The Power of Sense of Place for Residents of Chinatown Semarang

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Abstract. This research was to identify the strength of the cultural significance of the region towards residents in the Semarang Chinatown. This research was conducted with qualitative methods based on empirical phenomena. The results showed that the Semarang Chinatown had cultural strength manifested in the form of the physical environment, the socio-cultural life of the community, and the economic life of the community. It is cultural power that ultimately influences and fosters commitment, awareness, encourages the community to maintain, preserve, and develop their environment as a form of their worth to the Semarang Chinatown. The residents believe that every space is a source of livelihood and a place to look for luck. The community considers that their area gives blessings because of the presence of many temples that often carry out ancestral homage processions and offerings to the Goddess. The background of this belief in the meaning and pillars of culture is what strengthens the community to stay. The results of this study are expected to contribute to the enrichment of specific empirical examples in Semarang Chinatown based on the concept of sense of place approach in regional conservation planning.

1. Introduction

Almost every city in Indonesia has a Chinatown area. Chinatown has been known in general as the economic center and embryo of urban settlements that are unique in terms of ethnicity, function, architecture, historical background and social culture. But this area also has potential and problems. Chinatown saves all cultural assets in the form of a morphological structure of the city that still survives until now, then relics in the form of physical buildings such as temples and houses. Besides that, there is also a peculiarities culture which is an acculturation between Chinese and local cultures such as dance, craft art and food (typical food). The potential possessed by Chinatown can form the image of the city as well as a cultural asset that can be developed into commodities through the development as a tourist area, especially cultural tourism [1]. As one of the areas included in the Semarang cultural heritage kampung area based on Regional Regulation No. 14 of 2011 concerning the Semarang City Spatial Plan for 2011-2031, Chinatown has some city artifacts that reflect past historical products such as the characteristics of economic, social and the culture of the people that still survive today. This area continues to grow with its unique characteristics as one of the residential and trade centers (Chinese Business District) which is active from morning to night, has many temples scattered in all parts of the region, has traditional markets, and has a social background Chinese culture [2]. As one of the cultural heritage areas, the developments that took place in the city of Semarang did not make Chinatown apart from threats that could threaten the cultural strength of the region, especially regarding the meaning of residents to the place. Djajadiningrat (2011) argues if there is an attachment between humans and their...
place of residence, a sense of belonging will encourage people to maintain and maintain their homes. From the statement above, it can be concluded that if the occupants cannot interpret their place of residence, their attachment to the place will be lost which in turn can affect the strength of the cultural meaning of the area where they live.

2. Literature

2.1. Urban Space
There is an assumption that space is not empty, but has life activities in it that are built as a process of human interaction with the place. Therefore Schulz (1984) states that a place is a space that has its own characteristics. There are two interrelated aspects in understanding a place and space according to Madanipour (1996), namely: (i) a collection of various buildings and artifacts (a collection of building and artifacts) and (ii) a place for social relations (a site for social relationships). Both aspects are integral parts that cannot be separated. He also added that in understanding the meaning of urban space, not only talking about the physical dimension but also its social and symbolic dimensions [3]. Rapoport (1990), asserts that culture as a complex idea and the human mind is invisible. This culture will be realized through life views, values, lifestyle and finally concrete activities. According to him, there is an inseparable linear relationship between culture, behavior, system activities, and system settings [4]. Clifford Geertz in The Interpretation of Culture (1973), culture is part of the activities and values that shape the character of the community, in this case, the community in urban areas [5].

2.2. Culture of Chinatown
Budiharjno (1991) suggests that the growth and development of the city will also erode the distinctive elements of art and cultural heritage that is able to create an image of a city, in the end the cultural heritage will gradually disappear and displaced [6]. According to Kurniati (2018), with its culture, a society will regulate their behavior in relation to the environment as well as social interactions. Various social and cultural changes will result in favorable or adverse consequences. In the face of physical space and social relations, human beings are not only committed to the knowledge of the cultural symbols they possess, but also based on practical considerations [2]. Koentjaraningrat (1985) mentions that cultural form there are three kinds: (1) culture as an idea complex, the form of ideas, values, norms and rules (idea); (2) culture as a complex of human activity in a society (action); (3) The Bendabenda as an artifact [7]. Chinese culture is a culture with high civilization, in fact the result of the culture is still sustainable because of their ability to adapt to the environment, the Chinese are very upholding the culture, so as to be inherited Gradually descending from generation to generation. One of them is the knowledge system, the second element is a knowledge of the science of Feng Shui. The Chinese believe there is a philosophy that contains a good purpose for their lives ranging from building layouts, lifestyle and so forth or known as Feng Shui. Feng Shui consists of the word ‘Feng’ meaning wind and ‘Shui’ means water, with the ultimate goal of gaining good luck and harmony in human life. The concept of Feng Shui according to Hidayat (1993) is the basis for the thinking of the Chinese who taught that man should be able to maintain harmony and balance with rhythm in the universe, through human relationships with the heavens, the earth of winds and water [8]. In Chinese ethnic spiritual tradition that there are three cultural meanings that include the togetherness (He Gong), devotion and faithful (Xiaoa Zhong) and Harmony (Zhong Yong) [2]. Three meanings of Chinese culture which include the togetherness (He Gong), devotion and faithful (Xiaoa Zhong) and Harmony (Zhong Yong) are also reflected in the activities and utilization of the area space. Like the togetherness (He Gong) which is characterized by the existence of space outside the house, such as the front yard of the house, especially the one that was in front of someone else's business.

2.3. Human Relationship with the Environment
The relationship between humans and the environment is also depicted in the concept of sense of place. Sense of place is very important for every place because it gives the power of identity and distinctive
character to the place. Sense of place is also an attempt to allow human dimensions to be considered to be communicated and collaborated in planning through an understanding of human interaction with its environment. Sense of place is formed based on the experience that if there is no experience, it will not arise the sense of place Cresswell (in [9]). Hashemnezhad et al., (2013) explaining the sense of place is a comprehensive concept whereby humans can interpret the place, feel the place, perceive themselves and have a connection to the place that is considered meaningful to them. As a theory that can reveal the relationship between humans and with certain places, according to Smith (2011) There are factors that can affect the formation of a sense of place, among others, social factors, physical factors, and personal factors [10]. Canter in Jorgensen and Stedman (2001) Further develops an understanding of a process involving domain integration that allows establishing a strong theory of the relationship between some psychological aspects, this aspect is derived from The construct that can form a place is a framework consisting of cognitive, affective and conative processes. The relationship between people and places they visit or where they live and work, has been categorized by environmental psychologists into three forms: place attachment, place identity, and place dependence [11].

3. Methods
This study uses qualitative methods and thoughts based on empirical phenomena in Semarang Chinatown to gain an understanding of the types of the cultural significance, community efforts to maintain the strength of the cultural meaning and the relationship of space and location to the cultural significance. Data collection by observing and interviewing the community in Semarang Chinatown.

4. Results and discussion
4.1. The Type of Strength of The Cultural Meaning of Semarang Chinatown
The types of strengths of cultural meanings that can be seen in the Chinatown are manifested in the physical/spatial environment, socio-cultural life, and economic life. These three aspects are interrelated and cannot be separated in the life/culture of the community and ethnic Chinese residents.

4.1.1 Physical/Spatial Environment
The physical characteristics of a place affect the symbolic meaning of the place, the uniqueness of the place can help the formation of perceptions in an environment. Along with the development of the times, the physical/spatial characteristics of the Chinatown area are still maintained, only the utilization/function has undergone changes or adjustments but still maintains the cultural characteristics and beliefs of the ethnic Chinese community so that their regional identity is maintained. Based on observations that have been made, it can be concluded that the physical/spatial environment of the Chinatown is divided into three types of designation, namely: (1) Settlement / Residential Space, (2) Trade and Service Space, and (3) Religious Space.

(1) Settlement/Residential Space. The Chinatown area has a settlement pattern in the form of a grid. The plot size is usually rectangular which is parallel to the narrow width but extends backward. The residential buildings also vary. The majority of buildings have 1 floor and 2 floors. Usually, buildings that only have 1 floor are used as residential only. While buildings with 2 floors have two functions, namely as a residence and also as a place of business. However, along with the increase in economic activity in the Chinatown area, it affected the change in the pattern of residential space. At present several buildings with 1 floor are also functioned as a place of business. The concept of finding hockey space is in the form of changes in residential space into the business space while maintaining the philosophy of Feng Shui as a defense of residential space and economic space. There are still residential buildings that retain their original shape and facade. This shows that there is a strong relationship between the community and the building where they live so that there is still awareness from the community to maintain the cultural characteristics of China through the building where they live at figure 1.
Figure 1. Original housing in Semarang Chinatown

(2) Trading and Services Space. The Chinatown is an area that is closely related to Chinese culture, the main activity is trading. Therefore, the physical condition and function of the building also reflect commercial activities. No wonder if some of the main roads/alleys are strategically located like Warung Alley, Pinggir Alley, and Beteng Alley, most of the buildings are in the form of shophouses. In addition, trading activities are also grouped according to the type of merchandise. Along Pinggir Alley is a center for gold trading and lodging/hotel services, along the Warung Alley, a fabric trading center. Along Beteng Alley is a center for wholesale trade in stationery, along the Pasar Baru Alley of trading centers for agricultural produce and equipment for the ritual needs of Chinese religious communities. Along the Gambiran Alley, Belakang Alley, Mangkok Alley, Cilik Alley, Pasar Baru Alley for shelter and services, along the Middle Alley for office and banking services activities, along the Besen Alley for trading and metal fence/door making services. Along the East Wotgandul Alley, warung/house businesses specialize in Chinese cuisine. Road space is widely used for business activities or livelihoods. Kiosks and street vendors rely on road space to sell at figure 2.

Figure 2. Commercial and services space in the Chinatown Area

(3) Religious Space. Klenteng or temple is the center of worship/prayer for the Chinatown community. Most of the temples are placed at the end of the road. Based on Chinese belief, buildings should not be at the end of the road except for places of worship/pagoda because they are believed to be able to resist reinforcements. Religious activities are usually carried out in the porch of a temple. In addition to places of worship, temples are also used as a place to find a living or find fortune for people who cannot afford it. They get a fortune from visitors who perform prayers in the temple. Usually, visitors will give Angpao as a form of togetherness and harmony among fellow humans. But because of limited space, some religious rituals/processions also use road space and other open spaces. The road in the Chinatown area is used as a space for processions of cultural activities and religious celebrations at figure 3.
4.1.2 Socio-cultural Life

The Chinatown area also has a system of social organizations in general such as Rukun Warga, Rukun Tetangga, and Arisan Groups Kelurahan. But from the three organizations, only the village office is active. Whereas Rukun Warga and Rukun Tetangga have no active role because the majority of residents have their own activities and there are no residents who are willing to take office. Based on observations, it was found that in another of alley between its citizens lacked socialization and tended to be closed. This phenomenon occurs because the majority of residents function their homes, not for permanent residences and some are left uninhabited. One of the social associations that are still is religious associations in Rasa Dharma, the majority of which are the elderly. Chinese worship activities here are quite intense. It is evident from the fact that people often worship every day even if they are just praying. Some celebrations of worship of gods or ancestors were held on a large scale here, such as the celebration of the gods of the earth, gods welasa asih, the god of medicine, etc. Not to forget also with the big celebration of Chinese New Year held every year and never empty of visitors. As a cultural area has the characteristics of the dominant Chinese ethnic culture. Cultural arts that can still be found include building art in the form of physical relics that are still preserved such as architecture and ornaments of doors and windows in both residential and temple buildings. Others such as Chinese calligraphy painting, sculptures in the form of statues and tombstone craftsmen, musical arts and lion dance performances, sound arts, and potehi puppet art. In addition, cultural and religious celebrations/warnings are still often carried out by Chinatowners at certain times at figure 4.
4.1.3 Economic Life

As a trade and service area that has existed since the Chinese nation first came to Semarang City, economic life has become one of the important aspects of the development of the Chinatown. Economic activities have become part of an inseparable ethnic Chinese culture. Some people claim that the economic activities they have carried out have been around since their ancestors and passed down through generations. People believe that every space is a place to live, both in the scale of the building and the environment. The economic activities of the Chinatown are quite diverse. But the most dominating is as a trader. Road space is widely used as a place of business or for a living. This street space is not only used by indigenous people or only communities, but it is also used by indigenous people who make a living in the Chinatown area. For Chinese people, sharing space with indigenous people is a mutual symbiosis that is beneficial in everyday life. This symbiosis is an embodiment of one of the Chinese cultural meanings of togetherness (He Gong). One of the Alley that has space sharing activities is in the Pasar Baru Alley. Throughout the Pasar Baru Alley it functions as a market every day from morning until noon / in the afternoon. The residents who are in Pasar Baru Alley do not feel troubled by the presence of traders who occupy the streets of their homes because they have known each other for a long time and have good relations with each other. Usually, there has been an agreement between the merchant and the owner, for example, cleaning the road or front porch of their house after it is finished. The majority of ethnic Chinese people continue to maintain and continue their businesses for generations or other economic activities in the spaces in their homes or shophouses that they occupy as a form of respect for parents and the belief that living spaces provide fortune or bring fortune (at Figure 5).
4.2. Efforts to Maintain The Strength of The Cultural Meaning of Chinatown

4.2.1 Problems and Potential Strengths of the Culture of Chinatown

Based on observations made on the types of Strengths of the Cultural Meaning of the Chinatown, there are several problems and potentials related to cultural meaning manifested in three aspects of the physical/spatial environment, socio-cultural life, and economic life.

(1) Potential. The Chinatown area still has the potential to be a reinforcement of the cultural meaning of the region. These potentials include: 1) Communities still uphold the belief in environmental management namely feng shui. Therefore, the presence of temples has not changed because it is believed that the location of the temple is suitable and serves as a repellent. 2) Some buildings that are still original and maintained by the owner both in terms of facade, ornamentation, and building space patterns that are in accordance with the characteristics of ethnic Chinese culture. 3) Although the social organization structure does not work as it should, the community has never had a conflict. Even when there are cultural celebrations and religious ceremonies they actually work together to succeed in the event. 4) In terms of economic life, indigenous people with traders still uphold togetherness (He Gong) because they believe that in Chinatown as a source of livelihood and bearers of hockey for those and other people who earn a living.

(2) Problems. Being in an urban area that continues to experience development and development does not make the Chinatown as a cultural heritage area in spite of all the problems that can cause fading/loss of cultural significance of the region that has formed it. Problems related to the cultural significance of the area include: 1) Increasing the number of functions of buildings that caused changes to the facade and even the pattern of building space so that it dissolved the physical characteristics as an ethnic Chinese settlement. 2) There are people who own buildings but leave the building unoccupied or have not lived. This indicates that the community's attachment to the environment began to disappear. 3) The ineffectiveness of the social organization structure at the RT and RW levels due to the individual busyness of the community. 4) The development of economic activity in the Chinatown area that is increasingly feared can be a threat to the strength of the cultural significance of the region because of the large number of investors and migrants from outside who do not apply Chinese culture in their daily lives.

4.2.2 Efforts to Maintain the Strength of Cultural Meanings of the Chinatown

Based on the problems and potential related to the cultural meaning in the Chinatown area, efforts can be formulated by the community to be able to maintain the strength of the cultural meaning (at Table 1).
Table 1. Community Efforts in Maintaining The Strength of Cultural Meanings

| Aspect                      | Efforts in Maintaining Cultural Meanings                                                                                                                                 |
|-----------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Physical/Spatial Environment| • Communities/residents must be committed to maintaining the authenticity of their residential buildings as a form of the physical identity of Chinese residential culture.                     |
|                             | • The community continues to maintain the house because it is based on the belief that the house provides good luck for its residents.                                                |
|                             | • In the arrangement of the environment and the area remain based on feng shui which has long been trusted by ethnic Chinese so that one day it will continue to bring good and fortune to the lives of the Chinatown people. |
|                             | • The use of road space as a space for community activities to trade is maintained because it is a living space and as a place to find luck for all Chinatown communities.               |
| Socio-cultural Life         | • Revive the social organization structure of the Chinatown area.                                                                                                               |
|                             | • The more frequent the intensity of individuals socially involved in their environment can lead to social satisfaction and comfort will increase the meaning of the living environment. |
| Economic life               | • Community/occupants who have businesses, the majority have been carried out for generations from their ancestors.                                                              |
|                             | • Continue to maintain harmonization and togetherness between residents and traders who have been established for a long time as a form of embodiment of togetherness.                         |

4.3. Relationship Between Space and Location Aspects to The Strength of The Cultural Meaning of Chinatown

The relationship between aspects of space and location to the strength of cultural meanings in the Chinatown is inseparable from the beliefs of the Chinese people themselves. One of them is about trust/philosophy towards structuring the area, environment, and buildings. The community does not overly issue the location or spatial aspects that exist. Therefore the community ultimately adjusts and gives meaning to space and location. This is where ethnic Chinese people use the science of feng shui to organize the area and environment according to their belief that every space can provide blessings in livelihood/hockey. So that the Chinatown area is full of cultural meanings to eventually form the region as it is today.

4.3.1 Spatial Pattern of the Chinatown Area

The pattern is a planned organic pattern. The grid pattern is chosen because this pattern can create regional efficiency and effectiveness and can show the regional hierarchy of space that clearly shows the strategic location as a central trading area. The Semarang Chinatown as a trade center cannot be separated from the role of Kali Semarang, which is the dominant factor forming the area (riverine settlement). Semarang River is very important and becomes a lifeblood in transportation and an important trade supporting element. The Chinatown is indeed in a very strategic location because it is close to the center of government at that time and also passed by Kali Semarang as one of the transportation routes and trade traffic. Therefore the trade area is currently around Chinatown because it is closer to the transportation route. The ethnic Chinese community also gives meaning to his place as dragon lanes (at figure 6).
4.3.2 Chinatown Settlement Patterns

The Semarang Chinatown area is broadly divided into two zones, including: 1) The trade area dominates along the main road in the area. The trading area is on Warung Alley, Beteng Alley, and Pinggir Alley. Along with the development of the times, this area has a fairly large function change. What used to be a residence today has turned many into shops. Although there are still several residences that have a mixed function as residential and business premises. 2) The majority of the residential area is in the middle of the Chinatown because the development of the residential area starts in the middle part. Pasar Baru Alley, Belakang Alley, Gambiran Alley, Tengah Alley, and Besen Alley is an alley dedicated to residential areas. But along with the development of regional activities, Pasar Baru Alley, Alley Tengah and Besen Alley are currently also used as trade and service areas. Pasar Baru Alley is one of the residential alley but has turned into a trading area because of the Pasar Baru Alley market. Because many people who are in the Pasar Baru Alley add to their residential functions as a place of business as well (at Figure 7).

Figure 6. Spatial pattern of the Semarang Chinatown Area

Figure 7. Settlement pattern of the Semarang Chinatown Area
4.3.3 Temple Location and Position

Since the beginning of its construction, temples in the Chinatown area of Semarang can be said to have applied the concept of feng shui. The application of feng shui to the temple appears from the location of its placement which is at the ends of the road or in the position of skewer (tusuk sate – Javanese). The construction of the temple in that position is intended to clean up negative or energy waste from houses along the road in front of it. The construction of temples at the ends of the road is intended to neutralize bad energy that can affect human life. The temple facing north. The orientation of the direction to build temples is always towards the sea. The location and direction of the sea in Semarang is in the north, so that the direction of the temple in Chinatown is north. But there is also a pagoda whose orientation faces the river or towards Semarang River. pagoda facing the river is believed to have good meaning because it can absorb zinc ch'i from the river flow (at Figure 8).

Figure 8. Temple Location and Position in Semarang Chinatown

5. Conclusions

Semarang Chinatown area has cultural strength that is manifested in the form of the physical environment, the socio-cultural life of the community, and the economic life of the community. It is this cultural power that ultimately influences and fosters commitment, awareness, encourages the community to maintain, preserve and develop their environment as a form of their meaning. The residents believe that every space is a source of livelihood and as a place to look for luck. The Chinatown area is a source of livelihood because the majority of residents use the space for business activities/trading that has grown and developed since decades ago. Besides that, the Chinatown as a place to look for luck is not limited to space inside the building, but also throughout the region. The community believes that their area gives blessings because of the presence of many temples that often carry out ancestral homage processions and offerings to gods. This background of trust in the meaning and pillars of culture has strengthened the community to remain in the Chinatown.

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