Spatial components in social interaction spaces: a review of Jakarta urban kampong dwellers

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Abstract
Architecture exists because of the response to the needs of human social relationships. Space is one part of architecture that is very important for use in everyday human life, one of which is the social interaction space. Urban kampongs are settlements in Jakarta that contain social interaction spaces for dwellers. This space is an important space and is often discussed in the scope of architecture, but there has been no special review of the aspects that form the social interaction space used by dwellers of urban kampongs in Jakarta. Therefore, it is important to conduct a special study that discusses the aspects that form the social interaction space in urban kampongs. This study is a literature study that uses a qualitative method with a narrative descriptive analysis approach. The basic literature used is an understanding of spaces from the perspective of sociology, anthropology, and geography. The results of the study show that the social interaction space of dwellers of urban kampongs in Jakarta is greatly influenced by non-physical aspects (socio-cultural) and physical aspects (location). This study is very useful for enriching the theory regarding the social interaction space of urban kampongs in particular and the theory of spatial design in general.

INTRODUCTION

Currently, we have a basic understanding of space within the architectural context. There are those who state that space is merely an enclosure for activity with a purely physical form. However, some say it goes deeper; a space has values in it. Nowadays, the discussions about space have always been a topic of conversation that is always renewed in the world of architecture because the use of spaces always develops in accordance with increasingly advanced human needs and society [1]. Architecture has become a fundamental element in the development of human nations, forming spatial structures, developing gradually in complexity, and becoming a filler for life in this world [2][3].

There is at least a basic understanding of space put forward by Plato and Lao Tzu, although their opinions differ. Plato, a philosopher from ancient Greece, stated that space is a limited element in a limited world [4]. He sees space as more of a physical element. Others argue that space encompasses deeper values beyond its physical form. Lao Tzu, an ancient Chinese philosopher, argued that space is a medium that is physical and has added value [5][6]. The differences between these two opinions still carry over to the present day and are an ongoing

discussion: Is the concept of space limited to its physical form, or does it hold deeper significance? Human existence is filled with diverse activities, spanning from easy to intense, with occurrences that vary from infrequent to regular. These activities are carried out by humans in an enclosure called space. Starting from space, architecture has arisen, which can develop to a larger spatial scale. Architecture originates and is developed from this space [7], because architecture starts from a human need—in this context, the need for space to accommodate activities carried out by humans [8].

Space as a forum for carrying out activities is becoming increasingly diverse in accordance with developments over time. Currently in Jakarta, social interaction spaces are increasingly prevalent. This space is used by urban dwellers when they have social interactions with other dwellers [9][10]. Basically, social interaction activities are carried out by someone to fulfil their needs in life [11][12]. No one can navigate life without engaging in social interactions, highlighting the indispensable nature of these spaces.

One of the simplest social interaction spaces, often found in big cities, is in the urban kampongs. Urban kampongs are traditional settlements that grow spontaneously, without having a clear vision. The existence of urban kampongs is often considered a bad settlement by some parties. However, the existence of urban kampongs is inevitable, including urban kampongs in Jakarta. Although the urban kampongs are present informally, the existence of urban kampongs cannot be separated from the structure of big cities; urban kampongs are an important part of a city [13].

Jakarta's urban kampongs originated in the pre-colonial period, from a traditional settlement of local dwellers located around the center of trade, major transportation routes, and strategic areas. Then, several kampongs in Jakarta experienced spatial changes due to the government's policies. Along with the advancement of the era, urban kampongs grow spontaneously and organically, according to the dwellers' needs in their environment. Currently, the condition of Jakarta's urban kampongs comes with all the dynamics in it, as follows: the existence of locations that demand modernization, but traditional life that must still be maintained.

Urban kampongs exist as residential areas in the city for a variety of reasons. At least, the first reason is that urban dwellers in urban kampongs coming from small towns are drawn to big cities by their allure. Despite the potential lack of adequate living conditions in big cities, the phenomenon of kampongs migrating to these urban centers remains unpreventable [14]. Big cities are magnets; they have a strong attraction for villagers to come to the city.

An urban kampong is a dwelling setting characterized by dwellers who come from small towns and bring with them the resources and way of life from their hometown. Upon their arrival in a sprawling metropolis, their lives underwent a slow transformation. The dwellers have carried certain aspects of their socioeconomic situations from their original places to the city, where they currently live. The socio-cultural issues in urban kampongs communities mostly stem from the persistence of traditional kampongs culture, which fails to adapt to changing socio-cultural situations [14]. An urban kampong is mostly distinguished by the social mindset and perspectives of occupants. Multiple specialists have stated different interpretations of urban kampongs, but there is yet no generally accepted definition of urban kampongs [15].

Both lifestyle and community interactions are usually reflected by urban kampongs in terms of residential districts. The dwellings in the residential area are densely arranged, which is one of the defining features of the kampongs' circumstances [16]. Family activities, whether they are within the family or involve other families, are closely connected, much like in any community. Urban kampongs, with their vibrant atmosphere, are characterized by round-the-clock activity. As life progresses, activities persist. Some dwellers engage in activities during the morning, afternoon, evening, or even at night.

All parties, including the inhabitants of urban kampongs in the large city of Jakarta, use social interaction spaces, despite their constraints. Even though the area isn't officially created, urban kampongs people use it as a place to socialize with other locals. This essay was produced with the idea that social interaction areas in urban kampongs are special in their own right because, despite their lack of proper planning, they are always there. Spaces for informal social interaction add vibrancy to the urban kampongs environment. The purpose of this work was to describe the factors that contribute to the usage of urban kampongs' social interaction areas. This literature study is important to be carried out to understand more deeply the aspects that need to be considered when planning social interaction spaces in Jakarta's urban kampongs, which play an important role in contributing to the development of Jakarta in a holistic and sustainable way. This study can also be the basis

for elaborating the formal architectural design approach with informal life and spaces that develop organically in urban kampongs. In line with this, Dharmadiatmika et al. (2023) emphasize that spatial design must focus on the functions of social spaces, creating human-to-human relationships through designs that support social activities—comfortable, inclusive, and safe environments that foster community life [17].

METHOD

This literature review research uses a qualitative research method with a narrative approach. A narrative approach is used because the data taken comes from pre-existing theories. One of the characteristics of research with a narrative approach is the use of data from interviews or documents. The literature sources analyzed include books, journal articles, and proceedings. The selection of literature was based on its relevance to the theory of social interaction space in urban kampongs, the theory of human social interaction activities, and space theory. The author explores spatial perception from sources related to human activity (sociology and anthropology), as well as physical space (geography).

This literature-based study was carried out through seven interrelated stages. The first stage involved formulating the research topic and objectives by defining the scope of the review and formulating guiding research questions. The focus was directed toward the discourse on social interaction spaces in urban kampongs. The second stage was identifying and collecting relevant literature, which included academic sources such as books, journal articles, and conference proceedings retrieved from scholarly databases. The selected literature emphasized theories on space, social interaction, urban kampongs, and spatial practices.

The third stage comprised screening and selecting literature based on relevance, credibility, and publication period, while avoiding overreliance on secondary or non-academic sources. At this point, works from sociology, anthropology, and geography were prioritized. The fourth stage involved classifying the literature into themes, organized either by disciplinary perspectives or conceptual frameworks. This included sociology, highlighting human interaction and community life; anthropology, emphasizing cultural values and traditions; and geography, addressing spatial and locational aspects.

The fifth stage was analyzing and interpreting the literature through critical comparison, identifying similarities, differences, and limitations. This stage allowed for deeper insights into how spatial, social, and cultural factors interact within kampong contexts. In the sixth stage, the findings were synthesized into a narrative, connecting theoretical perspectives into a coherent conceptual framework that explains how social interaction spaces emerge in urban kampongs.

Table 1. Stages of the research

No.	Step	Description	Focus
1	Formulate the Research Topic & Objectives	Define the scope of the review and formulate guiding research questions.	Focus on the discourse of social interaction spaces in urban kampongs.
2	Identify and Collect Relevant Literature	Search academic sources (books, journal articles, proceedings) from databases (Scopus, Web of Science, Google Scholar).	Gather theories on space, social interaction, urban kampongs, and spatial practices.
3	Screen and Select Literature	Apply criteria such as relevance, credibility, and publication period. Avoid over-reliance on secondary or non-academic sources.	Select works from sociology, anthropology, and geography relevant to the topic.
4	Classify Literature into Themes	Organize literature by disciplinary perspectives or conceptual themes.	. Sociology; human interaction & community life . Anthropology; cultural values & traditions . Geography: spatial and locational aspects
5	Analyze and Interpret	Critically compare and interpret the selected literature. Identify similarities, differences, and limitations.	Explore how spatial, social, and cultural factors interact in kampong contexts.
6	Synthesize Findings into a Narrative	Integrate insights into a coherent narrative framework.	Connect theories to explain how social interaction spaces emerge in urban kampongs.
7	Conclusions and Implications	Summarize the conceptual contribution and highlight research gaps.	Position findings as a foundation for further theoretical development and design implications.

Finally, the seventh stage presented conclusions and implications, summarizing the conceptual contributions while highlighting research gaps and positioning the findings as a foundation for further theoretical development and potential design implications.

The steps taken in this research started with determining the topic and research objectives, searching and collecting literature, selecting literature, analyzing findings, and concluding the findings. The steps of this research are outlined in Table 1.

RESULTS AND DISCUSSION
Social Interaction of Urban Kampongs Dwellers

Human life cannot be separated from interactive activity because, basically, humans are social creatures who always need the presence of other people. Social interaction is a process between individuals penetrating each other's thoughts [18][19]. Social interaction is the basic unit of sociology [20], with the form of relationships between one individual and another, and when one individual can influence other individuals so that there is a reciprocal relationship [21][22]. Therefore, the quality of social interactions greatly influences the dynamics of society as a whole.

Social interaction can be carried out through several types of activities, starting with the simplest, namely eye contact and communication between social interaction actors [23]. This activity can also be done by sending symbols, words, and body language. Four other forms of social interaction occur in society: cooperation, competition, adjustment, and conflict [21]. Of course, these forms are carried out for various reasons, depending on the background of the social interaction actors, and these interactions form complex social life in people's daily lives.

One of the communities that carries out social interaction in the city is the urban kampong dwellers (Figure 1). The phenomenon of social interaction activities among urban dwellers is a phenomenon that cannot be avoided. The culture of social interaction among urban kampong dwellers is one of the activities that makes the atmosphere in urban kampongs more "alive" [24]. Dwellers of urban kampongs have a closer sense of attachment compared to dwellers of housing in limited environments, so that interactions between them occur more frequently [25].

Figure 1. Social interaction activities in urban kampongs in Jakarta.

The urban kampongs phenomenon is often found in developing countries, including Indonesia [26][27]. This neighborhood is a residential neighborhood built independently by city dwellers without planning [28], so the facilities and infrastructure there are very minimal. The limited conditions of urban kampongs make urban kampongs dwellers carry out social interaction activities by utilizing only the available space and facilities. Neighborhood roads in urban kampongs are places that are often used by urban kampongs dwellers to interact [29][30]. Several urban kampongs in Jakarta have sufficient facilities, but many more do not have adequate facilities.

Social interaction is a culture that is often carried out in dwellers' daily lives, both in formal and informal forms [31]. Likewise, dwellers in urban kampongs interact with each other daily. Through social interaction, they can establish dynamic relationships between individuals, between groups, and between individuals and community groups [32]. The intensity of social activities between urban kampong dwellers that often occur is what makes the atmosphere in the urban kampongs more "lively," at least because it can be seen that there are always dwellers interacting with one another.

Understanding space from multiple perspectives

Social interaction space is one of the important spaces in the residential environment, even though the settlement is an informal settlement, such as urban kampongs. In urban kampongs, social interaction spaces for dwellers can be found in formal and informal forms [33][34]. We can find formal social interaction spaces in Jakarta's urban kampongs in community halls, open spaces, or worship buildings. Meanwhile, informal social interaction spaces are found on neighborhood streets, terraces of dwellers' houses, or residual spaces [24, 35, 36].

While exploring research on spatial theory, the author found three discussions about space that were quite related to discussions of social interaction space. The discussion includes an exploration of the concept of space, encompassing perspectives from sociology, anthropology, and geography to provide a more comprehensive understanding. These three perspectives offer distinct interpretations of the concept of space, shaped by their respective disciplines, as space encompasses multiple interconnected dimensions [37]. The subsequent sections will elaborate on the conceptualizations of space from social, cultural, and geographical perspectives. This understanding is important to know how social interaction spaces are influenced by physical and non-physical aspects.

Understanding space from a sociological perspective.

At the beginning of the 20th century, space was defined as a container and surface [38]. The understanding of space was interpreted quite narrowly at that time because space was mostly interpreted as something physical and visual. However, Low has a different understanding of space. He stated that space is actually not limited only to physical areas; space is an area that occurs due to social production. This was also agreed upon by Lefebvre, who stated that space can exist because of the relationship between sociology and a container. Space is created because of human activity with each other.

An understanding of space related to sociology was put forward by Zieleniec. The upper part of Figure 2 below explains that space can construct relationships between humans, and conversely, human relationships can construct space [39]. The presence of space cannot be separated from social relations between humans, as space and human relations are intertwined with each other.
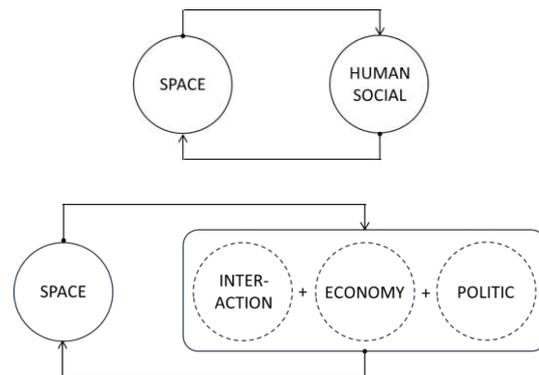

Figure 2. Space according to Zielenic (top) and Harvey (bottom)

Meanwhile, Harvey stated that space is produced by social practices and by the forces that organize society, with details encompassing social and economic interactions within it [40]. Zielenic and Harvey agree that space is the result of the existence of social relationships between humans.

Another understanding of space from a social perspective is the understanding of space according to Henri Lefebvre. Space is not just a physical form, but there are things that play a big role in space, namely social values [41]. According to him, space can be formed due to human social production. Space from a social perspective is related to the social production process of space [42]. Space will shape ways of thinking that influence ongoing social interaction patterns [43]. Understanding space from a social perspective looks at the dynamics of society in more depth through the social aspects of the actors.

The theory of space production expressed by Lefebvre suggests that there are three series of spatial dichotomies, namely representations of space, representational spaces, and spatial practice. This theory is related to the production of social interaction spaces in urban kampongs, that is:

a. Representations of Space refers to the way space is organized and prepared. Space can develop from various representations made by influential individuals or groups, not just from everyday experience [44]. In the context of social interaction spaces in urban kampongs, this is related to physical space, accessibility, and social dynamics that occur in social interaction spaces used by urban kampongs dwellers. Even though social interaction spaces in urban kampongs are not specifically planned spaces, these spaces are informally conceptualized by the dwellers who use them.

b. Representational spaces, namely, spaces experienced and felt by individuals, as well as

spaces that live in a person's imagination and memory. Representational space includes human life experiences in representational spaces reproduced by dominant groups [45]. Regarding the concept of urban kampongs' social interaction space, dwellers have their own way of interpreting and experiencing their interaction space, which is filled with symbolism, culture, and values of urban kampong dwellers.

c. Spatial practice, namely, space that is created and maintained through a person's daily activities and routines [46]. Space is the result of routines, mobility, and human activities that form a certain pattern. This concept of space is clearly visible in social interactions in urban kampongs, where the space used by dwellers to interact is the space they use in their daily activities.

Referring to the explanation above and understanding space from a sociological perspective, it can be said that space is an enclosure with the presence of social relationships or interactions carried out by humans with other humans. Even though the background character of the environment is different, the social values that exist in the space play a very important role. Space has a very close relationship with human society since the relationship between space and humans is very dependent on one another. Social interaction spaces in urban kampongs are spaces used by urban kampong dwellers in their daily lives. Urban kampong dwellers carry out interaction activities with each other in unplanned spaces. In urban kampongs, housing and social interaction spaces are often the center of dwellers' activities. The use and meaning of these spaces reflect the daily social interactions of dwellers and how they adapt and interpret these spaces in their cultural and economic context, in accordance with the concept of social space.

Understanding space from an anthropological perspective

Apart from being viewed from the sociological paradigm, a definition of space is also discussed by anthropologists. Anthropology comes from the Greek words *anthropos* (human) and logos (science). Thus, anthropology is a science that studies humans and their culture in various aspects, both from a physical and socio-cultural perspective [47][48]. Anthropological discussions revolve around human origins, color, physical form, and cultural customs.

In fact, anthropology is a science that studies humans, both from the physical and non-physical aspects of behavior and way of thinking

[48][49]. This anthropological approach looks at space from the perspective of a social and cultural context.

Pauline McKenzie Aucoin, an anthropologist who speaks about space frequently, offers one interpretation of space from an anthropological standpoint. He claims that space is a symbolic medium and that it transmits cultural messages. Culturally and historically created social meanings can be conveyed through space [50]. The claim that space is not just physical but also speaks volumes about the culture that is developed lends credence to Aucoin's viewpoint [51]. An anthropological viewpoint holds that space is created by human history and culture, both of which have significance (Figure 3).

Aucoin distinguishes between space and place. According to him, space is often understood as an abstract and general entity, while place is more related to human experience, full of meaning and identity [50]. Space is not only a neutral background for human activity; it is also influenced and shaped by social practices, power, and culture. The way people organize, use, and give meaning to space reflects and reinforces their social structures and cultural identities. As mentioned by Levebfre, according to Aucoin, space is produced socially.

The theory of proxemics—named after another anthropologist, Edward T. Hall—introduced the idea of space and how people use it. According to this hypothesis, users' degree of closeness in space is correlated with their distance from one another [52]. Space users will have closer relationships the closer they are apart [53], [54]. According to Hall's proxemics hypothesis, an actor's distance from another indicates how close they are (Figure 4). From closest to farthest, Hall has categorized four distances: intimate space, personal space, social space, and public space.
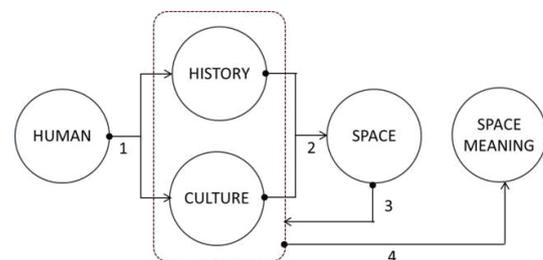

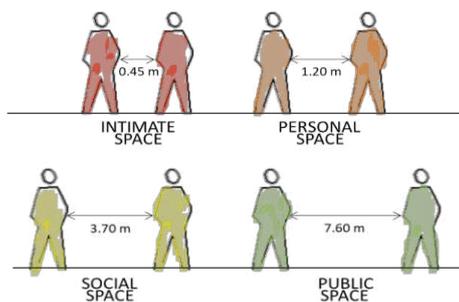Figure 3. Space in an anthropological perspective, according to Aucoin

Figure 4. Space in an anthropological perspective, according to Aucoin

There is another discussion about space from a more detailed anthropological perspective, namely, architectural anthropology. This discussion goes deeper into the discussion from an architectural anthropology perspective, including a discussion of space. Based on Ashadi, architecture is influenced by the culture of a region and its environment [47], and according to Nurjannah, culture is one of the factors determining form in architecture [55]. Thus, a space will be created with a certain cultural background brought by the users of the space; the space exists because of the culture in a particular environment. Ashadi and Nurjannah's understanding is in line with Aucoin's thinking.

We can target social interaction spaces for urban kampong dwellers from an anthropological perspective. In this perspective, social interaction space is a space that is more than just physical because it is a dynamic arena produced by social interaction, full of cultural meaning, and influenced by identity. Social interaction spaces in the context of urban kampongs provide insight into how communities adapt and organize their lives in a complex and changing urban environment due to the different backgrounds of dwellers.

From an anthropological point of view, social interaction spaces in Jakarta's urban kampongs offer a great real-world illustration of spatial theory in action. In Jakarta's urban settlements, narrow lanes frequently serve several purposes. They serve as playgrounds for kids during the day and as resident meeting places at night. Given the limited land and facilities, urban kampong dwellers use food stalls or neighborhood streets as places for them to interact by relaxing, chatting, or engaging in other activities. All of these activities are carried out, which ultimately makes social relations between dwellers closer. The space they use as an interaction space gives the idea that urban kampong dwellers can adapt and organize their lives.

Urban community culture forms a space for social interaction that reflects diverse values, customs, and social dynamics because dwellers come from diverse regional, social, educational, and economic backgrounds. The social interaction space in the urban kampongs functions as a center for daily activities and a representation of the dwellers' identity, a place for them to interact, and a place for them in the process of adaptation between dwellers. One of the main characteristics of urban communities is their habit of gathering to socialize. This environment is dynamic and continues to develop due to the interaction between local culture and space use.

Understanding space from a geographic perspective

An understanding of space can also be studied from the perspective of geography. Geography comes from the Greek, consisting of the words geo (earth) and *graphein* (writing, painting). Etymologically, geography is a science that discusses location and its relationship with the environment [56]. Geography is a science that studies places and the relationship between humans and their environment [57][58]. From the understanding above, it can be said that geography is closely related to space because geography helps humans use space and the environment.

The close connection between space and human relations was also stated by Buttimer and Seamon (1980). According to them, space is a frame of mind that involves evaluation and motivation related to the expression of human behavior and the character of the environment [59]. The presence of space is closely related to human behavior based on the character of the environment that shapes humans, so that each space will have a different character depending on the background character of the environment. This causes space in one area to be different from space in another area.

Space is understood as something related to location [60]. Space is a place on the surface of the earth, either in its entirety or only in part, that is used by living creatures to live. According to Sumaatmadja, space is not limited to air in contact with the earth's surface. But it is also the lowest layer of the atmosphere that influences the Earth's surface [61]. Space can be interpreted as a container for all human, animal, and plant activities on the surface of the Earth. From a geographic perspective, space is formed from the components within it, namely physical and non-physical.

Yi-Fu Tuan, a humanistic geographer, put forward the concept of space and place. Tuan distinguishes between understanding space and place. Space is an environment that is formed from the social environment, while place is an environment that is formed from the environment and has been interpreted by its users [62]. Space is a neutral and unstructured physical dimension, an area where movement and activity occur but which does not yet have a deep meaning or relationship with the individual [63]. Tuan further argued that space is a dynamic physical environment that is given meaning by human interaction, and when space gives meaning, it becomes a place [64].

An urban geographer, David Harvey, reveals his understanding of space from a geographical perspective. According to him, space can be created when there are social and political relationships between humans (Figure 5). Apart from existing physically, space is also created through social, political, and economic processes [65]. Harvey elaborates on the theory of socially produced space and location promoted by geographers. He also stated that space is not neutral or objective but is the result of human interaction, power, and conflicts of interest. Harvey's statement is reinforced by the statement that space production depends on who the user is because each user has their own background in using space [66].

Doreen Massey, a geographer, also discusses space, although she mostly discusses places. Space and place are not just a backdrop or stage for social events, but as active elements that shape and are influenced by social interactions and power [60]. In line with Massey, Spring (2021) states that space is dynamic, relational, and full of plurality. Space cannot be described with coordinates or a grid because it always changes depending on the story that occurs in it [67].

If the understanding of space from a sociological and anthropological perspective focuses more on non-physical aspects, because the production of space is influenced by social, historical, and cultural aspects, then from a geographical perspective, the discussion of space examines both physical and non-physical aspects. The discussion of space in geography can be considered more complete because it covers many aspects. Discussions about space from a geographic perspective also discuss more about places (as discussed by Tuan and Massey) than space. For them, a place is a space that has meaning, not just a place for ordinary activities.
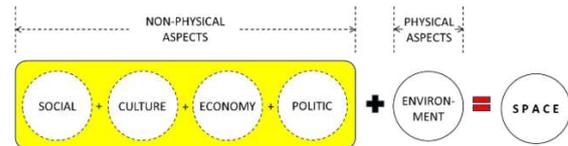

Figure 5. Space definition according to David Harvey

The relationship between social interaction space in urban kampongs and space from a geographical perspective is related. Social interaction space in urban kampongs is formed due to the social and cultural activities of dwellers as well as the physical space used by urban kampong dwellers [68]. Understanding space from a geographic perspective shows that social interaction spaces in urban kampongs are formed, used, and understood by the community. Urban kampongs that are densely populated and have limited land create unique spaces that are used for intense social interaction. Residual areas, alleys, terraces of homes, little roads, and already-existing open spaces all serve as organic meeting spots for locals to interact and work together. Although the urban kampongs' social space is unstructured, the inhabitants' activities keep the kampongs vibrant all the time.

Referring to the explanation above regarding the discussion of space from a geographic perspective, the space for social interaction in urban kampongs is related to the discussion of space from a geographic perspective. The space used as a space for social interaction in urban kampongs includes social, political, economic, cultural, and environmental aspects. Geography sees space as a place where social activities occur, influenced by political policies, economic conditions, and cultural traditions in the places where space is formed. Physical environmental factors, such as narrow streets and markets, also play an important role in shaping the dynamics of social interaction among urban kampong dwellers. Therefore, understanding space from a geographic perspective is very helpful in explaining how these various elements interact to shape daily life in the social interaction spaces used by urban kampong dwellers.

The social interaction space's meaning

The social interaction space in urban kampongs is formed from various aspects, namely sociology, anthropology, and geography, which together create a unique and dynamic space. Sociological aspects include social relations, human interactions, economics, and politics, all of which contribute to the formation of space from the intangible. In urban kampongs, social interaction

occurs not only in physical spaces like dwellers' terraces, walkways, and stalls, but also through people's daily participation and interaction. Close social contacts and solidarity among urban kampongs members foster a vibrant urban kampongs community characterized by strong interpersonal bonds.

The anthropological aspect emphasizes the historical and cultural factors that influence the social dynamics of a given location, focusing on intangible aspects. Within urban kampongs, every social interaction area holds a distinct narrative and historical significance. Local traditions and culture, as well as shared cultural practices in daily routines, significantly influence the formation of the space's identity. For instance, a grocery store might serve as a venue for social contact due to the shared cultural values and beliefs within a family-oriented community. This anthropological component demonstrates that the spatial arrangement in urban kampongs is the result of a long and dynamic historical progression that mirrors the community's values and beliefs.

Geographical space includes tangible and intangible elements, such as social, cultural, political, economic, and physical environmental factors. Space from the perspective of urban kampongs' geography includes real aspects such as physical arrangement and environmental factors that shape dwellers' use and perception of space. For example, in urban kampongs, lanes are present, and the positioning of dwellings is such that the terraces serve as areas for social engagement. Intangible elements of geography, such as environmental cognition and spatial comprehension, hold significant importance. Dwellers' perception and interaction with their surroundings might significantly impact their utilization and administration of that area. The integration of concrete and abstract elements gives rise to an intricate and diverse social environment.

The interpretation of social interaction spaces in urban kampongs has a relationship between the fields of social sciences, anthropology, and geography, as shown in Figure 6. The social interaction space in urban kampongs is formed from the existence of aspects: human social relationships that occur, the existence of the cultural background of the activists, and a certain point that makes them come to it. These three aspects are important things that designers need to consider when planning social interaction spaces in urban kampongs.
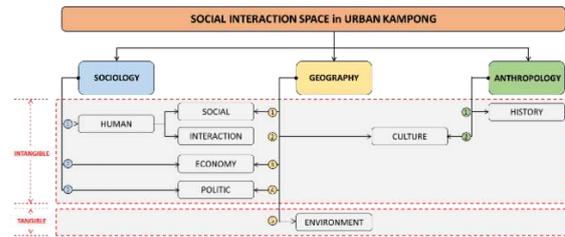

Figure 6. The spatial components of social interaction spaces in urban kampongs

The consideration of these aspects is expected to be more holistic to produce a design of social interaction spaces in urban kampongs.

The spatial aspects of social interaction spaces in urban kampongs consist of tangible and intangible aspects. Socially and culturally produced spaces shape the intangible aspects of space. Meanwhile, tangible spatial aspects are discussed from a spatial-geographical perspective. All of the above spatial aspects form a social interaction space in the urban kampongs. These interactions reflect the complex and varied dynamics of everyday life. The collaboration between these aspects creates a unique and meaningful social interaction space in the urban kampongs (Figure 6).

From this literature review, we can comprehend that there are several design considerations that need to be examined when designers plan social interaction spaces, including social, cultural, and locational aspects. This literature review on social interaction spaces is beneficial for expanding architectural theory by integrating it with other disciplines, thus providing a more comprehensive understanding of social interaction spaces in urban kampongs. Furthermore, this research is valuable for the design of social interaction spaces in urban kampongs, as it provides designers with more detailed insights by offering fundamental principles that can serve as a basis for designing such spaces.

CONCLUSION

Referring to the explanation above regarding the discussion of space from a geographic perspective, the space for social interaction in urban kampongs is related to the discussion of space from a geographic perspective. The space used as a space for social interaction in urban kampongs includes social, political, economic, cultural, and environmental aspects. Geography sees space as a place where social activities occur, influenced by political policies, economic conditions, and cultural traditions in the places where space is formed.

Physical environmental factors, such as narrow streets and markets, also play an important role in shaping the dynamics of social interaction among urban kampong dwellers. Therefore, understanding space from a geographic perspective is very helpful in explaining how these various elements interact to shape daily life in the social interaction spaces used by urban kampong dwellers.

In contrast, urban kampongs offer a study of land use, spatial planning, and interaction patterns created by geographic conditions and the physical environment from an environmental geography perspective as communities adapt to the limitations of available space. The dense urban environment with small streets, shops, kiosks, and open spaces creates a natural atmosphere for dwellers when carrying out social interaction activities. Even though social interaction spaces in urban kampongs are often informal, they show dynamics that are more flexible and responsive to social, economic, and cultural changes. The existence of these informal spaces also reflects the need for creativity in using space to facilitate various forms of interaction. By considering these aspects together, we can recognize how important an interdisciplinary approach is to understanding the complexity of social interaction spaces in urban kampongs. An integrative approach from sociology, anthropology, and geography helps reveal how space in urban kampongs not only functions as a place but also as a medium that facilitates the formation of social identity, cultural learning, and adaptation to the surrounding environment.

ACKNOWLEDGMENT

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