

Symbiotic Interactions in the Multi-ethnic Vernacular Settlements in Semarang, Indonesia

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Abstract

Symbiotic interactions in multi-ethnic vernacular settlements are the dominant aspect of the settlements in the city of Semarang, where there are interactions among the three ethnic communities: the Koja, the Javanese, and the Chinese. The issue in multi-ethnic settlements is to ensure the formation of a mutually-beneficial, good symbiosis of inter-ethnic interactions.

This paper examines the nature of the symbiosis of the interactions among the vernacular multi ethnic communities in Semarang. It raises the question as to what activities are included in the symbiotic interactions and what are their current conditions?

The research uses phenomenology, and looks closely at the phenomenon of symbiotic interactions in the city of Semarang. Data collection involved observations of the research object and in-depth interviews with the communities.

The findings of the research show that the dominant symbiotic interactions are cultural, economic, and religious. The paper argues that it is the characteristic or uniqueness in multi-ethnic vernacular settlements, as divulged in the city of Semarang.

Keywords: Symbiotic Interactions, Multiethnic, Settlement, Culture, Semarang.

Introduction

The urban villages experience pressure due to the rapid developments of the city, causing them to adapt techniques to survive in order to continue to exist (Susanti & Ikaputra, 2020). Traditions and customs strongly influence the characteristics of any settlements. In cities with multi-ethnic communities, different ethnic groups have exchanged many customs, cuisines, technical solutions, ideas, stories, religious practices, and even objects of worship over the centuries of co-existence. Some are memorized and are still passed down from generation to generation, while others disappear, or are abandoned. However, the religious and national symbols are present around every place, such as the crossroads, village borders, cemeteries, private plantations, hills, and houses. They contribute to the collective memory and sense of identity.

In fact, identity is an essential issue in a multi-cultural society. People need to define themselves in the face of the existence of other groups among them. In this area, collective memory and sense of identity are weak, but memories of ethnic origins persist in the memories of the local population with integration as well as spatial segregation (Hastijanti, 2016; Ariestadi, Antariksa, & Wulandari, 2017). These problems relate to communal, personal, and territorial aspects. Communal space is one of the elements that make up the structure of an urban space to support ideal social, cultural, and environmental aspects.

Therefore, it is essential to study the dynamics of communal spaces to find the characteristics of the concept of space and architecture that form the structure of urban morphology and culture (Ariestadi, Antariksa & Wulandari, 2017).

Semarang City is the most important port city in the North of the Java Island, geographically located at 110.23'.57'.79" East longitude and 6.55" latitude, 6" South latitude and 6.58'.18". It now has a population of more than 2 million people. According to the well-known geologist from the Netherlands, Van Bemmelen, about 500 years ago, the city of Semarang was a lot different from what it is now.

A long time ago, Mugas, Mrican, and Gunungsawo were above and below the city of Semarang (Tio, 2002). Nevertheless, here is a harmonious relationship within the Chinatown. Historically, the residents of Petolongan and Chinatown have helped each other to maintain security. Thus, the Chinese people asked for permission to build gates in the four corners of the Chinatown, namely at the Jalan Sebandaran, Jalan Cap Kau Raja, Jalan Gang Warung, and across from Pekojan. Kampung Pekojan has several traditional buildings that deserve to be protected as part of the historic area in the city of Semarang.

However, the problem is that only a few buildings are still intact, especially in terms of architecture. These buildings have a history, but the ownership of the buildings have changed hands. In fact, it is one of the root causes of the problems in the communities; the new owners tend to change the original architectural forms. The boundary between the residential and trading areas does not appear dominant. Residential areas have roads that are too narrow for the motorized vehicles, and the houses are close to each other. In contrast, the trade areas have wider roads.

The current Kampung Pekojan Semarang is located in Pekojan Dalam with administrative boundaries, North of the Jurnatan shophouse complex, South of the Jagalan Village which borders the Semarang River, West of Purwodinatan Village, and East of Kebon Agung. There are several other villages located close to Pekojan Village. Some of these are the Begog Village and the Bustaman Village.

Pekojan Kampung Semarang now looks like a typical Chinatown. The Chinatown, as one of the trading centers in the Semarang City, affects the surrounding area. One of these is the Pekojan Village. Before developing into a trade and service area, this village was used primarily as a residence for the indigenous people of the Koja community of ethnic Chinese who settled around this area. The influence of trading activities snowballed, making trade a source of income (Kurniasari & Nurini, 2016).

Semarang can be categorized as a pre-industrial city or a traditional city. The city's structure has a strong relationship with its historical background, which is reflected in the historical remains and toponyms. Because all political and economic decisions are based less on the need for function, professionalism, or the public interest but more on status, interpersonal relationships, and the self-interest of the ruling elite, the result is the growth of the city. It tends to be slow. Until the 18th century, the growth of Semarang was determined by three points of development: Kauman (native/traditional), Kota Lama (Dutch/modern), and Chinatown (China), with their respective cultural backgrounds.

From its historical background, as a pre-industrial city, Semarang has developed traditionally. Entering the 19th century, the city of Semarang has grown following the concept of modern (Western) planning and structure, namely as an industrial city with different characteristics and patterns from the traditional cities (Hendro, 2016).

Segregation or ethnic grouping is a typical situation everywhere on earth. Segregation means separating or alienating an ethnic group from another ethnic group. Segregation is also intended as a relationship that is a separation between ethnic groups within a region. According to Feitossa (2001), socio-spatial

segregation has been one of the most examined problems in urban studies for more than a century. Segregation can be defined as an action to separate or remove an item from other items. In the opinions of Bayer (2001), segregation is an expression of social inequality within the city area, which means that there are separations of people in some residential regions due to policies, differences in socio-economic conditions, ethnicity, and race.

Settlement segregation is the uniformity or homogeneity of a group in a settlement that happens continuously in every region. This situation is a phenomenon created by the communities. For now, the most logical and most common reason for the formation of settlement segregation is because of the intervention of relatives who invite others to live in the same area for their own reasons which eventually increases the number of one ethnic group and pushes it towards homogeneity (Sihotang, 2017).

Living in a Javanese society must be characterized by 'rukun' (harmonious unity), according to Mulder (1978). Young (1999) summarizes the concept of "together-in-difference" as the ideal of desegregation, which assumes that "people live together in the same government but are locally differentiated into affinity (interest/sympathy) groups (Sarraf, 2014). Likewise, ethnic groups who inhabit a city for a long time can define multi-ethnic symbiotic spaces as places where various ethnic groups meet, experience the coexistence and interaction of various ethnicities, and have these ethnic principles in one area. They interpret an urban space as a shared space.

From the various architectural and urban theories above, this study formulates (synthesizes) several theories that will be tested in this research on symbiotic urban space in a multi-ethnic village in Semarang, Indonesia.

Theoretical Background of Symbiosis

Symbiosis is the concept of life of two or more living things that interact and, in this context, could be multi-ethnic communities. In architecture, it is possible to achieve a symbiosis between the building and the surrounding environment: the reciprocal relationship between the form of the building and the industrial form and the external physical environment (Kurokawa, 1991; Ajeel & Hamza, 2019).

Symbiosis is one of the strategies based on twenty-first century modern science, where cosmology in terms of the interrelationship between what is in today. Many researchers are interested in studying the concept of symbiotics as one of the most prominent in cosmology or biological sciences. The most important is to utilize this strategy in the production of cosmic architecture based on a holistic view of the universe based on cosmic concepts based on the natural sciences, plants and animals.

Something that cannot be separated in people's lives is cooperation and social interaction. According to Soekanto (Saliro, 2019), social interaction is a significant factor in social life. Cooperation and social interaction between people or followers of religion will strengthen the relationships.

On the contrary, if there is no communication or interaction, then there is no life together. Achieving harmony, one of which is tolerance, to realize tolerance requires cooperation. The interaction that occurs in society is a network of reciprocal relationships in social life. In this context, social interaction becomes a basic human need that is universal and cannot be limited by certain community groups so that differences do not become an obstacle for people to interact socially. A religion that is the driving factor for the dynamics of social interaction allows for the influence of patterns of social interaction between religious communities (Saliro, 2019).

One of the complex problems faced by cities from the past until now is the many fundamental differences in society that dominate in forming a settlement. Understanding the environment according to Rapoport (1977), the environment is a unified system of relationships that are interdependent on one another and form a unified whole (Sigit et al., 2015).

According to Burgess (1925), the pattern that gives rise to differences in social space may occur due to active or passive filtering mechanisms or a combination of both. For example, traditional perspectives explain patterns and spatial segregation processes in the return of social composition to the city center. First, the human ecology approach sees cities as separate entities and assumes that cities develop through competition for space, which results in zones in which the different socio-economic characteristics of housing reside (Sigit et al., 2015). The spatial pattern that occurs at the meeting point of settlements will have much better growth and development because the social conditions of the people who prefer these spaces coincide with each community based on feelings of security and comfort.

The objects of tolerance can be 'individual consciences,' 'beliefs,' and 'collective practices,' and groups defined by beliefs or practices. In the case of individual tolerance, the tolerator (either an individual or a collective actor) tolerates an individual's beliefs being challenged even though he or she has the power not to do so. Tolerable individuals make claims, such as being allowed to practice religion at least 'in private' or for freedom to leave or enter a religious community or organization. In the case of collective tolerance, tolerators tolerate collaborative practices that individuals oppose as belonging to and identify with a particular group of practitioners in situations where collective actors, such as the state or a religious majority, have the power to tolerate non-tolerance. Tolerable groups, associations, or organizations claim the right to practice their religion collectively and publicly and to varying degrees of freedom of association or collective autonomy. Tolerance, as Jones (2006,) suggests: "does not fit into a world built on identities and differences rather than beliefs and values." In the light of the new challenges of cultural diversity, immigrant integration, and identity politics, the concept of tolerance has been revised to respond to new demands.

Several theorists have provided balance and expanded the concept of tolerance to move beyond its inherent imperfections (Dobbernack & Modood, 2011). Tolerance and acceptance of one's different cultural and religious practices are essential in a society as diverse as Malaysia and Singapore. Without this, the stability of the country will be at stake. In general, cultural and religious differences between the Malays, the Chinese, and the Indians are not a limiting factor in choosing a place to live, as long as there is some degree of tolerance and acceptance of their neighbor's cultural and religious practices.

Examples of other countries that have multi-ethnic characteristics such as Indonesia are Malaysia and Singapore. Tolerance and acceptance of one's different cultural and religious practices are essential in a society as diverse as Malaysia. Without this, the stability of the country will be at stake. In general, cultural and religious differences between Malays, the Chinese, and the Indians are not a limiting factor in choosing a place to live, as long as there is some degrees of tolerance and acceptance of their neighbor's cultural and religious practices (Nor Malina & Salfarina, 2012).

In many sectors, the interests of Singaporean Muslims are accommodated along with the increasing awareness of Muslim's importance of formal institutions to accommodate their aspirations. However, Islam is still pacing as a non-believer movement (Umar, 2004).

The social structure of Singapore's society-a multiracial country with the most Chinese immigrants, has worked from a nationalist consciousness. In many sectors, the interests of Singaporean Muslims are accommodated about the importance of formal institutions to accommodate their aspirations.

According to Tonnies' theory (1925), people have two relations: *Gemeinschaft* und *Gesellschaft* or Community and Society in English. Society, also called *gemeinschaft*, is a group of shared life in a pure relationship between all its members. This relationship is natural and eternal. A society is grouped into a community of people who walk; a sense of unity becomes a common trait. These forms of the community will be elementary to find in social life, such as in a household or family arrangements, kinship groups, friendships, communities that make up RT or RT, RT or RW, and many more. These community groups are also related directly to rural communities in general. Things like this can also be called communal groups.

The community groups Tonnies identified, have the following characteristics:

- Intimate - This is a condition in which a group of people living together has a deep, loving relationship with fellow citizens. Empathy and sympathy exist between people as one of the driving factors of social relations.
- Personal - This is a personal community relations.
- Exclusive - Community relations and the communities are also exclusive, meaning these relationships consist of only a few members who usually use our pronouns. This means that this group of people consist only of us, and this does not apply to anyone else or does not apply to those other than us.

Tonnies (1925) has revealed that the adjustments made to the two groups of people above used two methods based on human rights. These two things are called Wesenwille and Kurwille. Wesenwille is a form of volition based on Nature and arises from all-natural life. In a wesenwille, it will usually be a community group called a *gemeinschaft*. Kurwille is a form of will or desire influenced by rational thought and calculation. In a kurwille, a group of *patembayan* people will usually appear, or it can also be called a *gesellschaft* group as it is known that someone who is a member of a *patembayan* community is people who follow their group based on reason and rational thought and to realize a specific goal.

Thus, in the *Patembayan* group communities, it will only be more critical to achieving each member's goals, regardless of the group's interests inversely proportional to the system in a community group, where the group's interests take precedence over the personal interests of each member. A multicultural society cannot be stable and last long without developing a sense of belonging among its citizens. A sense of belonging cannot be ethnic and based on shared cultural, ethnic, and other characteristics.

Meanwhile, the *Paguyuban* group communities has a form of life together in which its members are bound by an inner relationship, which is pure and eternally natural. The basis of the relationship is a sense of love and inner unity that has been predetermined.

In Semarang, we can see the *Paguyuban* communities, who live together and have a good relationship. Symbiotic interactions in multi-ethnic communities in Semarang can be seen in the following discussion.

Research Method

This research employs phenomenology as a research method. This means that the researchers observe and collect data based on the phenomena in the field. According to phenomenology (Husserl in Purbadi, 2018)) the researchers absorb the daily interactions of the urban village community in Semarang as it is, and through induction, data on the daily life of the Semarang urban village community are obtained. Data collection was carried out in 2019-2022, for a period of three years long enough to record the interactions that occurred. Observations were recorded in the inter-ethnic interactions that occurred in village communities in the research area.

Socio-cultural activities were identified through literature studies and observations while interviews were conducted with resource persons. Information on cultural activities was obtained when they were being performed in the research area, or through the interviews.

Moreover, interviews were conducted in open ended questions; the questions flowed as they were, especially regarding their experience of inter-ethnic interactions.

Subsequently, the data is summarized and grouped in tables for the process of identification and analysis, so that the conclusions can be obtained about the patterns of symbiotic interactions of multi-ethnic villagers in the city of Semarang.

Findings

The Case Study

Purwodinatan is a settlement in the Central Semarang District, Central Java Province. The administrative division is divided into 6 RW and 35 RT, and there are 11 villages, namely: Bustaman, Bustaman Gedong, Gedong Mulyo, Kertobangsari, Petemesan, Malang, Purwodinatan, Journatan, Pekojan Tengah and Pesantren. The total area is 49.20 hectares, with the northern boundary: Tanjung Mas, South: Jagalan, West: Kauman, East: Kebon Agung. The majority of the population works in the service sector and is self-employed. The village is located in the Pekojan area, which consists of various ethnic groups that inhabit the area. The ethnic groups that inhabit the area are Chinese, Koja/Indian, and Javanese. Pekojan is an urban village that has three ethnicities. The people of Pekojan have close blood ties and kinship. The social community, in the beginning, the growth, and the development of the community at that time were highly respected. There are no social conflicts in this village because social inequality assumes that we are all living beings in the same position in the eyes of Allah SWT.

The Purwodinatan village area cannot be separated from the historical elements since hundreds of years ago. The people have lived side by side and can still carry out their respective traditions. The cultural landscape is still maintained today, with evidence of physical remains still being preserved. A good example is the 250-year-old Tay kak Sie temple (in 1772, it was completed and named "Tay Kak Sie," which means the Temple of Consciousness). The Jami' Pekojan Mosque, which is 150 years old with the ancient tomb of a religious leader, Syarifah Fatimah bint Husayn Al-Aidrus is also celebrated

Similarly, the Bustaman village has existed since the 18th century and has become one of the oldest villages in the city of Semarang. Bustaman Village is better known for being the culinary center of processed goat meat.



Fig. 1: Figure-Ground Research Area of Semarang

Source: Author, 2022

Non-physical forms of multi-ethnic areas include multi-ethnic community activities, socio-cultural interaction relationships, and the use of space due to these activities.

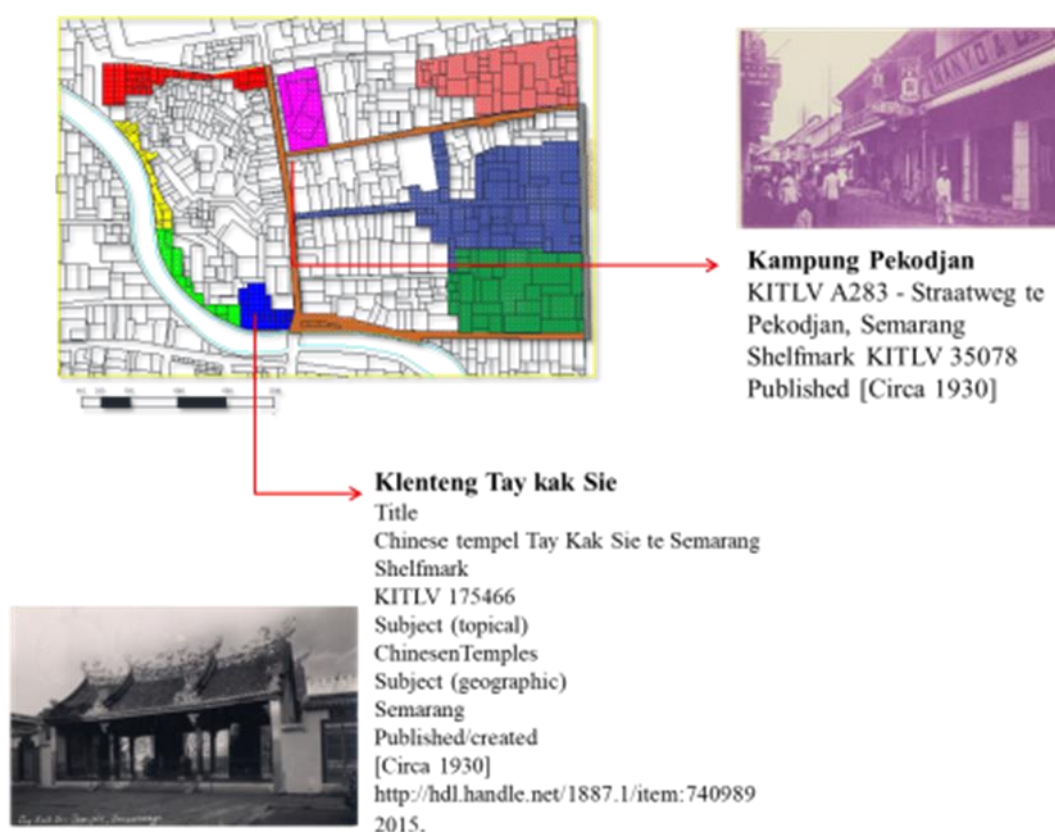


Fig. 2: History of the Purwodinatan area
Source: KITLV <https://www.kitlv.nl/> accessed 2022

Non-physical forms of multiethnic areas include multi-ethnic community activities, socio-cultural relationships, and the use of space due to these activities.

Identification of activities that occur at the research site are shown in the table below.

Table 1. Inter-ethnic activities around the multi-ethnic village
Source: Authors, 2022?

Activity type	Activity	Sub Activities	A place of coexistence and interaction	Ethnicity involved	Location of Observation
Social	Trading	Trade	Shops, small cafes, stalls, eyewear shops.	Chinese, Javanese, & Koja	
		Food	Cafés and restaurants	Javanese & Chinese	Bustaman village, Pekojan: Chinatown road corridor
	Home industry	Food	A place for producing and selling satay and gule.	Java (Bustaman)	Bustaman Village
		Local fabric industry	A place for producing glasses, hajj, and umrah needs.	Koja, Arabic, and Chinese	Pekojan Village
Cultural	Islamic culture	Mosque takmir	The courtyard of the mosque and inside the mosque.	Koja	Jami' Pekojan Mosque

Activity type	Activity	Sub Activities	A place of coexistence and interaction	Ethnicity involved	Location of Observation
		Pilgrimage	The tomb of the descendants of the prophet Muhammad.	Koja, Javanese, and Chinese Muslims.	Jami' Pekojan Mosque
		Ramadan activities, iftar, and tarawih, a special dish of Indian porridge	Inside the mosque and the terrace	Koja	Jami' Pekojan Mosque
	Compulsory and sunnah prayers	5 times prayers and sunnah, Friday prayers	Jami's mosque and its surroundings	Koja, Javanese, and Chinese Muslims	Jami' Pekojan Mosque
	Events	Look at Bustaman	Bustaman Village	Java	Bustaman Village
	Chinese Culture	Chinese New Year	Chinese	Chinese	Tay Kak Sie Temple
		Cleaning the temple	Pagoda	Chinese	Tay Kak Sie Temple and sorounding
	Socio-cultural and religious	Barongsay	In the pagoda area, courtyard, and courtyard	Chinese	Tay Kak Sie Temple

The collective activities taking place in the village can be seen from this table. In addition to producing local wisdom, village can achieve sustainability if there are collaborative activities between the community, government, and the other parties. Efforts to revive the village by means of organizing the events involving the local village community are essential. It is the existence of local organizations and the strong commitment of each community member in line with their position which can contribute to achieving sustainability of the village (Ernawati.et.al, 2014; Sukmawati, 2017).

Field Observations

The following table shows the findings of the field observations and interviews. The resource persons summarized made the observations of the ethnic groups and noted the interactions that have occurred. We can see the relations between the ethnic groups, and the interactions and ethnic communities, and places.

Table 2: Javanese-Chinese
Source Authors, 2022

No	The place	Ethnic Activities	Interaction Form
1	Tay Kak Sie Temple and Gang Lombok	<ul style="list-style-type: none"> - Javanese people selling birds in the courtyard of the Temple - Javanese people become security guards in the courtyard of the pagoda - Javanese people trade food in the courtyard of the pagoda - Chinese people trade in the food court of the pagoda - Chinese people trade in Gang Lombok food shop 	<ul style="list-style-type: none"> - The Chinese very wellcome - Chinese people get a security guarantee - Chinese people buy the food - Chinese and Javanese, and other ethnicities are generally buyers
2	Shops on Jalan Pekojan-Chinatown	<ul style="list-style-type: none"> - Chinese people trade - Javanese as employees 	<ul style="list-style-type: none"> - Interaction cooperation at work - Help in work

No	The place	Ethnic Activities	Interaction Form
		- Javanese people as parking attendants	
3	Petudungan Street Corridor	- Chinese people trade - Javanese as employees - Javanese people as parking attendants	- Interaction cooperation at work - Help in work
4	The banks of the Kali Semarang river in the Tay Kak Sie Temple area	- Chinese people practice lion dance - Javanese people sit and chat	Interaction between ethnic Chinese and Javanese, chatting in the parking area where the warehouse is located and practicing the lion dance.

Table 3: Javanese-Koja:
Source: Authors,2022

No	The place	Ethnic Activities	Interaction Form
1	Pekojan-Bustaman Gang	- Koja and Bustaman Javanese people use road/alley access to stay in touch with each other	Friendship, the spread of religion
2	Pekojan Mosque	- Koja people as takmir of the mosque - Javanese and Chinese as the congregation	Gathering, praying together
3	Central Pekojan Mosque	- Koja people as takmir of the mosque - The majority of Koja people, Javanese, and Chinese as pilgrims	Gathering, praying together
4	Around the Pekojan settlement	- Javanese people live, keep trading tools/carts	Javanese settlement around Pekojan as access for ethnic Koja
5	Bustaman Village	- Slaughtering and cooking goats, daily activity.	Buying and selling sugar and Bustaman goat satay

Table 4: Koja-Chinese:
Source: Authors,2022

No	The place	Ethnic Activities	Interaction Form
1	Shops on Jalan Pekojan-Chinatown	- The relationship between buying and selling shophouses in the past	- There is no trade cooperation between the two ethnic groups
2	Jami' Pekojan Mosque	- Both perform worship together (prayer)	- Gathering because there are Chinese people around the Jami' Pekojan mosque who embrace Islam

The description of the many interactions that occur in the research area is as follows:

Table 5. Interactions in research area
Source: Authors,2022

No	The place	Ethnic Activities	Form of Interaction
1	Tay Kak Sie Temple	- Cap Go Meh in English please - God's Shadow	- Ethnic Chinese as performers of activities, other ethnicities as spectators.
2	Jami' Pekojan Mosque and Jalan Petolongan	- Serving Indian porridge every Ramadan. - Tambourine and cultural carnival - Mauludan.	- Ethnic Koja as organizers, other ethnicities as guests.
3	Bustaman Village	- See Bustaman: an art and cultural event every two years. - Gebyuran Bustaman welcomes the month of Ramadan.	- Ethnic Javanese as organizers, other ethnicities as guests.
4	Pekojan Village	- Mauludan Exhibition.	- Ethnic Koja as organizers, other ethnicities as guests.

Table 6. The creation of space as a result of interaction
Source: Authors,2022

No	The place	Ethnic Activities	Form of Interaction
1	Between the Pekojan and the Bustaman	- The spread of Islam from religious leaders from Pekojan to other villages, including Bustaman.	- Visit each other, get in touch.
2	Well	- Provided Koja figures for the surrounding community.	- The community takes water from the Pekojan Tengah village area.
3	Alley for religious activities	- Maulud month's grand exhibition and recitation in the village of Central Pekojan.	- Attended by Pekojan residents and the surrounding community.

Patterns of Interaction in a Cultural Context

In the research area there is a cultural context that adds to the values of symbiotic interactions between ethnic communities.



Photo Source: Authors, 2021

Cooking and selling food in Bustaman village can be witnessed daily. . Buyers can directly buy and enjoy the typical traditional food of the Bustamani residents, namely Sate and Gule Bustaman.

They use a shared space in one corridor. It has been their culture for years.



The tradition of the Siang Sin Giu Hok ceremony is the ritual of delivering the gods and goddesses to heaven at the Tay Kak Sie Temple, Gang Lombok, Semarang.

Image Source: Kompas.com (18 January 2020) accessed 12 December 2022



Image Source: Oke News.com (18 January 2020) accessed 12 December 2022



A Bustaman visit is a routine event in the Bustaman village, and the goal is to introduce Bustaman village to the broader community. However, this event was held in a limited manner during the pandemic.

Photo Source: inibaru.id (2 May 2019) accessed 5 January 2022



Gebyuran Bustaman is held before the month of Ramadan as a tradition of dissolving sins. This tradition is held every year, but since the pandemic, this event has been held occasionally, and with an online and offline system, broadcast live via the social media.

Photo Source: tribunews.com (16 June 2015) accessed 5 January 2022



Photo Source: Authors, 2019

The Indian porridge tradition, held at the Jami' Pekojan Mosque is a Koja ethnic tradition. It is held every month of Ramadan, but this tradition has been abolished since the pandemic.

The cultural symbiosis in question refers to the principles of cultural values and the values contained in the culture of a multi-ethnic society (Germain, 2002). These principles include:

a. Language

The languages used by the local people on a daily basis are Javanese, Indonesian and foreign languages such as Chinese and Arabic. In terms of language use, because the multi-ethnic community in the research area has lived in Java for a long time, daily communication uses Javanese, while Indonesian is used as the formal language because these people have Indonesian citizenship. Chinese and Arabic are spoken within their respective communities, usually in private spaces or related to traditions.

b. Ethno-cultural

It is a condition of tolerance towards each ethnic tradition. Respect for tradition is manifested in helping each other and helping each other when other ethnicities need it or not interfering with each other if each ethnicity carries out its traditions. This is found in the research area as a form of co-existence in the society. There have been no problems with the many traditions and cultural events held by each ethnic group in the adjacent areas. Living in peace and side by side and never having conflicts is social capital that is quite relevant in a multi-ethnic society. The linkage of cultural symbols within the Purwodinatan area shows the co-existence of the ethnic cultures.

c. Religious Lines

Religious life in a multi-ethnic society is a sensitive matter. The diversity of religions and beliefs does not interfere with good relations between people of different ethnicities in the research area. According to the results of interviews with sources from different ethnicities, a peaceful life and mutual respect between religious communities is a must in neighboring life.

According to the theory of symbiosis, the most appropriate way to describe this area is that there is a strong presence of symbolic attachments, or attachments to religious and cultural symbols deriving identities. Interactions between the Javanese and the Koja ethnic communities exist mainly because of the similarities of religions and beliefs, underpinned by Islam. Indeed in daily life, religious activities are an important part of the interactions between the Javanese and the Koja ethnic groups. Symbolic interaction relations also affect the setting of the residential areas. For this reason, where there are cultural or religious symbols, there are settlements around them. Within the research areas, the symbols representing the three ethnic groups are the Tay Kak Sie pagoda and the Chinese settlements around it.

The Jami' Pekojan Mosque is surrounded by the settlements of the Koja residents. The Bustaman Mosque and the Bustaman culinary center, which is a residential area of the ethnic Javanese. The three symbols with residential areas are grouped according to ethnicity and regional symbols. Nevertheless, they are still in the same Purwodinatan residential area.

Conclusions

Symbiotic studies can unravel phenomenological concepts as found in this research. There is a lot of evidence in the field that show symbiotic interactions that occur in the interactions between different ethnic groups, including symbiotic relationships that are mutually beneficial and relationships that are not mutually beneficial. However, one of the

benefits from these interactions is the formation of "shared spaces". They are a form of symbiotic mutualism, in which there is an element of mutual benefit or only one benefit, but both do not harm each other. This relationship is manifested by the multi-ethnic community in the Purwodinatan area as mutual respect and tolerance between the ethnic groups exist in the social, cultural, religious, and economic spheres.

Furthermore, the pattern and configuration of the symbiosis can be divided into the integration of socio-cultural spaces, sacred spaces, and economic spaces. The spaces in question are at the mezzo level, from the Purwodinatan area belonging to the village area of each ethnic groups. This paper concludes that [1] the ethnic relations between ethnic communities in the research area is a symbiotic of mutualism; [2] a symbiotic mutualism occurs between the ethnic Javanese, the Koja and the Chinese in the Purwodinatan sub-district area, and [3] the inter-ethnic interactions can affect the regional settings and shared space patterns that form symbiotic spatial configurations according to the patterns of inter-ethnic interactions in Semarang.

This study has provided an overview of the inter-ethnic interactions that affect the regional settings, and shared space patterns that form symbiotic spatial configurations according to the patterns of inter-ethnic interactions in Semarang, Indonesia. However, these findings are inadequate to understand the complexity of these relationships.

Settings and configurations that refer to the pattern of building masses, orientations, and the use of shared space could be investigated further to obtain more comprehensive patterns of symbiotic spaces to the forms of the configuration patterns. Interaction is closely related to the activities and places. It is recommended that any future studies focus on these aspects.

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