

Developing Land Value Concept in Ampel Heritage Area Surabaya City

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ABSTRACT

The morphological changes of Surabaya City showed that some regions remained from time to time, one of which was Ampel region. This developed curiosity about what had happened behind the fact. The question of the study was directed toward the quality or the underlining value, what the spatial value of the region was like so that it reinforced the region's image and existence, and how the concept obtained might play a role in the order of regional planning concept.

A study conducted through a phenomenological approach had led to a concept of spatial value of Ampel area that was developed from some phenomena existing in the society and analyzed in an explorative-qualitative-inductive way. Case exploration had also discovered several themes of Ampel people regarding their activities and space utilization. The themes developed local concepts in the form of: pattern of social interaction, pattern of ethnic characteristics, pattern of thought and beliefs of the people, and pattern of spatiality. The four patterns resulted in a system of values which had a hierarchy and interrelatedness among values, and which then underpinned the concept of spatial value of Ampel region.

This study had discovered *inter alia* the existence of spatial value of Ampel region which resulted from the relation among: space, people's activities, and system of values. The spatial value of Ampel area consisted of several values, namely religious, historical, social and economic values which formed a chain of interconnected values and those values formed a hierarchical pattern of spatiality. The absence of religious value or any of the links would change the entire concept of regional spatial value. In terms of social life and physical condition, Ampel area was very unique, it had life quality that was reflected on the spatiality, and it had a physical and non-physical system of values.

KEYWORDS: Spatial value, society, pattern of behaviour.

INTRODUCTION

The city of Surabaya had undergone unique physical development for a long period of time since 1275 [1]. To understand the different problems arising in urban areas, there were a number of aspects that should be analyzed. The main aspects were the history of city development, pattern of interaction among urban people, and social stratification of urban society. These aspects should be discussed comprehensively in order to obtain a broad picture of urban spatial value [2]. The value of an urban area could not easily be found merely from its physical structure and land use. The expression that developed from built environment also contained various perceptions and meanings which could be felt in its spatiality and the cultural behaviour of the people.

The available theories on values in space and land utilization could not always be applied to every area since such theories mostly operated in meso and macro orders so they could not reach the micro order, let alone special areas. The approach used was mainly based on economic consideration, so it often ignored other important elements that affected human life in the society, such as culture and social behavior [3].

Due to changes in the pattern of the city, the regions had undergone some shifts. There were regions that had disappeared or decreased in size and there were also some others that still remained and retained their specific characteristics. The regions that still retained their specific characteristics physically and socio-culturally were located in the Old Town, the city center that stretched from north to south in which the main activity was trade. Obviously the changes and shifts in the city which had occurred for several periods still left a complete image of certain areas. This phenomenon was interesting to study, to find out what values existed, and how and why the phenomenon occurred. Ampel Area, with its cultural and ethnic characteristics, had particular ties that sometimes were physically invisible. The relation between physical and non-physical historical remains in Ampel area to the society had certain values. The values needed to be unearthed within the context of underlying phenomena. Based on the existing values, why and how the people retained them, then Ampel area was determined as the locus of study.

The fundamental questions raised in this study were: (i) what phenomena existed and underlay the life of Ampel people, (ii) what the basic and important aspects and factors were, and (iii) how the aspects and factors developed the spatial values of Ampel region. The significance of this study was shown by analyses that had been

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conducted on: the city's development, the use of land and urban space utilization, activities of urban people, and urban spatial conception. The discussion concerning the aspects had led to a decision that "Regional Spatial Values of urban areas" should be the main focus of research as theoretical or conceptual enrichment substantially which was related to existing space in urban areas. The purpose of this study was to unearth and develop a concept of Regional Spatial Value, that was a local concept based on empirical phenomena.

LITERATURE REVIEWS

The various concepts and theories broadened the horizon and enrich the background knowledge in compliance with the study conducted.

Concept and Theory of City Planning: The theory of city planning stemmed from the theory of physical planning which originally functioned mainly as a physical problem solving in static economic order using certain social parameters. Land use was more sensitive to economic demands and efficiency of location. During the period of 1960s, geographic location became the focus of attention with the concept focusing on small environments or neighbourhoods, using quantitative paradigm tradition, and it was rationalistic, deductive and prescriptive in nature. In 1980s an alternative form emerged and a change of paradigm occurred though they were not superficially prominent yet. In this period, experts on physical planning mostly relied on practical professionalism and this affected the perspectives of their theories with qualitative and descriptive paradigms [4]. On the other hand, it turned out that the development of city planning theory could not use a single paradigm only [5]. Based on this background, there existed a lot of research opportunities that could complement existing concepts of city planning.

Concept of space utilization: Present day use of land and space in urban areas had addressed its activities and selection of space quality that was utilized [6]. Various points of view were used to evaluate and determine the use of land and space, but basically the use of land could not merely be seen from economic factor or evaluated from right and legal factors, but more importantly it should be evaluated in terms of cosmic-magic-religious basis [7]. It was also evident from the history of land use in urban areas that the bond between land and humans in terms of emotion and non-economic dimensions was often neglected. The use of land showed a great effect of culture on space adaptation, and that space was a symbol of social value [8].

The Concept of Land Use Value: The development of land use theories could be divided into 5 (five) approaches, namely ecological approach, economic approach, system of activities/behaviour approach (Carter, 1976), equilibrium and integration approach [9], and land character consideration approach [3]. The use of land in locational theory principally described that a town or city contained many activities in which each activity occurred in one zone in order to increase efficiency. Humans were not perfect "homo economicus" since there were many decisions which were based not only on economic consideration but also taste, sense, socio-cultural background, and certain sentiments [6].

The interrelation among land use, built space and space quality (value) formed an indivisible unity. Accordingly, there was a strong interrelationship among the elements of place, space, time and people. As a result, humans – in line with their experience – would develop: actions and formations through space, space perception, and concept of space value. This study is conducted based on the consideration that the result obtained would complement and enrich the existing concepts, especially those that are related to land use in a given region.

MATERIAL AND METHODS ANALYSES

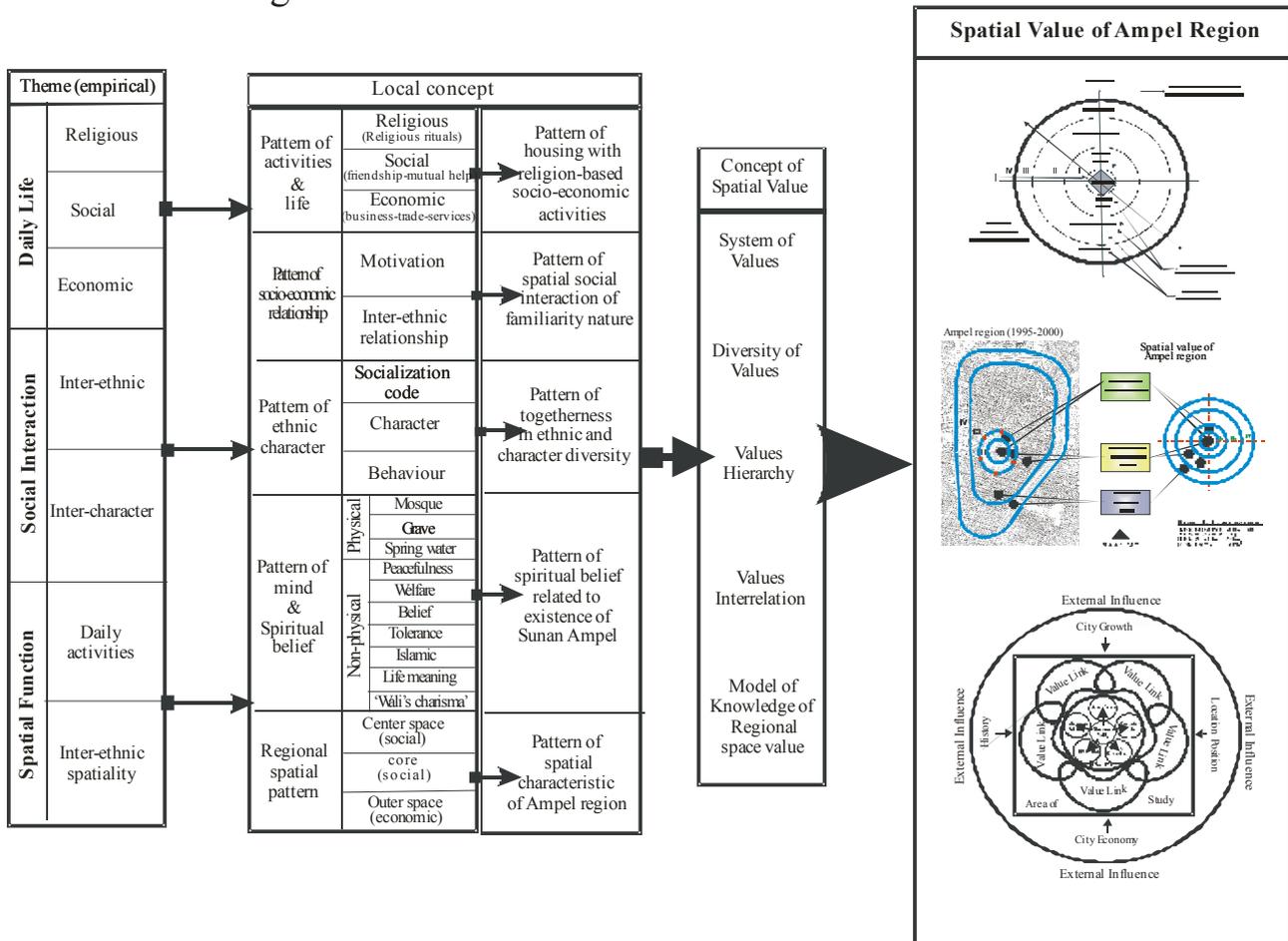
The method used in the study was explorative-quantitative-inductive under the umbrella of phenomenological paradigm, in order to unearth and record the phenomena developing in the selected locus. This was based on the rationale that the pieces of information disclosed were values which were immeasurable in figures, and the events recorded were phenomena developing in the society [10]. The selection of information units was based on the sources of information which derived from 3 elements, namely: humans, activities, and artefacts. The interconnection among the three elements formed several units of information which were used as the basis of analysis. A unit of information was a set of activities conducted by people or a society in a given place and space having the same characteristic. The unit of analysis used in the study was "theme" that was developed from a combination of various units of information as the basis of analysis. The theme was developed from interrelationship among: the people that were made up of various ethnic groups, daily activities, pattern of life and thought, environment which was composed of the elements of place, space and other physical components as objects, and history which included cultural development, morphological changes, and spatial pattern. The analysis was carried out by inductive method since the context would, therefore, be easier to describe, while the interpretation was idiographic. By means of theme categorization and intertheme induction. Meaning was assigned through human's integrative ability, senses, power of mind, and intelligence [11]. The concept of space value was developed by taking into consideration a number of expressions implicitly and explicitly stated in the meaning assignment.

RESULTS AND DISCUSSION

Empirical findings in the field showed that there were several themes that profoundly coloured the life of Ample people, they were: the characteristic of the people in terms of religious, social and economic life, social interaction among ethnic groups including the nature and character, and the spatial characteristic of the region and spatial relation among ethnic groups as well as their daily life.

The themes underly the development of several local patterns, namely: the pattern of life of Ampel people, pattern of spatial social interaction among ethnic groups, pattern of ethnic nature and character, pattern of togetherness in the society, pattern of people’s mind and belief, and pattern of spatiality of AmpelArea. Those patterns were based on 2 (two) fundamental things, namely: physical, the existence of historical remains in the form of mosques, graves, residential areas, and non-physical, the charisma of Sunan Ampel, spiritual belief, tolerance and establishment and meaningfulness of life felt by the people.

Figure no : 1
Research Finding



The concept of value existing in Ampel area was built from the system of values developing from activities and physical setting [12]. Various elements and factors form systems of values which bound one another. The spatial value of Ampel area which was an intact system of values of the whole region was developed on the basis of local concept derived from field themes. There were 5 (five) important things discovered in Ampel region that acted as supporting factors for the development of existing systems of values, they were: (i) the existence of a mosque which functioned effectively and a grave that functioned as a pilgrimage destination, (ii) the tranquil social situation of the region that had never experienced unrest, (iii) variety of activities which interrelated with and complemented each others, (iv) the religious daily life of the people at family and community scales, and (v) the strategic location of the area both in terms of accessibility and the capacity to accommodate business activities. The diversified systems of values in the life of Ampel people could be categorized into 4 (four) values, namely: (i) religious value, that was based on the fact that the religious activities and life profoundly coloured the situation and activities of both the local people and visitors, (ii) historical value, that was the history of the arrival of Sunan Ampel and Ampel mosque that were both

highly respected, and this was manifested in the people's willingness to keep, take care of and use the mosque, (iii) socio-cultural value, the cultural diversity colouring the social interaction among the people. Each ethnic group retained its culture but all groups were bound in togetherness, mutual help in everyday life and in keeping the reputation of the region, and (iv) economic value, economic activities seen in everyday life at a small (family) scale in which people sold all kinds of goods around their homes, and at a larger scale people ran shops, stalls, restaurants, kiosks and others.

Substantial Findings : The main finding of the study was the concept of space value of Ampel region which was a hierarchy of space values made up of religious value, historical value, socio-cultural value, and economic value (spatiality hierarchy). In essence, the values formed interconnected links constituting a synergic unity [13], shown on Figure no 1 above.

The spatial value concept was the main key to the development of a region since it resulted from close interrelationship between people's needs and pattern of life, both physically (materialistically) and non-physically (in terms of spiritual belief)[12].

This study provided 2 (two) understandings, namely: (i) the area of historical legacy remaining in a physical condition and the activities of the people had beneficial values and quality, (ii) the concept of spatial value of Ampel region enriched practical and theoretical knowledge although it derived from a specific case and the result of the study was a local concept. A historical region which had a system of values resulting from its specific physical situation and life of the people should be a region that was strong and resilient enough to stand changes. The spatial quality and value of the region could be uplifted and retained to be used for future development. Knowledge about the concept of regional spatial value could explain that there were concepts of space utilization and space value in the life of people in a given region. The concept of space use might be viewed from various factors, they were: (i) relationship among citizens (ethnics), (ii) daily life, (iii) the spiritual belief professed, and (iv) the history of the region's growth. The factors could be easily found in reality by exploring the empirical phenomena or physical, actual facts, namely: (i) social interaction in spatiality, (ii) characteristics of daily activities and life in spatiality. Non-physical facts were in the form of: (i) interrelationship and togetherness within cultural differences, and (ii) ideas about spiritual belief [14].

Knowledge Contribution and Transferability : The process of spatial value construction in Ampel region had resulted in an approach that could be used in planning or managing the use of space and land, and as a means of viewing and understanding the space and land in another region. This study produced 2 (two) pieces of knowledge, namely (i) the Spatial Value of Ampel Region, and (ii) a model knowledge on regional spatial value and process of approaching the composition of the Concept of Regional Spatial Value. Application in another region was tentative, it that it should be determined by similarities in environmental characteristics, time and context or the presence of the same mother population. What might be drawn as a conclusion in terms of knowledge transferability was that whenever a region had a growth history that was based on religious (Islamic) influences, had people with life and activities which depended on a firm system of values (religious and historical), still remained and possessed the potency to develop, then the "Ampel" concept of approach might be applied to it. Thus the Ampel concept was transferable and applicable to other similar places.

a. Theoretical Knowledge : In essence, the entire study that had been conducted signified the existence of substantive knowledge (theory) in planning including: knowledge of regional spatial values hierarchy that was based on the relationship among people, belief, and history physical and non-physical, knowledge of diversity and interconnection among values in a given area as an intact unity, knowledge of social interaction among people in diversity and under the spirit of adaptation, knowledge of the principle of togetherness based on tolerance, knowledge of transcendental (spiritual) belief underpinning the life of the people, knowledge of activity and spatial relation based on spiritual belief, knowledge of the benefits of the approach, method and technique of analysis under phenomenological paradigm. The concept of spatial value resulting from this study was a hierarchy of interrelated spatial values resembling the links of a chain. The concept enriched other urban planning concepts, such as the concept of "permanency" [15], concept of "core and periphery" [16], and concept of "continuity and change" [17].

b. Practical Knowledge : The practical knowledge that could be made use of included: (i) effective use of space both individually and collectively, (ii) environmental management by self-supporting method, (iii) improvement of people's economy through self-supporting efforts (using local potency), and (iv) the principle of tolerance, adaptation, and togetherness. The most fundamental enrichment of pragmatic knowledge in this study comprised: (i) knowledge of the spirit and motivation for togetherness among the people, and (ii) knowledge of self-supporting environment conservation, both physically and non-physically.

CONCLUSION

The essence of spatial value concept of a region was to uplift the value and quality of space which were built from the society and beneficial for their life, both in the short term and the long term. Every region might have specific value and quality provided that: (i) it grew in the framework of historical time line, (ii) it existed in a society that had a commitment to togetherness and in the unity of common transcendental belief, (iii) it grew and developed well socio-

culturally and economically, and (iv) it had space for self actualization (self expression) and active participation in anticipating the dynamics of people's life (appreciation).

ACKNOWLEDGEMENT

The author wishes to thank Dr.Ir Kawik Soegiono,M.Eng, and Dr.Ir.Sudaryono,M.Eng. Department of Architecture, Gajah Mada University, Yogyakarta, Indonesia, for their technical supervision. The gratitude is extended to ADB for financial support of this research project.

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