

Coexistence Space as A Manifestation of Symbiotic Space in Multi-Ethnic Villages

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Abstract: - This paper explains the views of multiethnic people who live side by side in peace or co-existence. In this view, it is appropriate for them to live peacefully without conflict. Many social problems in a multi-ethnic society, among others, occur in Indonesia which is a multi-ethnic country with many tribes and nations where there are many differences and inter-ethnic problems that occur, but Indonesia is also a country with a high level of solidarity so as to minimize the consequences. The topic discussed was about a multi-ethnic society, namely Javanese, Chinese, and Koja ethnics.. They lived in one area, in it there are several urban villages, namely Bustaman Village, Pekojan Village, Tay Kak Sie Temple Area, Jami' Pekojan Mosque Area, and several villages around. The activities of the multiethnic community in the village of Purwodinatan are socio-cultural, religious and trade activities. The issues raised are how they can live side by side without conflict and the spatial form of the adjoining villages. This paper aims to describe the perspective of multiethnic society in the use of shared space. Several forms of space used by multiethnic communities in Semarang, Indonesia, will be found with the grounded method which is based on inductive research. This study finds the patterns of use of co-existence space carried out by multi-ethnic communities in Semarang, namely socio-cultural, economic and religious, which are their views in everyday life.

Keywords : multiethnic; ethnics; village, coexistence, interaction

I. Introduction

All countries today are countries with multiethnic populations. According to research, only 9% of all countries have homogeneous populations (Cohen, 1994), including Indonesia, where most of the population is multiethnic. All over the world, issues of multiethnic society are found, for example, in England, where many racial issues have attacked Muslims in England after September 11. Generally, multiethnic people in England live in poor and isolated areas. Many social problems in a multiethnic society include conflicts and tensions caused by differences in character and religious and cultural sentiments. Indonesia is a multiethnic country with many tribes and nations where many differences and inter-ethnic problems occur. However, Indonesia is also a country with a high level of solidarity to minimize the destructive consequences of the problems. In its history, Indonesia has had a milestone relationship of inter-ethnic tolerance. There has been cooperation between the indigenous population and the Chinese community in expelling the Dutch from their homeland. The event was known as the "Geger Pecinan" in 1740. This incident has been a bond of tolerance between ethnic groups in a country later referred to as the state of Indonesia since independence on August 17, 1945. With the development of cities in Indonesia with multiethnic residents, almost all cities in Indonesia consist of various ethnicities and different ethnic groups. One of the cities with a multiethnic population and has a reasonably good interaction relationship is the city of Semarang.

A city is known as part of the social area, social ties and interactions between city residents and human entities and their environment, and the extent to which these interactions form social spaces (Jabareen & Eizenberg, 2020). The urban village is a place to live for some of the city's residents have a preserved rural character. Social ties between residents in urban villages still prioritize tolerance and cooperation (helping each other) and can be seen in large-scale cultural and religious activities. Urban space formation is heavy influence by urban villages, especially multiethnic villages that have been going on for a long time, with a coastal city with a diverse ethnic population (multiethnic). The city of Semarang has a long history of informing its multiethnic village. Semarang, located in the coastal area, developed into a trading city since the Mataram Kingdom, has developed into a port city with trade routes from outside the country to the island of Java. The city of Semarang is an example of a multicultural city typology, forming a heterogeneous structure and experiencing cultural acculturation. Cities located by the sea or the coast in particular (north coast of Java Island), one of which is the city of Semarang, has a typology of old cities in Indonesia that grew into large (modern) cities. This growth proves the phenomenon of ethnic settlements essential in developing Indonesia's areas, cities,

and architecture. The old village that still exists today illustrates the existence of urban villages from time to time (Sukmawati & Yuliastuti, 2016). Kampung Semarang is a multi-ethnic village (Quway, 2018; Susetyo, DP Budi, 2010; Wahjoerini, 2019). The city of Semarang still has urban villages with various ethnic characters, namely ethnic Chinese, Koja, and Javanese (Wahjoerini, Iryan Dwi Handayani, 2020).

II. Presentation of Study Site and Methodology

2.1 Study Area

The growth of cities in Java usually starts from the coastal areas located in the northern region of the island of Java. Their long history confirms the growth of Java in general and coastal cities in particular. The city of Semarang is one of the cities with urban villages occupied by various ethnicities. Semarang is one of the cities with mixed cultural heritage from the past, which can still feel until now. For example, Colonial-era near the Old Town (Little Netherland) and Middle Eastern cultural heritage visible in the Pekojan and Kauman areas and Chinese cultural relics whose artefacts can still be seen in the Chinatown area starting from the north end of the route. Pedamaran, Beteng, Pekojan, and several other alleys, including Pinggir alley, Baru alley, Warung alley, Central alley, Besen alley, and others. The temple's existence increasingly feels the legacy of Chinese ethnic culture as a place of worship for Tridarma people (Khong Hu Cu, Tao, and Buddhism) Riyanto 2004.

The Chinese, the majority, worked as traders. The Chinese residential area was then called Chinatown (Tutuko, 2010). Although it consists of various ethnicities, the city of Semarang has the characteristics of a tolerant society. The regional zoning is also not based on ethnicity. In the Dutch era, a grouping of regions according to ethnicity. For example, Semarang's Chinatown, previously moved from Simongan Semarang or the Sam Po Kong area (now) to the Chinatown area, is now easily monitored by the Dutch government. Close to the centre of government is now known as Kota Lama. In this area, there are also ethnic Gujarat Indians who have inhabited the Pekojan area of Semarang since 150 years ago. It is called the Koja ethnic group and is an ethnic group that spreads Islam in the city of Semarang. The Koja ethnicity is closely related to Islamic culture and still preserves the culture of their ancestors, one of which is the tradition of eating with Indian porridge at the Pekojan Mosque every Ramadan. Ethnic Javanese also inhabit the area and interact with other ethnic groups in commerce and daily life. The three ethnic groups live side by side in the area around the Old City. Good relations between these ethnic groups have existed for a long time. Even the city of Semarang has a symbol of ethnic and cultural diversity, namely Warak Ngendog, which is a statue of an animal or an imaginary symbol of the people of Semarang. The animal symbol has a meaning as a unifying symbol of the three ethnic groups in Semarang City, namely Chinese (dragon), Arabic/Koja (buraq), and Javanese (goat). The Warak Ngendog tradition is a folk festival shown with a procession of statues and the dugderan tradition carried out before Ramadan. This symbol is a characteristic of Semarang City, not found in other cities in Indonesia.

The diversity of ethnicities in the city of Semarang makes them accustomed to living side by side and working together in all fields, including the spread of religion and culture, trade, inter-ethnic marriage, and others. The principle of mutual respect makes their existence in society almost conflict-free. However, division issues are very vulnerable to occur in a multiethnic society. There have been incidents of inter-ethnic violence resulting from competing parties with interested parties creating chaos. Nevertheless, not long after, it can generally run again.

This research focuses on Kampung Purwodinatan Semarang, Indonesia, a village with a population of various ethnicities (multiethnic). Kampung Purwodinatan Semarang consists of several villages with an ethnic majority: Pekojan village with a Koja ethnic majority, Bustaman village with a Javanese ethnic majority, and Purwodinatan Village and Malang Village with a Javanese ethnic majority and Chinatown Village with a Chinese ethnic majority. Several villages in the Purwodinatan Semarang area have been objects of Afina Kurniasari & Nurini, 2016; Wahjoerini, 2019; Nabila Quway, 2018; Eko Punto Hendro, 2016; Anisa MS, 2017; and other writers who have an interest in the conservation, zoning and existence of the village. The city of Semarang is a multiethnic city, with several ethnic groups living in peace, interacting and helping each other. Judging from the historical background of the city of Semarang as a pre-industrial city, Semarang is a city that has developed traditionally. Entering the 19th century, the city of Semarang grew with urban settings that adopted modern structures or cities in Western countries, namely as an industrial city with different characteristics and patterns from traditional cities. (Eko Punto, 2016). The characteristics of Semarang, a multiethnic city, are stated in the following statement: Kampung Semarang is a multiethnic village (Wahjoerini, 2019; Budi Susetio D.P, 2018, Quway). In the book, Kota Lama Kota Baru, History of Cities in Indonesia, Freek Colombonj, et al, (2005-page 122) states: "*Behind Mataram Street is dense urban kampongs where various ethnic groups live.*"

The statement above explains that in the Mataram road area or currently known as the Purwodinatan village, there have been villages with several ethnic groups living side by side. From the initial observations (grand tour), there is a typology of villages based on ethnicity: Pekojan village inhabited by Koja ethnic, Bustaman village inhabited mainly through Javanese ethnicity, and ethnic Chinese who live and work in shopping areas along Pekojan-Chinatown road, pagoda area and Chinatown village. Alone. The focus

of the research area in the Purwodinatan village is a multiethnic village where each ethnic group inhabits these villages. There is a statement that Jalan Mataram is a multiethnic village. This research plan has a scientific basis based on literature and initial observations. In the Purwodinatan Village area, various villages with different ethnicities have lived side by side, interacted, and settled for many years.



There are various ways in which multiethnic communities interact, including cooperation, assimilation, and communication. Cooperation occurs in many fields, especially trade and culture. Trading becomes a part that requires much social interaction. Buying and selling activities are very dependent on the people concerned, where ethnicity is not a benchmark, but it expects regardless of ethnicity.

Cities consist of various kinds of social spaces (Jabareen & Eizenberg, 2020); Among other things, there is a communal space in a residential complex (social and architectural space). The user's relationship between social space and architecture is where the user will form space according to the needs and social culture of the user (Mahdavinejad et al., 2012). Social space is the social identity brought by each ethnic group social identity summary by Retno Pandan et al. (2013). According to Turner and Tajfel, social identity identifies social groups, where there is a social category, identification, and comparison. Individuals group various things considered the same in social categories based on race, ethnicity, and religion (Pandan et al., 2013).

Many forms of multiethnic space occur in public spaces such as parks, playrooms, shopping areas, and others. Each ethnic group respects its local area and interacts peacefully in this public space.

Table 1. Identification Of Inter-Ethnic Activities Around Multi-Ethnic Village

Activity Tipe	Activity	Sub Activity	A Place Of Coexistence And Interaction	Ethnicity involved	Research Location
Social	Economyic activity	Trading	Shop, café, glasses shop	Chinesse, Java, Koja	Tay Kak Sie Temple Complex, Jami' Pekojan Mosque complex, Pekojan-Chinatown street corridor, Petudungan street corridor, Petolongan street corridor.

Activity Tipe	Activity	Sub Activity	A Place Of Coexistence And Interaction	Ethnicity involved	Research Location
		Food	Café and restaurant	Java and Chinese	Bustaman Village, Pekojan-Pecinan street 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, Arab and Chinese	Pekojan Village
Cultural	Islamic Culture	Takmir Mosque	The courtyard of the mosque and inside the mosque	Koja	Jami' Pekojan Mosque
		Pilgrimage	The tomb of the descendants of the Prophet Muhammad	Koja, Java dan Moslem Chinese	Jami' Pekojan Mosque
		Ramadan activities, iftar and tarawih, a special dish of Indian porridge	Inside the mosque and terrace	Koja	Jami' Pekojan Mosque
	Compulsory and sunnah prayers	Prayers 5 times and sunnah, Friday prayers	Around Jami' Pekojan Mosque	Koja, Java dan Moslem Chinese	Jami' Pekojan Mosque
	Event	Tengok Bustaman (Look at Bustaman)	Bustaman Village	Java (Bustaman)	Bustaman Village
	Chinese Culture	Chinese New Year	Chinese	Chinese	Tay Kak Sie Temple
		Cleaning the temple	Tay Kak Sie Temple	Chinese	Tay Kak Sie Temple
	Socio-cultural-Religion	Barongsay	In the temple area and courtyard	Chinese	Tay Kak Sie Temple

The relationship between ethnic groups is very close in activity, because the scope of activities is in the same area and close together. The typical activities of one ethnic group are supported by other ethnic groups. For example, activities at the Jami' Mosque cannot be separated from the people who live around the mosque even though they are of different ethnicities.

2.2 Issues

Urban space has many interests and conflicts resulting from various backgrounds of its inhabitants, including culture, in the sense that the formation of space on the culture from which they come. Forming a space that seems "no problem" but is not sustainable can become a problematic space (Ferguson & Gupta, 1992). In a multiethnic village consisting of several ethnic groups, an interest in "common space" becomes an interesting issue. How do they "share" space while maintaining their existence. Space can cause conflict if the user feels interested. There are differences in culture and traditions that accompany it.

The next issue is related to the concept of symbiosis, which then affects the spaces in a village. Symbiosis sense consists of various forms, namely; mutualism, parasitism, commensalism, and others derived from biology. First, it is essential to define the form of symbiosis in each urban space studied in social space. The object of research in multiethnic villages has challenges where the

various ethnic groups involved need to identify their activity patterns and the scope of the study of their symbiotic forms. In the object of the place, it is necessary to identify the perpetrators of the activities included in the scope of the symbiosis study. As intended by Ferguson and Gupta, 1992: cultural differences, historical backgrounds, and community residents (society) must be described first to obtain patterns and forms of symbiosis. Then the problem is described in space (space), place (place) and culture (culture) (Ferguson & Gupta, 1992)

Purwodinatan village, which consists of multiethnic villages with ethnic Chinese, Javanese and Koja residents, is the research object. The boundaries between ethnic villages are the houses of the residents. The variety of urban spaces is minimal due to the dense population and buildings. Residents use common spaces in roads, alleys, courtyards of mosques and pagodas, corridors of merchant shops and others. The focus of a deepened study is to identify urban spaces used for joint activities as symbiotic spaces—the perceptions of each ethnicity in terms of space, place, and culture.

2.3 Understanding Urban Space

Urban space is outside the building used as a forum for public activities in urban areas between the micro-space and the macro-scale with the overall urban landscape, time dimensions, and the city's history (Moudon, 1995). The division of urban space into public and private spaces is a physical manifestation of society's relationship between private and public spaces. These areas reflect the deeper relationships between individuals and society, between self and others (Madanipour, 2003).

In this case, the urban space consists of the following elements;

a. Shared space

The concept of shared space is the result of the agreement of all road users in moving and interacting in the use of their space based on informal social protocols and negotiations. For example, sidewalks use so far as a means for pedestrians and not as 'traffic lanes.' However, in their development, they have been widely used for other functions, such as economic and socio-cultural functions.

Urban space is generally a shared space that turns into a divided space. It can also turn into an inclusive space or become an entire space or a space between ambiguous aspects of space users that determine the position in an urban space.

According to Maslow in Darmawan, 2005 there are basic human needs, including basic human needs for a place to live and a place to work. These basic human needs must meet with adequate facilities. The following needs must: be security, safety, and protection. Next is the human need for a conducive social environment. The next level is related to one's prestige because it requires a better image. The human need to be creative and contribute something to the environment becomes the next level. The last level is that humans need a better, aesthetically pleasing environment design and provide a work of art that they can enjoy.

In Setyowati's (2018) research on shared space street, some factors influence its formation, namely based on the priority level, including the following: comfort, connectivity (connectivity); diversity (diversity); livability, and regional identity. A shared space in a corridor has no dividers or differentiating markers; the corridor must be usable for all parties, especially pedestrians (Setyowati, 2018). Like Kropf's research, that road is a shared element (Kropf, 2017).

b. Social space

According to Lefebvre (1991), the transition must include a change from producing objects in space to forming a meaningful space (i.e., based on the structure, knowledge, or institutions of meaningful space). Social space is a perception of aspects: distance and accessibility (e.g., contact over territory), appropriation and use (e.g., perceived cultural distance), and dominance and control of social space (Masso et al., 2015). The meaning of space by individual perceptions, communal or public context, is referred to as social space.

The difference between ethnicities is one of the social relations that embodies the view of multiculturalism (Ariesadi et al., 2016). Social relations need interaction, so social space to accommodate inter-ethnic relations.

2.4 Co-existence

The species composition of a local community results from several processes and factors that play a role at different scales, none of which are mutually exclusive (Valladares et al., 2015). In biology, the principle of Co-existence begins with the existence of several species living side by side, through a long and non-exclusive process because each has a role. In a multiethnic village, there is a relationship of co-existence and interaction between ethnic groups that coexist in a social environment.

On an urban scale, it is written by (Bernyukevich 2020) that co-existence and interaction in the context of religion create meaningful local spaces, which are the result of the practice of modernizing interactions between religious communities. According to (Netto et al., 2010), co-existence in heterogeneous societies forms spatial segregations, creates concentrated or spread distances, has

different social networks, sometimes even moves together, does not have convergence in the amount and nature that is appropriate. To intertwine effectively through recursive interactions that allow contact with one another.

The principle of Coexistence in urban areas, according to (Bernyukevich 2020): from an ontological perspective, how to determine the religious area of the city, namely by identifying religious buildings in cultural organizations and identifying the role of buildings in cultural symbols of the local area. Meanings and symbols belong to the hierarchically structured space of the city, where its system of meanings and symbols is at each level. This hierarchy is reflected in urban planning and architecture, forming spaces to carry out spiritual goals, filling these spaces with sacred content.

2.5 Method

According to Creswell (1998), qualitative research is a research method used to understand based on different methodological traditions in research that explores human problems and their interactions. Researchers build a comprehensive, holistic picture, analyze words, report the results of interviews with resource persons, and explore research activities in natural settings (Khan, 2014).

This research departs from empirical phenomena at the research site and then develops an innate understanding, in-depth exploration, and based on facts in the field. The characteristics of qualitative research are :

- [1] with a natural background and will have different meanings when separated from the context;
- [2] humans as instruments or research tools, where humans (researchers) play an essential role in collecting the primary data;
- [3] conducted a process of observation and interviews,
- [4] conducted inductive data analysis, research that started from general to specific issues with several reasons found in the facts in the field;
- [5] grounded theory, originating from the ground up;
- [6] descriptive, collecting data in the form of notes, descriptions, and pictures;
- [7] prioritizes the research process over the results;
- [8] the existence of data validity criteria;
- [9] research results can be negotiated and mutually agreed upon (Jailani, 2013).

Grounded theory is a type of qualitative research with humans as the instrument. This study aims to find a symbiotic relationship in inter-ethnic interactions in a multiethnic village in the Purwodinatan village area of Semarang City. In this research, which will be in the Purwodinatan village area, a sample of research locations will advance based on the research objectives. Observations are made by looking at three elements: the place, actors and activities of Coexistence, and its interactions.

Data collection techniques in grounded research were carried out by interviewing the types of unstructured and flowing questions and were open ended, the researchers conducted in-depth interviews with selected informants, namely religious leaders, local administrators and the community. According to Babbie (1992): the contents of the interview are usually in the form of general questions and not in the form of specific questions, with a certain sequence of questions and answers (Umanailo, 2018). Questions also may not be testing or justifying the knowledge possessed by the researcher.

Observations were made by observing multi-ethnic activities and phenomena that occurred when the researcher conducted the grand tour. The interview process was carried out on all people met in the research area, interviews with general types of questions. Researchers do not test the theory (theory is only as background knowledge), but only confirm based on phenomena that occur in the field (research is open minded). Initial findings, namely the interaction and coexistence of multi-ethnic communities that affect the space in the research area, were further developed when the research was carried out in the Purwodinatan Village area.

The criteria for selecting sub-locations, which are then referred to as units of observation, have the potential to be explored and obtained meaning in terms of interaction and coexistence:

- The Purwodinatan village area is an area with several ethnic villages in it, so the villages that represent each ethnic group are chosen, as well as areas with elements of religious and cultural symbols;
- The selected observation units are unique in terms of their interaction and coexistence, in relation to the use of shared space;

- Based on the results of the grand tour, the selected observation unit has people who are willing to be interviewed for ease of obtaining data for research purposes.

The unit of observation is according to the results of the study of the phenomenon and the relationship of coexistence and interaction as well as the typology of the use of shared space; it is determined that all locations can be studied typology of open space and social space based on ethnicity and elements of coexistence and interaction. After the research locus is selected according to the criteria for the involvement of elements of coexistence and interaction as well as the typology of the use of multiethnic space that best fits the specific characteristics that stand out.

III. Findings and Discussion

3.1 The Spatial Setting of the Village in the Research Area

Purwodinatan area

This area consists of several ethnic villages with different social and cultural interactions. It is unique because, in an area of 2 hectares, there are several ethnic and mixed villages. The ethnic villages overlap each other. The trading area dominates by ethnic Chinese, the religious (Islamic) area is dominated by the Koja/Indian-Pakistani ethnicity, and the Javanese dominate the mixed area. The following describes the spatial setting in the observation/research location, obtained from observations and interviews with the local community in the sketch on the ground, the Purwodinatan area by shophouses owned by Chinese. At the same time, the villages inside are ethnic Koja and Javanese villages. The orientation of the shophouses is towards the main road, including Pekojan Street and Petudungan Street, while the villages within the shophouses are towards village roads or alleys. There is a hierarchy of different orientations because the type of trade managed by ethnic Chinese is medium and large-scale. While the type of trade in a small-scale village or home industry.

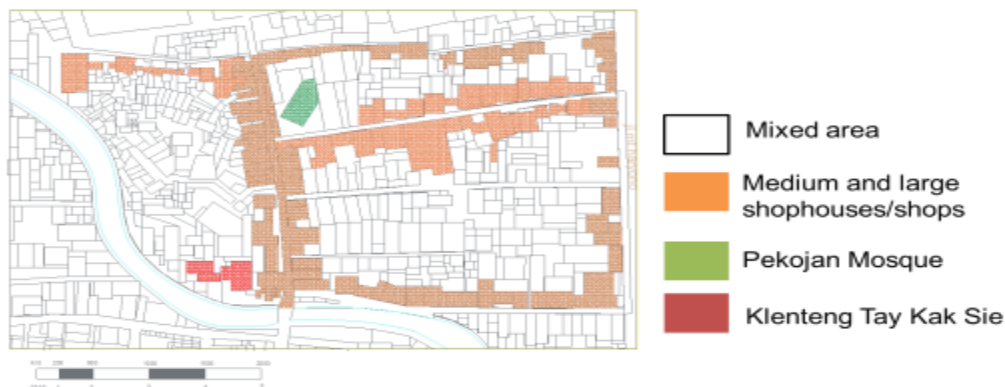


Figure 2. Purwodinatan Village Spatial Setting

Source: drawn by author

Pekojan Village

The Pekojan Tengah village inhabitants are descendants of the original Koja—oriented inward (towards the village of Koja), with clear territorial boundaries in the form of a prayer room and the gate of Pekojan Tengah village.

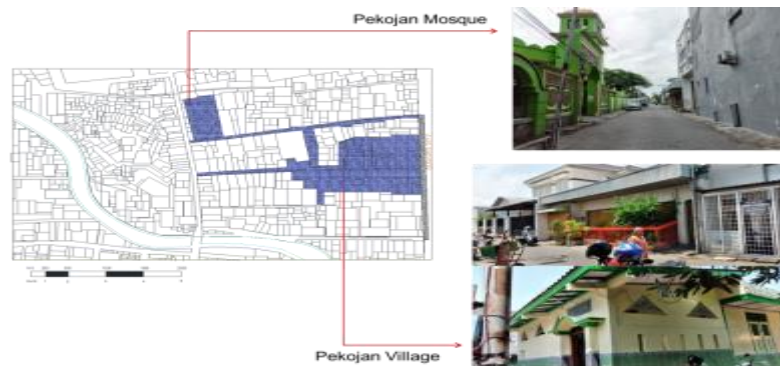


Figure 3. The Spatial Setting of the Middle Pekojan Village

Source: drawn by author

Tay Kak Sie Temple and Gang Lombok

The pagoda and the warung alley are Chinatown areas separated by the Kali Semarang bridge, located on the banks of the Semarang River, with the function of religious buildings and tourist areas and medium-scale trade in the form of stalls in Lombok alleys and food courts in the Klenteng area. It is a tourist area with visitors from various cities and abroad with an ample open parking space and the area used by street vendors, including selling birds, herbs, and various foods.

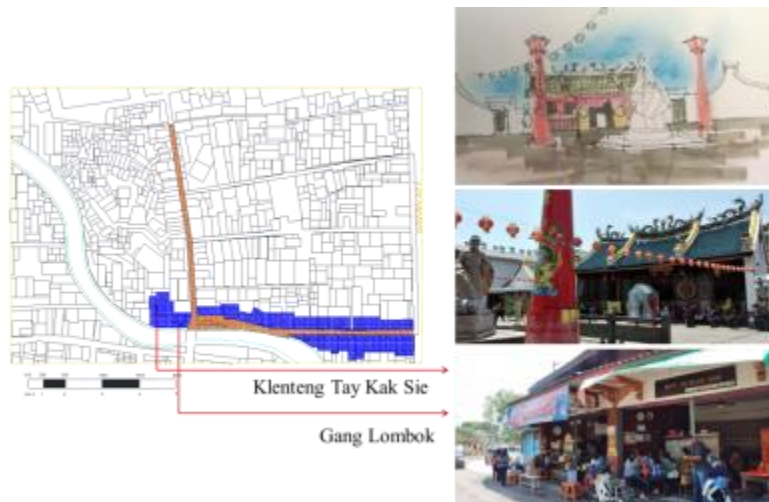


Figure 4. Spatial Setting for Tay Kak Sie Temple and Gang Lombok

Source: drawn by author

Bustaman Village and Pekojan Village

These two villages are side by side even though they are of different ethnicities, even the social relations between ethnic groups are pretty good, and there has never been a conflict. Spatial settings are oriented to their respective villages and are connected to access in the form of narrow alleys.

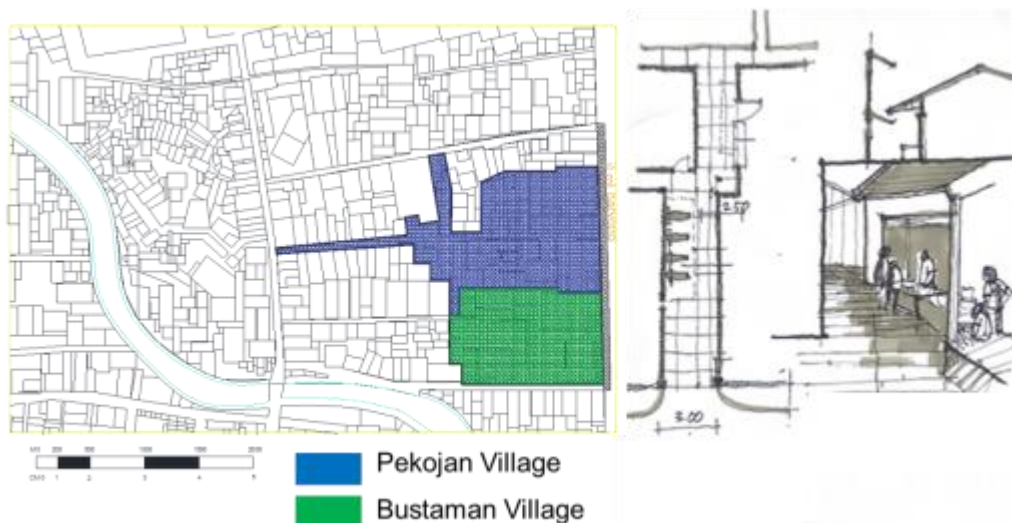


Figure 5. Spatial Setting of Bustaman Village and Pekojan Village

Source: drawn by author

The two ethnic groups in this village settled in Semarang in the 18th century, the residents of Pekojan village are descendants of Ulama who spread Islam in Semarang and residents of Bustaman village who are descendants of Kyai Kertoboso Bustam (1681-1759), both of whom live in interaction and Co-existence to this day.

3.2 The Discussion about How People Use Shared Spaces in Study Area

The concept of sharing space or using space together from several pieces of the literature mentions the elimination of physical boundaries or territorial markers between spaces so that space can be used together or used for common interests. The following is an illustration of the use of shared space in the Purwodinatan village area:



Figure 7. Petolongan Street and Jami' Pekojan Mosque

Photo source: by author
(taken in the period 2021-2022)

Petolongan street, as a shared access, as a centre for Muslim activities in the Purwodinatan area, as a large mosque (Jami's mosque). They are almost all ethnic groups in the village area.



Figure 8. Trade and Cultural Interaction around the temple

Photo source: by author
(taken in the period 2021-2022)

Tay Kak Sie Temple is a cultural, religious, and economic space with standard room by the temple manager, visitors, and street vendors. The use of space in this area is a combination of economic space and cultural space. For example, the interaction of trade and cultural in Gang Lombok street around the temple.



Figure 9. Shophouses around Pekojan Street

Photo source: by author
(taken in the period 2021-2022)

Pekojan-Chinatown Street is a shared space with medium and large-scale economic activities. It consists of shophouses along Pekojan street. Most traders or shop-house owners are ethnic Chinese, while ethnic Javanese workers sell street vendors and other activities.



Figure 10. Semarang River Bank Settlement

Photo source: by author
(taken in the period 2021-2022)

Semarang River Bank Settlement Sections I and II are inspection roads where some of the road space is used to store goods for trading and other personal needs. The inhabitants of this area are primarily ethnic Javanese and other ethnic immigrants such as ethnic Madurese, Minang, and others.



Figure 11. Public Parking at Bustaman Village

Photo source: by author
(taken in the period 2021-2022)

Public parking in the Bustaman village is part of the economic aspect and rice facilities in the home industry area. Village residents carry out activities to collect parking fees and the general public as buyers of Bustaman village products.



Figure 12. Street Vendors at Petudungan Street

Photo source: by author

(taken in the period 2021-2022)

Street Vendors (PKL) on Petudungan Street. It is part of the negotiation of space, which people of different ethnicities use, traders who are ethnic Javanese open street vendors in front of shophouses owned by Chinese residents



Figure 13. The “Ainur Ridho” Prayer Room

Photo source: by author

(taken in the period 2021-2022)

The “Ainur Ridho” prayer room in Pekojan Tengah village is the only prayer room that holds Friday prayers. Because it holds Friday prayers, residents from other areas can take advantage of this prayer room.



Figure 14. Weels and Narrow Alleys at Pekojan Villages

Photo source: by author

(taken in the period 2021-2022)

Wells and narrow alleys are the predecessors of Pekojan village residents by the surrounding community. The residents of Pekojan Village gave up some of their lands to make wells and alleys as access to the villages around Central Pekojan. The typology of space in the form of an alley was formed due to the spread of religion in the past, and until now it is still used by residents for access between villages in the Purwodinatan Village area.



Figure 15. Street Vendors at Pekojan Street

Photo source: by author

(taken in the period 2021-2022)

Street vendors on Pekojan-Chinatown street are attached to a shop owned by Chinese residents. The use of public space, using public territory, because it stands on a pedestrian path, becomes a space for negotiation between shop-house owners and traders (PKL) of different ethnicities. The interaction relationship between the ethnic Koja, Chinese and Javanese is carried out in the form of trading transactions or buying and selling in stores, considering that most of the ethnic Chinese and Arabs work as traders. Residential groups with the same ethnicity make interactions most often occur in the market or shopping area.

3.3 The Findings

3.3.1 The Symbiotic Space

Field observations resulted in the temporary identification of the observation unit that there was indeed a symbiotic relationship in the interactions of multiethnic village residents. The village area, which consists of ethnic Chinese, ethnic Javanese, and ethnic Koja, lives side-by-side and interacts. The interaction in the initial observations in the standard room occurred using the symbiotic space as follows:

A. The phenomenon of the area of minimal conflict in differences

Although different ethnicities' inter-ethnic interaction relations take place almost without significant conflict, the use of shared space can run harmoniously. There is no struggle for space for the interests of each ethnic group. In one adjacent area, inter-ethnic territories do not interfere during religious and cultural events; there is inter-ethnic tolerance. Tolerance by helping each other prepare for the implementation of religious and cultural activities of each ethnic group and in their daily lives. According to information from residents, there has never been a conflict due to ethnic and cultural differences. They respect each other's beliefs and culture and do not interfere.

B. The phenomenon of mutually beneficial interaction

The space typology on mutually beneficial interactions in the Tay Kak Sie temple environment, with a co-existence and interaction. Chinese and other ethnic groups (Javanese and Koja), especially at cultural and religious celebrations. Apart from religious ceremonies, this relationship can be seen every day in the pagoda area. Trading activities carried out by ethnic Javanese, for example, are found in parking areas and areas for selling. There are no problems found in this type of relationship, so it can be called a mutually beneficial type of relationship. All ethnic groups involved in co-existence and interaction activities carry out mutually

beneficial activities between traders and buyers in the pagoda area. The temple as a tourist area requires supporting activities, such as people selling and visiting activities. Understanding the shared space requires further observation but is based on brief observations and interviews with the community. 'Common space' is to carry out joint activities with the agreement of both parties mutually beneficial relationship along the Pekojan-Chinatown road, a trading area—inter-ethnic interactions as traders and buyers. Different ethnicities carry out a reciprocal relationship between traders and buyers. The majority of traders are ethnic Chinese, and buyers are ethnically diverse.

C. The phenomenon of interaction benefits one of the parties.

The spatial typology formed in the type of interaction relationship benefits one party. However, the other party does not object to the formation of an access road from Pekojan village to another village. In this example, Bustaman village, by spreading religion, affects the village's spatial form and is interconnected in the form of access rooms (alleys) for religious leaders to be able to visit the surrounding villages, including the village of Bustaman. There is a spatial change from the shape of the house to an access road (alley) as a link between Pekojan and Bustaman villages. This access road has been used daily by residents until now; with this in mind, a mutually beneficial form of interaction can be obtained, where the residents of Pekojan do not object to the new access to the Bustaman village. Furthermore, the residents of the Bustaman village benefit by getting religious knowledge and access to the Pekojan village, which can facilitate the activities of the Bustaman residents. The process of forming the new space is an agreement between the Pekojan village residents and the Bustaman village residents.

3.3.2 The pattern of co-existence

The patterns and dimensions of units with symbolic meaning in the Purwodinatan village area can :

a. Symbol of Islamic culture and religion

Referring to the paper Subroto & Narumi, 2000, the elements that determine the characteristics of Islam in settlements are boundaries, gates, alleys and places for group meetings. The mosque is part of the residential area. Where a gate marks the mosque's location, then in a densely populated neighbourhood, the mosque's courtyard becomes a gathering place for residents. The gate is only in the internal mosque, to limit due to the mosque's tomb and open space.

The single element of this area is the establishment of the Jami' Pekojan Mosque. Surrounding it are settlements of residents of various ethnicities, and the Jami' Pekojan Mosque can be called the single element that determines the regional hierarchy and becomes a regional landmark. The characteristics of the ancient mosque building, the history of the Pekojan area and the strategic location in the corner of the area can determine the mosque's position to the surrounding residential area. Jami' Pekojan Mosque symbolizes the Muslim area in the Purwodinatan area.

b. Chinese cultural symbol

The Tay Kak Sie Temple symbolizes Chinese culture in the Purwodinatan area. The temple has become a cultural symbol closely related to Chinese culture and the Confucian religion. This place is also a tourist spot, equipped with supporting facilities (activity support), and a strategic location on the banks of the Kali Semarang river. So the existence of this pagoda is quite symbolically significant in the Purwodinatan village area.

c. Trading activity pattern

Trading activities exist in almost all city streets, and some areas of worship are tourist areas. Small to large trade scales (shops and shop houses) locate in almost all units of the research area. The road is the primary orientation for establishing a trading area around community settlements in the Purwodinatan village area, large trading areas along the Pekojan street (shophouses), Petudungan street (shophouses) and the temple area (food court and food shops). The small trading area is located in a residential area/alley, in front of the Jami' Pekojan mosque, on the banks of the Semarang River, and almost all of them are in the form of street vendors (in Indonesia it is called PKL or Pedagang Kaki Lima).

3.3.3 Cultural Symbiosis

Cultural symbiosis refers to the principles of cultural value, the values contained in the culture of a multiethnic society (Germain, 2002). These principles include:

a. Language

The language used by the local community is Javanese, Indonesian and foreign languages Chinese and Arabic. In terms of language use, because the multiethnic community in the research area has lived in Java for a long time, daily communication uses Javanese.

In contrast, Indonesian is a formal language because these people have Indonesian citizenship. Chinese and Arabic within their respective communities, usually in private or concerning tradition.

b. Ethnocultural

It is a condition of tolerance for each ethnic tradition with respect for tradition in helping each other and helping when other ethnicities need or not interfere with group carries out its traditions in the research area as a form of co-existence in society. There are many traditions and cultural events held by each ethnic group in adjacent areas; there has never been a problem. Peaceful and co-existent life and there has never been a conflict is social capital that is relevant in a multiethnic society.

The linkage of cultural symbols in the Purwodinatan area shows the co-existence of ethnic cultures.

c. Religious Lines

Religious life in a multiethnic society is a sensitive matter. With so many religions and beliefs, it does not interfere with good relations between people of different ethnicities in the research area. According to interviews with sources of different ethnicities, peaceful life and mutual respect between religious communities are a must in neighbourly life.

IV. Conclusions

This research has built knowledge about the basic concepts of interaction and Co-existence in the Purwodinatan village area of Semarang City with grand concepts: Co-existence on a regional scale and interaction at the ethnic community in mezzo level.

According to the results of observations and interviews with local communities, studying maps and ethnic groupings on a regional scale, the following conclusions can be drawn in two conditions are: 1] The pattern of physical Co-existence of the area includes the principles of Co-existence are a) Social/Cultural Space; b) Religion Room; c) Economy Room.

2] Abstract co-existence pattern: a) Principle of Interaction: social, cultural, economic, religious interactions; b) The Principle of Co-existence: symbolic and meaning; c) Interaction between Ethnic communities

Culturally, it seems that the Koja ethnic are closer and interact more often than the Chinese. This is due to the cultural and religious similarities between the Koja and Javanese ethnicities, many interactions occur in mosques and prayer rooms. The ethnic Chinese, who are a minority in the Purwodinatan area, are religiously and culturally different from the Koja and Javanese ethnicities, although there is no ethnic conflict that interferes with interactions.

The result of the interaction in the form of "shared space" is a form of commensalism, in which there is an element of mutual benefit, or only one benefits, but both do not harm each other. This relationship is manifested by the multiethnic community in the Purwodinatan area as mutual respect and tolerance between ethnicities in the social, cultural, religious and economic fields. This is the uniqueness that occurs in the Purwodinatan area of Semarang, how multiethnic communities share "shared spaces" in a multiethnic settlement.

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