Socio-Cultural Impacts in the Formation of Urban Village

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Abstract. In Indonesia, a group of village people tends to move from one place to another and develops a living space to create a settlement. This research is conducted by taking an example of a particular ethnic group that leaves the forestry area to a new place in the city. After some time, this group of people creates a similar or adapted socio-cultural system adapted from their origin place. The purpose of this research is to examine the socio-cultural aspects that significantly influence the emergence of urban village. This influence is interpreted as social and cultural relations with the establishment of space and significance of urban village. By focusing on this issue, this research will trace the process of how a new and unplanned settlement could emerge. The process and elements are indispensable from social and cultural factors. Essentially, the shape of built space is a non-physical manifestation of local people, which is established from time to time. In this case, the research’s challenge lies on the circumstance in Indonesia where society and culture influence the emergence of urban village. Physical appearance can be identified as a tipology of settlement and morphology of urban village.

1. Introduction
Since the colonisation period, urban village is a real social-cultural phenomenon which occurs in cities in Indonesia [61]. The living space of urban village community is a shift from village and city. The lifestyle of village is brought to their new place in a city. On the other hand, there is a demand to adapt urban lifestyle [2]. The urban village community occupies a cultivated land which spread around the cities in Indonesia. One example is the Javanese ethnic group who moved to live in a cultivated land in Medan (the fourth biggest city in Indonesia). After that, the land is developed to be a residential area and settlement by an ethnic group. If their neighborhood from a village in Java island wish to move to Medan, they would suggest them to live in the same area. Furthermore, this way of thinking gives influence in the emergence of a grouping residential pattern in some places in Medan as shown in Figure 1, Figure 2 and Figure 3. The process of growing and developing an urban village can be seen as an unplanned system of settlement without any effort from government and urban planner. De Bustillos et al implies that this kind of settlements is divided into spatial system, physical system, and stylistic system [15]. He also defined that the existence of a settlement morphology creates house type as a social agreement. Settlement morphology occurs from a group of settlement with the support of facility.
Figure 1. Form of settlement of Javanese community at Jalan Samin Kelurahan Sungai Mati Kecamatan Medan Labuhan

Figure 2. Form of settlement of Javanese community at Jalan Telo kelurahan Tanjung Mulia Kecamatan Medan Deli
A built region that exists closely in a city area has a probability to enlarge its territory to the suburban [27]. Sooner or later, the enlargement of the built region will make a village that is located in the suburban, to be part of a big city. The form of urban village is similar to a city that has geographical location and adjustment in the composition of physical-geography. Besussi (2010) proposed that a space in a city is growing in its shape [8]. The shape is illustrated in topography, buildings, transportation lines, open area, building solidity, local climate, vegetation, and esthetic quality. In general, a building is the main element of urban village or a city [27]. When an area is dominated by a certain ethnic group, the local belief influences the shape of living space in a settlement. From time to time, the shape would burgeon as what it seems as an incremental settlement. This growing phenomenon exists because the land utilization is handled by the local community [35]. According to Kostof (1999), this situation leads to an unpredictable pattern. At the beginning, a city is carefully planned, but there will be some part of the city that exists spontaneously or unexpected. It could be detected by checking the settlements pocket in a large city area. A city admits the unplanned settlements pocket as part of its domain, but it behaves as a fulfilling element to the city.

1.1. The Interconnectedness between Society and Culture towards Space

The discussion on society and culture is related to ethnology. The research on society and culture examines human behaviors both individual behaviour and group behaviour [53]. Human behaviors lie within the result of life-long learning process. “Culture is the whole current way of living from a society; it is partly an expectation of a higher level of civilisation” [53]. Therefore, culture relates in all aspects of life. Goodenough stated that culture is a cognitive form of a system which consists of knowledge, belief, and the values of community members. This means that culture comes from “the idea of social order”, as a social tool for orientation process, transaction, meeting, concept formulation, classification, and social interpretation of community behavior. Thus, culture encompasses members of community to behave according to social agreement and set a social example for others [53]. In addition, Babaei [6] analysed that culture relates with ideas, concepts, and assumptions that emerges from the urgency of communication needs, social justification, and member behaviors [14].

Culture supports human being to create a space and produce a concept. Concept is defined from rational thinking and expected to form a real shape or circumstance [5]. As a matter of fact, the nature of needs drives human rationale. Theoretically, human needs a prominent background for a building function and environmental pattern [14].

Figure 3. Form of settlement of Javanese community at Jalan Jangka Kelurahan Sei Putih Barat Kecamatan Medan Petisah
1.2. *Socio-cultural Approach in Typology and Space Morphology*

The necessity to obtain confidence and comfortable state is a psychological motive for every human being. To figure out who you are is to recognize social and territorial position [39]. From time to time, the position of socio-cultural and territorial is seen in the form of mass and space. Mass and shape, that is produced in a particular characteristic, can be specified to have a meaning of place because the output of socio-cultural organization in a community. Human being requires a system of places in a meaningful and stable condition to increase the quality of their lives and culture. The theory of place rests on the recognition of culture and human characteristic towards his space [20].

The definition of place combines physical characteristics, including all activities occur in the place that has significant meaning for the people. A place is a relation between actions, conceptions, and physical attributes. Yet, in every place, in order to be acknowledged by others, human needs to have an obvious border not as a resting place, but as a place to start a living [55]. Thus, a place will be considered as an ideal place when a connection could be developed in a specific space within a territory and capability [32]. According to this fact, socio-cultural factor becomes a border that is significant in the existence of a meaningful place. Socio-cultural contribution indicates the special and unique characters of a settlement. The uniqueness is profound and hard to be found in different places. A settlement that is called as a “place” in a city is a space which has specific characters in the city area [38]. An existence of space requires a void. A space would be acknowledged as a place when the culture of its environment gives a meaning to the space [58]. The meaning of the environment appears in concrete objects (shape, orientation, appearance, texture, colour) and also in an abstract form like the practice of socio-cultural situation of the people in a specific place.

Aldo van Eyck developed “space-time-conception”, explaining that human behavior involves in the process of creating a concept of place he/she lives in [42]. “Space” is an abstract definition for human thought. It becomes concrete in the form of “place”, like the concept of “time” becomes concrete in the form of “occasion”. A place, a value-added space, originated in the existence of culture and social values such as life principals, way of thinking, and others. Thus, it shapes the physical form of a “space”, for example the way the local people divide and use a land. We could prove the characteristics and typology of a place by examining the division of physical shape and land utilization. As a matter of fact, typology of a place is not always noticeable because of the influence of static and dynamic elements [49]. There is a possibility to analyse the shape of a place from its types, however we have to consider the elements of building mass and open area, which contribute as a moving and socializing space, and the similarities of each element. The static and dynamic element of shape also determines the substance of the characteristics of its typology [40].

In urban village, a space with static character creates a space pattern which grows naturally. Neuman [48] scrutinized the special feature of space with its static character and function in a city sphere. He classified the the special feature that can be related to different kind of functions depending on the context, for instance a space for trading, settlement, socialize, traffic, parking, and others. In a context of urban village, a static space is an open area for social activities between the local people as shown in Figure 4. Functions or activities of a space have the same significance with the shape, and vice versa [35]. The shape of open area tends to form naturally with limited natural shape, where the main activity is social interaction between the members in the specific location. The natural shape answers the prominent need of village urban people, where it is developed by the socio-cultural aspects of the people.

A dynamic typology of shape also has a special feature which is proven by the street design. In urban village, street has a unique physical shape approach towards building mass composition. Street as a dynamic space also connects with its function and shape, where it also plays as a yard for the dwellers [35] The shape can be varied according to the location and function in the city, particularly in an ethnic group-dominated urban village. An “alley” in urban village has different shape and function “street” (pathway) in the different part of a city. Streets that are dominated with trading activities have different forms with railway operated in the city. “Place” element in a bigger scale space could be identified from its morphology.
Morphology of place holds a prominent role in strengthening the element of place itself. This element should not be accentuated as a mere definition but also from its connection with another place [37]. In order to identify morphology of place, one should rely on a bigger environmental context and the important aspect of nuance in a certain context of place. The image of typology and morphology supports a particular identity in the context of place. For example, identity of a village urban would be achieved by applying repeated hierarchy of values in every related aspect [37].

Figure 4. The open space is always used as a social interaction in the Lorong Sahrun on Jalan Selamat Desa Sitirejo III Medan Indonesia

1.3. The Relationship between Society-Culture and Physical Shape towards A Settlement

Culture is human made by their reliance on nature and human resources. In order to produce culture, human expresses his way of life according to particular criterias and sources [52]. One of the physical culture products is a settlement that grows in a city. A settlement has specific characteristics, therefore it is the artefact of human expression from his way of thinking. After some times, urban village will adapt to the modern way of thinking in the city, where it leads to a shift in physical shape [31]. Moreover, when a particular ethnic group dominates an area, they will use traditional approach to scan their surrounding in order to identify the typology and morphology of a new settlement. The approach visualize a perspective towards a more complex settlement [46]. It is clear that a settlement filled by one ethnic group have a systematic parameter and cannot be simply adopted by others. Although a variety of culture can arise in a city, in a global and local context, a city has three meanings. They are: a strong potential identity as a living area for a large number of people, a stage for city activities, and a space for working and trading [11]. In a process of urban development, people start building by considering on specific criterias or way of thinking within a period of time. The building progress is followed by figuring out a present system relationship and applying the system in a correct expression, which are through mass and shape. For urban village community, this stage of process is influenced by their way of thinking from previous background in their original place. In this case, their main concern relies on how they imagine the space itself. Human thinks and accepts objects from their surrounding in different ways depending on the society and culture as shown in Figure 5.
and Figure 6. They build it in orderly scheme that come out from their thinking process. Finally, they complete their living space based on their own thinking [59] and [60]. In a case where their thinking is not suitable for the environment, the community will face a heavy challenge on their life balance. The quality and quantity of a space is mandatory, according to Walmsey theory [57], eventhough the pattern and shape is different for each citizen. The quality and quantity of a shape and space in a city lies on human experience in a certain area [43] and [57]. The shape of urban village presents quality and quantity because it is developed by its members according to the preceeding experience in their village origin. The experience becomes a background to apply a conceptual thinking to make an integration with their new settlement.

Figure 5. The impact of social life to the formation of physical manifestations

Figure 6. The impact of cultural life to the formation of physical manifestations
By calculating the above arguments, we can understand that culture, in general, has material and immaterial components. Therefore, in examining typology and morphology of space, these two components should be taken into account [59]. Spatial environment refers to physical dimension, social, and mental. It explains that social culture is various and it connects in a complex relations. Culture cannot stand independently, it is going on within an ecosystem. The source of culture rests on natural resources and human resources which happens in a large context of system but implicitly has closed border.

1.4. The Context of Settlement As The Product of Socio-cultural Values
Settlement, as a physical shape of culture, is realized by collecting a multitude of complex ideas. These complex ideas are compatible with cultural system which reflected by the complex of activities. These activities show a pattern in the social system, where it is called as physical culture [18]. The concept of physical culture is demonstrated through the arrangement of a settlement. Component and process of settlement as a built space are indispensable from socio-cultural aspect of the people. A settlement is established within a building process of a dwelling house as a functional space for human activities. This process is influenced by environment setting; physical and non-physical (socio-cultural). This circumstance affects directly on activity pattern and process of settling the place. Environment mutually influences the physical shape of built space, location of its appearance, and socio-cultural aspect of the people [47]. As a result, the shape of environment and socio-culture is in the context of change. Traditional belief is resulted from the integration of activities and intellectual thinking, such as belief, arts, and custom. This belief contributes as a unique characteristic in the physical shape of dwelling places. Inspiration (arousal of the mind to create of artistic results) to approach environment, is a guidance for human behaviors. human manages its environment by using their intellectual abilities to achieve a wealthy life. At first, traditional culture creates traditional environment as a reflection of human rationale. Traditional environment is realization of a culture that the people live with.

Culture always seeks for balance as part of a system. In a settlement with newcomers from a certain ethnic group, cultural aspect, as an element of composing, is indispensable from their social situation. A settlement is built comprehensively because of the socio-cultural aspects that involve in it. Rapoport implied socio-cultural as the shaping and modifying factors in a settlement [45]. The reflection of socio-cultural strength, such as belief, family relations, social organisation, social or individual interaction, conducts the construction of settlement. Primary factors like lifestyle, symbol system, and adjustment strategy also construct the elements of settlement. These values evolved as society behaviour in an environment and become an encouragement to build a settlement [28]. Sooner or later, there will be a shift of traditional values in the settlement appearance. Moreover, nature and climate change are determining factors in the changing of environmental order.

The changing of physical shape continues to occur naturally which means it is possible to shift without plan or following the original design. By following the original design, there is a possibility for deviation. In this sense, there are three concerns in classifying the changing of environment, they are:
1. A growth that emerges one by one, little by little, and continuing; 2. An unexpected change. It is hard to predict the starting point of the emergence and the end of the growth. This depends on the strength of the supporting background; 3. The process of changing does not follow the standard steps, but occurring through a comprehensive process. 4. The emotional value or value system of society plays an influencing role in the process [9].

The growth of traditional settlement is a long and continuing process. The changing process, which occur naturally, relates with socio-cultural background and activities of the people. In order to understand physical change of settlement setting, it has to be related to the non-physical factors as well as background of the process.
1.5. The Changing of Physical Environment as a Process
A farming land, plantation or wasteland may be changed into a settlement area within a period of time. The changing of land utilization occurs through a process of culture involvement. The process requires a long timing and depends on the people who occupy the land. A settlement, that is created through cultural selections within a time frame, has a specific characteristic compared to others. The pattern of settlement characteristics is available to be identified because it is formed through a process of physical culture. In this context, the physical environment has a vast complexity, because cultural change is influenced by economic, social, and political factors.

1.6. Social Change
Social change leads to the shift of norms, values, behaviours, organizations, structures, and class differentials in the society based on power, special rights, prestige, and social institutions [10]. A man with a certain social preference from the original place, will still face a challenge for a social change in his new place. The change adjusts with cultural values in each circumstance; hence it may affect personal values. Basically, socio-cultural change also happens due to social interaction with different cultures, this combination of values would produce a mix of two or more cultures which assimilate into a new culture or acculturation [4].

There are two determining factors in the change of cultural values: the ability to endure and face the shift of values; as well as the intensity power of other cultures in a social interaction. In this condition, acculturation process is resulted in different forms, such as substitutions, syncretism, addition, de-culturation, or cultural rejection [3]. Change always takes place as human minds always evolve according to time and human needs. Social change is followed by an adjustment to the physical shape of dwelling place. In Indonesia, an ethnic group that lives in an urban village applies certain social activities from their origin. Therefore, they are likely to adjust with a different social and cultural tradition in the new place. The process of socio-cultural change occurs within a period of time. In another case, the newcomers have to adjust with the culture from other ethnic groups who already settled in the area.

The process of social change is mostly experienced by a group of people who originally comes from a particular ethnic group and settles in a city known as urban village. In this process, ‘cause’ is involved as a determining factor. A ‘sufficient’ criteria of ‘cause’ will send particular effects towards an object. The causing factor in social change is in the form of socio-cultural; not biologic or geographic. The influential factors for this change are physical environment, demography change, isolation of communication, social structure, behaviours and values, basic needs, and cultural perspective [56].

In the context of significant change in an environment, physical environment may have the sufficient criteria to lead social change. Demography change, like population numbers or structure, goes align with socio-cultural change phenomenon. Social structure gives indirect and implicit influences towards the level of social change [7]. The level of social interaction relates with the isolate factor and social contact. A society with high intensity of socio-cultural contact is proven to be the center of great change in civilization. Examination in cultural change should not be separated from social change issues. In fact, we could see that a certain social group adopts and supports particular values. Social structure shows that each social class respond differently towards other cultures. The reactions are varied from being conservative (reject changes) to being progressive in accepting new cultures.

1.7. Cultural Change
The character of cultural change is complex because it is indispensable from economic, social, and political aspect. In cultural change, there is a mutual interdependence between those aspects. Culture is a norm or values system which includes theoretical values, economic values, politic values, aesthetic values, religious values, and social values [29].

In the dynamic of change, cultural value is determined by orientation of system and value from a society. The system and value of culture consist of living concepts that exist on most of the thoughts in
society. These are acknowledged as the highest and respected orientation for human behaviour. In all cultures, there are five basic issues in human life, they are: 1. the essential issue of human life; 2. the basic issue of human creations; 3. the basic issue of space and time; 4. the basic issue of the interdependence between human and his environment; 5. the basic issue of human interactions in society. These five essentials are necessary to determine culture orientation [17]. In an ethnic group, we could find the value of cultural system as a living concept in human mind. This concept has a great potential to realize a settlement that embraces the living values and existing culture.

In the context of change, culture, with its unique value and system, continues to involve in the society’s life style; it is seen in all of socio-cultural aspects. The condition of one particular society at one time reflects its lifestyle of the civilisation, particularly in daily life, family life, social interactions, literature, arts, and others. Life style is also represented by symbols in order to show status, position, power, wealth, and ability [23]. The expression of life style can also be seen from: 1. housing; land capacity, architecture design, room division, furnitures, decorations, and others; 2. food consumption, feasts, ceremonies; 3. clothing; based on gender, age, and position; 4. entertainment; games, sports, hobbies; 5. belief; amulet, heritance, spirits; 6. solidarity; social interactions, communalism, ceremonies; 6. And many more. In examining the factors of change, it could be analysed from the change of traditional life style in the new living destination.

A change of one environment cannot be expected to be spontaneous and comprehensive in the context of cultural system and value. Instead, it has to take into account the connection of environment and cultural system. A shift in cultural values lead to the creation of various characteristics towards the existing values [51]. The new cultural experience would affect people’s preferences in using their lands. The people are likely to build a house on forestry area or agricultural field. The connection of one house to another stimulate the expansion of a settlement. In the further progress, a system of traffic line is built to connect one place to another. The shape of housing has the value of physical characteristic because it represents the human thinking process. The shape is similar or an improvisation from the old house in their origin. Quality of cultural values, that is brought from the previous place, play a significant role in this process. According to the theory, there will be a physical change in the recent place or surrounding. In the sense of physical change, there are non-physical elements which determine the physical environment. The most dominant power to shape cultural system is economy, although other elements also contribute to the change [21]. If there is no economic challenge, human has more freedom and access to build a housing. When cultural values and economic condition have shaped human mind towards particular preferences, it will impact the shape of physical environment and the settlement.

Political aspect, in the form of physical environment intervention and non-physical intervention, has shown significant influences in the process of change, for example: acknowledgement of special territory, preservation, and others. In the context of physical intervention, a strategy of environment modification is called “physical determination”. It leads to a gap of change in cultural change. This condition is predicted to diminish the characteristics of a settlement, which is created by socio-cultural aspects of the people. A determinant change goes through a gradual process where physical change does not support the system sustainability. Therefore, the result is an imbalance system [33].

2. Method
In this study, researcher did a lot of theory analysis in order to find the tendency of formation the urban village. This study uses the ethnographic method and grounded theory. Researcher observed a community group who live in an unplanned settlement. The research process is flexible and evolve according to the conditions in response to the realities of life that were found at the research location. Then, based on the true life of the community in an unplanned settlement, researchers linked the idea to form the building occupants and the physical environment. Researchers attribute data of the facts forms unplanned settlements grew to the theory.
3. Results and Discussions
This research uses the definition of “village” that relates with Indonesian traditional environment characterized by a close neighborhood relationship [61]. As stated in the beginning, urban village grows as a settlement with special Indonesian characteristic in a city area. In Indonesia, a place can be categorised as an urban village from these particular aspects: 1. the people in urban village maintain the importance of neighborhood relationship which is brought from their previous place in village; 2. Lack of physical building and environment arrangement; 3. Building density and high population; 4. Low awareness for building public and health facility, such as clean water, waste and rain channel, trash and waste management, and others.

In a settlement that grows naturally, housing should not be seen as a final physical shape of a building, but it is under a developing process and relates with social mobility, culture, and current financial condition [19]. Fekade (2000) explained housing as a participatory process or housing as a verb [19], where it is part of an integrated family life evolution and develops according to natural sources, culture, and needs perception. A house should be identified not only as a dwelling unit with a standard criteria of physical building, but from house interaction with the dwellers.

A group of village people, who look for a new living destination, bring their expectation to build a house with generally better quality and surrounding. Their perspective is mostly influenced by the principals that they bring from their original village. In the context of urban village people, Fekade (2000) implied the three foundations: 1. the owner holds the highest right to decide and give input in housing design according to their preferences, as well as in building and organizing process. In the end, the aim is to achieve a higher living standard of individual and community purpose; 2. Physical appearance is not as significant as the building impact towards the owners’ life; 3. The owner is most likely to adapt with any imperfection of the house by his own responsibility, rather than by others’ involvement [16]. In Medan, one of the big city in Indonesia, we could find an example of urban village that is dominated and initiated by the Javanese ethnic group. The design of the area accommodates Javanese ethnicity and perceptions on family’s responsibility to protect and bring prosperity for a family. A certain community at urban village in this case, has their own preferences on housing design and affects the buildings’ shape in urban village. In other words, people own the freedom to decide its dwelling place.

In a city, the pattern of settlement is constructed from the concept of space and time [34]. The concept of space and time implies a dynamic relationship in social-spatial circumstances. Time plays a significant role in the existence of space because it relates with social and historical value, defining a space concept into a special characteristics [24]. The pattern of space in a city develops either statically or dynamically. In fact, settlement that exists organically is not always well-managed because of the vague design and development concern. There are three aspects that lead to the above matters, they are: the settlement tends to form unclear or chaotic planning, the settlement is heterogeneous where two or more patterns collide with each other, and in the case of homogeneous settlement, it is not recognized as a unity [44] and [43] Space exists as place or open area where human is the determining factor for meaning and value additions to a space [22]. Put it differently, interaction between humans and environment would create different characteristics to his surrounding [12] and [43]. Furthermore, characteristics determine the form of settlement that have appeared organically.

In Indonesia, a settlement that grows organically always lead to the emergence of urban village. A city follows a plan and design strategy that uses geometric factor and considers theories and technicalities, while urban village does not follow the same pattern. The pattern of urban village occurs naturally, where standard of design is traditional and practical. This pattern of planning is built in one process without considering the plan as part of the whole design [35]. The growth of urban village in Indonesia cities is not designed with certain standard of plan and tends to appear unorganized. This root cause is in the process of land use where it is handed to the people who practically live in the city land. Furthermore, an urban village grows naturally because it is influenced by some circumstances in society, like needs, life style, way of life, and others. However, in this context, it does not mean that
the city system does not have an order, eventhough it has different method. In other words, urban village in a city area grows naturally but it does not mean that the structure is not systematic. Urban village is also defined as an incremental settlement. In developing countries, this type of settlement enables low income families to build an effective and healthy housing according to their own preferences. At first, people living in the unplanned settlement are accused to bring chaos in the city. After a certain period time, urban village people who owns the land through non-formal way could improve their socio-cultural and financial aspects and build better settlements compared to a government-designed settlement [50]. In a few examples in Indonesian urban village, non-formal land distribution and land use give people the opportunity to have a better living and adjustment in the city. Therefore, the organic pattern of urban village has the potential to unite with the formal city planning from the government.

In Indonesia, urban village has particular street design and planning. The local people fully lead the project from design process until materials preparation. The final result of the streets are influenced by social needs, financial income, climate condition, and natural resources within a certain period of time. Generally, the weak quality of housing and open area are very noticeable in an unplanned settlement. However, as time goes by, aesthetical value increasingly grows which improves the quality. As a result, buildings in urban village become permanent and durable. On the other hand, a settlement planned officially by the government does not guarantee a better buildings quality standard. In a few examples, the level of urban village quality and improvement are equal or higher than formal settlement.

The culture in Indonesian urban village is created spontaneously without being planned or plotted by the local people. Culture is a collection of human experience in a certain territory from time to time. It is started from a habitual way of building settlement from individual experience. Then, it is shared by one group to another. A settlement that is dominated by low income families can be seen from the physical shape of the buildings. The reason lies on people’s culture to bring their old traditions and social backgrounds to the destined place. Therefore, characteristics of buildings and open area are related with the pattern of socio-cultural background.

Some research shows that if government builds a settlement for low income population in an unplanned settlement (urban village), it will bring negative impacts toward the existing settlement. It is because the government-produced settlement ignored the present pattern and characteristics of typology [30]. Moreover, the gap of social status should be considered to adjust with the existing pattern of buildings and open area.

The pattern of urban village has the similarity with traditional pattern of rural areas. Bahgat implied that farming land in some districts in Giza, Egypt defines the image of street and plot, because the areas are illegally distributed and transformed into settlement areas. There is a close relation between traditional background and urban village design, but some adjustments are made to adapt with city life [50]. The effort of suburban area to adopt city values are related to the issues of political climate and city financial. It is proven that social interaction, including political system and economy, give significant impacts towards land use and house buildings in a settlement [50]. This condition affects the creation of building mass and space pattern.

Space in a city has the meaning of social space and built region. Social space is connected with social institution and physical environment, while built region is focused on the shape of physical environment. For human’s view, shape determines the use and functions of space. This is called as an natural relationship between shape and function in a city [13]. Cities that grow in organic pattern, is greatly influenced by local culture and traditions [1]. Cultural values are acknowledged by a particular ethnic group as the cause of organic pattern. This can be found on the examples of urban village in many Indonesian cities. Urban village is the city space for culture and tradition interactions. The nature of urban village is limited to the social structure because of the people’s way of thinking, lack of material and technology advancement, low mobility, tradition responsibility, slow development, and many more.
In the future, there is a possibility for urban village to evolve into a city format. Technological approach leads to a transition and evolution of urban village life to have the criteria to be acknowledged as a city. Technically, it is caused by the revolution of farming. There are four determining factors, they are: increasing population, a more complex social organizations, environment as the main source of farming, and technological innovation [25]. As stated by Harvey, economic factor also contributes in urban village evolution [26]. The theory stated that trading activities are prominent criteria in changing the status of urban village. In this case, location and environmental condition are the most important strategic factor in the evolution process. In additional, religious symbol that is expressed and practised as culture are also influential [54]. These factors are found in intangible forms, most likely in the form of life principals, way of thinking, daily habit, and others, which are continued to be applied by the people that inhabit an incremental settlement (urban village).

4. Conclusions

Settlement form that grows organically is a norm in urban village. The urban village differs from the other parts of the city which are designed following a standard that emphasize geometrical factors based on technical and theoretical knowledge. In contrast, the pattern of urban village develops organically based on traditional standards and practical needs. This type of growth leads to a process that overlook the whole design [35] and [36]. The growth of urban village tends to appear unorganized because its development is left to the inhabitants. Having the land use dictated solely by the owners without intervention from the government or urban planner is the reason why urban villages grow organically: the inhabitants’ needs, life style, way of life, and others drive and set the course of the development. An organic growth does not necessarily produce a settlement without order. There is a logical arrangement in the settlement form created through spontaneous growth, although not as systematic as that found in a planned development.

Unplanned settlement is an option that can provide a healthy and sufficiently comfortable for low income families in developing countries. People who live in the unplanned settlement are often accused of introducing chaotic situation to the city. However, after a certain period time, they may improve their social and financial conditions, and by which, are able to build better living environment compared to a government-designed settlement [50]. The traditional way of land distribution and the unregulated utilization of land plots in urban villages in Indonesia give people the opportunity to make better adjustment to the urban life. Therefore, the organic pattern of urban village has the potential to be incorporated into the formal city planning.

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