

# Space for Inter-Ethnic Interaction in Chinese Settlements, Case Study: Chinese Settlements In Tuban City

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## -----ABSTRACT-----

Each ethnic group tends to maintain its identity and considers its culture to be better than other ethnic cultures. Negative prejudice against other ethnicities, stereotypes, and ethnocentrism due to differences in interests. This condition gives rise to inter-ethnic conflict, due to the lack of good socio-cultural interaction between ethnic groups. Inter-ethnic social relations can be realized through the process of social interaction between ethnic groups through social activities such as meetings, communication, and working together in residential environments. The existence of shared spaces that facilitate social interaction between ethnic groups can increase acceptance of ethnic diversity. This research aims to find factors that influence the formation of inter-ethnic interaction spaces and to find inter-ethnic interaction spaces in Chinese settlements in Tuban City, based on a literature review related to settlements, social interaction, and interaction spaces. Mixed methods were used in this case study research with data collection through observation, questionnaires, interviews, and in-depth interviews. The selection of four (4) research locations was based on the characteristics of Chinese settlements (Chinatown) in Tuban City, including the residential areas: Kutorejo, Sendangharjo, Kingking, and Ronggomulyo. The findings of this research indicate that the formation of inter-ethnic interaction space in Chinese settlements is influenced by several physical and non-physical (sociocultural) aspects. The interaction spaces formed are daily activity spaces that are routinely used by different ethnic groups.

**KEYWORDS;** space, interaction, ethnicity, settlement, Chinese

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## I. INTRODUCTION

The residential environment is formed due to the process of forming a residence as a functional container which is based on patterns of human activity and the influence of both physical and non-physical (sociocultural) settings [1]. Settlements and living environments are formed from location conditions, community groups, and reflections of community socio-cultural forces such as family relationships, social organizations, and social interactions between individuals [2]. Different ethnic groups in a residential environment can be a socio-cultural strength but can also become a weakness if inter-ethnic conflict occurs. Settlement patterns are seen physically as a container (space) and non-physically through the social relationships within it. As a space, settlement patterns require the distribution of settlement arrangements and facilities as well as settlement groupings in terms of physical and social conditions, distance, and orientation. Social conditions in settlement patterns need to look at ethnocentric attitudes and stereotypes of settlers; clash of interests and culture; as well as inter-ethnic conflicts that occur [3]. Social relations in a settlement can be maintained well if there is good interaction and communication between community groups. The problems of this research are: 1) What are the activities that occur in the interaction space between ethnic groups in Chinese settlements (Chinatown) in Tuban City which have different cultural characteristics but are in the same settlement; 2) Where is the space for social interaction between ethnicities formed in ethnic Chinese settlements in Tuban City. This research aims to find activities that occur in the interaction space between Chinese and non-Chinese ethnic groups and to find the interaction space between ethnic groups in Chinese settlements in Tuban City. This research is a case study research based on a literature review about settlements, social interactions, and interaction spaces.

## **II. MATERIALS AND METHODS**

This research uses qualitative methods that interpret and make sense of current or ongoing situations [4]. This research is a case study of Chinese settlements. The research was conducted in Tuban City by selecting several research locations based on the conditions of ethnic Chinese settlements and the number of ethnic Chinese. Tuban District has 17 sub-districts, but of these 17 sub-districts, only (4) sub-districts can be represented which have more Chinese residents than the other sub-districts. Apart from that, it has the characteristics of a Chinese settlement. The research was conducted in four (4) research locations, namely: 1) Kingking Village; 2) Ronggomulyo Village; 3) Kutorejo Village; and 4) Sendangharjo Village. The four research locations have different characteristics of Chinese settlements (Chinatown). Data collection through observation, questionnaires, structured interviews, and in-depth interviews.

The initial stage of the research was conducting field observations and distributing questionnaires to 200 respondents, 50 respondents each for each case study area. This questionnaire was distributed in conjunction with structured interviews to obtain initial data on community and settlement conditions. This questionnaire was distributed randomly to two groups of respondents, namely 25 respondents of Chinese ethnicity and 25 respondents of non-Chinese ethnicity. From the results of the questionnaire data, quantitative analysis was carried out. From the results of this quantitative analysis and interviews, 10 representative data were selected for the next stage, namely in-depth interviews with 10 respondents selected for each research area. The results of this in-depth interview are to strengthen the research results qualitatively.

## **III. INTERACTIONS BETWEEN ETHNICS**

Ethnicity refers to ethnic identity which is characterized by its cultural values [5]. Each ethnic group tends to maintain its identity and consider its culture to be better than other ethnic cultures and is used to measure other cultures. The cultural identity that each ethnic group has is the characteristic that each ethnic group has. The cultural differences behind ethnicity are things that can trigger inter-ethnic conflict. Intercultural conflict can lead to clashes between ethnicities, religions, races, or between groups. Conflict is a condition that cannot be avoided in life together [6]. The process of interaction between ethnic groups can produce two things: positive and negative. Negative things create an atmosphere of disharmonious social relations and give rise to conflict. Prejudice is based on stereotypical and ethnocentric attitudes due to differences in interests [3]. The existence of inter-ethnic conflict shows that socio-cultural interaction between ethnic groups has not been realized well [7]. Ethnocentrism, misunderstanding, stereotypes, and prejudice are some of the problems in inter-ethnic relations [8]. Inter-ethnic social relations can be realized through social processes through relationships either between individuals or between groups which produce certain social relations. This social relationship can be realized through good interaction communication and mutual trust between ethnic groups so that they can work together [9].

Social interaction is the process of people acting and reacting to the surrounding environment [10]. Community relations within the same group are social relations within one bond, while social relations between different groups are social relations within different ties or some bridges that connect different groups [11]. According to Gillin and Gillin in Soekanto and Sulistyowati [12], social interaction is a dynamic social relationship between humans, between groups of humans, and between humans and groups of humans. Dynamic social relationships are the actions of one person or group that influence other people or groups. Human interactions are influenced by individual needs for the environment. Human interaction is related to human behavior and activities such as beliefs, judgments, satisfaction, and dissatisfaction [13]. Human interaction as social creatures in society can be realized through social activities by meeting, greeting each other, communicating with each other, chatting with each other, and can take the form of activities that are more than just communication, such as cooperation or mutual assistance in residential environments. Communication is a process of people acting and reacting to the people around them which describes a social exchange between two or more individuals [14].

The explanations above emphasized that relations between ethnic groups can be realized through interaction and communication between ethnicities or ethnic groups because each ethnic group has different cultural values. This social interaction must have an ethnic or ethnic group that precedes it to get a response from another ethnic or ethnic group. Interaction and communication between ethnic groups or ethnic groups need to be continuously realized in social life so that this relationship can continue into activities in participation and cooperation in a social environment.

## **IV. INTERACTION SPACE**

Social activity shows the quality and duration of activities that occur between people who meet in one place, either spontaneously or routinely. Social activities occur in public spaces and create meetings, communication, and joint activities. Outdoor space is a space for social interaction because people outside the house can meet and interact. Social interaction is a factor that influences social sustainability and occupant

satisfaction [15]. Space is the main factor in social relations in society. Small to large spaces have a role in creating social relationships through interactions with other people [16]. Shared space is very important to facilitate the social interaction of its residents [17]. The setting of shared activity spaces and different community cultures shows that the formation of shared spaces has different attributes but can accommodate various activity functions [18]. An important factor in the social integration of various community groups living in a communal environment is social relationships. through interactions between community groups [19]. Inter-ethnic interactions in public spaces increase acceptance of multiculturalism. Positive experiences of diversity have a significant impact on people's attitudes and views towards a more realistic view of multiculturalism [11].

As Gehl's explanation above relates to quality, duration of interaction activities, and public space, this is following Rapoport's (1991) [20], an explanation that in designing settlements specific things needed to be analyzed which include: a) which places are used; b) physical characteristics and symbols; c) who uses (ethnicity, class, age, gender, lifestyle group); d) where groups gather or separate; e) time spent gathering (weekends, weekdays, every day); f) how long it was spent and where; g) what rules are permitted or prohibited; h) latent aspects of spatial and temporal relationship activities between any place and for any group. This analysis is likely to prove very useful for resolving aspects of human and city interactions. This explanation makes it clear that in designing a settlement, criteria are needed that are related to the characteristics of community groups in the settlement and matters relating to the need for physical and social space for socializing between community groups. Social spaces provide opportunities to meet, gather, and interact. This space for socializing functions for interaction and communication activities between community groups. Architecture can create spaces that not only function as passive interaction spaces but also as active interaction spaces that can generate forces to weaken ethnic groups as a group, resulting in opportunities for ethnic groups to mix. Urban public spaces can contribute as meeting points for different ethnic groups [10].

The social environment is a physical environment in which social relations and cultural interactions occur between certain groups [21]. Goffman (1963) in Nee & Khan (2012), the presence of people in space provides the opportunity to carry out dynamic activities [22] [10]. Human interactions and the physical environment influence human perceptions of a place and form the identity of the place of interaction [23]. This activity takes place in public spaces such as roads, parks, and squares. Places of worship such as mosques, churches, and temples (pagodas, monasteries, temples) also function as gathering places or spaces for interaction between people, either for worship or social activities [24]. Village roads can function as social spaces because their function is to accommodate various personal and communal activities [25]. Francis (2003) in Ujang, et al. (2018) stated that a good social space must have a gathering or meeting point for interaction and accommodate various activities so that there is a longer attachment to the space [26] [27]. Social connectedness to a place or space is largely determined by interactions with people who are known and between ethnic groups by carrying out activities in the same place. Bonds with people and between ethnicities in a place must provide opportunities for interaction if the space conditions are flexible and adequate for various functions. Human interaction in open spaces is related to human interaction with humans and nature. Factors that influence human interaction in open spaces are the living environment, population, and facilities provided. Human interaction in open spaces is important for the sustainability of a city because it is a space for community relations activities from all aspects economic, social, and crocodile, these two elements respond well to each other [28]. Community involvement and interaction in open spaces can increase the sense of belonging to the community and environmental attachment [29].

The explanations above emphasized that the interaction space can occur in a small/narrow scope to a wider scope. Interaction in a small/narrow scope is related to several ethnicities or ethnic groups, while in a larger or general scope, it consists of many ethnicities or ethnic groups who meet and gather in a residential or city environment. Interaction spaces between ethnic groups or ethnic groups will increase a sense of attachment to place and awareness of diversity.

## **V. CASE STUDIES**

This research was conducted in Tuban City which is the capital of Tuban Regency. Tuban Regency is one of the districts located in the northern part of the East Java Province region which is in the northern part of Java Island, Indonesia (Figure 1). Tuban City is in the Tuban District area which has the smallest area among the 20 other sub-districts in Tuban Regency, namely 21.29 km<sup>2</sup>. The case study in this research is a Chinese settlement (Chinatown) in Tuban City, precisely located in the Kutorejo, Sendangharjo, Ronggomulyo, and Kingking subdistricts (Figure 2).

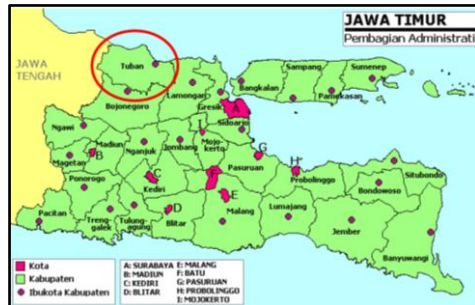


Figure 1. Tuban Regency area in East Java Province, Indonesia

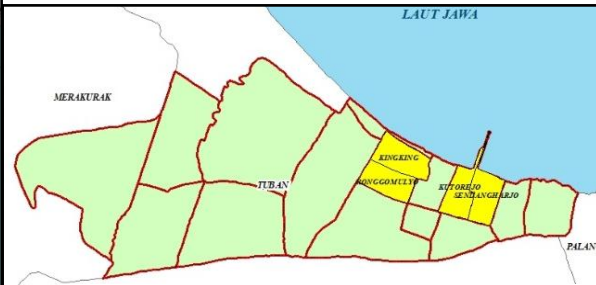


Figure 2. Map of the research area in Tuban District

The ethnic diversity in Tuban consists of most ethnic Javanese who are native residents of Tuban, ethnic Madurese, ethnic Chinese, and ethnic Arabs. The existence of these ethnic groups occupies housing complexes in Tuban City. The location of ethnic Chinese and Arab housing groups side by side with Javanese (local) ethnic housing. The location of Kauman village (ethnic Arabs) and Chinatown (ethnic Chinese) is close to Alun-alunTuban which is also close to religious sites which is proof of the arrival of these ethnic groups. These religious sites include the Sunan Bonang Tomb and the Tuban Great Mosque which are located close to the Kauman (Arab) village. The Tjoe Ling Kiong and Kwan Sing Bio Temple religious sites are close to Chinese settlements in Kutorejo, Sendangharjo, and Kingking. Based on population data from Tuban Regency, the population in Tuban District has a diversity of religions and beliefs compared to other sub-districts. The composition of the number of adherents of this religion and belief shows the existence of ethnic diversity.

The ethnic Chinese settlements in Kutorejo, Sendangharjo, Ronggomulyo, and Kingking sub-districts have the characteristics of Chinese settlements (*Chinatown*). These characteristics can be observed from the grid settlement pattern, the architectural style of houses and shophouses, and the existence of two temples which are places of worship for Confucian and Taoist believers as well as Buddhists. The roof shapes found on houses, shophouses, and the Tjoe Ling Kiong Temple are the Ngang Shan and Hsuan Shan roof shapes, and the Tsuan Tsen roof shape is only found in the Kwan Sing Bio Temple. These two temples are thought to have existed since the 18th century. Apart from these characteristics, the massive facade of the house is covered by a high wall fence with two wooden gates. Some Chinese houses also characterize a mixture of Colonial architectural styles. This condition shows that Chinatown in Tuban has existed since before 1900. As explained by Khol (1984)[30] in Handinoto (2008)[31], the characteristics of Chinese architecture in the Chinatown area until before 1900 were: 1) Courtyard; 2) Distinctive roof shape; 3) Open structural elements (some use ornaments); 4) Use of distinctive colors.

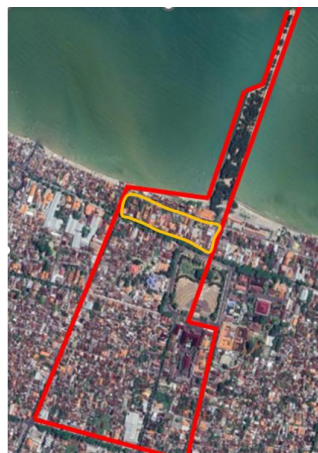
The history of the existence of ethnic Chinese in Tuban is based on the statement by Levathes (1994) [32] in Hartono and Handinoto (2007) [33]. Levathes stated that Chinese settlements in Tuban had existed for a long time. Handinoto (2009). Levathes stated that Chinese settlements in Tuban had existed for a long time. "As early as the tenth century; Chinese refugees, mainly from Guangdong and Fujian province, set in Java. An as we saw, in the early of the fifteenth century, Zheng He (Cheng Ho) found large settlements of Chinese in Gresik Tuban and Majapahit on Java's north coast. "


Ma Huan (15th century translator of Admiral Cheng Ho) said that in 1433, in Tuban there were already Chinese settlements coming from Guangdong and Fujian provinces, to be precise from the Zhangzhou and Quanzhou areas. These immigrants from China settled around the coastal port of Eastern Java, namely Tuban, and at that time the population reached a thousand families.

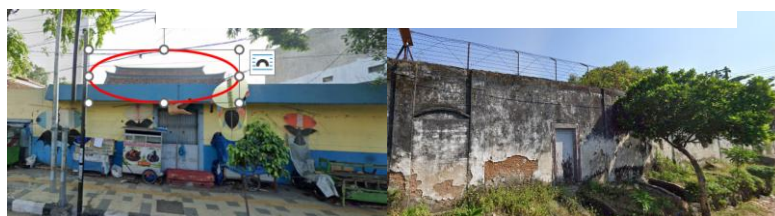
## VI. RESULT AND DISCUSSION

### Kutorejo Chinese Settlement

The Kutorejo Chinese settlement is a Chinese-style housing complex with one- and two-story shophouses inhabited by ethnic Chinese and village housing inhabited by ethnic groups other than Chinese (the majority are ethnic Javanese). The appearance of these shophouses is modern in style, but the roof and back of the shophouse building still characterize Chinese architecture (Figure 4). In the northern part of this Chinese housing complex, there is village housing, and it is separated by a 5 m wide neighborhood road. The Chinese houses in this neighborhood face village houses inhabited by ethnic Javanese. These Chinese houses have white walls 3-4 m high and wooden or iron gates 1-3 m wide so that the front of the house is not visible from the outside (Figure 5). These Chinese houses have a plot length of 40-50 m and a width of 10-20 m.



**Figure 3.**  Kutorejo ethnic Chinese settlement



**Figure 4.** Curved roof (*Ngangshan*) of a Chinese house

**Figure 5.** High wall fences of ethnic Chinese houses

In the village housing area, there is the Kutorejo Subdistrict office which is the community's destination for administrative needs in the political, economic, social, cultural defense, and security sectors. Apart from the sub-district office facilities, there is also an RW (citizens group) hall, guard post, prayer room, kindergarten, PAUD school (Early Childhood Education), market, and several shops owned by ethnic Javanese. The existence of these facilities has an impact on environmental roads as accessibility routes which are quite busy and become spaces for community activities, especially ethnic Javanese, every day. Several physical elements such as the wall fences of Chinese houses were used as walls to build ethnic Javanese stalls, space to place clotheslines, and parking for rickshaws, bicycles, motorbikes, and other items. This road is the center of activity for ethnic Javanese who live in the SumurSrumbung village housing complex. This neighborhood is also a space for interaction and communication between ethnic Chinese and ethnic Javanese. RW halls and guard posts become spaces for interaction between ethnic groups at certain times, such as Independence Day celebrations, village celebrations, and so on. The space in front of the fence of the ethnic Chinese house also becomes a space for interaction between ethnic Chinese and Javanese when the ethnic Chinese come out of the fence of the house for certain activities in the morning, afternoon, and evening.

Interaction between ethnic Chinese and ethnic Javanese in the Kutorejo Chinese settlement also occurs in shops along Panglima Sudirman Street, which is a national road connecting the cities. These shops are owned by ethnic Chinese and if ethnic Javanese have an interest in meeting Chinese people, they can meet Chinese people in these shops. These inter-ethnic meetings took place in the front rooms of these shops. Apart from these shops, inter-ethnic interactions also occur at stalls selling food and drink on the sidewalks of Panglima Sudirman Street. Physical elements of sidewalks and trees form space and shade for ethnic Chinese and ethnic Javanese to interact and communicate along Panglima Sudirman Street. The inter-ethnic spatial points of the Kutorejo Chinese settlement can be seen in the image below (Figure 6).




**Figure 6.** Points of interaction space in the theKutorejoChinese ethnic settlement

Based on the discussion above, it can be concluded that the spaces for inter-ethnic interaction that are formed in the Kutorejo settlement are found on neighborhood roads between ethnic Chinese and non-Chinese residential areas. This interaction space was formed because ethnic Chinese and non-Chinese housing faced each other, there were no restrictions/gates or grouping of housing between ethnic groups in one settlement and the neighborhood roads were not too wide. The front spaces of shops owned by ethnic Chinese, stalls and stalls selling food and drinks on the sidewalks and roads in the neighborhood also become inter-ethnic spaces on a small scale and are supported by trees as shade which influences the atmosphere of interaction between ethnic groups to be friendly and harmonious. Markets, RW halls, guard posts, and sub-district offices become spaces for interaction in a more general scope, becoming spaces for interaction between ethnic groups at certain times.

### Sendangharjo Chinese Settlement

The Sendangharjo Chinese settlement is located to the east of the Kutorejo Chinese settlement (Figure 7). The Sendangharjo Chinese settlement has the same characteristics as the Kutorejo Chinese settlement, there are one-story shophouses located along Panglima Sudirman Street. The appearance of these shophouses is modern in style but the roof and back of the building still characterize Chinese architecture (Figure 8). In the northern part of the Chinese housing complex, there is village housing, and it is separated by a 5 m wide neighborhood road. The Chinese houses in this neighborhood face village houses inhabited by ethnic Javanese. These Chinese houses have white walls 3-4 m high and wooden or iron gates 1-3 m wide so that the front of the house is not visible from the outside (Figure 9). These Chinese houses have a land length of 40-50 m and a width of 10-20 m.



**Figure 7.**  Sendangharjoethnic Chinese



**Figure 8.** High wall fences on Sendangharjo ethnic Chinese houses

**Figure 9.** Curved roof (Ngangshan) of Sendangharjo Chinese

In the residential area of the village, there is the Sendangharjo Subdistrict office, RW hall and guard post, prayer room, kindergarten and PAUD school, market, and several shops owned by ethnic Chinese and Javanese. The existence of these facilities has an impact on environmental roads as accessibility routes that are quite busy and spaces for community activities, especially ethnic Javanese, every day. Several physical elements such as the wall fences of Chinese houses were used as walls to build ethnic Javanese stalls, space to place clotheslines, and parking for rickshaws, bicycles, motorbikes, and other items. This road is the center of activity for ethnic Javanese who live in the Pasar Sore village housing complex. Apart from that, this neighborhood road has become a space for interaction and communication between ethnic Chinese and ethnic Village celebrations, and so on. The Afternoon Market, which is open every afternoon until evening, is also the center of economic activity for the people of Sendangharjo and its surroundings. This market is a space for interaction between ethnic Chinese and Javanese because several shops in this market have ethnic Chinese traders. The space in front of the fence of the ethnic Chinese house also becomes a space for interaction between ethnic Chinese and Javanese when the ethnic Chinese come out of the fence of the house for certain activities in the morning, afternoon, and evening.

The conditions are the same as in the Kutorejo Chinese settlement. Interaction between ethnic Chinese and ethnic Javanese in the Sendangharjo Chinese settlement also occurs in shops along Panglima Sudirman Street. These inter-ethnic meetings took place in the front rooms of these shops. Apart from these shops, inter-ethnic interactions also occur at stalls selling food and drink on the sidewalks of Panglima Sudirman Street. Physical elements of sidewalks and trees form space and shade for ethnic Chinese and ethnic Javanese to interact and communicate along Panglima Sudirman Street. The sidewalk space in front of the Tjoe Ling Kiong Temple is also a space for inter-ethnic interaction and communication. This sidewalk space is usually a waiting room for people who want to take pedicabs, or public transportation and go to other areas or cities. In this settlement, there is also a church whose front yard is a parking space for trishaws and there are inter-ethnic interaction activities in this public space, especially when Christian's worship. The points of interaction between ethnic Chinese and non-Chinese can be seen in the picture below (Figure 10).

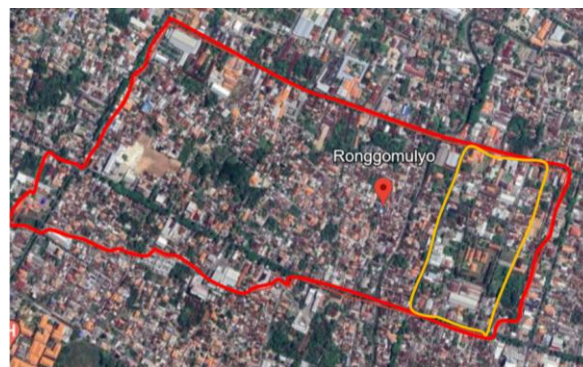



**Figure 10.** Points of interaction space in the Sendangharjo Chinese ethnic settlement

Based on the discussion above, it can be concluded that the space for inter-ethnic interaction formed in the Sendangharjo settlement is almost the same as the Kutorejo settlement. The difference is that in the Sendangharjo settlement, interaction spaces are also found in front of places of worship, namely in front of the Tjoe Ling Kiong Temple and the church (GKI). The space in front of the fence of the place of worship becomes a space for inter-ethnic interaction. There are no restrictions or prohibitions from places of worship on gathering and interacting. Apart from this place of worship, the interaction space in the Sendangharjo Chinese settlement is the same as the Kutorejo Chinese settlement. This is because there are similar settlement patterns and the location of these two settlements are also next to each other.

### **The Ronggomulyo Chinese Settlement**

The Ronggomulyo Chinese settlement has a grid pattern with large plots of land. In contrast to the Kutorejo and Sendangharjo Chinese settlements which are one housing block, the Ronggomulyo Chinese settlement is wider and consists of several types of housing blocks which have different characteristics. These differences in characteristics distinguish housing blocks, namely: 1) Housing blocks that have large plots of land, houses with Chinese and Colonial architectural styles, inhabited only by ethnic Chinese. The neighborhood in this residential block is quiet and rarely visited by people; 2) Housing blocks that have large plots of land, houses that are warehouses and factories, and are inhabited by ethnic Chinese. This housing block is very quiet and very few people pass through the neighborhoods around this housing complex; 3) Housing blocks that have long stretches of land, Chinese and modern style houses, mixed with village houses inhabited by ethnic groups other than Chinese (Javanese). The neighborhood road in this housing block is often passed by people and there are activities carried out by the local community.



**Figure 11.**  Ronggomulyoethnic Chinese settlement

Several residential blocks mixed with Javanese ethnic houses are separated by neighborhood roads that are not too wide (4 m) so that ethnic Chinese and ethnic groups other than Chinese (Javanese) tend to often meet and interact in the neighborhoods or the shops there. around this housing complex. Several locations in this housing group have guard posts or RT halls. Apart from that, there are food and drink stalls which are a place to gather. It is in spaces like this that inter-ethnic interaction and communication occurs, apart from on the s in residential areas. The friendly atmosphere in this housing block is also felt because ethnic Chinese do not close their houses with high fences. The ethnic Chinese houses in this housing block have generally changed to a modern architectural style. Apart from that, the width of the neighborhood road is only 4 m so there is a tendency for frequent meetings and interactions between ethnic groups to occur. Housing blocks that are not mixed with ethnic housing other than Chinese (Javanese) have no interaction activities between ethnic groups because the houses in this housing block have very large plots of land and there are many houses mixed with warehouses and factories. The points of interaction in the Ronggomulyo Chinese settlement can be seen in the picture below (Figure 12).





**Figure 12.** Points of interaction space in the Ronggomulyo Chinese ethnic settlement

Based on the discussion above, it can be concluded that the interaction spaces found in the Ronggomulyo Chinese settlement are rarely found except in housing blocks that are mixed or facing each other between ethnic housing complexes. In these housing blocks, it is also rare to find people selling food and drinks, as is the case in the Kutorejo and Sendangharjo Chinese settlements. This is because in the Ronggomulyo settlement people rarely do activities outside the home. The grouping of different ethnic housing complexes, the distance between housing blocks between different ethnicities, and very large plots of land influence the number of interaction spaces formed. Apart from that, the facade of high wall fences and gates that are always closed adds to the impression of being closed off and not wanting to interact. Ethnic Chinese houses that have been converted/renovated like modern city houses open space for interaction with ethnicities other than Chinese. In the Ronggomulyo settlement, many houses function as factories and warehouses so ethnic groups rarely meet because ethnic Chinese usually do more activities in the yard (house, factory, or warehouse).

### **The Kingking Chinese Settlement**

The Kingking Village area consists of residential, government, trade, warehousing, and service areas. Kingking Village is known as a Chinese residential area because Chinese settlements in the Kingking Village area are almost 75% of the total area. Judging from the people who live in the Kingking Village settlement, it can be grouped into three settlements, namely Chinese settlements, most settlers are ethnic Chinese; ethnic settlements other than Chinese, majority of settlers of ethnicities other than Chinese; mixed settlements, the number of ethnic Chinese and non-Chinese settlers is balanced.



**Figure 13.** Kingking ethnic Chinese settlement

The Kingking Chinese settlement has a regular grid pattern and has large plots of land so most houses in this area have an area of around 800-1000 m<sup>2</sup>. Some of these houses still only function as houses, some function as houses with warehouses and factories, while others are not occupied and not cared for because their children have moved to other cities. This condition has an impact on the atmosphere and conditions in the Kingking Chinese settlement which is very quiet as seen in the picture below. (Figure 14). The interaction space in the Kingking Chinese settlement is almost the same as the Ronggomulyo Chinese settlement. This similarity can be seen from the type and function of the houses as well as connecting road access and the atmosphere of the settlement. Interaction and communication are more difficult to establish because the land plots of Chinese houses in this area are very large and are supported by high wall fences, so they seem very massive and closed off and it is difficult to meet the homeowners (Figure 15). Houses that are next to each other also feel distant because the plot of land is very large. Apart from that, the neighborhood roads connecting the houses facing each other are wider, giving the impression that the distance between the houses is greater. Spaces for interaction in the Kingking Chinese settlement can be found in several residential s where the housing of different ethnic groups is mixed or close together or facing each other. The points of interaction in the Ronggomulyo Chinese settlement can be seen in the picture below (Figure 16).



Figure 14. Condition and atmosphere of the residential environment which is quiet and no people are active

Figure 15. The high and massive wall fence adds to the atmosphere of the settlement, which is increasingly quiet and there are no people around



Figure 16. Points of interaction space in the Kingking Chinese settlement

Based on the discussion above, it can be concluded that the interaction spaces in the Kingking Chinese settlement are almost the same as the Ronggomulyo Chinese settlement. The Kingking Chinese settlement rarely has space for interaction compared to the Ronggomulyo Chinese settlement. The conditions are the same as in the Ronggomulyo Chinese settlement and the Kingking settlement is quieter, and people are less likely to be found doing activities outside the home. This shows that Chinese settlements rarely have spaces for interaction. The spaces for interaction found are inter-ethnic housing close to each other or facing each other, house fences that are not massive, there are shops, and food and drink stalls.

Chinese settlements in Tuban City have spaces for interaction between ethnic Chinese and non-Chinese ethnic groups. This space functions as a space to meet, greet, communicate, do activities in the same space, and even work together for the same activities in a residential environment. The interaction spaces found in these four Chinese settlements differ from one space to another, both in terms of quantity and type of interaction space. The types and number of interaction spaces in the four ethnic Chinese settlements in the city of Tuban can be seen in Table 1 below.

**Table 1.** Interaction spaces from four (4) Chinese settlements in Tuban City

No	Interaction Space	Kutorejo Settlement	Sendangharjo Settlement	Ronggomulyo Settlement	Kingking Settlement
1	Neighborhood road	√	√	√	-
2	Shophouse	√	√	-	-
3	Food and beverage stall	√	√	√	√
4	RW/RT Hall or guard post	√	√	√	-
5	Market	√	√	-	√
6	Pagoda	-	√	-	-
7	Church	-	√	√	√
8	Side walk	√	√	-	-
9	District Office	√	√	-	-
10	Square	√	√	-	-

Note: √ there is - There isn't any

Based on the table above, it can be shown that the Sendangharjo Chinese settlement has more interaction space because, in the Sendangharjo settlement, there are public spaces and open spaces that can provide opportunities for ethnic Chinese and non-Chinese to meet, interact, and communicate. In contrast to the Chinese settlement of Kingking, public spaces, and open spaces are rarely found. The Chinese settlements of Kingking and Ronggomulyo also did not find Chinese shophouses like the Chinese settlements of Kutorejo and Sendangharjo. The existence of this shophouse provides opportunities and opportunities for ethnic Chinese and non-Chinese ethnic groups to meet, interact, and communicate.

The differences in interaction spaces in each settlement are influenced by the characteristics of each Chinese settlement. The characteristics of each settlement are related to the physical and non-physical aspects of the settlement. Physical aspects of settlements include 1) Mixing of houses between ethnic groups; 2) Grouping of ethnic houses; 3) Barriers between ethnic houses; 4) Very large plots of land; 5) The function of the house as a shophouse; 6) The function of the house as a factory and warehouse; 7) Proximity of distance between different ethnic housing complexes; 8) Residential roads that are not wide (4-5 m); 9) High and massive house wall fence. The physical aspects of settlements that influence the formation of interaction spaces can be seen in Table 2.

**Table 2.** Physical aspects of settlements that influence the formation of inter-ethnic interaction spaces

No	Physical aspects of settlements	Kutorejo Settlement	Sendangharjo Settlement	Ronggomulyo Settlement	Kingking Settlement
1	Inter-ethnic mixing of houses	there is	there is	there is	rarely
2	Grouping of ethnic houses	there is	there is	There are many	There are many
3	Barriers between ethnic houses	There isn't any	There isn't any	There isn't any	There isn't any
4	Very large plot of land	There isn't any	There isn't any	There are many	There are many
5	The function of the house as a shophouse	There are many	There are many	There isn't any	There isn't any
6	The house functions as a factory and warehouse	There isn't any	There isn't any	There are many	There are many
7	Proximity of distance between different ethnic housing complexes	There are many	There are many	rarely	There isn't any
8	Residential neighborhood roads that are not wide (4-5 m)	There are many	There are many	rarely	rarely
9	The house wall fence is high and massive	There are many	There are many	There are many	There are many

Based on table 2 above, shows that in the Kingking Chinese settlement, several physical aspects do not influence the formation of interaction space, especially the grouping of ethnic Chinese houses, very large land plots, the function of houses as factories and warehouses, neighborhood roads that are more than 5 meters wide. m, high, and massive wall fence. This is different from the Kutorejo and Sendangharjo settlements, showing that there are physical aspects that greatly influence the formation of interaction space.

Non-physical aspects (sociocultural) also influence the formation of spaces for interaction between ethnic groups in settlements. These socio-cultural aspects are aspects related to the socio-cultural activities of the community in Chinese settlements, including 1) Socio-cultural activities that are in the same space; 2)

Community social activities based on participation and cooperation; 3) Provide flexibility in the use of activity space for other ethnic groups in the same interaction space; 4) Mutual respect for the cultural activities of each ethnic group; 5) There is a feeling of need or desire to interact and communicate with other ethnicities. The non-physical (sociocultural) aspects of settlements that influence the formation of interaction spaces can be seen in Table 3.

**Table 3.** Non-physical (sociocultural) aspects that influence the formation of inter-ethnic interaction space

No	Non-physical aspects (sociocultural)	Kutorejo Settlement	Sendangharjo Settlement	Ronggomulyo Settlement	Kingking Settlement
1	There are socio-cultural activities in the same space	often	often	rarely	never
2	There are community social activities based on participation and cooperation	often	often	rarely	never
3	Provide activity space for other ethnicities in the same interaction space	often	often	often	often
4	Mutual respect for the cultural activities of each ethnic group	often	often	often	often
5	There is a feeling of need or desire to interact and communicate with other ethnicities.	often	often	rarely	never

Based on table 3 above, shows that non-physical (socio-cultural) aspects support the formation of inter-ethnic interaction spaces in settlements. Examples of activities from these 5 aspects are described as follows:

1. Socio-cultural activities carried out by ethnic Chinese and non-Chinese in the same interaction space, for example, celebrations or celebrations of non-Chinese ethnic groups held in neighborhoods which are also attended by ethnic Chinese; worship in the same church (the church as a space for interaction) is carried out by ethnic Chinese and non-Chinese who are Christians; the market as a space for interaction between ethnic groups in the same space; The front room of the Chinese shophouse becomes a space for inter-ethnic interaction.
2. Community social activities based on participation and cooperation, for example, community service or cooperation in cleaning residential environments carried out by ethnic Chinese and non-Chinese; the joint task of ethnic Chinese and non-Chinese to guard the residential environment at the RW/RT hall or guard post.
3. Provide activity space for other ethnic groups in the same interaction space, for example, Chinese New Year celebrations held by ethnic Chinese using neighborhood interaction spaces; ethnic groups other than Chinese use the indoor and outdoor spaces in front of the Temple to interact.
4. Respect the cultural activities of each ethnic group, for example, religious celebrations or cultural traditions of each ethnic group which can be carried out by each ethnic group in interaction spaces, whether public or open spaces.
5. A feeling of need or desire to interact and communicate with other ethnic groups is an attitude or action that is based on the need to get to know each other, greet each other, and have friends or neighbors in the same residential area. This attitude is more influenced by the behavior of everyone from ethnicity and is also influenced by various background factors. In the Kingking settlement, where most ethnic Chinese have businesses and their houses function as business spaces (factories or warehouses), they tend to have a more closed attitude and are less familiar with the people around them. This is also caused by being busy at work, so they tend to be indifferent to the people around them. This has an impact on not creating spaces for inter-ethnic interaction in this settlement.

## VII. CONCLUSION

The Chinese settlements in Tuban City are Chinatowns which are not grouped to form separate areas. The Kingking and Ronggomulyo Chinese settlements have a grid settlement pattern, and very large plots of land, most areas of Chinese houses are grouped and separated from houses of ethnic groups other than Chinese. The Kutorejo and Sendangharjo settlements have different settlement characteristics. It has a continuous settlement pattern, formed from house plots that are not too large, and areas of Chinese houses that are not separated from houses of ethnic groups other than Chinese. In the Kutorejo and Sendangharjo settlements, there are also shophouses, which are characteristic of Chinese settlements, becoming a space for interaction between ethnic Chinese and non-Chinese. These Chinese shophouses are not found in the Chinese settlements of Kingking and Ronggomulyo.

There are physical and non-physical aspects that influence the formation of interaction spaces between ethnic Chinese and non-Chinese in Tuban City. Physical aspects include 1) a mixture of ethnic Chinese and non-Chinese houses in Chinese settlements; 2) Grouping of different ethnic houses; 3) Barriers between different ethnic housing complexes; 4) Very large land plots; 5) The function of the house as a shophouse; 6) The function of the house as a factory and warehouse; 7) Proximity of distance between different ethnic housing

complexes; 8) Residential roads that are not wide (4-5 m); 9) High and massive house wall fence. Non-physical aspects related to social and cultural aspects include 1) The existence of social activities in the same space; 2) The existence of community social activities based on participation and cooperation; 3) Provide activity space for other ethnicities in the same interaction space; 4) Mutual respect for the cultural activities of each ethnic group; 5) There is a feeling of need or desire to interact and communicate with other ethnicities.

The interaction spaces formed in Chinese settlements in Tuban City include 1) residential neighborhood roads; 2) the front room of the shophouse; 3) food and drink stalls and stalls; 4) sidewalk; 5) trees on the sidewalk that can provide shade; 6) facilities in residential areas (markets, RW/RT halls, sub-district/district offices, places of worship; 7) open spaces (alun-alun). The interaction space can be a shared space between ethnicities or ethnic groups. Interaction space can overcome inter-ethnic conflicts because with this space, ethnic groups, and ethnic groups can communicate. Good interaction and communication means respecting each other's cultural values and providing space for other ethnicities or ethnic groups. Space for inter-ethnic interaction is very necessary in residential or city environments that have people with diverse ethnicities, religions, classes, or groups to achieve an inclusive settlement and city.

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