Karyawan Swasta	Wanita
			40	Zola	16	Laki-Laki	Semarang	Pelajar SMA	Laki-laki
			41	Kartini	41	Perempuan	Semarang	Ibu Rumah Tangga	Wanita
	Malam		42	Nurul	28	Perempuan	Semarang	Wiraswasta	Wanita
			43	Hendra	26	Laki-Laki	Semarang	Wiraswasta	Laki-laki
			44	Sefni	19	Perempuan	Semarang	Mahasiswa	Wanita
			45	Dwi Marlina	30	Perempuan	Semarang	Ibu Rumah Tangga	Wanita
			46	Sri Hartati	45	Perempuan	Semarang	PKL	Wanita
Minggu, 29 Agustus 2014	Siang - Sore		47	Yunita	31	Perempuan	Semarang	SPG	Wanita
			48	Panji	23	Laki-Laki	Semarang	Karyawan BUMN	Laki-laki
			49	Syifa	37	Perempuan	Semarang	Ibu Rumah Tangga	Wanita
	Malam		50	Maksus	55	Laki-Laki	Semarang	Pensiunan	Laki-laki
			51	Astuti	49	Perempuan	Semarang	PNS	Wanita
			52	Annisa	15	Perempuan	Semarang	Pelajar SMP	Anak Sekolah

Continued Table 6. 2. Function of *Simpang Lima* based on User's Perception

A	
1	2
alun-alun kota	Untuk event
Pusat Kota	Untuk event, olahraga
Penghijauan kota	Untuk event
Pusat Kota	Hiburan, event
Keindahan Kota	Interaksi masyarakat, event, hiburan gratis
Pusat Kota	Untuk Refreshing dan jalan-jalan
Pusat Kota	Hiburan, event
Ciri Kota Semarang	Untuk berjualan
Pusat Kota	Hiburan, event
Ciri Kota Semarang	Hiburan, event, refreshing
Keindahan Kota	Hiburan, event
Pusat Kota	Hiburan, olahraga
alun-alun kota	Olahraga, rekerasi
Pusat Kota	olahraga, hiburan
Icon dan identitas kota	rekreasi
Penghijauan kota	Olahraga
Fasilitas kota	olahraga, rekreasi
alun-alun kota	nongkrong, rekreasi, olahraga
Pusat Kota	olahraga
Ciri Kota Semarang	Untuk berjualan
Taman Kota	Hiburan
Penghijauan kota	Event dan olahraga
Pusat Kota	Event dan pariwisata daerah
Alun-alun kota	hiburan, event, olahraga
Ciri Kota Semarang	Hiburan, event
Ciri Kota Semarang	Mencari nafkah, event, olahraga
alun-alun kota	Hiburan, Berjualan
CBD Kota	Hiburan
Taman Kota	Olahraga, hiburan
Penghijauan kota	Hiburan, event, rekreasi
Ciri Kota Semarang	Hiburan, rekreasi, refreshing
CBD Kota	olahraga, rekreasi
Pusat Kota	hiburan, event, olahraga
Daya tarik kota	Hiburan, rekreasi
Icon kota	olahraga, event
alun-alun kota	olahraga, event
Ciri Kota Semarang	Untuk berjualan, hiburan
Pusat Kota	Hiburan
Icon kota	Jalan-jalan, nongkrong, olahraga
identitas kota	olahraga, rekerasi
Ruang terbuka kota	Hiburan
Tempat interaksi sosial masyarakat	Hiburan, olahraga
Pusat Kota	Hiburan
alun-alun kota	Rekerasi, olahraga
identitas kota	hiburan, refreshing
mencari nafkah	berjualan, hiburan, olahraga
Tempat interaksi sosial masyarakat	refreshing, event
CBD Kota	olahraga, hiburan
alun-alun kota	hiburan
alun-alun kota	olahraga, refreshing
Pusat Kota	hiburan, rekreasi
alun-alun kota	nongkrong, rekreasi, olahraga

Continued Table 6.3. User's Activities, Length of Stay, and Accompany Partner in *Simpang Lima* Area at Observation Time

1	2	3	4
Mengikuti Jobfair	Duduk santai	1 jam	Sendiri
Mengikuti Jobfair	Duduk santai	1 jam	Berdua dengan teman
Mengikuti Jobfair	Duduk santai	5 jam	Sendiri
Mengantar teman ikut jobfair	Melihat-lihat pameran	2,5 jam	Rombongan
Mengantar siswa duta wisata dan pendidikan	Melihat-lihat pameran	3 jam	Rombongan
Mengunjungi event	Melihat-lihat pameran	1 jam	Rombongan
Mengunjungi event	Melihat-lihat pameran	1 jam	Berdua dengan anak
Berjualan		8 jam	Bedua dengan suami
Mengunjungi event	Melihat-lihat pameran	1 jam	Berdua dengan teman
Menjemput calon istri	Duduk santai	1 jam	Rombongan Keluarga
Jalan-jalan	Melihat-lihat pameran	2 jam	Rombongan Keluarga
Olahraga	Jalan di pedestrian	2 jam	Berdua dengan suami
Mengikuti acara sekolah	berjualan makanan	1 jam	Rombongan
Olahraga	Bermain sepakbola	2 jam	Rombongan
Olahraga	jalan-jalan di pedestrian	1.5 jam	Rombongan
Olahraga	Berjalan di jalur refleksi	2 jam	Rombongan
olahraga	Duduk santai	1 jam	Berdua dengan Suami
Olahraga	Bermain basket	1 jam	Rombongan teman
Olahraga	Bermain sepakbola	1 jam	Rombongan teman
Berjualan		6 jam	Sendiri
Jalan-jalan	Duduk Santai	1 jam	Sendiri
Refreshing pulang kerja	Duduk Santai	1 jam	Berdua dengan suami
Jalan-jalan sebelum kerja	Duduk Santai	30 menit	Berdua dengan teman
nongkrong pulang sekolah	Duduk santai	1 jam	Rombongan
nongkrong	Duduk Santai	2 jam	Rombongan
Bekerja	Menyapu lapangan	2 jam	Sendiri
Berjualan		8 jam	Sendiri
Jalan-jalan	Duduk santai	2 jam	Berdua dengan teman
Mengajar olahraga	Olahraga	1 jam	Rombongan
Menunggu sholah magrib setelah kerja	Duduk santai	20 menit	Sendiri
Bermain dengan ponakan	Duduk santai	30 menit	Rombongan
olahraga	Bermain basket	30 menit	Rombongan
olahraga	Jalan di jalur refleksi	1 jam	Sendiri
Jalan-jalan	Duduk santai	2 jam	Berdua dengan teman
Olahraga	Bermain basket	2 jam	Rombongan teman
Olahraga	Bermain basket	2 jam	Rombongan teman
Berjualan		5 jam	Sendiri
Jalan-jalan	Berkeliling Pedestrian	1 jam	Rombongan
Refreshing	jalan-jalan di pedestrian	1 jam	Berdua dengan teman
nongkrong	duduk santai di lapangan	30 menit	Rombongan
mengajak anak bermain	jalan-jalan di pedestrian, duduk santai	1 jam	Rombongan keluarga
Jalan-jalan	Berkeliling Pedestrian	2 jam	Rombongan keluarga
jalan-jalan dengan keluarga	Duduk santai sambil mengawasi anak bermain skuter	2 jam	Rombongan keluarga
liburan kuliah	bermain sepeda lampu	1.5 jam	Rombongan teman
jalan-jalan dengan keluarga	Duduk santai	3 jam	Rombongan Keluarga
Berjualan		7 jam	Berdua dengan anak
jalan-jalan	duduk santai	30 menit	Berdua dengan teman
jalan-jalan	jalan-jalan di pedestrian	2 jam	Berdua dengan istri
jalan-jalan dengan keluarga	duduk dantai	1 jam	rombongan keluarga
jalan-jalan dengan cucu	duduk santai sambil mengawasi cucu	1 jam	rombongan keluarga
jalan-jalan	Berkeliling Pedestrian	1 jam	rombongan keluarga
nongkrong	bermain sepeda lampu	2 jam	Rombongan teman

Continued Table 6.4. Visiting Pattern (Frequency and Activity) of Users in *Simpang Lima* Area at Special Time (Weekly or Monthly)

5	
a	b
1 minggu 1 kali	Nongkrong dan Olahraga
1 minggu 1 kali	Olahraga
Jarang	Kalau ada event saja
1 bulan 2 kali	Nongkrong dengan teman-teman
Jarang	Kalau mengantar siswa lomba
1 minggu 1 kali	Nongkrong, jalan-jalan
2 minggu 1 kali	jalan-jalan, naik sepeda lampu
1 minggu 2 kali	Berjualan
Jarang	Kalau ada event saja
1 bulan 2 kali	Jalan-jalan
1 minggu 1 kali	Olahraga
1 minggu 1 kali	Olahraga
1 bulan 1 kali	Jalan-jalan
1 minggu 1 kali	Olahraga
1 bulan 1 kali	Olahraga
1 minggu 1 kali	Olahraga
Jarang	Olahraga
1 minggu 1 kali	olahraga
1 minggu 1 kali	Olahraga
Setiap hari	Berjualan
1 minggu 3 kali	Jalan-jalan
1 minggu 1 kali	Jalan-jalan
1 bulan 1 kali	Jalan-jalan keluarga
1 minggu 1 kali	jalan-jalan, nongkrong, olahraga
1 bulan 2 kali	Jalan-jalan dan olahraga
Setiap hari	Bekerja
Setiap hari	Berjualan
1 bulan 1 kali	Jalan-jalan
1 bulan 1 kali	olahraga
Setiap hari	nunggu sholat magrib sambil jalan-jalan
1 minggu 1 kali	jalan-jalan
2 minggu 1 kali	jalan-jala, olahraga
Baru sekali	olahraga
1 bulan 2 kali	Jalan-jalan, refreshing
1 minggu 1 kali	Olahraga
1 minggu 1 kali	Olahraga
Setiap hari	Berjualan
1 bulan 1 kali	Jalan-jalan
1 bulan 2 kali	Olahraga
1 minggu 2 kali	Nongkrong, jalan-jalan
1 minggu 3 kali	Jalan-jalan dengan keluarga
Jarang	Jalan-jalan dengan keluarga
1 bulan 1 kali	Jalan-jalan dengan keluarga
2 minggu 1 kali	jalan-jalan, olahraga
1 minggu 1 kali	mengajak anak bermain
1 minggu 2 kali	Berjualan
Setiap hari	refreshing setalah bekerja
Jarang	olahraga, jalan-jalan
Jarang	jalan-jalan
Jarang	olahraga, jalan-jalan
1 bulan 2 kali	jalan-jalan
1 minggu 1 kali	Nongkrong, jalan-jalan

Continued Table 6.5. Perception of Users on *Simpang Lima* Area Condition for Children, Elderly Persons, and Women

a	b	c	d
Belum	Cukup baik, sudah ada banyak permainan	cukup baik, jalur refleksi bisa untuk olah raga	cukup baik, bisa olah raga atau duduk santai
Belum	Baik, sudah ada ruang untuk anak-anak bermain	Baik, ada jalur refleksi untuk olahraga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Belum	cukup, lapangan luas bisa untuk bermain anak-anak	Kurang aman karena ramai	cukup baik, bisa untuk duduk santai
Sudah	Baik, sudah ada ruang untuk anak-anak bermain	Baik, ada jalur refleksi untuk olahraga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Belum	cukup, lapangan luas bisa untuk bermain anak-anak	Kurang, belum ada ruang aktivitas orang tua	cukup baik, bisa untuk duduk santai
Belum	Kurang baik, terlalu ramai untuk anak-anak	cukup baik, jalur refleksi bisa untuk olah raga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Belum	Kurang baik, terlalu ramai untuk anak-anak	cukup baik, jalur refleksi bisa untuk olah raga	Baik, bisa untuk duduk santai
Sudah	Baik, anak-anak bebas ingin bermain apa saja	Baik, ada jalur refleksi untuk olahraga	Baik, bisa untuk duduk santai
Belum	Kurang baik, jalan Simpang Lima terlalu ramai	Cukup baik, lapangan yang luas	Baik, bisa untuk duduk santai
Sudah	baik, ruang sudah memadahi	baik, aman untuk orang tua yang ingin olahraga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Belum	cukup, lapangan luas bisa untuk bermain anak-anak	Baik, ada jalur refleksi untuk olahraga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Belum	Cukup, area yang luas dan aman untuk bermain anak-anak	Baik, bisa untuk berolahraga refleksi dan senam	Baik, aman dan nyaman untuk olahraga
Sudah	Kurang aman bagi anak-anak karena ramai	Cukup baik, bisa untuk olahraga	Cukup baik, bisa untuk olahraga
Belum	Cukup baik, bisa untuk olahraga	Cukup baik, bisa untuk olahraga	Cukup baik, bisa untuk olahraga
Belum	Kurang baik, jalan menuju ke Lapangan yang terlalu tinggi	Cukup baik, aman dan bisa untuk berolahraga	Cukup baik, bisa untuk olahraga
Sudah	Cukup baik, luas untuk bermain anak-anak	Baik, bisa untuk berolahraga refleksi dan senam	Baik, bisa untuk olahraga
Belum	Baik, anam untuk anak-anak	Cukup baik untuk berolahraga	Cukup baik untuk olahraga dan santai-santai
Belum	Kurang baik karena area permainan anak-anak kurang beragam	Baik, ada jalur refleksi untuk olahraga	Baik, ada jalur refleksi untuk olahraga
Sudah	Baik, bisa bermain skateboard dan sepakbola	Baik, bisa untuk berolahraga	Baik, ada jalur refleksi untuk olahraga
Sudah	Baik, aman untuk bermain anak-anak	Baik, ada jalur refleksi untuk olahraga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Sudah	Kurang baik, karena wahana permainan kurang	Kurang baik, ruang untuk orang tua hanya jalur refleksi saja	Kurang, tidak ada kegiatan khusus untuk ibu-ibu
Belum	Baik, Lapangan luas untuk bermain anak-anak	Baik, ada jalur refleksi untuk olahraga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Belum	Baik, aman karena wahana permainan anak berada di tengah lapangan	Baik, ada jalur refleksi untuk olahraga	baik, bisa olahraga atau duduk santai
Belum	Baik, sudah memiliki ruang tersendiri dengan wahana permainannya	Baik, sudah ada jalur refleksi untuk olahraga tetapi kondisinya sudah banyak yang rusak	baik, bisa olahraga atau duduk santai
Belum	Kurang baik, ruang hiburan untuk anak-anak kurang	cukup baik, jalur refleksi bisa untuk olah raga	Cukup, bisa melakukan banyak hal karena lapangan yang luas
Sudah	Baik, Lapangan luas untuk bermain anak-anak	Baik, ada jalur refleksi untuk olahraga	Baik, bisa untuk duduk santai
Belum	cukup, lapangan luas bisa untuk bermain anak-anak	cukup baik, jalur refleksi bisa untuk olah raga	Cukup, bisa melakukan banyak hal karena lapangan yang luas
Belum	cukup, lapangan luas bisa untuk bermain anak-anak	Kurang, tidak ada ruang untuk bersantai dan ramai	baik, bisa olahraga atau duduk santai
Sudah	Baik, Lapangan luas untuk bermain anak-anak	cukup baik, jalur refleksi bisa untuk olah raga	Baik, lapangan luas dan ada tempat duduk
Belum	Baik, Lapangan luas untuk bermain anak-anak	Kurang, tidak ada ruang untuk bersantai	Cukup, bisa melakukan banyak hal karena lapangan yang luas
Belum	cukup, lapangan luas bisa untuk bermain anak-anak	Kurang, tidak aman karena jalan naik turun	Baik, bisa melakukan banyak hal karena lapangan yang luas
Sudah	Baik, Lapangan luas untuk bermain anak-anak	Baik, jalur refleksi bisa untuk olahraga	Baik, bisa berolahraga atau duduk santai
Sudah	Baik, aman untuk bermain anak-anak	cukup baik, jalur refleksi bisa untuk olah raga	Cukup, bisa olahraga
Sudah	Baik, sudah ada ruang untuk anak-anak bermain	Kurang, tidak ada ruang untuk istirahat orang tua	Kurang, tidak ada kegiatan khusus untuk ibu-ibu
Sudah	Baik, Lapangan luas untuk bermain anak-anak	Cukup, ada jalur refleksi untuk olahraga	Baik, lapangan luas dan ada tempat duduk
Sudah	Baik, sudah ada ruang untuk anak-anak bermain	Baik, ada jalur refleksi untuk olahraga	Baik, bisa santai di lapangan
Sudah	Cukup, sudah ada wahana bermain anak-anak	cukup baik, jalur refleksi bisa untuk olah raga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Belum	Kurang, lalulintas yang ramai dan jalan yang naik turun	baik, aman untuk orang tua yang ingin olahraga	Baik, bisa duduk santai sambil memantau anak bermain
Sudah	Cukup, ada wahana permainan anak-anak	Cukup, ada tempat duduk dan jalur reflaksi unruk olahraga	Cukup, ada tempat duduk dan jalur reflaksi unruk olahraga
Sudah	Kurang, ruang untuk anak-anak hanya yang berada di sekitar wahana permainan	Baik, bisa berolahraga	Baik, bisa berolahraga atau duduk santai
Sudah	Cukup, di lapangan memadahi untuk bermain anak tetapi di pedestrian kurang aman	Cukup, ada jalur refleksi unruk olahraga	Cukup, bisa mengajak anak bermain tetapi tempat duduk masih kurang
Belum	Cukup, banyak wahana yang bisa digunakan untuk bermain anak-anak	Kurang, tidak ada ruang untuk orang tua karena terlalu ramai	Cukup, bisa mengajak anak bermain
Belum	Kurang, ruang untuk anak-anak terlalu sempit	kurang, tidak ada aktivitas khusus untuk orang tua dan terlalu ramai	Cukup, bisa mengajak anak bermain
Belum	Baik, sudah ada ruang untuk anak-anak bermain	Kurang, terlalu ramai untuk orang tua	Cukup, bisa duduk santai sambil mengawasi anak bermain
Sudah	Cukup, ada ruang tersendiri untuk anak-anak	Cukup, ada jalur refleksi untuk orang tua tetapi jika weekend terlalu ramai	Cukup, bisa santai sambil mengawasi anak bermain
Sudah	baik, ada wahana permainan anak	baik, bisa duduk santa	baik, bisa duduk santa
Sudah	Baik, sudah ada ruang untuk anak-anak bermain	Baik, ada jalur refleksi untuk olahraga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Belum	cukup, lapangan luas bisa untuk bermain anak-anak	Kurang, belum ada ruang aktivitas orang tua	cukup baik, bisa untuk duduk santai
Sudah	Kurang baik, terlalu ramai untuk anak-anak	cukup baik, jalur refleksi bisa untuk olah raga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Sudah	Baik, sudah ada ruang untuk anak-anak bermain	Baik, ada jalur refleksi untuk olahraga	Baik, bisa santai di lapangan
Sudah	Cukup, sudah ada wahana bermain anak-anak	cukup baik, jalur refleksi bisa untuk olah raga	Baik, bisa melakukan banyak hal karena lapangan yang luas
Belum	Kurang, lalulintas yang ramai dan jalan yang naik turun	baik, aman untuk orang tua yang ingin olahraga	Baik, bisa duduk santai sambil memantau anak bermain

Continued Table 6.6. Perception of Users on *Simpang Lima* Area Accessibilities' and Hawkers Arrangement

e	f
kurang baik, tidak aman jika ingin menyebrang	kurang baik, tidak tertib
Kurang baik, jalan di lapangan naik turun	kurang baik, tidak tertib
Kurang baik, jalan di lapangan naik turun	kurang baik, tidak tertib
Kurang baik, jalan di lapangan naik turun	Baik, memudahkan untuk membeli makanan
Kurang baik, belum ada ruang untuk difable	kurang baik, tidak tertib
kurang baik, permukaan pedestrian yang tidak rata	kurang baik, tidak tertib
Kurang baik, jalan di lapangan naik turun	kurang baik, tidak tertib
Baik, sudah ada jalur untuk difable	Baik, sudah bayar iuran untuk kebersihan
Kutang baik, fasilitas yang kurang dan jalan di lapangan yang naik turun	kurang baik, tidak tertib
baik, tp sulit untuk mobilitas	kurang baik, tidak tertib
Kurang baik, jalan di lapangan naik turun dan ramai	kurang baik, tidak tertib
Kurang, jalan untuk ke lapangan sulit bagi difable	kurang baik, tidak tertib
Kurang, tidak ada ruang tersendiri untuk difable	kurang baik, tidak tertib
Kurang, kondisi lapangan yang ramai	kurang baik, tidak tertib
Kurang, fasilitas yang kurang	kurang baik, tidak tertib
Kurang, terlalu ramai untuk difable	Baik, bisa mempermudah membeli makanan
Kurang, tidak ada fasilasnya	kurang baik, tidak tertib dan kotor
Kurang, ada fasilitas tetapi tidak digunakan dengan baik	Kurang baik, tidak tertib
Kurang, tidak aman karena ramai	Baik, bisa mempermudah membeli makanan
cukup baik, aman untuk difable tapi belum ada jalur khusus	Baik, sudah bayar iuran setiap minggu
Kurang, belum ada ruang untuk difable	Kurang baik, tidak tertib
Kurang, fasilitasnya kurang dan jalan yang naik turun	Kurang baik, tidak tertib
Kurang, belum ada ruang khusus	baik, tidak mengganggu tetapi justru menarik pengunjung
Kurang, belum ada ruang khusus dan tidak aman jika kondisi ramai	Kurang baik, tidak tertib
Kurang baik, belum ada ruang untuk difable	kurang baik, tidak tertib
cukup baik, sudah ada jalur untuk difable	kurang baik, tidak tertib
cukup baik, sudah ada jalur untuk difable	Kurang baik, kadang berebut ruang yang ramai pengunjung
Kurang, belum ada jalur khusus dan tidak aman jika kondisi ramai	kurang baik, tidak tertib
Kurang, tidak aman karena lalulintas ramai	Kurang baik, bikin kotor
Kurang, jalan yang naik turun sehingga tidak aman untuk difable	Baik, memudahkan untuk membeli makanan
Kurang, tidak aman karena jalan naik turun	Kurang baik, tidak tertib
Kurang, fasilitasnya kurang dan jalan yang naik turun	kurang baik, tidak tertib
cukup baik, sudah ada jalur untuk difable	kurang baik, tidak tertib
Kurang, lalulintas yang ramai dan tidak aman karena jalan yang naik turun	kurang baik, tidak tertib
Baik, sudah ada jalur untuk difable	Baik, memudahkan untuk membeli makanan
Kurang, fasilitasnya kurang dan jalan yang naik turun	Kurang, membuat kotor
Kurang, terlalu ramai untuk difable	Kurang, seharusnya ada tempat untuk PKL di lapangan
Kurang, tidak ada ruang tersendiri dan tidak aman karena ramai	kurang baik, tidak tertib
Kurang, fasilitas yang ada tidak digunakan dengan maksimal	Kurang baik, belum tertata dengan baik
Kurang, tidak ada fasilitas untuk difable	Kurang baik, menutupi jalan
Kurang, tidak ada fasilitas untuk difable	Kurang, tidak tertib dan menbuat kotor
Kurang, tidak ada fasilitas dan terlalu ramai untuk difable	Kurang, terlalu memenuhi ruang pedestrian
kurang, tidak aman karena jalan yang naik turun dan terlalu ramai	Kurang, terlalu memenuhi ruang pedestrian
Kurang, jalur untuk difable dipakai PKL	cukup, bisa untuk manambah wahana permainan
Kurang, tidak ada fasilitas untuk difable	Kurang, sangat mengganggu pengunjung
Kurang, tidak ada fasilitas untuk difable	baik, memenuhi kebutuhan pengunjung
Kurang baik, jalan di lapangan naik turun	Baik, memudahkan untuk membeli makanan
Kurang baik, belum ada ruang untuk difable	kurang baik, tidak tertib
kurang baik, permukaan pedestrian yang tidak rata	kurang baik, tidak tertib
Kurang, fasilitasnya kurang dan jalan yang naik turun	Kurang, membuat kotor
Kurang, terlalu ramai untuk difable	Kurang, seharusnya ada tempat untuk PKL di lapangan
Kurang, tidak ada ruang tersendiri dan tidak aman karena ramai	kurang baik, tidak tertib

Continued Table 6.7. Preference and Recommendation on Simpang Lima Condition

11
penataan PKL
penataan PKL
penataan PKL
Sudah terbagi dengan baik
penataan PKL
penataan PKL
penataan PKL
Bersedia untuk ditata
penataan PKL
Sudah terbagi dengan baik
penataan PKL
Penataan PKL diberi ruang khusus
Penataan PKL
Penataan PKL
Penataan PKL
Fasilitas yang rusak diperbaiki
Penataan PKL
Penataan PKL
Sudah terbagi dengan baik
Sudah terbagi dengan baik
Penataan PKL dan menambah wahana permainan atau aktivitas
Penataan PKL
Menambah wahana permainan anak atau aktivitas
Penataan PKL dan penghijauan lapangan
Penataan PKL
Penghijauan dan penataan PKL
ada ruang khusus untuk PKL berjualan yang adil
Ruang untuk difable yang aman dan penataan PKL
Penataan PKL, penghijauan lapangan
Penataan PKL dan penghijauan lapangan
Penataan PKL dan perbaikan kondisi toilet
Penataan PKL
Penataan PKL dan penghijauan lapangan
Penataan PKL
Penghijauan lapangan
Penghijauan dan penataan PKL
Disediakan ruang untuk PKL sehingga dapat berjualan dengan aman
Penataan PKL
Penataan PKL dan penghijauan lapangan
Penataan PKL di ruang tersendiri
Penataan PKL, event lebih sering diadakan untuk menambah daya tarik
Penataan PKL dibuat di dalam lapangan saja dan ditata
Penataan PKL, ruang untuk difable
memberi ruang untuk bermain sepeda lampu
Penataan PKL
Penataan PKL
Sudah terbagi dengan baik
penataan PKL
penataan PKL
Penghijauan dan penataan PKL
Disediakan ruang untuk PKL sehingga dapat berjualan dengan aman
Penataan PKL

Annex 7. Meaning, Function, Visitor Composition and Users Activities in Simpang Lima Semarang

TABLE 7.1. MEANING OF SIMPANG LIMA

Meaning of Simpang Lima	Number of Respondents	Percentage (%)
Existing Alun-alun	11	21
CBD	16	31%
Identity	12	23%
Green space	9	17%
Social space	2	4%
Facility of the city	1	2%
Tourist Attachment	1	2%

Source: Direct Observation, 2014

TABEL 7.2. THE FUNCTION OF SIMPANG LIMA

The Function of Simpang Lima	Number of Respondents	Percentage (%)
Entertainment	28	29%
Sport	23	24%
Event	19	20%
Community interaction	1	1%
Refreshing	9	9%
Selling	4	4%
Recreation	11	12%

Source: Direct Observation, 2014

TABLE 7.3. VISITORS COMPOSITION ON *WEEKDAY, WEEKEND* AND *EVENT*

Time	Visitors						Total
	Men	Women	Pregnant Women	Children	Elderly	*Handicap*	
Weekday	43	14	0	2	0	0	59
	72.9%	23.7%	0	3.4%	0	0	100%
Weekend	41	73	0	45	8	0	167
	24.6%	43.7%	0	26.9%	4.8%	0	100%
Event	44	42	0	16	2	0	104
	42.3%	40.4%	0	15.4%	1.9%	0	100%

Source: Direct Observation, 2014

Table 7.4. CHARACTERISTIC OF VISITORS ACTIVITIES ON PANCASILA SQUARE IN SIMPANG LIMA SEMARANG

No	Purpose	Activities	Scale			Length Of Time (average in hours)	Frequency Of Activity				
			Alone	Pairs	Group		Daily	Weekly	Monthly	Rarely	Event
1	Sight seeing/ Refreshing/ Seating/ Playing	Seating	1	7	15	1.4	1	9	9	4	0
		Walking around/ Pedestrian	5%	30%	65%		5%	39%	39%	17%	0%
		Playing									
2	Doing Sports	Walking around	1	2	9	1.5	0	7	3	2	0
		Walking in reflexion path									
		Playing Basketball	8%	17%	75%		0%	58%	25%	17%	0%
		Playing Volleyball									
		Playing Football									
3	Working	Hawkers	4	2	0	6	4	2	0	0	0
		Cleaning service	67%	33%	0%		67%	33%	0%	0%	0%
4	Event	Job Fair	2	3	3	2	0	0	0	3	5
		Exhibition	25%	38%	38%		0%	0%	0%	25%	42%
5	Others (private and school business)	Just seating	1	0	2	1	1	0	2	0	0
		Selling for school	33%	0%	67%		33%	0%	67%	0%	0%

Source: Analyze, 2014

ANNEX 8. LIST OF INTERVIEW QUESTION

Phase of Interview	Substance
General Interview Guideline	• Each interview takes about 30 minutes. • Each interviewee has sufficient time to respond interview questions appropriately. • Record the interviewee process and ask permission gently before recording begins. • Please take a photograph if possible • Validate the interviewee answers in the middle of and the end of the interview session. • Conclude the interview session with a kind thankful greeting and ask the interviewee availability for further information collection.
Introduction	Good morning/afternoon/evening Sir or Madam, First of all, let me introduce myself before the interview begins. My name is Wakhidah Kurniawati, a lecturer at the Department of Urban and Regional Planning Diponegoro University (Semarang), and currently is undertaking PhD research program in Technische Universität Darmstadt (Germany). My research goal is to gain understanding the urban equity in Indonesia's public space. The goal can be achieved by comparing traditional and modern public space in Indonesia. I am expecting your participation in this interview session. Your personal data will be stored in TU Darmstadt. Many thanks in advance for your time and kind responses. Sincerely yours, Wakhidah Kurniawati
Interviewee Identity	Note about Date, Time, and Venue Give code of interviewee Ask about the name, age, sex, occupation, phone number, address, and additional information.
Interview Questions	
USERS 1	• **People who activities in those space** • **People who business/get profit from those place** 1. **Meaning and Function of Public Space** • Why is this public space important? • What is the function of this public space for you and residents of this city? 2. **Users and Activities on *Public Space*** • What is your purpose in this public space? • What are your activities in this public space? • How long is your activity in this public space? (in hours) • With whom do you come here? Alone, with a partner, or with a group? • How many times in a week or a month do you usually visit this public space? Why and what for? • Which part of this area has been chosen by you as space use for activity? Explain why? • Is the chosen space enough for supporting your activities there? How large is space? Explain why?

3. **Facilities in Public Space**
- What are the facilities in this public space support your activities?
- How are the facilities conditions? (Good, Enough, Bad?) Explain!
- What is the demand facility that needed to support your activities? Explain why?

4. **Rights & Conflict in Public Space**
- Is there any space use conflict with the other users or visitors? Explain!
- Based on your opinion, is space arrangement in *this public space* fairly enough to support your activities, your group activities, and for everybody?
- How is space condition for supporting children's activities? Explain!
- How is space condition for supporting elderly activities?
- How is space condition for supporting women's activities?
- How is space condition for supporting different abilities activities? Explain!
- How is space condition for supporting hawkers' activities? Explain!

5. **Perception and Recommendation of User**
- How is your perception of space use in this public space?
- What is your recommendation to support equal rights arrangement of this public space for everybody?

USERS 2	**Interview of People who live/work around the Public Space**

Neighbourhood Regulation
- How long have you stayed in this area?
- Do you belong to a neighbourhood community?
- Is there any regulation to live in this neighbourhood?
- Is there any objection to activities taking place in this public space?

Physical condition of public space
- Are there any physical changes take place in this public space?

Use of public space
- How often do you visit this public space?
- When do you normally visit this public space?
- What kind of activities do you usually do in this public space?
- What is your opinion about equal rights in this public space?

NON-USERS	**Government, Academics, NGO**

- Regulation and control management of those public spaces
- Planning of those public spaces
- Supply & demand of public space facilities
- Meaning & function of those public spaces
- Event calendar activities
- Equal rights in those public spaces
- Space use conflict in those public spaces

Source: Author, 2014

PRELIMINARY SURVEY
Wakhidah Kurniawati
Architecture, TU Darmstadt, Germany

TECHNISCHE
UNIVERSITÄT
DARMSTADT

Proposal Title
Urban Equity in Public Space

Research Goal
The research goal is to gain understanding the urban equity in Indonesia's public space. The goal can be achieved by comparing traditional and modern public space in Indonesia.

Target Group: Composition, Space, & Activities of Marginalized People in Public Space
 (*Simpang Lima* Semarang and *Alun-alun* Yogyakarta)

The Marginal	Women; informal sector
The Forgotten	The elderly and disabled
The Silent	Children
The Undesirable people	The homeless or street people

*Source: Badshah, 1996: 22-27 in Kurniawati, 2011,2012*

Preliminary Survey in *Alun-alun* Yogyakarta

1.	Analyzing the characteristics of *Alun-alun* Yogyakarta	Physical Characteristic	Location, Size, Land Use Space Use Facilities/Equipment	Secondary Data Field Survey Direct Observation
		Non-Physical Characteristic	History, Meaning, Function	Secondary Data Direct Observation Respondent Perception
2.	Analyzing the urban equity in traditional public space	Users and activities	Percentage of marginal users, Type and scale of activities, Time/length of time of activities, frequency of activities (daily, weekly, monthly, annually, event)	Field Survey Direct Observation In-depth interview
		Levels of Activities	Intensity pattern of activities	Spatial analysis

	Impacts of activities on urban equity in *Alun-alun* Yogyakarta	conflict of interest of activities	Spatial analysis

How to Collect the Data:

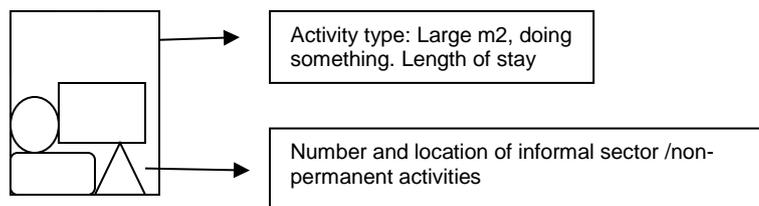1. Draw the map of *Alun-alun* Yogyakarta, manual and take the photograph.
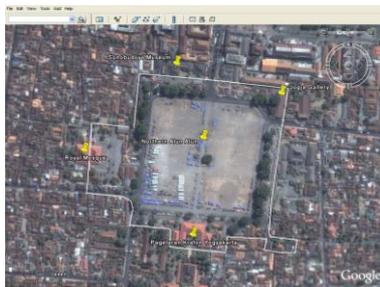
- Identify the edge and names of the roads), the wide of sidewalks, the wide of roads surrounding.
- Identification of the facilities existing (street lights, seats, bins, and other facilities for the convenience)
- Ask ten persons in *Alun-alun*: Why *Alun-alun* is important and become a place to visit / place of activity?

2. Observe the general users, their space, and activities in *Alun-alun* , daily and event:

Daily	Sunday-Thursday; Morning-Evening, Evening-Night
Friday	Morning-Afternoon, Afternoon-Evening, Evening-Night
Weekend	Morning-Evening, Evening-Night-After Midnight (can just ask without Direct Observation)
Event	Ceremony, *Idul Fitri*, music event, campaign, etc.

Draw the location and large of space use activities in *Alun-alun*, daily and event, i.e. space for daily use (Monday-Friday) is different with space use in weekend.

Activity type: Large m2, doing something. Length of stay

Number and location of informal sector /non-permanent activities

User composition of space for the marginal people:
If there are 100 people (100%) who do activities, how many is the percentage of the marginal people?
% (Amount) normal adult men;
% (Amount) of normal / non-pregnant women;
% (number) of pregnant women
% (amount) elderly persons
% (number) children
% (number) handicap in daily and event

3. Identify whether there is a conflict of activities and the use of space between the marginal people, or with non-marginal people? (based on direct observation, photo, interview)

4. Report in table and picture, conclude! Maybe there is a pattern.

QUESTIONER
PRELIMINARY SURVEY
Wakhidah Kurniawati
Architecture, TU Darmstadt, Germany

TECHNISCHE UNIVERSITÄT DARMSTADT

Proposal Title
Urban Equity in Public Space

Research Goal
The research goal is to gain understanding the urban equity in Indonesia's public space. The goal can be achieved by comparing traditional and modern public space in Indonesia.

(In Bahasa)
Kode Responden   :
Nama   :
Umur   :
Jenis Kelamin   :
Alamat   :
Pekerjaan   :
Keterangan lain   :

A. Meaning and Function of Public Space

1.   Mengapa Lapangan Alun-alun Yogyakarta penting?

2.   Apa fungsi Alun-alun bagi anda dan masyarakat Kota Yogyakarta?

B. Pengguna dan Aktivitas di Alun-alun Yogyakarta

1.   Apa tujuan anda ke Alun-alun Yogyakarta?

2.   Apa aktivitas/kegiatan anda ke Alun-alun Yogyakarta?

3.   Berapa lama anda beraktifitas di Alun-alun Yogyakarta ? (Berapa jam)

4.   Bersama siapa anda datang? Sendiri, berdua, atau berombongan?

5.   Berapa kali dalam seminggu/sebulan anda mengunjungi Alun-alun Yogyakarta? Mengapa dan untuk apa?

6. Bagian ruang mana yang anda pilih sebagai tempat untuk beraktifitas? Jelaskan mengapa?

   Apakah ruang tersebut cukup untuk mendukung kegiatan anda? (Berapa meter persegi, klo ada keterangannya) ?Jelaskan mengapa?

7. Fasilitas apa yang tersedia di Alun-alun Yogyakarta yang bisa mendukung kegiatan anda?

   Bagaimana kondisi fasilitas tersebut? (baik, buruk, cukup?)Jelaskan!

8. Fasilitas apa yang dibutuhkan untuk mendukung kegiatan anda? Jelaskan!

9. Apakah ada konflik penggunaan ruang dengan pengunjung lainnya? Jelaskan?

10. Menurut anda, apakah penataan dan penggunaan ruang di Alun-alun Yogyakarta cukup adil dalam membagi penggunaan ruangnya kepada anda, komunitas anda, dan kepentingan semua pengunjung?

    Bagaimana kondisi ruang untuk anak-anak di Alun-alun Yogyakarta saat ini? Jelaskan?

    Bagaimana kondisi ruang untuk orangtua di Alun-alun Yogyakarta saat ini?Jelaskan?

    Bagaimana ruang untuk ibu-ibu saat ini?Jelaskan!

    Bagaimana ruang untuk orang berkebutuhan khusus (handicap) saat ini?

    Bagaimana ruang untuk PKL saat ini? Jelaskan!

11. Bagaimana kesan anda terhadap pengelompokan ruang di Alun-alun Yogyakarta saat ini dan apa usulan anda untuk penataan Alun-alun Yogyakarta yang lebih akomodatif dan adil terhadap semua penggunanya?

PRELIMINARY SURVEY
Wakhidah Kurniawati
Architecture, TU Darmstadt, Germany

**TECHNISCHE
UNIVERSITÄT
DARMSTADT**

Proposal Title
Urban Equity in Public Space

Research Goal
The research goal is to gain understanding the urban equity in Indonesia's public space. The goal can be achieved by comparing traditional and modern public space in Indonesia.

Target Group: Composition, Space, & Activities of Marginalized People in Public Space
(*Simpang Lima* Semarang and *Alun-alun* Yogyakarta)

The Marginal	Women; informal sector
The Forgotten	The elderly and disabled
The Silent	Children
The Undesirable people	The homeless or street people

Source: Badshah, 1996: 22-27 in Kurniawati, 2011,2012

Preliminary Survey in *Simpang Lima* Semarang

1.	Analyzing the characteristics of *Simpang Lama* in Semarang	Physical Characteristic	Location, Size, Land Use Space Use Facilities/Equipment	Secondary Data Field Survey Direct Observation
		Non-Physical Characteristic	History, Meaning, Function	Secondary Data Direct Observation Respondent Perception
2.	Analyzing the urban equity in modern public space	Users and activities	Percentage of marginal users, Type and scale of activities, Time/length of time of activities, frequency of activities (daily, weekly, monthly, annually, event)	Field Survey Direct Observation In-depth interview
		Levels of Activities	Intensity pattern of activities	Spatial analysis

	Impacts of activities on urban equity in Simpang Lima public space	conflict of interest of activities	Spatial analysis

How to Collect the Data:

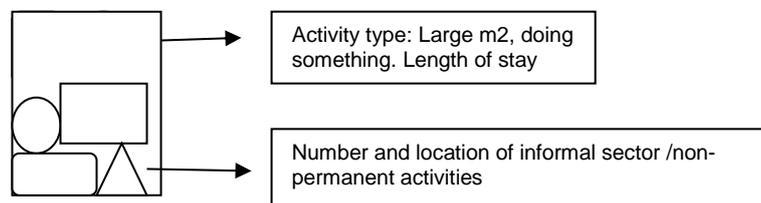1. Draw the map of *Simpang Lima* Area, manual and take a photograph.

- Identify the edge and names of the roads), the wide of sidewalks, the wide of roads surrounding.
- Identification of the facilities existing (street lights, seats, bins, and other facilities for the convenience)
- Ask ten persons in *Alun-alun*: Why *Simpang Lima* is important and become a place to visit / place of activity?

2. Observe the general user, space, and activities in *Simpang Lima* Area, daily and event:

Daily	Sunday-Thursday; Morning-Evening, Evening-Night
Friday	Morning-Afternoon, Afternoon-Evening, Evening-Night
Weekend	Morning-Evening, Evening-Night-After Midnight (can just ask without Direct Observation)
Event	Ceremony, *Idul Fitri*, music event, campaign, etc.

Draw the location and large of space use activities in *Simpang Lima*, daily and event, i.e. space for daily use (Monday-Friday) is different with space use in weekend.

Activity type: Large m2, doing something. Length of stay

Number and location of informal sector /non-permanent activities

User composition of space for the marginal people:
If there are 100 people (100%) who do activities, how many is the percentage of the marginal people?
% (Amount) normal adult men;
% (Amount) of normal / non-pregnant women;
% (number) of pregnant women
% (amount) elderly persons
% (number) children

% (number) handicap in daily and event

3. Identify whether there is a conflict of activities and the use of space between the marginal people, or with non-marginal people? (based on direct observation, photo, interview)

4. Report in table and picture, conclude! Maybe there is a pattern.

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The research goal is to gain understanding the urban equity in Indonesia's public space. The goal can be achieved by comparing traditional and modern public space in Indonesia.

(In Bahasa)

Kode Responden :

Nama :

Umur :

Jenis Kelamin :

Alamat :

Pekerjaan :

Keterangan lain :

A. Meaning and Function of Public Space

1. Mengapa Lapangan Simpang Lima Semarang penting?

2. Apa fungsi Lapangan Pancasila bagi anda dan masyarakat Kota Semarang?

B. Pengguna dan Aktivitas di SimpangLima

3. Apa tujuan anda ke SimpangLima?

4. Apa aktivitas/kegiatan anda ke SimpangLima Semarang?

5. Berapa lama anda beraktifitas di Simpang Lima ? (Berapa jam)

6. Bersama siapa anda datang? Sendiri, berdua, atau berombongan?

7. Berapa kali dalam seminggu/sebulan anda mengunjungi Simpang Lima? Mengapa dan untuk apa?

8. Bagian ruang mana yang anda pilih sebagai tempat untuk beraktifitas? Jelaskan mengapa?
    Apakah ruang tersebut cukup untuk mendukung kegiatan anda? (Berapa meter persegi, klo ada keterangannya) ?Jelaskan mengapa?

9. Fasilitas apa yang tersedia di SimpangLima yang bisa mendukung kegiatan anda? Bagaimana kondisi fasilitas tersebut? (baik, buruk, cukup?)Jelaskan!

10. Fasilitas apa yang dibutuhkan untuk mendukung kegiatan anda? Jelaskan!

11. Apakah ada konflik penggunaan ruang dengan pengunjung lainnya? Jelaskan?

12. Menurut anda, apakah penataan dan penggunaan ruang di SimpangLima Semarang cukup adil dalam membagi penggunaan ruangnya kepada anda, komunitas anda, dan kepentingan semua pengunjung?
    Bagaimana kondisi ruang untuk anak-anak di SimpangLima saat ini? Jelaskan?
    Bagaimana kondisi ruang untuk orangtua di SimpangLima saat ini?Jelaskan?
    Bagaimana ruang untuk ibu-ibu saat ini?Jelaskan!
    Bagaimana ruang untuk orang berkebutuhan khusus (handicap) saat ini?
    Bagaimana ruang untuk PKL saat ini? Jelaskan!

13. Bagaimana kesan anda terhadap pengelompokan ruang di Simpang Lima saat ini dan apa usulan anda untuk penataan SimpangLima yang lebih akomodatif dan adil terhadap semua penggunanya?

1. Sonobudoyo Museum 2.Pangurakan Gate 3.Great Mosque Kauman 4.North Alun-alun 5.Horse-drawn carriage Museum 6.Keraton 7.Ngasem Market 8.Tamansari Water castle 9.Widya Mataram University 10. '16' Junior High School 11.Keputran A Elementary school 12.Sasono Hinggil 13.Kemandungan Field 14.Pangudi Luhur Elementary school 15.Plengkung Wijilan 16.'Gudeg' center Wijilan 17.Pendopo Pekapalan 18.'1' Keputran Elementary school 19.South Alun-alun 20.Plengkung Gading 21.Pojok Beteng Kulon.

Source: sonobudoyo.com; info-jogja.com; yogyalagi.com; yogyakarta.panduanwisata.id; keyogyakarta.com; wisataterbaru.com; kompasiana.com; flickriver.com; mapio.net; jogjaready.com; republikindonesia.net; njogja.co.id; wisatajogja.net; thoriqalmunawir.blogspot.com; anggitoardiansyahblog.wordpress.com; plus.google.com; google map (street view).

The core complex of the palace (Keraton)　　　　　Boundary of Jeron Beteng complex

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Annex 12. *Simpang Lima* boundary

1. KFC 2.Mega Bank Tower 3.UNISBANK College 4.Pandanaran Park 5.@home Hotel 6.Baiturrahman Mosque 7. Tri Lomba Juang Sportcenter 8.Gajah Mada Plaza Building 9. '4' Vocational School 10. '7' Vocational School 11. '1' Senior High School 12.Menteri Supeno Park 13.Bulog Office 14.Regional Parliament Building 15.Dharma Wanita Building 16.Governor Office 17.Graha Santika Hotel 18.Simpang Lima Square 19. Citraland Mall 20.HSBC Building 21.Bapelkes Office 22.Warhol Residence Apartment 23.Simpang Lima Shopping Center 24.Plasa Simpang Lima Building 25.Living Plaza Building 26.Center of souvenir food Brillian 27.BPS Office(*L*) and Scout Building(*R*) 28. Office of Industry and Trade 29.Telkom Office 30.Diponegoro Univ. Postgraduate Building 31.High Prosecutor's Office 32.Bank Indonesia Building 33.Perhutani Building 34.Regional Police Building.