

# The Phenomenon of Javanese Relatives' Spaces in *Dusun* Banaran: The Suburban of Semarang City, Indonesia

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## Abstract

*Dusun* Banaran is a hamlet located in the suburb of the Semarang City, Central Java, Indonesia. It's also located around the campus of Universitas Negeri Semarang (UNNES). Rural characteristics are still firmly attached to the lives of residents of settlements where most of them have Javanese kinship ties. The strength of tradition since *Dusun* Banaran that existed around the 17<sup>th</sup> century has formed local wisdom that remains sustainable to this day. The spatial phenomenon in settlements shows an indication of strong kinship ties, namely the formation of clusters of relatives' spaces. This is a unique and interesting phenomenon.

This study examines the relationship between these spaces and the lives of relatives. The study uses a phenomenological approach to research.

The findings demonstrate the existence of a significant relative's space, a unique phenomena, which is a space to accommodate various activities of relatives in social, cultural and economic nature.

**Keywords:** settlements, relatives, Java, suburbs, Semarang City

## Introduction

Rapid urbanization causes the flow and agglomeration of regional production factors as a cause of changes in the urban-rural system and changes in urban-rural spatial patterns (Yang *et al.*, 2020). Urban expansion has resulted in the loss of productive agricultural land, green open spaces, and the loss of surface water bodies. The rapid increase in both urban/building expansions have led to dramatic changes in the land use and land cover, which was witnessed by a sharp decline in agriculture, and vacant land (Bhat *et al.*, 2017). The emergence of suburban development impact the existing developments in the city center and gives rise to new growth centers. These new centers however, cannot be separated from the location factors close to the city center, such as the cheaper land prices, a more comfortable environment, accessibility and significant facilities (Putra *et al.*, 2016).

The city of Semarang has such suburban areas included in the 7 sub-districts, namely: Tugu, Mijen, Gunungpati, Banyumanik, Tembalang, Pedurungan and Genuk (Ekawati *et al.*, 2018). These suburbs are occupied areas of the regencies around the Semarang City, namely: the Kendal Regency, the Semarang Regency and the Demak Regency. Fig. 1 below shows the position of the suburbs of the Semarang City.



Note: Kab. = Regency

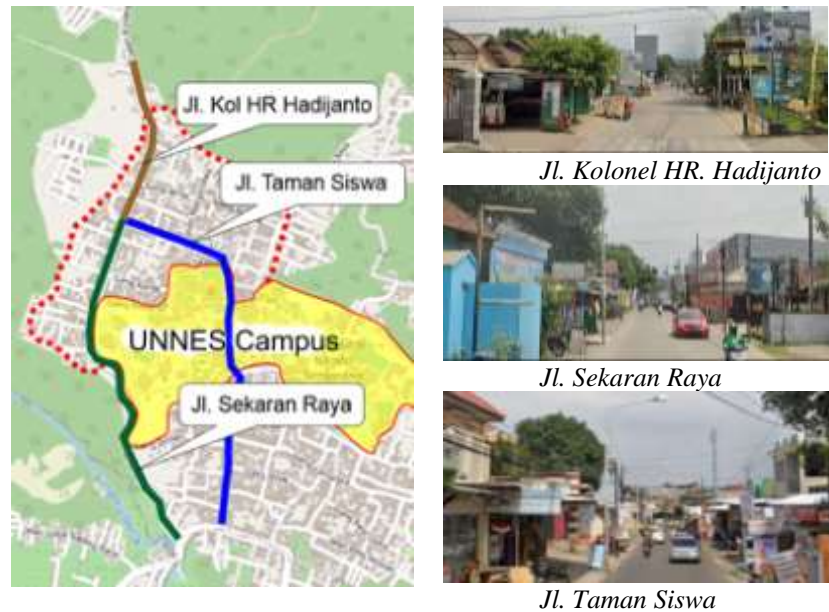
**Fig. 1:** Suburbia of the Semarang City  
Source: Ekawati, Hardiman and Pandelaki, 2018

Suburban areas have dualistic characteristics, mixed between the modern communities and the traditional/rural communities: they are urban and rural, as well as formal and informal. In the future, these areas will be integrated with the urban core. This integration process will greatly determine the shape of the city in the future. The factors forming the characteristics of the distribution of residential infrastructure in the city border area are formed by physical and non-physical factors (Olivia *et al.*, 2018). The physical factors are formed by achievements to infrastructure, location factors and the topographical forms. Non-physical factors are formed by the community relations with the environment that shape the behavior setting because of the common perception of the community towards the environment, social, economic and cultural aspects including the utilization of settlement facilities and infrastructure.

These suburban areas have become areas of interaction between the urban and rural areas. The spaces where the countryside meets the city are often the places most valued and repressed by the communities that together make up the urban–rural periphery. (Scott *et al.*, 2013). The expansion of cities to rural areas brings a change or evolution, especially in the settlements. They have acquired a transitional character as the countryside. The character of the city can be seen in the spatial functions, especially residential areas, while the rural character can still be seen more in the socio-cultural aspects.

Administratively, *Dusun* Banaran is included in the Sekaran Village area, Gunungpati District, Semarang City. Contextually, *Dusun* Banaran is located on the North and West sides of the UNNES Campus, through the primary road, namely Jl. Taman Siswa, Jl. Raya Sekaran and Jl. Kol. HR. Hadijanto. The physical development of *Dusun* Banaran area can be seen from the growth of the buildings with trade and service functions along the primary roads and settlements. This area which is identical to the rural areas has experienced a rapid growth since the presence of the UNNES Campus in 1990. There are many spatial transformations, from agricultural land to non-agricultural to support trade and service activities as a response to the development of the UNNES campus which is growing fast.

Before the establishment of the UNNES Campus in the Sekaran Village area, the majority of the population were farmers, who cultivated rice fields, other fields, and gardens with people who worked on the land on the edge of the village area. However, today, the people have various professions outside agriculture, such as working for the UNNES and also providing goods and services or businesses. This study aims to reveal the phenomenon of spaces of relatives in *Dusun* Banaran by examining the relationship between these spaces and the lives of relatives. The objectives of this study are to understand and analyze the elements of the relative's dwelling spaces, the layout of the relatives' dwellings and the activities of relatives. Fig. 2 below illustrates the context of *Dusun* Banaran to the primary roads.



**Fig. 2:** The context of *Dusun* Banaran to the primary roads

Source: google maps and author

## Review of Literature

### The Suburban Area: Functions

Based on the history of development, a hamlet (in Indonesia it is called *dusun*) is an area that exists in a rural area. However, urban agglomeration can have a major influence on the surroundings of rural areas. This influence imparts an urban character with the growth of the rural areas. This area is commonly referred to as a suburban area. A suburb is an area that lies between two areas, namely an area that has an urban appearance on the one hand and a rural area on the other (Luntungan *et al*, 2019). Definitely, the boundaries of suburban areas are difficult to trace because their recognition involves physical and non-physical aspects (Rupini *et al*, 2017). A suburb is the main destination for the movement of people or functions that have left the city. Judging from the morphological aspect, a suburb is located between rural and urban areas, so that the morphological physical appearance is a mixture of urban and rural land use forms. (Christiawan, 2018). An area can be called a suburban area, if it has four characters that are used as the basis for classification (Subroto, 1997).

The characteristics are:

- a. Previously, it was a rural area with the land use dominated by the agricultural land and rural communities.
- b. The target area for urban developments: it becomes an arena for developer speculation to cultivate land.
- c. An urban population invasion area with an urban social character.

Conflicts occur between migrants and the local residents, between the urban and rural residents and between the farmers and developers. The following Fig. 3 illustrates the position of the suburb to other urban areas in the form of an urban-rural cluster.



**Fig. 3:** Urban-rural cluster  
Source: Bintarto, 1984

The growth of a suburban area as a pressure area of the city core has the consequence of the emergence of a spatial transformation. It converts land from agricultural land (productive land) to non-agricultural land (Sushanti *et al.*, 2018). The factors that trigger the conversion of residential land are: population growth, economy, land characteristics and prices, dwelling development activities, accessibility, and public facilities (Luntungan *et al.*, 2019 Puspitasari and Pradoto, 2013). In general, agricultural land conversion occurs progressively in development areas such as the areas near the city center and the educational areas (Dewi and Rudiarto, 2013). Significant spatial growth of a suburban area occurs in settlements (Rupini *et al.*, 2017). This growth is triggered by the completeness of existing facilities, even though the settlements grow in catchment areas and several locations that are not suitable for their designation (Pigawati *et al.*, 2017).

A suburban area has a character similar to a rural area where the spatial development of settlements is based on social dominance (Lu *et al.*, 2020; Safirah *et al.*, 2019). In general, the development of big cities has an influence on suburban areas as a form of urban agglomeration which can be seen in 3 aspects, namely: (1) Population aspect: people's livelihood shifts from agriculture to non-agriculture; (2) Socio-cultural aspects: the formation of acculturation of indigenous people with immigrants; (3) Spatial aspects: changes in the land use from agriculture to settlements, trade and industry (Prihanto, 2010).

In this context, this study aims at finding things hidden behind the phenomenon of Javanese relatives spaces in *Dusun* Banaran.

### Research Methodology

It uses a phenomenological approach. The task of the researcher is to construct information from informants as a source for analysis. Informants who are still active have complete experience of the origins of the formation of relative settlements and the dynamics of relative's activities, so that the spatial patterns built on the principle of kinship become one of the interesting findings. Phenomenological research is a qualitative strategy in which researchers identify the essence of human experience about a phenomenon as described by the participants in a study (Creswell, 2013). In the context of this research, phenomenology seeks to understand field phenomena related to the lives of relatives and their settlement settings in the campus growth and development areas in the suburban areas.

The object of the research is determined according to the research objectives, namely: elements of dwelling spaces of relatives, layout of dwelling spaces of relatives and activities of relatives. The procedures carried out in phenomenological research in order to achieve the objectives of this study are:

1. Determine the scope of the phenomenon of the object of research as the unit of observation, namely settlements in the Banaran Hamlet which have indications of kinship ties.
2. Compile a list of questions to reveal the experiences of relatives.
3. Conduct in-depth observations of the object of research.
4. Conduct in-depth interviews with relatives who experience the phenomenon (selected purposively).

5. Analyzing phenomenological data, with the following stages:
  - a. Fully describe the phenomena experienced by research subjects (relatives).
  - b. Inventory important statements of relevant research subjects.
  - c. Structuring data from observations of research objects and research subject information.
6. Formulate research results that provide a good understanding of the phenomenon of spaces of relatives in *Dusun* Banaran in terms of experience.

Data collection was carried out by extracting in-depth information, where researchers were fully involved in the process of capturing phenomena that existed in the settlements of relatives in *Dusun* Banaran.

## Findings

### The Area Around the UNNES Campus

*Dusun* Banaran is located around the UNNES Campus. Therefore, it is directly and indirectly affected by the campus development. The existence of the campus cannot be separated from the general local government policies that aim to create an embryo for regional growth, especially in the suburban areas. These policies have an impact on the even distribution of urban facilities to support community activities, which previously tended to be concentrated in urban developments. A campus which is built in an area can support the development of the area and give rise to strong characteristics to it.

This means that the presence of the UNNES campus affects the spatial structure of the area and supports the activities in it (Ambraini *et al.*, 2020; Tulangow *et al.*, 2016). It influences the spatial area in terms of the morphology of the area (Munggiarti *et al.*, 2015) and spatial pattern (Ramdlani *et al.*, 2013). The big influence is the conversion of land from agricultural land or swamps to built-up land (Amiruddin, 2014; Ningsih, 2017), so that if no special arrangements are made, it will have an impact on reducing the agricultural land every year. The growth of the campus area also affects the spatial character along the road corridor to the campus with the emergence of buildings and infrastructure to support the growing economic and transportation activities (Prasetyo and Hariyono, 2014).

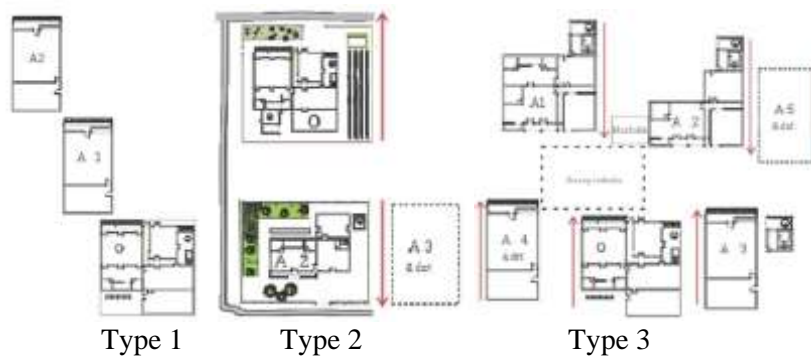
The increase in land cover area and building density occurs every year (Pua *et al.*, 2016). The density of the area, the unity of the activity, walking, and the social and economic interactions are the characteristics of the compact concept formed in this area (Kartikakirana, 2019). The growth of the settlements in the campus area is a necessity, both the expansion of existing settlements and the emergence of the new settlements. The existence of the campus does not only have an impact on the spatial characteristics, but also the social and economic activities as well as the population demographics (Hapsari *et al.*, 2013).

### Settlements of Relatives

As a community group that has intimate social relations, relatives tend to always form groups or colonies where they live, namely settlements. Settlements that have indications of kinship ties have certain characteristics, which differentiate them from others outside of relatives. Relatives live closer to each other than unrelated individuals (Verdery *et al.*, 2012; Wita, Atik & Siti, 2013). The degree of interrelationships between relatives is correlated with the distances between the units in which they live. Close relatives are more likely to live together, a fact that drives much of the relationship between kinship linkages and the proximity of residential units according to the established spatial plans (Widyandini *et al.*, 2015). Kinship as a social capital signifies the emergence of resilience values from internal settlements that are wrapped in place identities and are willing to withstand the external pressures (Ischak, 2018). Social relations have a direct effect by guiding the direction of restructuring of rural settlements (Kong *et al.*, 2021).

The role of lineage in kinship determines the rural settlement patterns that reflect the socio-cultural patterns (Liu *et al.*, 2019). Spatially, the settlements bound by kinship have local characteristics; for example, the existence of a small road that connects houses and shared

spaces between the neighbors, as well as the presence of dwellings arranged in groups with a certain pattern (Dinata, Rukmi & Antariksa, 2017). This character reinforces the principle of Javanese social life that dwelling is not an absolute personal right, but can function as a shared space (Ronald, 2005). In the spatial sphere, a kinship system has an influence on the layout and openness which is characterized by no fences (Amri *et al.*, 2018). From this openness, the difference between single buildings (without kinship ties) and group buildings (bound by kinship groups) can be seen. Fig. 4 below shows the types of relative settlements in *Dusun* Kasim, Blitar Regency that can be taken as an example.



**Fig. 4:** The types of relative settlements in *Dusun* Kasim, Blitar Regency, Indonesia  
Source: Dinata, Rukmi and Antariksa, 2017

Kinship is defined as a social relationship between a person and his relatives. Kinship can be a determining factor in the formation of settlements, because it is related to social ties, norms with cultural and religious nuances, and the existence of economic activities (Prihanto, 2004). The influence of kinship on settlements includes:

1. Family groups influence the location and land use according to the kinship principle
2. The social role of relatives forms spaces that become a means of interaction, influencing orientation and shared space.
3. Inheritance law that affects the area of land that is inherited.
4. The existence of a family business in the economic aspect that affects the provision of production space or business area.

## Discussion

### History of *Dusun* Banaran

As Ahmad says, *Dusun* Banaran as the administrative area of the Sekaran Village has a history of establishment (Ahmad, 2012). This is also confirmed by the interviews with community leaders in the Sekaran Village. It is an area that has been inhabited since the 17<sup>th</sup> century. Now at this time, it has developed as a residential area that has progressed a lot, even though now it has shown the characteristics of a city with a diverse population, with various facilities and as an educational center in Central Java. The existence of Sekaran as an area cannot be separated from the participation of distant figures for hundreds of years to develop Sekaran as the forerunner of community settlements. One figure who has an important role in the development of the village now is Kiai Suko who later became known by the community as Kiai Sekar. Kiai Suko is thought to have lived during the reign of Amangkurat II. He started clearing forests and then led the Sekaran area after 1677 until around 1705 or during the reign of Mas Tumenggung Alap-alap (1670-1674) or during the reign of Kyai Adipati Suromenggolo (1674 -1701) as the duke in Semarang.

Kiai Suko was the first person to clear the forest in the southern part of Semarang to serve as a new settlement called Sekaran. He was a figure who acted as a leader in the Sekaran village until he was gradually appointed as the *lurah*. The existence of Kiai Suko or Kiai Sekar is still highly respected by today's community. This can be seen from his tomb which is still

well-maintained. Even a special building was made so that his tomb remains well kept, in such a way successive generations in Sekaran can remember the services and the contribution of Kiai Suko in establishing Sekaran Village.

### The Socio-Cultural Life of *Dusun Banaran*

*Dusun Banaran* is an area that directly or indirectly receives the impact of the presence of the UNNES Campus. Settlements in *Dusun Banaran* have grown for more than 30 years as a manifestation of the development of the UNNES Campus area which can be seen in the physical development of infrastructure. Among them, the population activities driven by the economic sector are more dominant than the other sectors. However, the arrival of new residents also contributes to the socio-cultural life of the indigenous people who have local wisdom. Local wisdom as the wisdom, intelligence and way of life of the indigenous people of course becomes a social capital that emphasizes group synergy on the basis of bonds, reciprocity, mutual trust, norms and values (Moita, 2017). Indigenous people who live in the suburban areas tend to have a *patembayan* life with a sociable nature. *Guyub* is defined as a close relationship between the individuals with feelings of love, longing, sympathy, respect, mutual assistance and solidarity and is free from the calculation of profit and loss (Rimawati, 2013). Aspects of locality and cultural identity are very important to create a human city in the midst of a globalized world (Suprapti *et al.*, 2017). For the Javanese people who have been heavily influenced by Islam, there are many social activities that are integrated with religion, where the mosque acts as a medium of social interaction (Widayat & Prameswari, 2022).

The original inhabitants of *Dusun Banaran* still maintain certain rituals as local culture, namely: *Krumat*, *nyadran*, *sedekah bumi*, *muludan*, and *selamatan* (praying) for people who have died, namely: *pitung dina* (7 days), *matang puluh* (40 days), *nyatus* (100 days), *nyewu* (1000 days), and *mendak* (repeat every year) (Ratnasari, 2015). In the social sphere, it can be seen from the activities between relatives and close neighbors who could be distant relatives. This can be shown by the proximity of houses to one another with clear area boundaries in the form of roads/alleys. Socio-cultural life as local wisdom of the *Dusun Banaran* community provides an overview of how community interactions as well as the special activities related to local traditions take place. Thus, there is a strong relationship between the layout of the house and the religious and custom related activities in the neighborhood of relatives (Mashuri *et al.*, 2022). Fig. 5 below is an example of the socio-cultural life of the Banaran indigenous people.



**Fig. 5:** Community Socio-Cultural Activities in *Dusun Banaran*

Source: Author

### **Relatives in *Dusun Banaran***

*Dusun Banaran* has socio-cultural potential that is still well maintained and solid. The preservation of local traditions as local wisdom is an indication that the indigenous people of *Dusun Banaran* have strong social relationships between individuals. Strong social relations are indicated as a form of kinship that has an influence on settlements. The results of the initial observations found that 2 relatives of the *Bani* (kinship group) lived in *Dusun Banaran* among the other *Bani*, namely *Bani Kamad* and *Bani Sarmo*. Relatives of *Dusun Banaran* have the nature of gathering together which is marked by the phenomenon of relatives who often do gathering activities on almost all occasions, both in their spare time and in other joint activities as is usually done by the Javanese people in general. One of the Javanese philosophies "*mangan ora mangan sing penting kumpul* (eating or not eating, it is important to get together) it can be explained that in general, Javanese people tend to prioritize togetherness, especially gathering with their relatives (Tandywijaya, 2020).

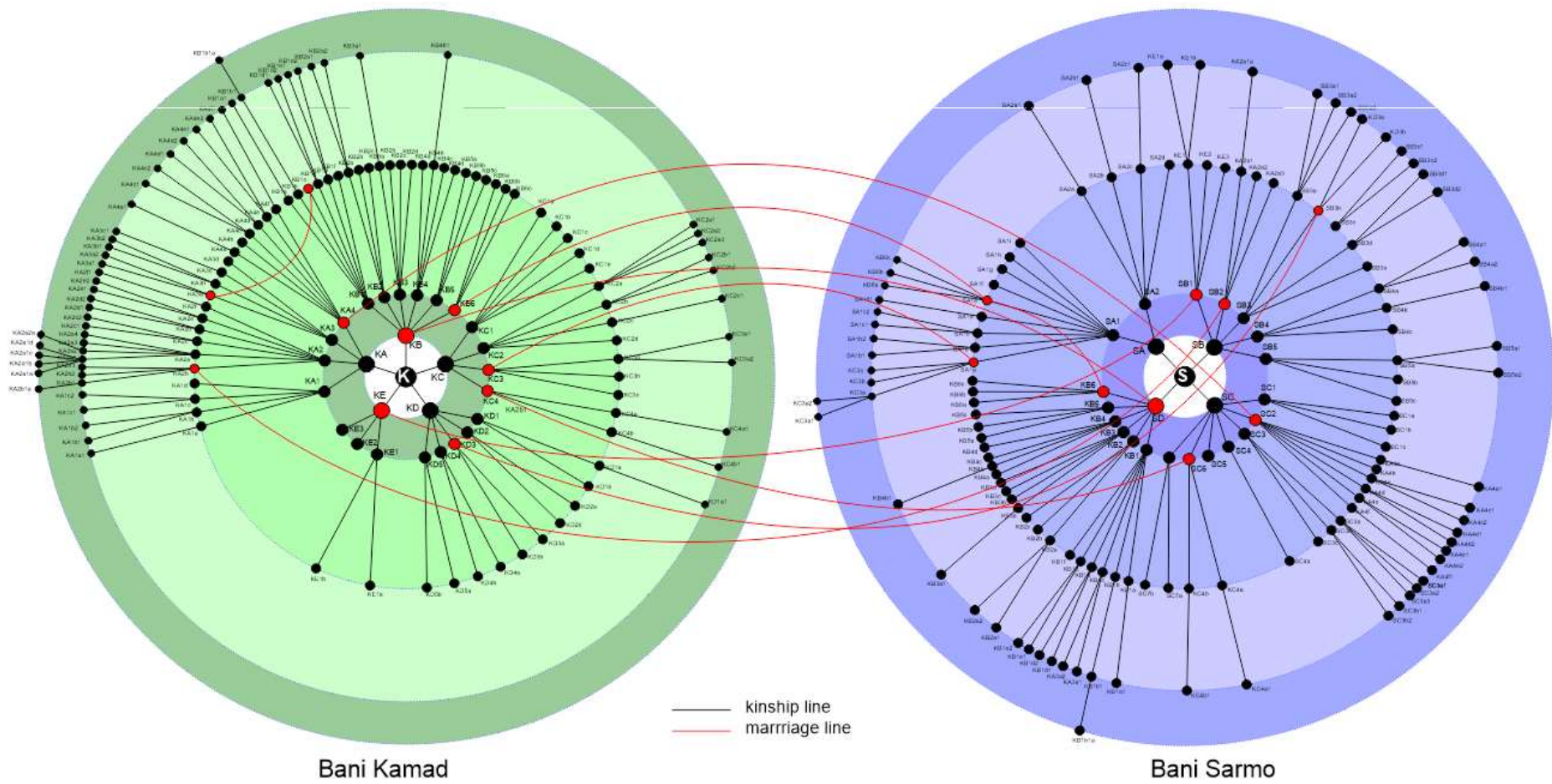
Observational data show that the two *Bani* relatives have relatives up to the 6<sup>th</sup> generation. The two *Bani* relatives are unique, namely the existence of kinship ties of marriage between generations, with both generations of equal or different degrees. Based on field exploration, data on the names of the 1<sup>st</sup> to 6<sup>th</sup> generations of relatives of the *Bani Kamad* were recorded as 154 people, with details: 1<sup>st</sup> generation: 1 person; 2<sup>nd</sup> generation: 5 people; 3<sup>rd</sup> generation: 22 people; 4<sup>th</sup> generation: 69 people; 5<sup>th</sup> generation: 55 people; and 6<sup>th</sup> Generation: 2 people. There are 157 relatives of *Bani Sarmo* recorded, with details: 1<sup>st</sup> generation: 1 person; 2<sup>nd</sup> generation: 4 people; 3<sup>rd</sup> generation: 20 people; 4<sup>th</sup> generation: 70 people; 5<sup>th</sup> generation: 58 people; and 6<sup>th</sup> generation: 4 people. Observational data shows that there are 9 marriage ties between the relatives of *Bani Kamad* and *Sarmo*.

The significance of relatives in the *Dusun Banaran* community is well expressed in the following saying.

***“Tiyang mriki menawi saged nggih angsal mriki mawon, mboten sah tebih-tebih”***

People who live here (original residents of *Dusun Banaran*) if possible can only marry people here (*Dusun Banaran*), a relative said.

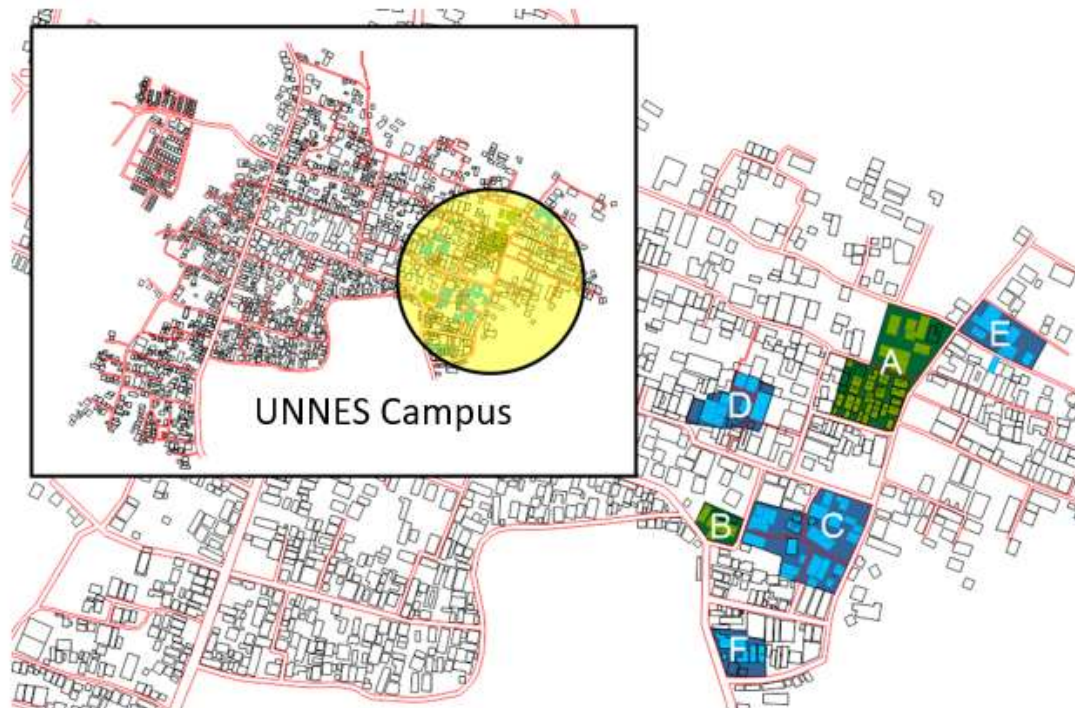




**Fig. 6:** Kinship line and marriage line of *Bani Kamad – Bani Sarmo*  
Source: Author

## Javanese Relatives' Spaces in *Dusun* Banaran

The existence of clusters of relatives' spaces is indicated by the presence of dwelling groups that are close to each other with special characters. This spatial relationship strengthens the kinship system that binds it. In research observations in *Dusun* Banaran, it was found that there exists a phenomenon of spaces in the form of dwelling groups bound by kinship, where there are dwelling groups that are close to each other without any physical boundaries between dwellings (fences). Dwelling groups inhabited by the relatives are spread over several locations which can be referred to as the clusters of relatives' spaces. Each cluster consists of 4 to 24 relative dwellings and some buildings with other functions. Fig. 7 below illustrates the relatives' dwelling groups who are scattered and divided into 6 clusters.



**Fig. 7:** Cluster of relatives' spaces of *Bani Kamad* - *Bani Sarmo*

Source: Author

In Fig. 7 above, it can be seen that there are 6 clusters of relatives' dwelling groups, consisting of 2 clusters of relatives' dwelling group of *Bani Kamad* and 4 clusters of relatives' dwelling groups of *Bani Sarmo*. However, there are clusters which are the result of inheritance from the relatives from the marriage of the two children, so they are traced based on the relatives of the heirs. According to its location, clusters of residential relatives occupy the area of primary roads to neighborhood roads (owned by relatives). Furthermore, the explanation for each relative cluster is as follows.

### a. Cluster A of Relatives' Spaces

In Cluster A, there are 24 dwellings for relatives of *Bani Kamad* who occupy plots of land according to inheritance boundaries. The dwellings are managed by a relative who has inheritance rights, where each dwelling can consist of: relatives of the heir, husband/wife, children, and other relatives with boarding status. The boarding relatives consist of old relatives who are being cared for and young relatives who do not yet have the ability to manage dwelling/inherited assets. Old relatives are the parents of one of the relatives who live in one of the children who are trusted to take care of. The scope of the dwelling is also clustered close to each other between the siblings.

In Cluster A, it can be seen that the dwelling groups inhabited by the relatives are grouped according to the 2<sup>nd</sup> generation hierarchy, namely the KA, KB, KC, KD and KE groups. The

relatives dwelling form a grid pattern with different areas. Some of KD's inherited assets have been sold to other non-relative parties, so that the residential blocks that make up the grid formation do not look intact. The relationship between dwellings is shown by a straight line (strong relationship) and a dashed line (weak relationship), namely the ease of access between dwellings. According to the functions, the dwellings in Cluster A of relatives' spaces consist of the following functions: private dwelling, private dwelling + boarding house, private dwelling + laundry, private dwelling + motor repair shop, private dwelling + grocery shop, boarding house, and food stall. Figure 8 below is the distribution of the function and pattern of occupancy in Cluster A of relatives' spaces:



**Fig. 8** : Distribution of the function and pattern of occupancy in Cluster A of relatives' spaces  
Source: Author

Spaces of relatives neighborhood in Cluster A has access ties and orientations between relatives' dwellings. Several phenomena indicate the existence of kinship ties that exist in the environments of relatives' spaces in the Cluster A. These include:

1. Common gathering rooms, alleys as access between dwellings
2. Footpaths that connect between the back/side doors of relative's dwellings
3. Door orientation and direction towards other dwellings
4. Installation of and the use of a shared terrace
5. The use of a shared gate/gate
6. A kitchen room as a connector between dwellings of relatives
7. Access stairs between dwelling yards of relatives

Some of these relative accesses are no longer used in line with the changes in the activities of relatives and the development of the functions of spaces in the dwellings. In certain spaces, it is also used as a gathering place for relatives, especially by female relatives. The place is usually located on the terrace, a family room that tends to be close to the outside area. How to gather more often with *lesehan* (sit in relaxed conditions without a seat) and is relaxed called *klesedan*. Meanwhile, another way to gather is to sit together on a long chair at a certain point in the outdoor area of dwelling. The existence phenomenon of spaces of relatives in Cluster A can be seen in Fig. 9.



**Fig. 9:** The existence phenomenon of relatives' spaces in Cluster A  
Source: Author

#### b. Cluster B of Spaces of Relatives

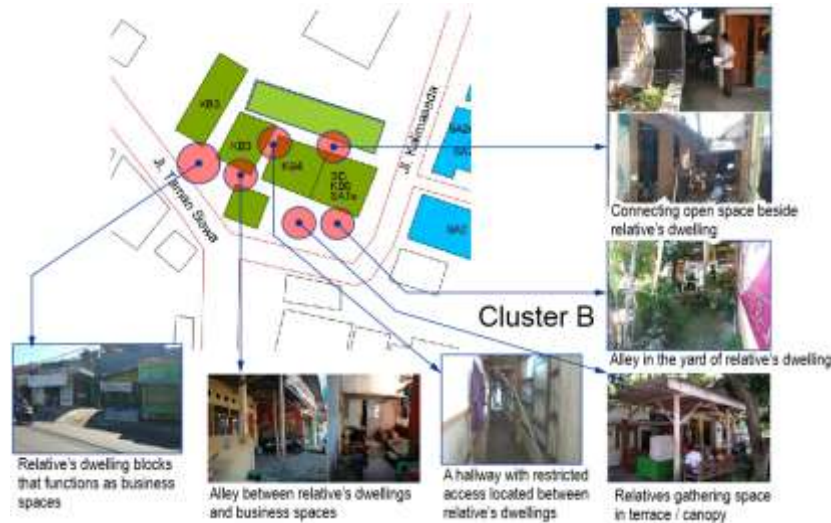
In Cluster B, there are only 4 relatives' dwellings and only 2 relatives are inhabited, while 1 relative of the other dwelling owner lives in another location. The dwellings owned by the relatives was used as relative business units because they were located in a strategic location on the edge of a primary road. In Cluster B, there are only a few relatives from *Bani Kamad* (K) and *Bani Sarmo* (S) who are related by marriage to the 2<sup>nd</sup> Generation relatives. In the 2<sup>nd</sup> Generation is KB (deceased) and SD, in the 3<sup>rd</sup> Generation is KB6 who is married to the 4<sup>th</sup> Generation (SA1e). According to its function, the dwellings in Cluster B of relatives' spaces consist of the following functions: private dwelling, contract dwelling + barbershop, private dwelling + laundry, private dwelling + food stall, boarding house, tailor + boarding house, juice depot and sellular stall. Fig. 10 below is the distribution of the function and pattern of occupancy in Cluster B of relatives' spaces:



**Fig. 10:** distribution of the function and pattern of occupancy in Cluster B of relatives' spaces  
Source: Author

Cluster B has the strongest ties to Cluster A, where the oldest relatives (KB-SD) live. At certain times, a meeting of relatives is held, especially *halal-bi-halal* every year. Cluster B neighborhoods have access bonds in the front area of the dwelling and partly in the back area. In the front area, access is connected to the front yard/terrace, while the rear access is in the form of alleys and backyards for KB4's dwelling and SD/KB6/SA1a's dwelling. Between the front access lines, there is a simple gazebo that is used as a place for selling juice drinks. When

not in use, this gazebo is also used as a relaxing place for SD as the oldest relative of the 2<sup>nd</sup> generation. The gazebo is in front of the main dwelling, which is the dwelling where SD lived when KB (her husband) was still alive. The existence of this simple gazebo is also a gathering place for more junior relatives to do light and intimate activities. The dwelling terrace of SD/KB6/SA1a is also a place to relax for the closest relatives and not be used as a place of business. The existence phenomenon of relatives' spaces in Cluster B can be seen in the Fig. 11.



**Fig. 11:** The existence phenomenon of relatives' spaces in Cluster B

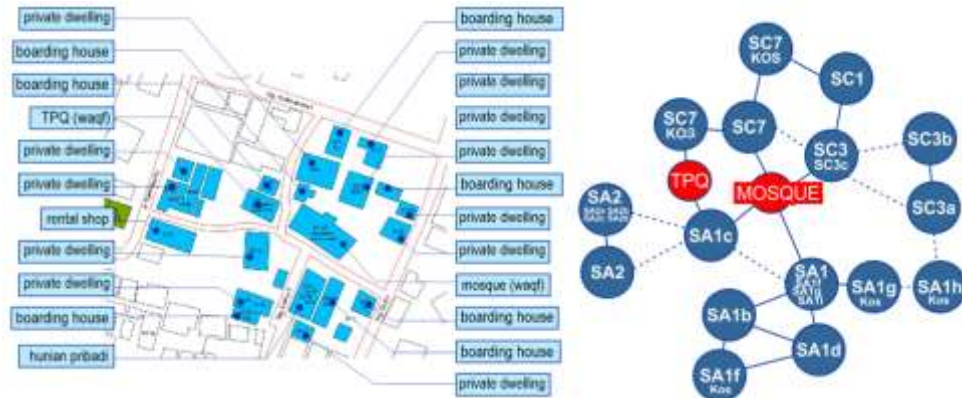
Source: Author

### c. Cluster C of Relatives' spaces

In Cluster C, there are 19 dwellings for relatives of *Bani Sarmo* with a pattern spread over several points of dwelling blocks. In general, these 3<sup>rd</sup> generation and 4<sup>th</sup> generation relatives living in Cluster C are the inheritors. These relatives are descendants of SA and SC who live in groups according to the inheritance block, where SA relatives occupy the South and SC relatives occupy the North. Some inheritance assets have been waqf for social facilities, namely mosques and TPQ (Al-Qur'an Educational School). The waqf mosque is a combination of SA and SC inheritance assets, while TPQ is SC's inheritance assets. These two social waqf facilities are located in the middle of the inheritance area of the SA and SC relatives. The environmental situation of the relative settlements in Cluster C consists of relative dwellings who spread out and form dwelling groups.

In general, dwellings are managed by relatives of the 3<sup>rd</sup> generation, while the 4<sup>th</sup> generation is still the parent even though they already have inheritance rights which are manifested in the construction of the dwellings around the 3<sup>rd</sup> generation dwellings with the function as boarding houses or contracts. However, there is also a 4<sup>th</sup> generation who inhabits and manages the relative's inheritance dwellings. The relationship between dwellings is indicated by a straight line (strong relationship) and dashed line (weak relationship), namely the ease of access between dwellings (see Fig. 12). This condition is caused by the proximity of the dwellings of relatives who are scattered and not all are close to each other.

Because of the spread, neighborhood roads belonging to the relatives were formed that connected the relative's dwellings and in the end could be used by other *Dusun* Banaran residents. According to their function, the houses in Cluster C consist of the following functions: private dwellings, boarding houses, and rental shops. There are two buildings that serve as social facilities as family waqf, namely the mosque and the TPQ. These two buildings are located in the middle position of Cluster C and are connected to all access to relatives' dwellings. Fig. 12 below is the distribution of the function and pattern of occupancy in Cluster A of relatives' spaces.

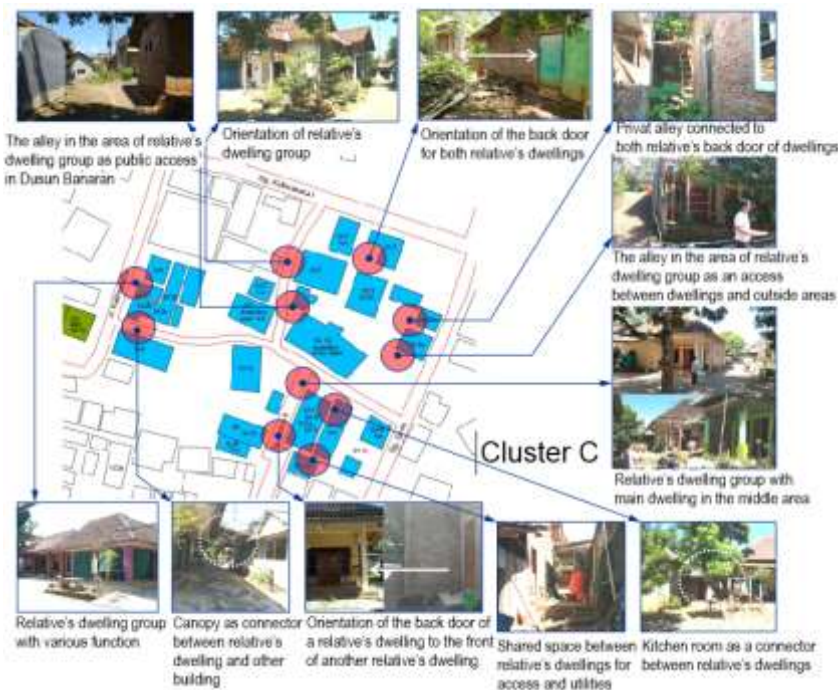


**Fig. 12:** Distribution of the function and pattern of occupancy in Cluster C of relatives' spaces

Source: Author

Based on the field observations, the phenomena of the existence of kinship ties in this settlement include the following. (a) group dwelling with boundaries that can be assumed as environmental units; (b) secondary doors as access between dwellings, shortcuts that connect between dwellings, use of shared spaces in activities (kitchen, drying room, utility room, goods room); (c) connector terrace between dwellings; (d) presence of a main dwelling where senior relatives live. Based on the building blocks, SA2 occupies an area on a secondary street and owns a shop business, while other relatives occupy an area in the middle with some owning a boarding house. Intensive interactions on a daily scale are grouped according to relative occupancy, namely: SA2; SA1 (except SA1c); SC3; and SC1-SC7. SA1c does not have intensive interactions because it is not oriented to the parent dwelling, it is open and not fenced.

The mosque, even though it has the status as an inheritance asset waqf of SA-SC, serves as a meeting place for the relatives when performing joint worship and other social activities that take place in the mosque. The mosque strengthens the relationship between relatives and other non-relative residents in the vicinity. The strengthening of social ties is a real picture of the community life of the people of *Dusun* Banaran in general and the relatives of *Bani Sarmo* in particular. The existence of the phenomenon of relatives' spaces in Cluster C can be seen in the Fig. 13.



**Fig. 13:** The phenomenon of relatives' spaces in Cluster C

Source: Author

#### d. Cluster D of Relatives' spaces

In Cluster D, there are 8 relatives dwellings with different sizes and areas. Relatives living in Cluster D are 3<sup>rd</sup> and 4<sup>th</sup> generations of SA3, SA4 and SA5 descendants. This dwelling group in Cluster D is not fully connected by a common room, but is connected by road access to the neighborhood and alternative access (only accessible by relatives). SA3's dwellings are grouped and form a central organization in one yard that is shared with the relatives (drying, placing things, etc.). While the SA4's dwelling is side by side with the development of its function as a boarding school, SA5's dwelling has also developed with the function of an Islamic boarding school as well, where SA5's children still live together. Unlike the previous Clusters, the relationship between dwellings in this Cluster is overall strong with ease of access. According to their function, the dwellings in Cluster D consist of the following functions: private dwelling, private dwelling + Islamic boarding school, and private dwelling + boarding house. In addition, there is also a mosque as a boarding school. Fig. 14 below is the distribution of the function and pattern of occupancy in Cluster D of relatives' spaces.



**Fig. 14:** distribution of the function and pattern of occupancy in Cluster D of relatives' spaces  
Source: Author

Looking at the situation, the building blocks are divided into 3 dwelling groups, namely: SA4's dwelling groups (SA4a and SA4b) which are adjacent to each other with the addition of the function of the AN Islamic Boarding School. The phenomenon of the existence of kinship ties can be seen in the SA4a and SA4b dwellings being stretched side by side, where the estrangement becomes an environmental road that can connect other dwellings. This condition also occurs in other parts of the dwelling block, where some gaps between the dwellings become small roads that divide the secondary road between Gg. Abhimanyu and Gg. Nakula (alleys). Dwellings and other buildings (Islamic boarding schools and prayer rooms) owned by SA4 relatives are concentrated in one yard which is usually used as a parking area for relatives and Islamic boarding school activities. The second dwelling group belongs to SA3, which has an orientation centered on the yard area as a binder. Apart from being a residential orientation center, this yard is used by the relatives for the daily activities, namely: drying clothes or other furniture, playing, celebrating, gathering places, and as a means of access.

Based on information, the SA3 relatives residential group is further divided into 2 dwelling groups, namely the SA3a-SA3b-SA3d group (occupying the inheritance land of Relatives SA) and SA3-SA3c (occupying the inheritance land of Relatives SA). The two lands are close to each other, which are separated by a neighboring road as a barrier. The dwellings around the yard occupy the edge of the relative's land. Between the SA3a and SA3b dwellings, there is a space gap that serves as an access alley to the SA5 Relatives dwelling neighborhood (3<sup>rd</sup> dwelling group), which has become the DA Islamic Boarding School complex. This alley is not visible from the outside at the first glance, thus only relatives can access it. In the alley, there are doors in both residential areas as access control. The existence phenomenon of relatives' spaces in Cluster D can be seen in Fig. 15.

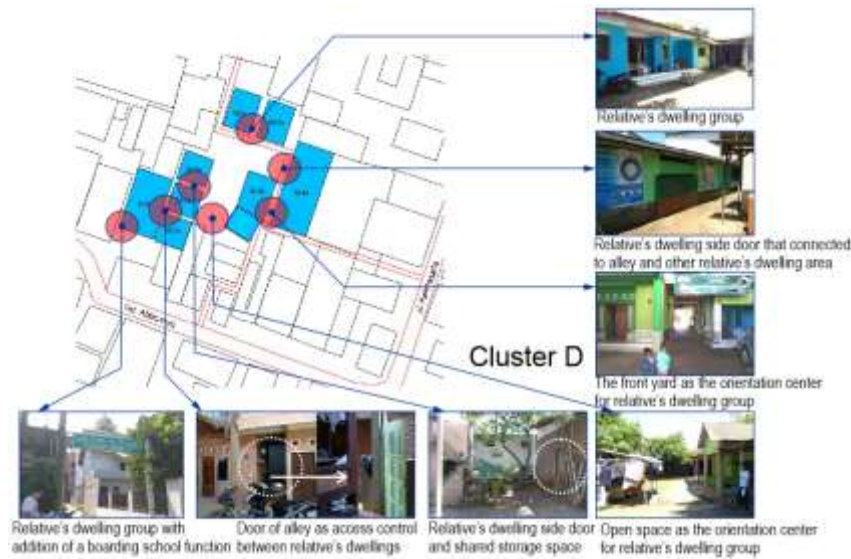


Fig. 15: The existence phenomenon of relatives' spaces in Cluster D

Source: Author

#### e. Cluster E of spaces of Relatives

Cluster E is located on the boundary of *Dusun* Banaran and *Dusun* Persen. There are 10 dwellings of relatives which are bordered by a neighborhood road. In this cluster, there are groups of KA4, KC4 and SC descendants. Based on the marital relationship, KA4 is married to SC2, while KC4 is married to SC6. Thus KA4a, KA4b, KA4d, KA4e and KC4a occupy the inheritance of the SC2 and SC6 relative pathways. The dwellings of KA4 and KC4a are more clustered in the western part, with different intensity of interactions. KA4, KA4a, KA4b, and KA4d have the strongest interaction intensity because their dwellings are close together and connected to each other, either through a shared terrace or an alternative back door. In this dwelling group, there is a relative's parent dwelling, namely KA4 which is located on the middle side between dwelling of its descendants. Meanwhile, KC4a tends to separate and occupy the land independently. The other KC4 relatives occupy Cluster A and the inheritance land of the *Bani Kamad* relatives.

According to its function, the dwellings in Cluster E consist of the following functions: private dwelling, private dwelling + electronic repair shop, private dwelling + boarding house, private dwelling + juice depot, and boarding house. Fig. 16 below is the distribution of the function and pattern of occupancy in Cluster E of relatives' spaces.



Fig. 16: Distribution of the function and pattern of occupancy in Cluster E of relatives' spaces

Source: Author

The dwelling situation of KA4a, KA4b and KA4d is adjacent to each other with the front yard and back area that binds the three dwellings. The three dwellings do not have access doors that connect between dwellings as a translucent road, so that interaction visits must still go through the front or back door with the terrace as the link. The orientation of the three dwellings



are both towards the road and do not form a centralized organization. In the rear area, access both leads to the main dwelling, namely the KA4 dwelling where previously KA4 lived. Looking at the conditions in the field and information from the informants, that the KA4a, KA4b and KA4d dwellings were built to occupy the KA4 yard as new buildings, with the condition of the KA4 dwellings still intact until now. In terms of access, KA4 dwellings have weaker ties to KA4e dwellings than the three previous dwellings due to the different orientation of the dwellings and the absence of direct access facilities in the two dwellings.

In contrast to the situation of the KA4 dwelling group, SC4 dwelling group has a situation lined up along Jl. Kalimasada V with dwelling orientation to the road. The intensity of interaction between SC and SC4 is stronger because the dwellings are opposite each other with very easy access, compared to the SC5 dwelling which is accessed via Jl. Kalimasada V. The kinship ties between SC4 and KA4e can be seen from the back door of the SC4 dwelling which makes it easy to access the KA4e dwelling area which is on the other side of the area. The existence of phenomenon of spaces of relatives in Cluster E can be seen in Fig. 17.

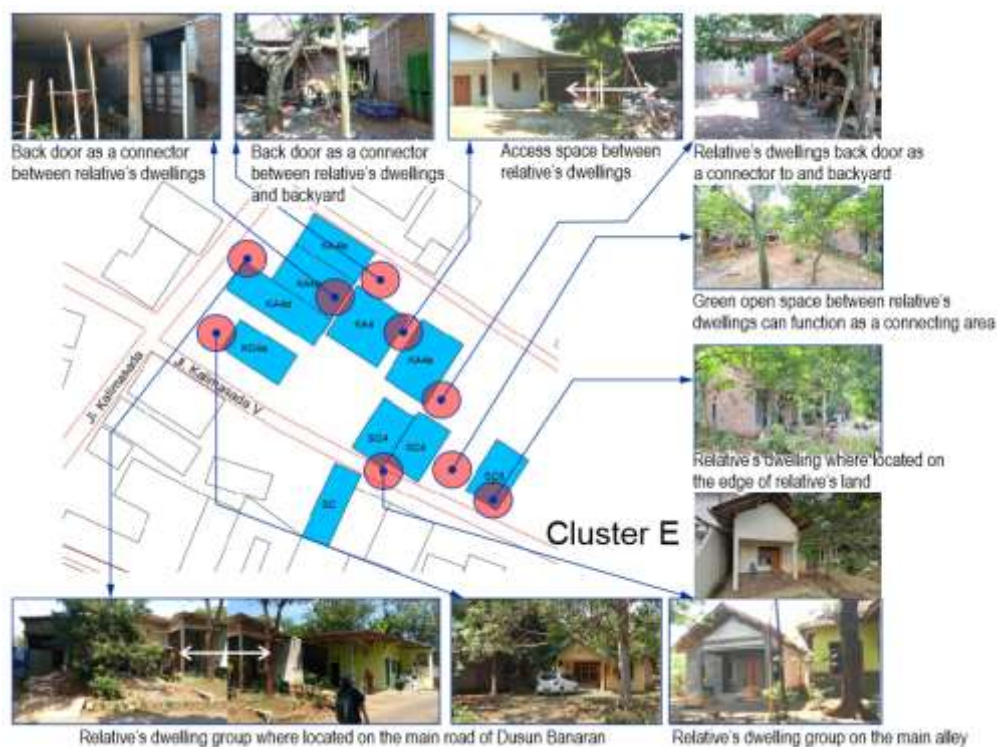


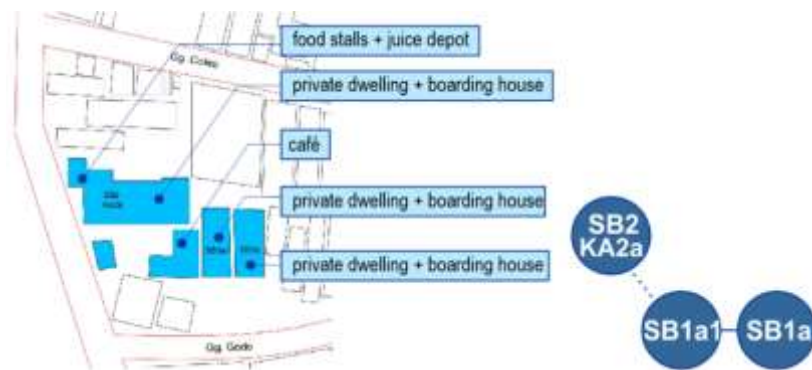
Fig. 17: The existence of phenomenon of spaces of relatives in Cluster E

Source: Author

#### f. Cluster F of Relatives' spaces

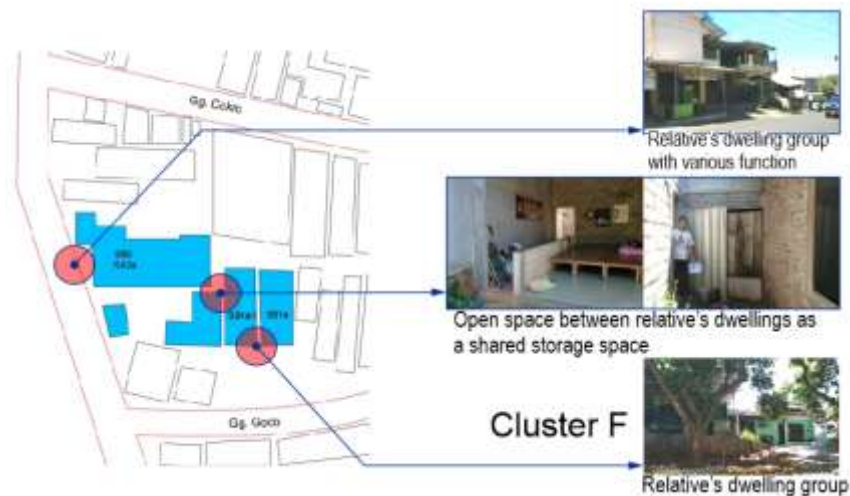
Cluster F has similarities with Cluster B, which is located on the edge of Jl. Taman Siswa is the primary road for Kelurahan Sekaran which connects other areas on the suburb of the Semarang City. This cluster is inhabited by the relatives of *Bani Sarmo*, namely: SA1 (SA1a and SA1a1) and SB2. However, he is also a relative of *Bani Kamad* because SB2 has a wife KA2a. The relative dwellings in Cluster F are divided into dwelling groups SB2 and SA1a-SA1a1. These two dwelling groups have different orientations and access, where SB2 dwelling has access from Jl. Taman Siswa, while SA1a's dwelling and SA1a1's dwelling can be accessed via Gg. Godo. There is no definite information about how relatives can inhabit this land, but the latest information explains that the SB2 dwelling occupies the land purchased and not inherited. The land purchased by SB2 was developed into a boarding house and the cafe which was built next to the SB2's dwelling. Referring to information that SA1a's dwelling occupies a separate inheritance from other SA1 relatives living in the Cluster C. According to their functions, the dwellings in Cluster F of relatives' settlements consist of the following functions:

private dwelling + boarding house, food stall + juice depot and cafe. Fig. 18 below is the distribution of the function and pattern of occupancy in Cluster F of relatives' spaces:



**Fig. 18:** Distribution of the function and pattern of occupancy in Cluster F of relatives' spaces  
Source: Author

In Cluster F, there are not many phenomena of strengthening kinship bonds. The most powerful are the dwelling groups SA1a and SA1a which stand side by side and are connected by an intermediate space between the dwellings, so that the intermediate space can be used as a shared space and access between dwellings. On the other hand, SB2's dwelling tend to be separated in terms of access and orientation, but the presence of access from cafes that have connectivity to SB2's dwelling and SA1a1's dwelling openings indicates the use of shared open spaces, namely as access and ventilation areas. The existence of the phenomenon of spaces of relatives in Cluster F can be seen in Fig. 19.



**Fig. 19:** The phenomenon of relatives' spaces in Cluster F  
Source: Author

## Conclusions

As a suburban area, *Dusun* Banaran has a strong rural character to this day, where many local traditions are still well preserved. The social power built by the kinship ties by constantly preserving tradition as a culture has shaped local wisdom, both in activities and in the formation of settlement spaces. The phenomenon in the field shows the existence of kinship ties that show a culture of gathering, uniting in various activities and caring for one another. The spaces that indicate this include: houses clustered to form clusters where there is very open access to each other, no physical fence as a land barrier, an alley that connects the back door, outdoor spaces that are usually shared and used as alleys. together. These spaces are directly proportional to the daily activities of relatives and special times. The existence of relative settlements in the campus area encourages relatives to develop economic spaces to support their livelihoods.

These spaces can be referred to as spaces of relatives to accommodate the various activities of relatives in the social, cultural and economic aspects.

### Author Contributions

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