

# The Relation between Gender and Economic Space in Traditional Market at Pasar Gang Baru Semarang

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**ABSTRACT**--- *Traditional market is a social-economic site describing egalitarian social relation, anti-domination between sellers and buyers. Traditional markets still leave “substantial values” as a democratic model of trade where there is a haggling mechanism. Traditional markets become social space that describes facts about gender equality. At this area, there is fair and equal gender relation where stereotypes are neglected because the ones who are in this area are contra positional subjects having economic interest such as sellers-buyers, traders-suppliers, and sellers-sellers. This research, focusing on the relation between gender and economic space in traditional market, discusses a traditional market in Semarang called Pasar Gang Baru which is located at an alley in the middle of the Chinatown. The location of this market is at one of the alleys in Chinatown that can be reached through Jalan Sebandaran or Gang Warung. There is also another way to the market via the path used by pedestrians or two-wheeled vehicles through Gang Cilik dan Gang Pasar baru. This market, only active in the morning until in the afternoon, provides various goods for daily needs like food ingredients, traditional medicines, clothes, and all things needed for Chinese ritual ceremony, and traders from many areas around Semarang come and offer a variety of products in this market. This research used rationalistic qualitative approach with qualitative paradigm. This rationalistic qualitative research is compatible with the research's characteristic that focuses on investigating and understanding the relation between gender of female and economic space in traditional market in order to discover the fact of female gender equality; and furthermore, in the traditional market, there is gender relation that fair and equal in distribution and in the use of functional space that has economic value.*

**Keywords**--- Gender , Economic space, Traditional Market

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## 1. INTRODUCTION

Pasar Gang Baru is located at Jalan Gang Baru having length around 1000 meter in Chinatown of Semarang City. It is one of the old traditional markets and known to have complete good to offer even though its size is not as big as Pasar Johar or Pasar Bulu. This market is located at an alley in the middle of Chinatown. The activities in this market start around 5 a.m. where traders from areas around Semarang come and offer various goods in this market.

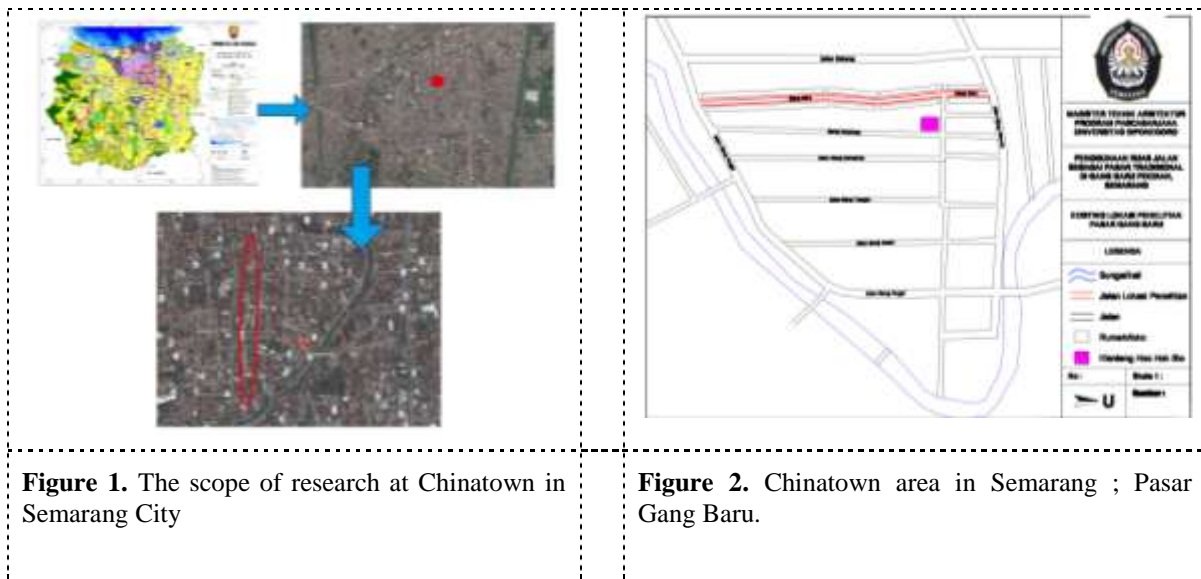
Activities in this market start at 6 a.m. to 10 a.m. After 10 a.m., traders have already left, and the market feels quiet. This market is actually open till late afternoon, but only traders living around Gang Baru are there. These people sell food ingredients, traditional medicines, clothes, and equipments for Chinese ritual ceremony. In the late afternoon, these traders have already packed their stalls, so four-wheeled vehicles can pass this area. In the evening, this alley is not different from other alleys in the Chinatown.

The position of the market is between Jalan Beteng and Gang Belakang that can be reached from Jalan Sebandaran or Gang Warung. Alternatively there is also a small path to this market. This small path can be reached by pedestrians or two-wheeled vehicles through Gang Cilik and Gang Pasar baru.

The space in Jalan Gang Baru is interesting to study because physically this area is a residence with dense population characterized by Chinese temples and buildings with Chinese architecture. The life in this area is fulfilled hectic activities related to economy, culture, and tradition ceremonies. According to these facts, it can be concluded that this area has potency both *tangible* and *intangible*. The tangible potency can be in the form of Chinese artefacts that still can be visually enjoyed like klentheng (temple), houses with Chinese style, and others. On the other hand, *intangible* potency in this area is the history that has been passed from generation to generation, the culture, and the lifestyle of the people living in the Chinatown. (Joe, 1993)

Besides, there is also a relation between gender and economic space in the traditional market that shows a fact about gender equality. In tradition market, there is a fair and equal relation in the distribution and the use of functional space that gives economic value. These outer spaces make interaction through their users and create tolerance attitude. The

outer space can be defined as a space that is limited by nature only in its base and wall. The outer spaces which are called “lapak berjalan” (stall) at Pasar Gang Baru are dominated by female sellers who become the driver of economic activities.



**Figure 1.** The scope of research at Chinatown in Semarang City

**Figure 2.** Chinatown area in Semarang ; Pasar Gang Baru.

## 2. THEORITICAL REVIEW

### The Outer Space

The outer space can be defined as a space limited by nature only in its base and wall while its roof is limitless. For the design of this space, the architect focused on the design of the base and the wall because they will greatly influence the design and the incoming effect. (Ching, 2007) There are some aspects in designing the outer space:

- Floor. Choosing materials for the base of the outer space is certainly different from choosing materials for the base of the inner space. The materials chosen are included hard materials such as stones, conblock, bricks, gravel kerikil, and other hard materials that can be applied to the outer space as the good cover or protector for humans and vehicles. The use of proper materials will be very useful when the outer space undergoes maintenance because those hard materials have better durability in bearing the burdens from outside specifically from the objects that pass at this area.
- Wall, The wall of the outer space can be divided into three different types. They are massive wall, transparent wall, and imaginary wall. The discussion of this research includes the imaginary wall and the social character. The imaginary wall has subjective character because it is the result from the observation done by the researchers. This wall is not real, but it becomes the border among the other spaces.

### Based on Social Character

Sociofugal Space, this space was created to separate individuals, so it can create private feeling. In addition, this space has several tools and utensils that are clearly seen.

Sociofetal Space, this space tends to center on one specific area where this space or area is more functional for groups of human in doing their social interaction.

### Tolerance

Tolerance is an attitude or a character that shows respect and allows other people to have different minds, opinions, beliefs, and other differences. The word “tolerance” itself means to have tolerating attitude (to respect, to give someone a chance, to allow) someone’s different minds (opinions, perspectives, beliefs, habits, and others differences). Tolerance also means the limit for allowing addition and subtraction. (Poerwadarminto, 1986)

- Religious Tolerance

Religious tolerance is a condition when the adherents of majority religion in a community respect the existence of other religions or beliefs. Therefore we should allow them to do their acts of worship freely and should not disturb and intimidate them.

➤ Social Tolerance

Social tolerance is a tolerance in a community where there are two groups namely majority group and minority group, and the majority group feels obliged to respect and does not intimidate the minority group.

### 3. METHODS

This research used qualitative descriptive method with inductive approach. According to Muhajir (1996), this method demands the researchers to involve more in the research site with observation, survey, and interview as the methods of collecting data. The purpose of this research is to understand the relevance and the relation between gender and the outer economic space in Pasar Gang Baru, Semarang and to identify factors that influence the role of gender in activities at this market.

Data that were analyzed qualitatively were based on logic and scientific argumentation Inductive analysis (bottom up) was conducted descriptively, and it was started from the beginning in the same time when data and information units were collected. Identification was done to search the relation between stalls and the outer spaces at Pasar Gang Baru in the Chinatown of Semarang. The themes that had been found were treated flexibly because it is still possible to find new themes. By searching the relation among categories or themes, new theories having local characteristic can be found.

### 4. DISCUSSION

In its development Pasar Gang Baru possesses its own particular characteristics on its activity. This fact is related to the habit of Indonesian people when shopping to traditional market where non-permanent stalls on the outer space is their most favorite place to do shopping.

#### 3.1 The Economic Utilization of Outer Spaces

The most significant spatial usage of Gang Baru space is its usage for trading. Therefore, most of the buildings along Gang Baru are shophouses open from morning to afternoon. This alley accommodates market activities. Street vendors (PKL) selling various staples in a row along the roadside, and even they occupy the wider part of the road. These sellers put their tables, carts, baskets and their goods and sometimes cook on the middle of the road, so they tend to restrict the space users' mobility. The road is full of sellers (either who has fixed stand or who go around offering their goods), workers, buyers who make transactions, people (either just passing through or doing window shopping) and residents who sit in front of their house / shop. The movement of those sellers, crowded pedestrians and buyers develops spatial atmosphere and color.

A row of tarps and umbrellas propped by pillars installed on the terrace of shops or street vendors along the street, even though disorganized, create space enclosure that indirectly divides the space into small spaces of territory for each seller. After the market-hours are over, the dwelling function can be perceived again. Street turns into residents' social space, and vehicles are allowed to pass the street. However, the market activity leaves uncomfortable visual impression in the form of piles of tables, chairs, and other equipment used by the street vendors for trading.

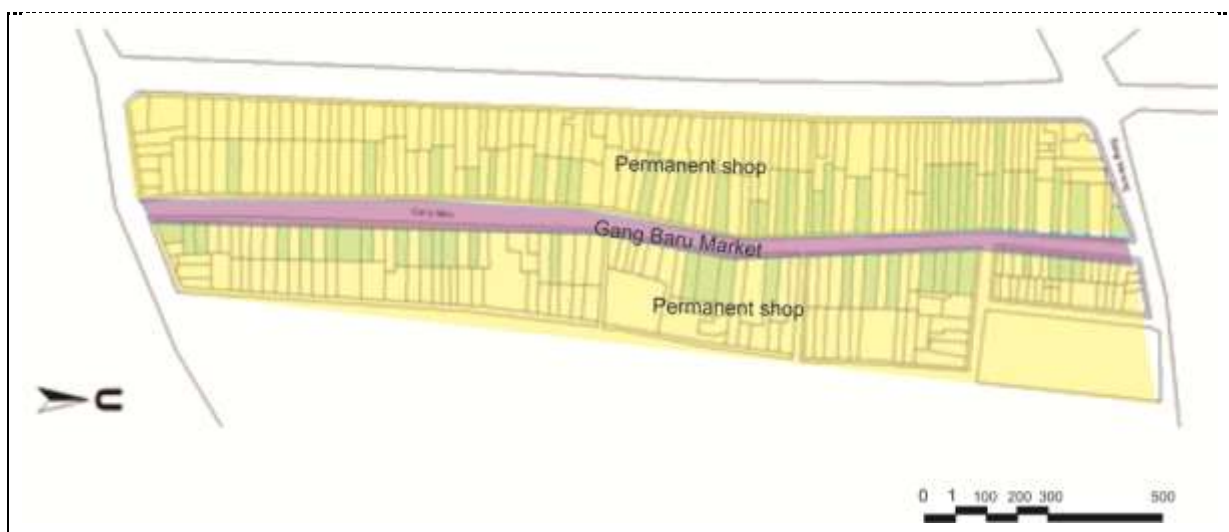


Figure 3. Street Corridor of Gang Baru Market Semarang

### 3.2. The Study of Street Space Usage

Pasar Gang Baru has a unique spatial layout of sellers' placement, especially the one related to the outer space phenomenon. The outer space used as non-permanent stalls brings a special characteristic to Pasar Gang Baru.

The main concept of the market outer space is the utilization of the alley or corridor as the access to their houses or shops and as the stalls with various goods at particular hours. This condition has already existed since long time ago, and the sellers on the outer space never dispute it. This situation is related to the fact that most sellers there are the successors of the previous generations.

The street space as the outer space used as stalls has several types of sellers, namely:

1. Sellers who have stayed since the beginning.
2. Sellers who stay because continuing their parents' business.
3. Sellers who use the stalls of other sellers already who have finished selling / whose goods are sold out (usually the peddlers).
4. Sellers who use the stalls of other sellers who are not selling or do not sell anymore (usually the peddlers).
5. Sellers who bought stalls (mutual agreement without any standard price) from them who did not continue their business (usually they are old and do not have any successor).



**Figure 4.** Outer space as stalls



**Figure 5.** These two figures have been placed side-by-side to save space. Justify the caption.

**Table 1.** Sample of Sellers on the Outer Space (Roadside) in Pasar Gang Baru

No.	NAME	AGE	GENDER	ORIGIN	ADDRESS	TYPES OF GOODS	SELLING PERIOD
1.	Ms Mulyani	43	F	Sukoharjo	Purwosari IA	Chicken	30 Years
2.	Ms Kati	57	F	Genuk	Gang Baru	Fruit	10 Years
3.	Ms Mei Cum	48	F	Semarang	Gang Baru	Groceries	17 Years
4.	Ms Rani	25	F	Salatiga	Kaligawe	Meat	48 Years
5.	Mr. Muamirah	70	M	Semarang	Gang Baru	Meat	5 Years
6.	Mr. Bambang	45	M	Solo	Ngaliyan	Chicken	27 Years
7.	Ms Panijah	38	F	Solo	Sumberejo	Vegetable	10 Years
8.	Ms Manjani	41	F	Semarang	Tlogosari	Fruit	25 Years
9.	Ms Rini	41	F	Semarang	Genuk	Bread	16 Years
10.	Mr. Budiono	43	M	Boyolali	Gang Baru	Snack	8 Years
11.	Ms Sutinah	58	F	Genuk	Gang Baru	Vegetable	25 Years
12.	Ms Wiswan	66	F	Semarang	Gang Baru	Meat bun	30 Years
13.	Ms Sumiati	47	F	Semarang	Kaligawe	Fruit	25 Years
14.	Ms Siti	52	F	Salatiga	Genuk	Groceries	42 Years
15.	Ms Sunarni	47	F	Semarang	Kaligawe	Porridge	20 Years

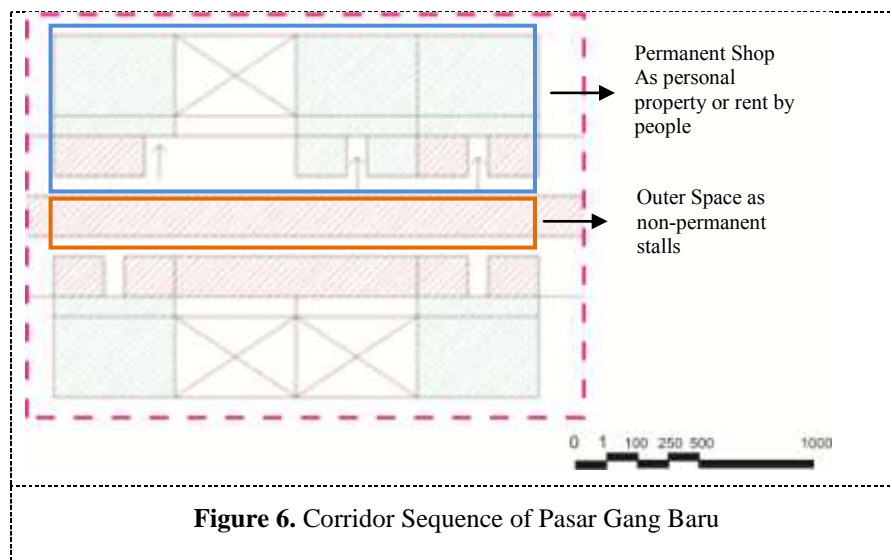
From the sample of correspondent taken indicate that most of the traders come from Semarang city. They using this place because pasar gang baru promised for them and some are the successors of their former family. It is seen because they are also some who come from outside Semarang city. In addition, most of these traders are female gender. This shows that women in this place as a activator of economic activity in Pasar Gang Baru.

### 3.3. The Analysis of Spatial Agreement and Tolerance

The unique characteristics of street space usage for sellers in form of traditional market, in details, show the existence of tolerance and solidarity among which are sellers dominated by females. Most sellers are visitors from outside Semarang utilizing economical space in traditional markets including Pasar Gang Baru. In this kind of situation, the economic agreement is neglected because of the tolerance between native sellers and visiting sellers.

Solidarity, by keeping the cohesiveness among sellers by a natural regulation related to diversity has made a unique market pattern including several features as follows:

1. Sellers who occupy the outer space (roadside) are people who sell food such as meat, fish, vegetables, and various spices and are only active from morning to afternoon.
2. Generally, sellers in front of the shops sell different goods that are sold in the shop including the number of the goods. Sellers who have relative big stalls, in general, occupy their stalls in the front of the houses not used as a shop or not frontally occupied in front of the shophouses, so it will not completely obscure the shop behind them.
3. Sellers' zoning or grouping on the outer space of Gang Baru Corridor is spread in sporadic groups. This situation can help the spreading of the market visitors evenly because in certain parts they have already been able to see various goods, so they can localize the visited areas. Jalan Gang Baru is relative short, so it can be visited briefly.
4. Trading stalls in the outer space of each non-permanent stalls are occupied to sell certain goods. One stall can be used by two different sellers with two different goods. When a vegetable seller has finished selling, the other seller can use the stall although both sellers sell different goods. This circumstance reflects tolerance and understanding among the sellers.
5. The sellers have to pay the rent for selling in the outer space. However, if one stall is used by two sellers as the previous case, the fee can be divided based on the agreement of both sellers.



## 5. CONCLUSION

The existence of market in dwelling area is a basic need accomplishment for either daily needs or for the other needs required by the community.

The use of roadside as a place of selling in Gang Baru is based on the spatial formation by Chinatown's residents where the roadside position is "*sunduk sate*"<sup>1</sup> toward the temple. It is considered as a space possessing "good fortune", so it will make a good profit if used for trading. Therefore, the road side Gang Baru functions as trading space either by the native traders or by the visiting traders who come to earn profit in this area.

The use of the outer space (roadside) as non-permanent stall brings tolerance and understanding among sellers. It shows that even though the stalls are limited, the tolerance among sellers still exists. Therefore, the outer space interaction

<sup>1</sup> A satay's wooden skewer

seems limitlessly lively. This kind of attitude is also supported by the role of female gender who is the majority sellers in Gang Baru. These female sellers are naturally meek and know more about economic activities that can be seen from how they sell, attract attention (marketing), and bargain. The activities of selling and buying in traditional markets are increased by the interaction between buyers and sellers and by the tolerance attitude among sellers.

In this kind of situation, the agreement in economic values is not considered important because of the tolerance between native sellers and visiting sellers. They share space for earning profit in Pasar Gang Baru Market, at China Town, Semarang.

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