

Cultural Place Attachment with Special References Kampung Ampel, Surabaya, Indonesia

Endang T.S Darjosanjoto, Rayinta P. Kurniasanti

Abstract— Kalimas River and Pegirikan River are two structures that play an important role in forming settlements in the city of Surabaya. Along the banks of the river Kalimas and Pegirikan, there are early settlements that are now referred to as old kampung. The old kampung (early settlement) in Surabaya initially relied on the existence of Kalimas and Pegirikan river as the source of life and transportation. One of the old kampung is Kampung Ampel. As one of the old kampung in the city of Surabaya, Kampung Ampel certainly has its own history and peculiarities. To find out how strong the attachment of the inhabitants of Kampung Ampel to its place, it is necessary to study a place attachment in Kampung Ampel as the old kampung of Surabaya City. The method of collecting empirical facts used observation and in-depth interview in Kampung Ampel. The analysis results show that the forming factor of place attachment in Kampung Ampel is influenced by social aspect, material aspect, ideological aspect and satisfaction aspect which distinguishes it with the western country. In addition, place attachment in Kampung Ampel has reached the highest level of place identity, so it can be called with cultural place attachment.

Index Terms— Cultural place attachment, Kampung, Social and Cultural Studies.

1 INTRODUCTION

Kampung Ampel Surabaya is located on the north side of Kembang Jepun where the area is generally residential. On the west side of this area is limited by Kalimas river and on the eastern side is limited by Nyamplungan Street and Danakarya road. The other main road in this area is Jalan K.H. Mansyur that stretches from north to south. In this kampung, there is Sunan Ampel Mosque as the center of activity in this area; not only for the surrounding community but also for Muslim communities who come for pilgrimage. Sunan Ampel Mosque located in Kampung Arab is allegedly the oldest mosque in Surabaya [1].

As one of the old kampung in the city of Surabaya, Kampung Ampel certainly has its own history and uniqueness. To find out how strong the attachment of the inhabitants of Kampung Ampel to its place, it is necessary to analyze place attachment at Kampung Ampel as the old kampung of Surabaya; which distinguishes it with the place attachment western country.

2 LITERATURE REVIEW

2.1 Understanding Place Attachment

Place attachment is a complex and diverse phenomenon that combines several different aspects of the attachment of people and the environment; which involves the interplays between impact and emotion, knowledge and belief, as well as behavior and actions in the meaning [2]. Another opinion of Giuliani describes place attachment as the bond that develops between man and space [3]. Place attachment can't be separated from the history that forms the place [4], that states: people who are attached to a place more interested in the past of the place. Emotional attachment to the place will relate to his interest in the history of the city today. Efforts to improve the physical environment is quite thick and the high satisfaction of place leads them to form a culture based on behavior, cognitive and emotional shows that in the level of attachment to the place, village and community reside in the attachment of place this is defined as a place to be meaningful and important for each group because the place has a unique identity and character [5].

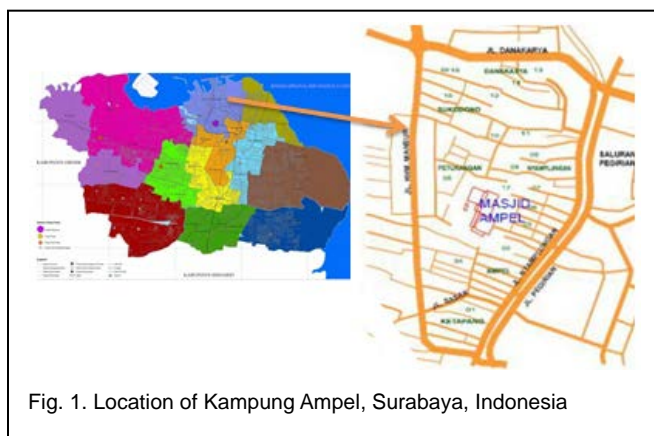


Fig. 1. Location of Kampung Ampel, Surabaya, Indonesia

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2.2 Place Attachment's Factors

Incorporate cultural dimension of attachment to place in the next place attachment research are important [2]. Based on that statement there are three categories in place attachment dimension that have cultural values [2], such as :

- The social aspect is the bond between family tree and descendants. This tie refers to the human relationship with place through identification of history on that place and family or community. This usually occurs in traditional societies that have occupied a place for a long time;
- Material aspect is bonding through the process of land loss and economic ties;
- Ideological aspect is the cosmological bond; the bond through pilgrimage and the bonding through narrative.

2.3 Position of Place Attachment

Sense of place is a collection of symbolic meanings, associations, and satisfaction with spatial locations by groups or individual. Divided into 3 dimensions [6] : Place Identity, Place Attachment, Place Dependence.

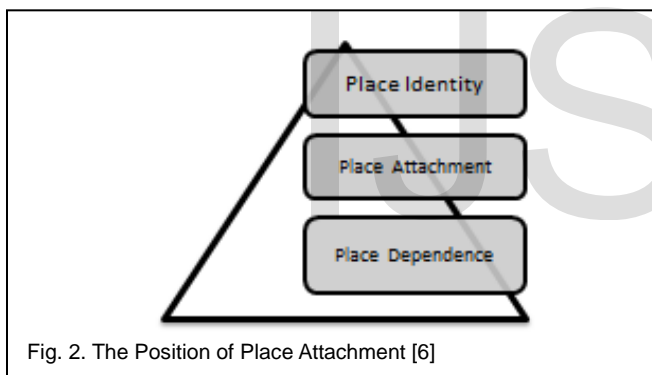


Fig. 2. The Position of Place Attachment [6]

2.4 Level of Place Attachment

The level of place attachment intensity is classified into 4 levels [7] : Level 1, humans only know about a place and think about it without experiencing strong personal feelings/memories; Level 2, "personalized attachment", when a man has a memory of a place that is not separated from his personal experience; Level 3, "extension", when a place provides an emotional memory or psychologically involves the individual in various ways; Level 4, an "embodiment", when the boundary between the self and environment becomes blurred even for some individual personal identity & place identity into one.

3 METHODOLOGY

This research used a qualitative approach with data acquisition technique of document study and in-depth interview. The qualitative method used to identify four goals: 1) the factor forming place attachment; 2) identifying the influence of residential satisfaction and territoriality; 3) identifying the ac-

culturation of cultures; and 4) identifying level or intensity level of attachment. One historic place in downtown Surabaya named Kampung Ampel is chosen as case study.

The way this research conducted based on theories mentioned above. We designed questionnaires and in-depth interviews to resident of Kampung Ampel. Interviews done by random sampling consists of 20 respondents taken from Kampung Ampel inhabitants. Observation also conducted using photos and graphics. After data and information are collected, then described and cross-checked in accordance with the theory of place attachment.

4 RESULTS AND DISCUSSIONS

4.1 Factors Forming Cultural Attachment at Kampung Ampel Surabaya

Kampung Ampel is a place that has high cultural and historical value. As one of the old kampung in Surabaya. This kampung contains traces of the history of the spread of Islam in Java Island conducted by Sunan Ampel. Here are the results of interviews that grouped the discussion into social aspects, material aspects and ideological aspects.

Social aspect that influences the place attachment in Kampung Ampel is reflected from the bond with the family tree and its descendants. This condition occurs because most informants are residents who have long lived and settled in the Kampung Ampel.

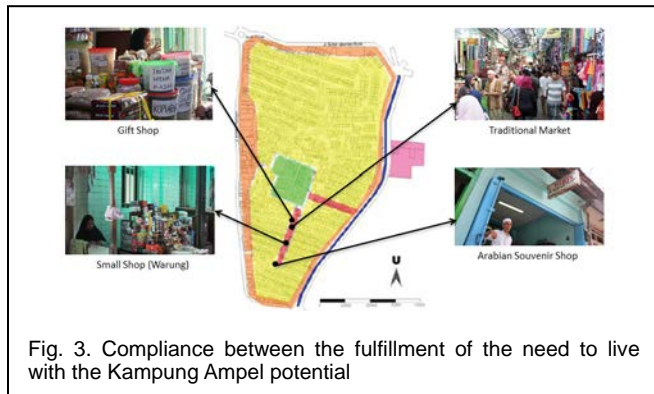
In the view of Arabic sub-ethnic life, defending and maintaining the land of birth is one of the religious charity namely Hubbul Wathan. Motherland is more important than Fatherland really in its literal sense. Therefore, the bonds to the birthplace in Kampung Ampel are very strong. As more and more offspring are generated from the marriage, there will be an attachment to society affected by cultural similarities. This cultural similarity strongly affects the satisfaction of living in Kampung Ampel. [8]

Material aspect in question is an economic bond formed from land use or land ownership as a source of life. Some informants stated that most of Ampel Kampung residents have a livelihood as traders around the Ampel Mosque. This condition is related to the potential of Kampung Ampel as a tourism and religious kampung. Around Ampel Market can be found places selling souvenirs typical of the Middle East such as perfume, date palms, prayer rugs, hijab and other worship purposes. This is one form of conformity between the fulfillment of the need to live with the potential of Kampung Ampel as a tourism and religious kampung. This condition indirectly affects the individual's attachment to Kampung Ampel, because it can take advantage of opportunities and potential of existing Kampung Ampel to meet the economic needs for survival.

Another material aspect is related to its strategic geographical location close to the port of Tanjung Perak. This assumption is an external factor of the concept of development of the Ampel Region. The strategic geographical location close to Tanjung Perak harbor is advantageous in terms of trade and warehousing. In addition, this condition is also advantageous in terms of accessibility to the Ampel Region. This opportunity further potential encouragement for Kampung Ampel devel-

opment in terms of trade and warehousing.

born a figure of the independence movement that carries the vision of ethnic integration in Indonesia.



Ideological aspect also affects the place attachment in Kampung Ampel. The statement is reinforced by the existence of cosmological bonds, pilgrimage, and participation in an activity of preserving Islamic culture and because of the narrative on family history/ culture. It consists of three bonds as follows:

Firstly, Cosmological ties refer to cosmological and belief views of myths of the local community and its relation to a landscape. This can be a land that is sacred by society, regarded as a physical hue to the forefathers and God. The existence of the Sunan Ampel Mosque as the oldest and sacred mosque in Surabaya plays an important role in the formation of the cosmological bond between the Muslim community and its God.

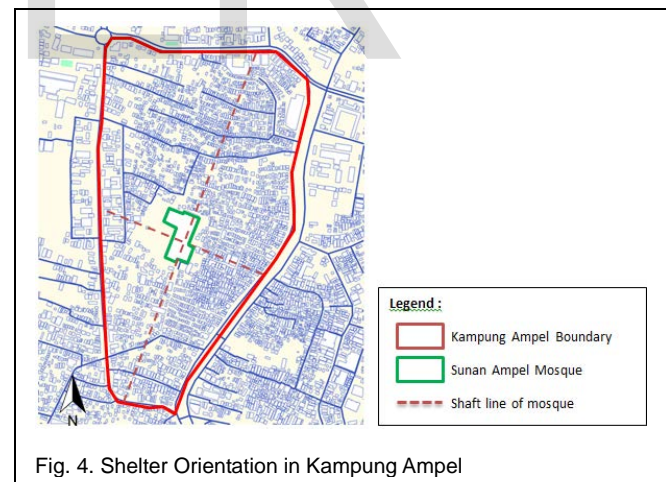
Secondly, Bonding through pilgrimage and participation in an activity of preserving Islamic culture. According to respondents, Ampel Mosque not only serves as a center of activity for the surrounding community, but also many Muslim communities who come to visit the tomb of Sunan Ampel. In addition, Umar Al Askari, one of the citizens of Arab descent, said so far people still hold the ancestral heritage culture; such as : azzumah, wat-watan, until the wedding procession of the Arabs themselves. Azzumah culture comes from the Middle East, which comes from Yemen. Azzumah is a custom which means eating together. Usually this event is done after Friday prayers. While wat-watan tradition is an unjung-unjung event or a regular gathering between citizens. This culture is also done after Friday prayers. With the ties through the pilgrimage and participation in an Islamic cultural activity can generate moral values, social taste and cosmological significance through the memory and experience of the Kampung Ampel.

Thirdly, Bounding through narratives on the history of naming places and cultures. This bond is formed from a narrative on the naming Kampung Ampel along with its family history and culture. Ampel region developed since Raden Rakhmat or Sunan Ampel make Ampel area as the center of spreading Islam in 1420. From the Kampung Ampel was also

4.2 The influence of Residential-Satisfaction and Territoriality to Kampung Ampel's Place Attachment

Place Attachment refers to the formation of one's inner bond with a place such as a residential environment [2]. Theoretically, one of the determinants of place attachment is residential satisfaction [9]. Residential-satisfaction can be pursued through various efforts, one of which is by applying the culture of living in accordance with the belief/ culture adopted. One is the religious factor. As happened in Kampung Ampel where the religious factor into its own view that makes the house, not just shelter for shelter, but oriented towards the guidance of Islam religion adopted by its inhabitants. In Kampung Ampel, the influence of this Islamic religion appears on the orientation of shelter, shelter and space configuration. Each will be explained as follows:

First, Shelter Orientation. The background of Islamic culture affecting occupancy will not be circular because it can't be adapted to the orientation of the cosmological aspect (cosmology in this study is the view of natural phenomena and social as well as the universe and the small universe, where the human can establish a balanced and harmonious relationship - see Figure 4). The building orientation in Kampung Ampel no longer follows the direction of the compass but follows the axis or as Sunan Ampel Masjid where the house is slightly shifted towards the Qibla.



Second, Shape and Residential Privacy. The form of occupancy in Kampung Ampel mostly has a distinctive shape. There are two doors on the front, the main door, and the side door. The purpose of the two doors is to separate between male guests and female guests. Male guests enter through the main door and female guests enter through a side door that goes straight into the house. In addition, there are many homes that add borderline doors with bamboo curtains aimed at adding borderless doors with bamboo curtains to enhance the need for residential privacy.

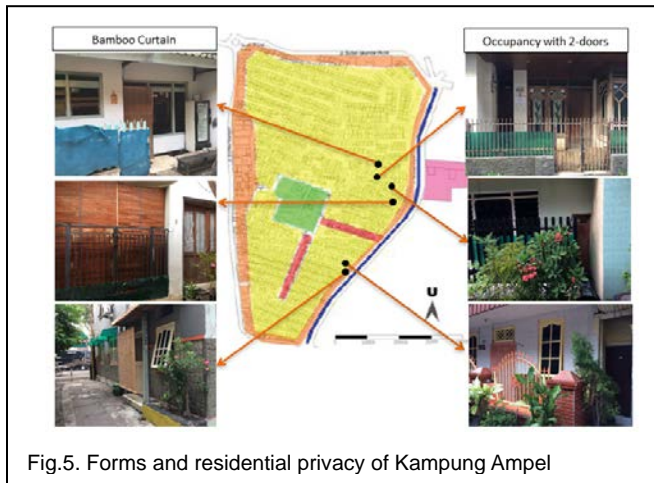


Fig.5. Forms and residential privacy of Kampung Ampel

Three, Spatial Controls. Spatial controls applied to the settlement of Kampung Ampel are visible on the rules of 'entrance' signposts based on hierarchical levels of roads (see Figure 6). In the public road hierarchy the 'alley' is marked with iron gates and markers of gang identity (street names, RW, RT, and so on). The road at this level has a width of 3-4 m. This shows that on the public road, the ease of information and security of settlements is a top priority. While on the semi-public road at the level in the settlement, along the 'alley' is given a vegetation ornament that gives the impression of more interesting, cool, and open. The road at this level has a width of 2-3 m. At this level, intimacy between neighbors is better supported by better road conditions. On private roads that have a cul-de-sac rule, the narrower road width is 1-2 m, the contour of the road follows the contour of the ground, and the housing position of the population is more tightly. This gives the impression that more private, intimate, and closed. For visitors who are not locals will be easily recognized by foreigners. This, according to local residents, is important to maintain security because access is more limited, so that road users at this level should only have an interest in the citizens concerned.

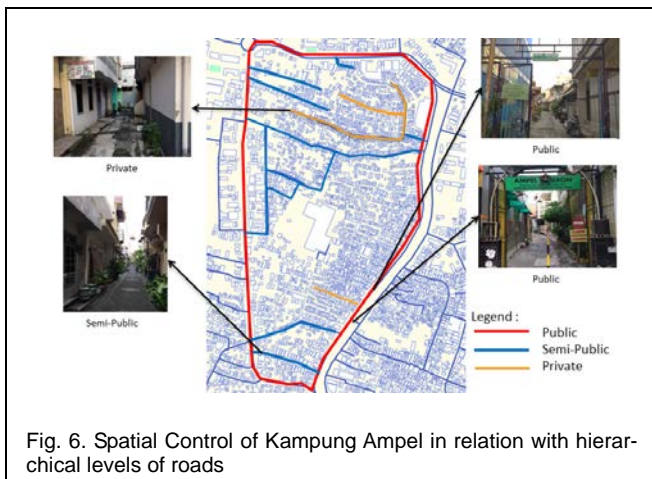


Fig. 6. Spatial Control of Kampung Ampel in relation with hierarchical levels of roads

Based on the privacy of the occupancy and the control

of the space above, Kampung Ampel has place attachment on a more complex scale that is the formation of territoriality that serves as a form of regulation of social interaction and privacy as one form of efforts to increase residential-satisfaction in accordance with belief, Islam.

4.3 Acculturation of Arab and Madurese Culture in Kampung Ampel as a Community Attachment Form

Kampung Ampel, which is administratively located in Semampir Sub-district, by Surabaya residents is known as Kampung Arab because most of its citizens are ethnically Arab. The process of acculturation of Arab and Madura ethnic culture above is one of the efforts of establishing community-attachment. Despite having a different culture but these two ethnic groups have a sense of "feeling at home", "feeling objection about moving", and "interest in what happens in the community." These three dimensions are closely related to the forming elements of community-attachment that are understood as an emotional attachment to the local area, which is conceptualized as one part of community sentiment together with community-satisfaction.

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Fig. 4. Shelter Orientation in Kampung Ampel

message and adjust the culture that is owned with the existing culture so that between ethnic one with another can create an inter-ethnic harmony that has a different cultural background.

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4.4 Intensity Level of Place Attachment Kampung Ampel

Kampung Ampel Kota Surabaya also has a self-identifying factor that is attached to each individual inhabitant of Kampung Ampel to embody the cultural and religious background on the application of live and social life. In accordance with the level of place attachment intensity [9], the level of place attachment intensity in Kampung Ampel is at level 4 (Embodiment). This is reinforced because the self-identifying factor inherent in each individual inhabitant of Kampung Ampel cause the boundary between self (the self) with the environment becomes blurred even for some individuals have personal identity & place identity become one. The existence of self-identifying factors inherent with each individual inhabitants of Kampung Ampel to embody the cultural and religious background on the application of life and community.

4.5 Position of Place Attachment as the stage of establishment Kampung Ampel's Place Identity

Place identity divided into 3 dimensions: place identity, place attachment, and place dependence. From the literature it can be understood that place attachment is part of the embodiment of place identity. Three dimensions are associated with the existing condition of Kampung Ampel, as follows:

First, Place Dependence. Place Dependence is a function-based attachment. The relationship between the inhabitants and the Kampung Ampel was first formed because of the ability of Kampung Ampel as the destination of religious syiar until as a place of pilgrimage and religious tourism. In addition, the strategic geographical location close to Tanjung Perak port is advantageous in terms of trade and warehousing. In addition, this condition is also advantageous in terms of accessibility to the Ampel Region.

Second, Place Attachment. The next level is the individual's attachment to the Kampung Ampel. It has been explained in the previous discussion that the attachment of the residents to Kampung Ampel was formed due to several factors, among others: social aspect, material aspect and ideological aspect. Social aspects concerning duration / length of stay and kinship relationship formed in Kampung Ampel. The material aspect relates to the function of religious tourism, most of Ampel Kampung residents work in the trade sector to fulfill the needs (such as the trade of souvenirs, etc.). While the ideological aspects of cosmological bonding, pilgrimage and participation in an activity of preserving Islamic culture and because of the narrative on family history / culture.

Third, Place Identity. Place identity basically emphasizes the meaning and significance of "place" for the occupants and users of the place. Kampung Ampel has rules of territoriality that serve as a form of regulation of social interaction and privacy as one form of efforts to increase residential-satisfaction in accordance with the belief that is, the religion of Islam. This condition is what makes Kampung Ampel has a strong identity as a kampung with a thick Islamic culture.

From the three dimensions above can be concluded that Kampung Ampel located at the place identity level. It means Kampung Ampel has a strong identity as an identic place of Surabaya Islamic culture which is formed on the history of the place and the culture of the inhabitants.

5 CONCLUSIONS

From the discussions above, it can be concluded that some factors forming cultural place attachment in Kampung Ampel are : social aspect, material aspect and the most special ideological aspect. Ideological aspects consist of : first, cosmological ties. Bonds through pilgrimage and participation in an activity of preserving Islamic culture (wat-watan, azzumah, until marriage procession) and ties through narratives on the history of the naming of places and cultures, relating to the naming of Kampung Ampel along with its family history and culture.

Aspects of Satisfaction, which consists of : First, residential-satisfaction, related to the application of living culture (residential orientation, residential form and privacy, and spa-

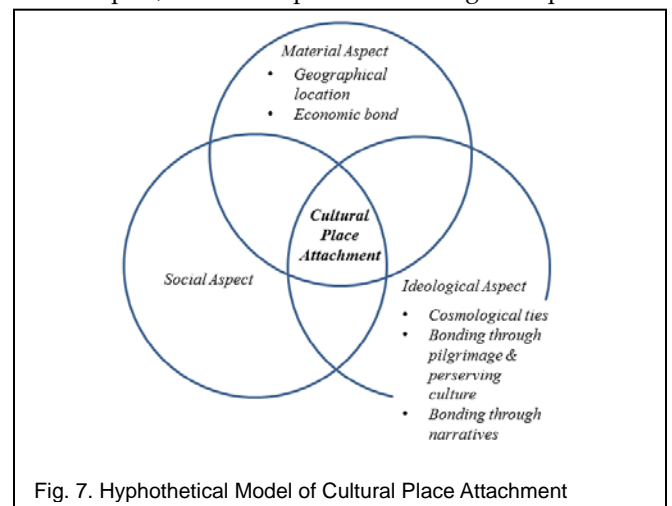
tial control) in accordance with the belief / culture of Islamic religious teachings. Second, community-satisfaction, related to Arab and Madura ethnic who have feeling "at home", "feeling sad about moving", and "interest in what happens in the community."

Kampung Ampel Surabaya also has self-identifying factor that is attached to each individual inhabitant. It embody the cultural and religious background on the application of live and social life. This is reinforced because the self identifying factor inherent in each individual inhabitant of Kampung Ampel cause the boundary between self with the environment becomes blurred even for some individuals have personal identity & place identity become one.

However, almost all of the theory of place attachment was developed in western countries, which have different physical and social setting with those of Asian countries, especially Indonesia. Although the human attributes is probably universal, but the physical and social setting have apparent differences. Differences of physical and social setting, should possibly generate distinguish sense of place. Accordingly it will construct multi perspective of place attachment.

Referring to some of the things described above, Kampung Ampel has a cultural place attachment of Islamic culture which distinguishes it with the western country. Place attachment in western countries tend not to discuss the peculiarities of social aspect. Kampung Ampel Surabaya's social aspect has establish cultural behavior that distinguishes the place attachment in other areas, especially western countries.

Based on the above discussion, and inspired by previous research we try to hypothetical model of cultural place attachment as shown in figure 7. The model shows relationship among three factors forming cultural place attachment, such as : social aspect, material aspect and ideological aspect.



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