



URBAN STUDIES: BORDER AND MOBILITY

Edited by

Thor Kerr, Bekisizwe Ndimande, Jan Van der Putten,
Daniel F. Johnson-Mardones, Diah Ariani Arimbi and
Yuni Sari Amalia



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Trialectic city space based on an immigrant view through urbanisation: A study on settlement migrants in Surabaya city

I.Y.A. Rohmah

Universitas Airlangga, Surabaya, Indonesia

ABSTRACT: Surabaya is the second largest city in Indonesia. The interesting thing about Surabaya is that it includes the migrant community from outside the region, such as those who have moved from villages to the city or from outside the city to Surabaya. The presence of immigrant communities in Surabaya city signifies the urban “socio-historical” phenomenon. This provides an interesting idea for researchers to conduct research on urban space “trialektika” based on the views of immigrants who become urbanised by moving to the city of Surabaya. This study was conducted by a qualitative method of an intrinsic case study type. The results are based on the views of migrants from villages to the city (urbanisation) or from outside the city to the city of Surabaya. Immigrants assume that the city of Surabaya can provide convenience for them in meeting the needs of life because it is considered easier to get a job in the city of Surabaya than in their area of origin. The city of Surabaya is considered a mental and ideational field, and the assumption is that the city space is the most ideal residence. Their assumptions about the city of Surabaya as a migration destination city are driven by their own enthusiasm and positive assumptions and then the influence of assumptions from those around them about the Surabaya city.

Keywords: Trialectic, City space, Urbanisation

1 INTRODUCTION

Indonesia’s total population was more than 262 million people in 2016. The community partially lives in villages and some live in cities. Villagers are mostly farmers, as well as landowners and labourers, while the people living in cities are mostly factory employees and office employees.

Population growth is experiencing a very significant increase every year. The number of live births is continuously increasing in both urban and rural contexts. In addition, there is a larger population of productive age in Indonesia, which may provide demographic bonuses to the country if the population of productive age is able to improve its economy.

In relation to other population problems, the increase of the population in Indonesia has both positive and negative impacts on the social and economic sectors of the community. In villages, with an increasing number of people, the amount of agricultural land is reduced. Among the causes of reduced agricultural land are the facts that much agricultural land is used for houses, the villagers have inherited agricultural land as offspring, whose numbers are increasing, resulting in lower agricultural income, and much agricultural land has been converted for other businesses.

The existence of problems in terms of other agricultural factors such as agricultural revenues makes it less encouraging for villagers to innovate in other business areas. However, often new efforts by rural communities do not always provide substantial benefits, so villagers are encouraged to migrate to other places where it is considered easier to do business than in agriculture. In this case, villagers are most likely to move from the village to a city, which is known as urbanisation.

Urban space, in the assumption of people who migrate to the city, is a space that has several positive attributes that can provide a livelihood. City space is a phenomenon as a “space-social-historical”, in which case city space is a trialectic. In the neo-Marxian space analysis, Edward Soja studied it using three perspectives with interpretive and explanatory purposes.

Indonesia has several large cities, one of which is Surabaya, the second largest city after Jakarta. The city of Surabaya is considered an industrial city because the industry sector in Surabaya is quite well developed. The city of Surabaya has a number of divided spaces, including space for industrial operations, residential spaces, other business spaces such as trade centres, and others (Nanang Martono, 2011: 119). According to Anthony Giddens, this encourages rapid changes that sometimes cannot be controlled. It has pushed the city of Surabaya towards increasingly modern change.

People of Surabaya come from various regions, with immigrants comprising the majority, who came to Surabaya to finding a job. The community considers the city of Surabaya as an industrial city and a trading centre that will provide facilities for the community to meet the needs of life, including in terms of finding a job.

Surabaya’s city space is always alive and full of the activity of people who are busy with work, leading to assumptions that the city space is a space to get material advantage or economic advantage, but only for those who live in the city. The pattern of community thinking about Surabaya city is full of materialistic social practices that encourage the keinginan people from outside the region, such as people from the villages to come to the city of Surabaya.

City space is often a gathering place for migrants from outside the city of Surabaya as a trading business space. The trading business space is in the form of a modern market and traditional market. There are many traditional market spaces in Surabaya; one of them is the traditional market room Gubeng. Traditional market Gubeng is a legal market; the market has official permission to stand, and people get permission to conduct trading activities.

The objective of this study is to explore the traditional market space of the Gubeng sub-district of Surabaya. The research is very interesting because the researcher has interpreted and explored the space of Surabaya city, as a destination of urbanisation by using the perspective of the analysis of the trial or the urban space as the “space-social-historical” phenomenon, as proposed by Edward Soja.

2 METHOD

In this study we use a qualitative research method of an intrinsic case study type (Ambo Upe & Damsid, 2010: 108). Research using qualitative methods focuses on humans as the main subject in various social phenomena. In this type of case study, the intrinsic case study aims to understand the researcher in a case that cannot represent other cases (Denzin & Lincoln, 2009: 301). The case referred to here is the one with certain characteristics.

The data collection in this field is achieved by two techniques: interview and observation techniques. Interview techniques used by researchers are of the terstruktur type (Sugiyono, 2013: 145). When researchers use structured interview techniques, they have planned data—what data will be sought? While the observation technique used is a non-participant observation technique, that is, in the process of observation, the researchers did not participate in the agenda to be studied.

In the analysis of the research data, researchers used data analysis techniques (Milles and Huberman, cited in Sugiyono, 2013: 246). Data analysis techniques, according to Milles and Huberman, include several stages, namely data collection, data reduction, data display, and conclusion.

3 DISCUSSION

The city of Surabaya has had a long history of offering better city life since the time of the kingdom and colonial Dutch colonisation (Jo Santoso, 2006: 116). The city of Surabaya has

experienced setbacks and progress in the course of its history. As time passes, many of Surabaya's basic elements have changed; almost all the elements have changed, making Surabaya a social phenomenon that has different characteristics from other cities. The change of many basic elements in Surabaya city means many people in the city or outside the city want to know more about the city of Surabaya.

The city of Surabaya is an open city that always changes; global modernisation has a significant influence on changes in the urban spatial layout and social order (Piotr Sztompka, 2010: 82). As Auguste Comte explains, changes in modernisation have distinct characteristics to their social order, namely (1) centralised labour, (2) the classification of the division of labour based on the profit gained, (3) & (4) the existence of special treatment, both antagonism and protagonism, between the owners of capital and workers and between classes of workers, (5) the emergence of social imbalance, and (6) the existence of a more open system of economy (J.W. Schoorl, 1991: 20). The existence of modernisation in urban development, especially in the city of Surabaya can also happen as part of Westernisation; it is possible that the culture and lifestyle of the people of Surabaya will move towards the Western culture.

The Surabaya city space is divided into several sections, including industrial space consisting of various factories, residential space, and trading room, traditional and modern. One of the traditional market spaces in Surabaya is the Gubeng traditional market in the Gubeng sub-district of Surabaya city, which is in the middle of town. Its location is very strategic; the market is located near the highway and the new Gubeng city of Surabaya. The location of Gubeng traditional market is also close to the residential area. Gubeng traditional market's operations have legal status from the government of Surabaya city; this gives a sense of calm to traders who occupy the market to trade daily.

Traditional market conditions in Gubeng at this time still require special attention from the city government. Attention is necessary to restructure the use of traditional market facilities by traders. It is necessary to maintain the quality and quantity of the market. So far, the existence of traditional markets is still growing in the midst of modern market trade competition. However, as the large number of modern markets in Surabaya city offer many excellent products and high-quality facilities that can be used by consumers or buyers, it has an impact on traditional markets with a decrease in the number of consumers or buyers.

Traders in traditional markets in Gubeng are mostly migrants from outside the city of Surabaya. The traders who are the subject of this research are from outside the city of Surabaya, coming from Lumajang, Jombang, Malang, Bangkalan (Madura), and Purworejo Regency. Traders in the traditional market in Gubeng have mostly undergone urbanisation from villages to town and from outside the city to the city of Surabaya. The average subjects of the study are part of the permanent immigrant population. They urbanise from outside the area to the city of Surabaya and have been long-settled in the city of Surabaya so that they have the status of a resident of Surabaya based on identity cards (KTP).

The main objective of the residents who urbanise to the city of Surabaya is to find a decent job. The immigrants carry out a positive assessment of the city of Surabaya (Sugiono Soetomo, 2009: 21). Robert Potter explains that the existence of the city and the urge to urbanise are always interrelated with the influence of the elite community groups in the city. The elite community groups in the city of Surabaya include a group of migrants from outside the town and also native citizens of Surabaya. Elite groups in urban areas are usually characterised as having a large amount of capital in setting up an urban economy. In addition, the elite group is also a group of urban leaders who have the authority to organise the elements of the city.

The informants in this study assumed that by living in Surabaya, immigrants would be able to easily get a job and do new business such as trading. As the first informant explained when interviewed, the purpose of him moving from Jombang to Surabaya was to trade. Informants feel more positive selling vegetables in the traditional market of Gubeng Surabaya than in the traditional market of Jombang Regency. This is because vegetables in the traditional market of Gubeng Kota Surabaya are more saleable than in the traditional market of Jombang Regency.

The first informant is a woman of about 50 years of age. The woman had come to Surabaya with her husband. However, the woman's husband did not work, and the only one

working was the woman. The couple had lived in Surabaya city for 20 years. The informant's job remains as a trader of vegetables whose daily income is not more than Rp. 50,000. The informant had come to Surabaya with her husband and two children. A long time ago, her two sons got married and left the woman and her husband. Her two children live in a house separately from their parents, in a different sub-district in Surabaya. It encourages the informants who have to work on their own as vegetable traders in traditional markets.

The second informant is an old woman (50 years of age) who is a trader selling fish in the traditional market in Gubeng. She had lived in Surabaya city for 35 years. She is a permanent immigrant who had moved to become a resident of Surabaya city. She trades in the traditional market of Surabaya city to make a far greater profit than by selling in the old area of Madura. However, in reality, she does not often get a greater profit from the trade. The fish sold by the second informant are marine fish including pindang fish, milkfish, and fish tenggiri. Sometimes, fish older than 3 days are not sold, and have to be thrown away. The result is that she does not get any profit, but makes a loss. This often happens, but the trader retains her status as a marine fish seller in Gubeng traditional market.

The proceeds from the sale of fish in traditional markets are just enough to meet the needs of eating each day. Therefore, in order to meet the needs of life other than to eat, the second informant often asks for help with costs from other family members. Surabaya city space seems to hypnotise the second informant's mindset. The merchant still assesses the city of Surabaya to be the best city for meeting all the necessities of life. Traders in fish still assess the area of origin of their birth to be no better than the city of Surabaya. Besides, the traders think Surabaya is more profitable for them; the informants also consider the city of Surabaya to be more qualified and have more facilities, making it easier to take advantage of public facilities of the city.

The second informant moved to the city of her own volition. In addition, prior to urbanisation, these informants have been influenced by positive spirits in the surrounding community about the city of Surabaya. She and her family members, based on this, did move from the village in Madura to Surabaya. She changed her status to be a resident of Surabaya city because, from the beginning, she had planned to settle for a long time and open a trading business in Surabaya. She and her family members visit her native place in Madura only during Islamic religious holidays.

Next is the third informant's argument, who is a migrant from Madura to Surabaya. Her age is 45 years. The woman had lived in Surabaya for 1 year. She sells some staple foods. She has complete public facilities and does many types of work that are easy to find. She claimed to prefer to be a trader of basic necessities in the traditional market in Gubeng despite the fact that the number of buyers in this traditional market is restricted because of competition with the modern market. However, informants remain optimistic about surviving trading in the traditional market in Gubeng Kota Surabaya, although the income earned is not much.

On the basis of the explanation from several informants in this study, it can be explained that Surabaya city has since developed into an industrial city, and the number of changes in the city in terms of public facilities and inventory of the city evidences that Surabaya city attracts people from outside the region, making Surabaya a full social historical space (Bagong Suyanto, 2017: 1–2). Edward Soja highlights intrinsic space from three perspectives. First, the urban space is a materialised space that encourages the transfer of individuals from outside the region into the city, i.e., urbanisation. Second, looking at every individual's assumption about urban space, every individual has an idealistic assumption about urban space, as if every individual has the ideal image of city space. Third, the process of migration from villages to urban spaces is influenced by individual and group experiences in urban residences; the urbanisation affecting urban space is fully occupied by migrants.

From the first perspective, according to Edward Soja's terms *trialectika*, the migrants from outside Surabaya who came to Surabaya city understood that the city of Surabaya has the majority of population busy with their respective occupations, assuming that the people work to generate profits of high magnitude. In that case, it is as if the city of Surabaya is a materialistic city. In addition, the assumption is also encouraged with the realisation that life in the city of Surabaya needs a lot of capital to survive rather than living in the village or area of birth.

From the second perspective, the migrants in Surabaya city, based on interviews with a number of informants, have the assumption that the city of Surabaya is a city space that has an idealistic value. Idealist values are intended as the assumption of the immigrants about the availability of public facilities, and the spatial city of Surabaya is considered more beautiful and comfortable; the assumption is that the space of Surabaya is a reflection of a city that is developed (Gilbert and Gugier, 2007: 55). It is, in fact, the case that large cities are the spaces where powers are exercised and privileges exist.

The informants' assessment is far from being pessimistic or frustrated when they live in Surabaya. The guarantee of well-being in life is always present in the imagination of the immigrants. Although, in reality, the newcomers who came to Surabaya city a long time ago have still not all got the welfare that is intended for them, that is, life welfare from family that can fulfil family necessities, in terms of living harmoniously with family without any deficiencies and allowing a decent life for families left behind in their home regions.

Surabaya city spaces look beautiful and are well assessed by the informants; however, in reality, not all of them can be enjoyed by them. Beautiful spaces are just false hopes, just as a dream of life to be able to enjoy the beauty and facilities that exist is a false hope. However, the immigrants who do not have enough capital, both financial and non-financial, and the migrants who live in the city of Surabaya can only try to work hard with the work they have; sometimes, the results of work do just enough to meet the needs of food to survive in the city (Damsar and Indrayani, 2013: 198). Basically, social practices in modern society cannot take away the skills of each individual. Therefore, if the migrants only have little financial and nonfinancial capital and income earned from the work, then the needs of recreation, health, education, and others sometimes cannot be fulfilled.

From the third perspective, the informants interviewed gave a response about Surabaya as a city open to newcomers. The newcomers who come to Surabaya are basically self-willed and some are influenced by other people. As the fourth informant who came from Lumajang district, the migrants came to Surabaya based on self-impetus; immigrants understand that Surabaya is an open city to newcomers. In addition, migrants also understand that the city of Surabaya provides certain urban spaces that can be occupied by immigrants; they can even legally buy land in the city space.

Another informant came to Surabaya city through, in addition to self-will, influence from other family members and the community. The influence given to informants by family and society is the result of experiences that they had already felt living in the city of Surabaya. There are also some informants who moved to Surabaya to follow their husband and family members who have lived in the city of Surabaya. Even after the death of husbands or other family members, surviving migrants persist and have family back in Surabaya.

4 CONCLUSION

The city of Surabaya represents a “space–social–historical” phenomenon. Here, we used three perspectives to highlight urban intrinsic space so that it can perform interpretive and explanatory analysis. From the first perspective, immigrants coming from outside the region to the city of Surabaya have the main intention to work. Immigrants believe that working in the city of Surabaya will make it easier to earn more than working in their home areas.

From the second perspective, this study shows that urbanisers have the assumption that the space of Surabaya city is a city space that has many social practices from the people who are busy working to meet the needs of life. Immigrants who came to Surabaya also consider that the economy of Surabaya city is better than their home economy.

From the third perspective, the space of Surabaya city provides living space for immigrants, in which case, the city of Surabaya as an open city provides an opportunity for migrants from outside the region to live in Surabaya as either permanent or non-permanent residents. The existence of the openness of the city of Surabaya makes people who are out of town migrate to the city of Surabaya; there are people moving from villages to the city of Surabaya and from out of town to the city of Surabaya. One of the city spaces in Surabaya, which is a full

space inhabited by the immigrant community, is the traditional market space. Immigrants take advantage of the traditional market space in Surabaya city to earn household income. However, in reality, immigrants working in Surabaya and especially in traditional markets do not have a high and fixed income.

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