A unique Solo City

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Abstract. A city is a unique artifact that has meaning in the form of sites, events, and signs. Solo City should be seen as a place with cultural value, with a residential function and as an articulation of physical form. The development of the city must consider its unique conditions. The cultural values of the community must be considered while the elements of the city, functionally are synergistic and link resources and carrying capacity of the environment. Therefore, this paper addresses the question of what the city of Solo’s distinctive pattern of place, inhabitation and articulations. The study used a qualitative descriptive method. It found that the city of Solo has experienced a change in cultural values; from mystic and utopian to realistic and pragmatic. The increase in economic activities is marked by the availability of facilities. The urban spatial structure of Solo was initially planned for the interests of transportation and defense by taking into account the concept of cosmology. Currently, Solo City has developed into a built environment for many activities. The city’s pattern of urban spatial changes is in line with its development dynamics.

1. Introduction
A city is a comprehensive artifact that has meaning: sites, events, and signs are intertwined and continuous. Therefore urban development needs to be carried out by planning the elements of the city to functionally form a synergistic link, physically have a regular and contextual structure, and from a normative perspective consider the actors in the city in their cultural and natural context; this leads to an inclusive city that acknowledges all people and values everyone equally [1]. In line with Trancik [2], integrated urban areas can improve regional quality such as using resources, creating space and physical order, and maintaining local character or locality values.

The development of inclusive cities must address the identity of the city. This issue also affects Surakarta City or also referred to as Solo City [3]. The development of Solo City can be seen from the increased intensity of activities and new infrastructure. The city’s development paradigm appears to consider its identity and continuity of the past, with the slogan “Solo City is a City of Culture” and various types of branding namely: Solo the Spirit of Java, Solo Past as Solo Future, Eco-cultural City.

As an approach to understanding norms, functions, and physicality in the development of Solo City as an artifact, this research aims to identify the uniqueness of this development. In this context of inclusiveness, the city of Solo needs to be seen as space and cultural value, as a function of inhabitation, and as an articulation of physical form. These three aspects ultimately form the city’s dynamics. Knowledge of the development of the city can be used as a consideration for a comprehensive development concept that can improve the quality of Solo City and make it more livable.
2. Literature review
Urban areas are characterized by complex relationships between its elements. Conflicts of interest and the breakdown of the city’s carrying capacity occur when individual interests are not balanced [4, 5] the region cannot be integrated which reduces its inclusiveness. Several components that need to be considered include norms (cultural values, regulations, institutions), functions (the essence of activities, the interrelationship between activities, usability level), and physical factors (spatial, visual, and details) [6]. Therefore, a city must be livable, imageable, and sustainable.

An in-depth picture of locality is needed to deal with the complex characteristics of cities [2]. There are various aspects of the locality. First is cultural values and behaviors. Second is the existence of living systems in accordance with the natural environment and social reality. The third is the accommodation of communities and community organizations. The fourth is the accommodation of the inhabitants’ activities and the fifth is the relationship between functions and characteristics of these activities (Maki in Trancik [2, 7]). Lastly, sixth is effectiveness, efficiency, ease in carrying out activities. Other components that must be considered include the structure and hierarchy of regional space, functional, analogical, and aesthetic visual forms, and their accents in shaping regional functions and characters.

There are several prerequisites to the development of self-sufficient urban areas. It is important to consider local cultural values in order to strengthen regional identity. Cities require continuity while actualizing their local potential so they can maintain local values in the face of changing urban dynamics. Furthermore, the city should also accommodate local socio-cultural and economic activities [8]. Lastly, there must be synergy between components that connected in the fabric of space, time or activity.

| Urban System [9] | Culture [10] | Urban Form [11] | Urban Spatial [2] | Factors of Integrated Urban Area |
|------------------|-------------|-----------------|-------------------|----------------------------------|
| Actor            | Ideal       | Imageable       | Place             | 1. NORMS                         |
| Activity         | Social      | Coherent        | Linkage           | 2. FUNCTIONS                     |
| Function         |             | Legible         | Figure-Ground     | 3. PHYSICAL ASPECTS              |
| Communication    | Material    |                 |                   |                                  |

3. Research method
The study aims to provide an overview of urban developments in Solo City. In doing so, the study uses the factors of integrated urban areas relating to norms, functions, and physical aspects (Foley, 1980 in Sujarto [9]). Norms are related to the standard pattern of community behavior. Its components are cultural values, living systems, and institutions. Functions refer to the settlement function of the region with the components: the essence of activities and levels of usability. Physical factors relate to the physical form of the area. Its components are: spatial, visual and detailed. Therefore, the types of data needed are related to these factors.

Data collection with field observations is done by observing and recording casual and uncontrolled experiences. The literature review uses books, studies, papers and mass media. The data analysis uses descriptive and exploratory methods. The descriptive method will be used to identify the conditions of the factors of integrated urban areas in the center of Solo City. This descriptive method is used to arrange the data in a framework that can explain the conditions or characteristics of a component [12-14]. This study studies the conditions in Solo City and its development.

4. Results and discussion
The city of Solo or Surakarta has an area of 4,404 hectares, around 90% of which consists of built-up areas. The permanent population in 2018 was more than 500,000. The community consists of several ethnic groups, the majority of which are indigenous Javanese whereas minorities are of Chinese descent and Arabic descent or from other ethnic groups. The Javanese natives are divided into aristocratic (priyayi) and ordinary citizens. The city of Solo accommodates a variety of activities such as trade, small
industries, tourism, education, and services. These activities are supported by facilities and infrastructure which is mostly located in the downtown area. Solo City also contains a variety of heritage sites. The city’s heritage is non-physical (in the form of religious, traditional and cultural activities) as well as physical (in the form of the environment, buildings, open spaces, parks, roads and urban spatial patterns).

4.1. Solo City as a space with culture

4.1.1. Cultural value component. The cultural values in Solo are historically and anthropologically shaped by everyday attitudes and behavior of people who value spiritual aspects above material aspects [15]. They aim to live a virtuous life with feelings, creativity, and intentions that are harmonious and balanced towards the natural and social environment. Historically, urban space in Solo has been planned to display a cosmological harmonization, centered at the palace and oriented at the four corners of the universe (lokapala). Moreover, each element of the palace represents the interpretation of nature.

Currently, the cultural values in Solo have changed from mystical and utopian to realistic and pragmatic. The mystical and utopian values are evident in the belief that the downtown area is metaphysically valuable, especially the palace as a sacred center. The palace is the center of the downtown area. Apart from these metaphysical beliefs, the mystical and utopian culture manifests in the religious activities that are carried out for spiritual needs. Nowadays, Solo is less mystical and utopian. Regions that are integrated according to theoretical concepts should still express local cultural values. When values change, people will strive to maintain continuity. In Solo, there are symptoms that make the city a functional area emphasizing material aspects rather than spiritual aspects. These symptoms indicate changes in the area away from its local cultural roots.

Symptoms in socio-cultural life include a change in appreciation of the palace with the emergence of trade places in the neighborhood around the palace. Some people have even proposed to build a hotel within the palace. As such, the environment of the palace is now considered not to be original anymore. Nowadays, some people consider the economic function of the palace. This perspective is different from the cultural roots of the palace that are primarily mystical.

Another symptom is a change in society in valuing spiritual aspects higher than material aspects as the primacy of life. The importance of religious activities such as cultural arts as spiritual needs is reduced due to limited facilities and the influence of external cultural values, for example for shadow puppetry/pedalangan/karawitan and traditional ceremonies. The utopian belief that spiritual aspects are more important than material aspects is faced with the urgency of fulfilling material needs. As a result, cultural values change due to economic activities as in fulfilling material needs by the commercialization of the downtown area.

The condition of Solo thus shows a change in cultural focus which has reduced the original cultural values of the area. Nevertheless, generally, communities need a stable value system to develop itself, its life and its culture [2]. To ensure the continuity of cultural values, areas need to connect values and strengthen local cultural values that are still inherent in the perception of society.

4.1.2. Normative component. With regard to the components of the governance system, informally, Solo still adheres to various traditions as well as to formal regulations. These traditions can be in the form of habits or unwritten rules about the meanings, functions, locations, and physical areas. Some traditions now appear to be abandoned because of changes in cultural values and because of formal regulations.

Regions that are integrated according to theoretical concepts should comply with institutions in accordance with the environment and social reality. In Solo, current regulations are not based on historical cultural beliefs in the community. For example, certain areas were originally governed by sacred traditions but are now used as strategic economic areas. Here, regulations often ignore the spiritual side of society. An example is a commercialization and the formation of a trade center that intervenes in the area of the palace or there is a mention of a "plaza" in the center of Javanese culture.

These symptoms indicate that local habits in the placement of facilities and the designation of areas began to change. Solo was originally interpreted as a microcosm with a mandala concept-oriented north-
south and east-west. At its center, there is the palace where the closer to the center the spaces are more sacred and farther away they are more profane [16]. This is followed by the function and placement of facilities. In fact, there are now profane commercial activities located around the center such as Klewer Market and Beteng Plaza Shopping Center. The tradition that the center of the area is sacred or at least has cultural value is less noticed because of the strategic and economic value of the downtown area.

The government also regulates community traditions. Examples are changes in the provisions in the height of the building which were never higher than Panggung Songgo Buwono at the Palace. In addition, the government has banned traditions of marrying twins or placing flowers on the road during funeral processions. The government regulates the area by referring to the broader interests such as the carrying capacity or the cleanliness of the city. Thus, in Solo, there has been a change from traditions to formal rules.

4.1.3. Institutional component. The community originally considered the palace as a source of culture and used a lot of populist cultures [17]. Populist culture develops on the basis of people's lives that are directed towards harmony with the social environment and natural environment. Now the institutional orientation seems to be towards the government.

Regions that are integrated according to theoretical concepts should accommodate communities and their organizations [18]. In Solo, there are indications that the development of urban areas does not always comply with social reality and does not accommodate the interests of all communities, including maintaining the continuity of populist culture.

The symptoms in Solo indicate that the government, as a formal institution, regulates many interests through public policy. The government plans the city for the benefit of economic development, although the community has formed a long-standing socio-cultural and economic pattern in the downtown area. For example, as Arifin—a prominent culture expert stated, the community carries out traditional ceremonies and traditional arts and trade such as selling agricultural and industrial products. An action that has socio-cultural implications from a royal institutional system becomes populist in nature and denies the fact that the downtown area for the community was once considered a Kutanegara or Agung State, a civic center.

A change in the control of the area from the palace to the government is evident in Solo. The government develops the region by focusing on economic interests even though some people still consider Solo as Kutanegara, the center for the community. However, regions need development that is accepted by the entire community.

The growth and development of the city of Solo with its cultural value are inevitable because growth and development are the essences of development. Regional development thus must proportionally combine local norms that are still present with new norms. Solo needs the continuity of development that considers local values in the community, that emphasizes local needs and accommodates the interests of all parties. The contextual approach to integration can be done by adhering to existing elements; adapting and modifying existing elements, and creating new elements that can lead to change. Current government policies include regional development strategies that aim to realize the integration between cultural and environmental values (Eco-cultural city).

4.2. Solo as a residential space

4.2.1. The essence of activities. According to Arifin, a prominent culture expert in Solo, Solo has developed socio-historically based on two grounds, i.e., culture as the focus of people's lives; and the economy which is based on the entrepreneurial ethos of the merchant community. This is inseparable from the notion of the city area as Kutanegara with its functional meaning for socio-cultural and economic activities. An area that develops in line with a theoretical concept should still accommodate residential functions. The Solo region is a place for socio-cultural activities and economic functions but that economic functions develop faster. Areas of Solo are now being developed for government functions and offices, commerce and housing and but fail to provide adequate facilities for socio-cultural
activities, especially for arts and culture. Moreover, traditional and community ceremonies are not supported by facilities. For example, activities usually take place in the Sriwedari neighborhood, the Alun-alun central square, traditional Javanese houses, village neighborhoods, in city parks, and on roads.

Land use conflicts lead to the increasing lack of allocated space for social and cultural functions in the Solo City area, which are replaced by economic functions. Land use changes that accommodate economic functions take place as housing along arterial and collector roads are converted into commercial spaces. Squares are turned into places for parking and selling goods as economic functions for the basis for urban development. Thus, in Solo, various facilities are needed for the activities of the local community. Economic functions are expanding faster than socio-cultural functions. In order to accommodate the activities needed for inhabitation, Solo needs a balance between socio-cultural and economic activities. Socio-cultural functions must be to keep up with economic developments.

4.2.2. Linkage of activities. With regard to the interrelationship between activities, Solo has developed a complexity of functions such as for government, offices, culture, trade, and housing. Conflict and separation in the use of space for socio-cultural and economic functions still occur. In the linkage of activities, areas that develop according to theoretical concepts should continue their activities based on their functions and characteristics. In Solo, there are attempts to avoid land use conflicts in order to establish similar activities. However, the linkages between activities within the region still need to be improved by forming synergies.

Land use conflicts are indicated by the invasion of trade and parking activities in various areas of Solo such as Alun-alun Utara and Masjid Gede, Mambaul Ulum School in the vicinity of Pasar Klewer, and the DPU Office in Pasar Gede. In addition, some activities with similar functions are not carried out such as Pasar Klewer with Beteng Shopping Center which is only separated by Alun-alun Utara. Trade and tourism activities can be established in the same commercial area of the city center. Tourism activities occur at the Kasunanan Palace, Puro Mangkunegaran, Radja Pustaka Museum, Taman Sriwedari, and Taman Balekambang. Meanwhile, trading activities occur at Pasar Gede, Pasar Klewer and shops along the main road.

Another spatial symptom in Solo is the agglomeration of activities without the provision of adequate accessibility. Many economic activities are carried out along the main roads such as Slamet Riyadi Street, Urip Sumoharjo Street, and Secoyudan Street. Whereas services activities are located away from the main roads: Pasar Gede and Pasar Klewer. These grouping and hierarchy in economic activities have not been supported by pedestrian access which results in congestion on Secoyudan Street, Gatot Subroto Street, and Yos Sudarso Street. Thus, there is a conflict between socio-cultural and economic activities in Solo. In order for activities to take place based on their functions and characteristics, the downtown area requires collaborative activities supported by the provision of accessibility.

4.2.3. Level of usability. Solo has limited land for facilities and infrastructure while the city must accommodate functions and activities that are increasingly diverse and of high intensity, especially economic activities. The rise of economic activities is supported by more complete facilities even though the socio-cultural and economic activities based on traditional patterns still exist. In the central area of Solo City, there is an increase in economic facilities while social facilities are relatively stagnant which reduced vitality, especially of socio-cultural life. Existing indications, for example, show that some people remain stuck in the tradition of being traders of lesehan, hik, kaklima and gendong (carrying). They also try to survive in the crafts business such as batik, sungging wayang kulit, keris, and carving. These entrepreneurs also perform arts such as shadow puppetry, dance, and ketoprak. They must be provided with supporting infrastructure to ensure the continuity of these socio-cultural activities.

Furthermore, Kasunanan Palace, Puro Mangkunegaran, Benteng Vastenberg, and some Dalem are underutilized. To increase the utility of these areas, the composition of activities in the downtown area needs to be improved so that various activities can continue to develop. Unification between functions is needed, for example, by building connecting bridges. Thus, the socio-cultural function of the region does not improve well because of the limited facilities and the lack of a supportive environment. For the
downtown area to function efficiently and effectively the optimization of functions is required by paying more attention to improving socio-cultural functions.

4.3. Physical manifestation of Solo City

4.3.1. Physical space. Originally, Solo City was designed based on cosmological concepts and the need for transportation and defense. This was marked by the main roads to all four wind directions originating at Kasunanan Palace in the center. The road network affected the spatial structure of the downtown area which is now being developed for allocation blocks. Regions are integrated according to the structure and hierarchy. In Solo City, facilities with related functions have not all been connected to facilitate different interactions in one space. Most developments occur along the arterial and collector roads for commercial activities such as trade, offices, and services. Meanwhile, the development of the downtown areas in all cities is based on economic interests. The land around Slamet Riyadi Street, Urip Sumoharjo Street, and Sudirman Street has a high value because of the strategic location for economic functions. Conversely, social and cultural interests lack space to develop. What is more, the area around the palace, which is a conservation area for cultural functions, does not develop and even turns into a trading area.

Some areas in Solo showcase conflicts between activities because the existing space has already been used for different functions. The streets of Jl Yos Sudarso, Jl Gatot Subroto, Jl Diponegoro, Jl Kapten Mulyadi and Jl Veteran are packed with trade functions and housing. Jl Secoyudan has mixed land use with educational, worship, and economic activities. This makes the arrangement of space complicated. Thus, the regional spatial system lacks a systematic structural pattern. The structure of a blurred macro spatial pattern requires regularity and unity in the physical arrangement of space, including in the planning of open spaces and building masses.

4.3.2. Visual Aspects. Solo City is a traditional form full of symbolism and functional contemporary forms. In addition, the area is marked by high building density while open spaces are diminishing. There are efforts to arrange the environment and buildings, for example by adapting facades of buildings to the environment, and by arranging buildings by area, height, number of floors, and orientation of the building. The environment is also enhanced, by regulating the layout of green spaces and parks, land use, road equipment, and pedestrian paths.

Visually, Solo should have a functional, analogical and aesthetic form that strengthens functions and characters. The physical area is being arranged, and because it is still in the process, the physical character and unity have not yet been formed. The composition of buildings and open spaces, for example, is an attempt to manipulate structures and visual aspects. The architecture in Solo is not in harmony with its traditional and symbolic character because of the need for functional city design. There are contemporary buildings all around the city but open spaces have still been spared. Existing open spaces tend to be used for buildings, such as in the corner of Vastenberg Fort. Another indication of the physical aspects of urban development in Solo is the physical arrangement of the downtown area that has not considered the connection between areas. Pasar Klewer and the Beteng Plaza Shopping Center, for example, have not been contextually linked. In addition, facilities for street vendors, billboards and utility arrangements have not been regulated, for example, those around Pasar Gede, Gladag, Pasar Klewer, and Alun-alun Selatan.

The city of Solo is visually unaesthetic. Visually, the city lacks an easy-to-understand visual pattern that directs the people in the city, for example with an axis-oriented perspective or through the visual arrangement of vistas. The area lacks visual units so people lose their orientation. Thus, the city of Solo needs visual units that are supported by signs, focalpoints, or landmarks. The location of various facilities should form a constellation of functions according to its service and relevance. Such planning will prevent objects to be isolated.
Table 2. Conditions and requirement of Solo as a unique city

| DETERRMINANT VARIABLE | Component and Indicator | STUDY OF SOLO CITY | Requirement |
|-----------------------|-------------------------|---------------------|-------------|
| NORM Contextual to Local Conditions | Cultural value: accommodate local cultural behavior in work, sense, idealism (cipta, rasa, karsa). | Local cultural values are reduced. The area around the Keraton was originally a cultural space but now it is an area for trade and commerce. Regions are now also based on realistic values, for example, contemporary building forms and the commercialization of cultural activities or land use. | Strengthen local cultural values and joining values: the area around the Keraton remains a cultural area that is adapted to the commercialization. |
| | Rules: comply with institutional regulations in the local environmental, social and natural reality | The change from tradition with spiritual beliefs into formal regulations. There are regulations for the designation of function, the location of facilities and the form of the built environment. | The substance of the formal regulations connects the perception of the traditional function of the region, the location of facilities and the form of the built environment. |
| | Institutional: accommodate social community forms and social organizations | Changes from an institutional orientation at the palace toward the government. The cultural relevance of the palace has weakened. The government focuses on the economic interests of the region. As such, most communities are constrained in following traditions. | Making the downtown area as a civic center: the area can accommodate any form of activity by any actors in the city. |
| FUNCTION Synergicand Intertwoven | The essence of activities: provide a place for ongoing habitation activities | Increased trade and service activities whereas socio-cultural activities receive less attention; Emerging vendors; The transformation of land that is now used for commerce: along the main street, Benteng Vastenburg, south of the fort, Dalem Wuryaningratan. | Increase the cultural vitality of social life: Emphasizing the function of the region as a cultural center. Provide an arena for culture and arts activities/recreation. |
| | Relevance activities: interweave activities based on the function and its relationship | A conflict between social, cultural and economic activities. Pasar Klewer is now used for trading, it transformed from a cloth market into the general market. Pasar Gedé is an area for mixed activities includes trading, entertainment, offices, hotels, banks. | Collaboration, synergy, and accessiblity: PasarKlewer, Keraton, Alun-alun, and Beteng Shopping Centre, Benteng Vastenburg and Bank Danamon. |
| | Level of usefulness: Utilize the area efficiently endective | Almost the whole region is built-up. Social and cultural functions decline because of limited facilities that are not supported by the environment. The socio-cultural facility of Sriwedari receives less attention. | Optimize the functions and locations ofVastenburg, Keraton, and Dalem to improve the cultural and residential functions of the area. |
| PHYSICAL Orderly and Unified | Spatial: structured and hierarchical space | The spatial pattern has no orientation settings, anywhere in the city areas can be converted into commercial land uses. The streets Jl SlametRiyadi, Jl. UripSumoharjo, and Jl. Sudirman have economic value because of their strategic central location, especially for commercial activities. There are economic functions in the vicinity of the following streets: Veteran, Yos Sudarso, Gaton Subroto, Diponegoro, and Kapten Mulyadi | Make arrangements and direction: Emphasizes the functions of trade and service along arterial and collector roads, and the function of culture and arts around theKeraton, Puro Mangkunegaran, and Sriwedari |
| | Visual: functional, analogic, and aesthetic visual forms | Collective and complex shapes. The streets Jl Slamet Riyadi, Jl Sudirman,Jl Urip Sumoharjo and around Sriwedari are stained with modern buildings. This gives the city a monotonous feel because of a lack of open space. | Forming units of usability and vista design, especially along arterial and collector roads and the surrounding cultural area. |
| | Details: Strengthening functions and character by accentuating form | The physical details of the city do not strengthen its function and character. The areas aroundPasarGede, Glagad and Alun-alun Selatan have not been planned well as no contextual relationship/transition that has been established between the elements. | Use local identity in the arrangement of vendors on the street around the north and south side of the Alun-alun square. |

Based on the findings of the study, Solo City is developing but has not been planned with an organized and integrated layout even though some arrangements have been made or are being developed. Some weaknesses in the spatial structure and in the interaction between different types of land use must be restructured, e.g., in terms of signs for the flowof movements, continuity of space, bridges, axes, and perspectives, as well as the fusion of inside and outside space. The effect of modernization has neglected the historical human dimension of urban space, for example by the reduction of public space and facilities. This has resulted in the region losing its cultural meaning for the community.
5. Conclusion

The uniqueness of Solo City can be summarized by traditional norms that place spiritual, mystical, utopian cultural values above material values. In addition, the city contains modern norms that reflect pragmatic values. The area is now more geared towards modern economic interests, whereas the focus of the city used to be determined by traditions. The space for traditional norms is reducing and the development of the city of Solo does not always accommodate the norms of all existing communities.

Regarding the habitation function, activities in the city developed on the basis of socio-cultural needs and on the basis of economics which become the entrepreneurial ethos of the merchant community. However, some socio-cultural and economic activities with similar functions and characteristics are less likely to form collaborative relationships. Notably, economic functions are now more dominant in the city.

The physical space in the city lacks integrated and organized planning even though arrangements are being made. The city has some weaknesses in the spatial structure and in land use interactions. Moreover, the overall visual component is less contextual, for example, the city lacks visual units of movement and perspective. Furthermore, the city should emphasize more on planning the space between building masses.

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