



Patterns of Public Spaces Based on ‘*Sport For All*’ and People’s Adaptation Process in Semarang City

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Abstract

As part of the culture, sport has a variety of forms and meaning that undergo changes from time to time and from society to society. This study is intended to describe the accessibility of public spaces, the adaptation patterns of the use of public spaces by participants of ‘sport for all’, forms of interaction, communication and image of “sport for all”, and sociocultural factors that support “sport for all” within the car free day program in Simpang Lima Complex. A phenomenologic naturalistic approach by using a multi-site design was used. The subjects consisted of heads of Semarang City Services, and users of car free day activities. The data were collected by using observation, documents, and interviews. The results show that first, public spaces are external and accessible by all people and consist of parks, city square, roads, and sidewalks. Second, the users of “sport for all” adapt to the available spaces through car free day activities. Third, the symbols of interaction, communication and image of “sport for all” are similar including accessories, fashion and identities to visually demonstrate their community or group existence. Fourth, physical, social, ecologic, and economic aspects of the sociocultural factors support “sport for all”.

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INTRODUCTION

Sport is an activity about physical movement. Sport activities are carried out to maintain and improve people's health and fitness, achievement, and quality, to develop moral values and good behaviour, sportivity, discipline, and even in a macro level, to strengthen and develop the nation unity, to strengthen national resilience, and to improve the national image, dignity, and honor in the international point of view (see Article 4 of National Sport System Law).

Sport cannot be separated from human culture. Therefore, the sport culture needs to be developed, by creating some conditions that enable all people to participate in sport activities. Calhoun (2007:124) points out that sport can provide health and joy to human being. People in the city known as urban society are aware of the sport benefit.

The needs for exercise activities should be ideally supported with available green public spaces (GPS). Hakim (2004:33) defines green public spaces as land surface areas dominated by plants to protect certain habitation, and or city/environmental facilities, and/or protection of infrastructure networking, and/or farm cultivation.

People need public spaces to carry out physical activities. The availability of sport public spaces accessible by all walks of life can encourage people to be fond of conducting physical exercise. Wright (2004) points out that performing exercise in open public spaces near their house is more economical and accessible by many people. In this way, open green public spaces can be used as areas for exercise.

One example of a recreative public sport in Semarang is car free day activities. Based on a field study held from June to July 2014 during car free day activities in Simpang Lima Complex and Pahlawan Street, recreative sport is seen to have grown and developed rapidly. This is evident from the people's growing interest in doing sports during the holidays or in their spare time. People make the best of the opportunity to do sports.

Results from an observation done in 2014 also found several reasons on why participants of "sport for all" chose to take part in car free day occasions in Semarang, i.e. for health reasons, fitness, or other reasons such as to build a positive character and to socialize. Getting involved in sports is another human form of expressing joy. Having the occasion situated in Simpang Lima Complex or Pahlawan Street makes it very strategic, easily accessible, requires less cost, potential for building social interactions, and as a means to express self-image.

With that said, an initial image of recreative sport activities can be described: preferably done in an easily accessible area that considers 5M (*massal, mudah, murah, meriah, manfaat, dan aman*/ massive, easy, cheap, festive, beneficial, and safe), such as fitness center or places that has sport facilities.

Hence, there needs to be further study on the accessibility of public recreative sport areas, the utilization of available areas by participants of "sport for all", the pattern of interaction, communication, and image of participants of "sport for all" in car free day activities, and the social-cultural factors that support people to participate in "sport for all" activities during car free day occasions in Semarang.

This study is intended to (1) to investigate the accessibility of public spaces in Semarang, specifically in Simpang Lima Complex, (2) to investigate the pattern of adaptation in utilizing areas by participants of "sport for all" in car free day activities in Simpang Lima complex, (3) to investigate the form of interactions, communications, and image of "sport for all" in car free day activities in Simpang Lima complex, and (4) to investigate social-cultural factors which support the process of "sport for all" in car free day activities in Simpang Lima complex.

Tabel 1. A number of relevant previous studies are mentioned below.

RESEARCHER	SUBSTANCE
Kanaf and Razif (2010)	The Effect of Car Free Day Program on Reduction of Carbon Emission
Yuliana and Wirman (2009)	Visitors' Opinion on Car Free Day Activities in Pekanbaru City
Sealens, dkk. (2003)	Neighbourhood-based Differences in Physical Activity: an Environment Scale Evaluation
Afianto (2013)	The Relationship between Community's Motivation and Types of Recreational Sport in Car Free Day of Bandung
Ismanda (2013)	The Analysis of Recreational Activities on the Reduction of Stress Level of Sport Sciences Students
Zulkarnaen (2011)	The Relationship between Motivation and Community's Participation in Playing Futsal in Bekasi City

Public space is a part of the social system which is inseparable from social dynamics. Moreover, public space also provides an added value to the environment. For example, it helps in increasing the aesthetic side of a city, controls air pollution, controls microclimate, and builds the city image. A big city should not just fulfill the economic needs of the people but also their sport needs for it would be a shame if big city inhabitants are only occupied with working. They also need a channel to relieve stress and

refresh their body and minds without spending too much money.

The availability of public space to do sports is not only the responsibility of the government, but also private sectors that have the capacity to take part. Providing the time and space for people to do sports will benefit many actors. Sport is not a matter that is costly, harmful, nor time-consuming. It could be done with low budget in areas where people live so it would not cost much time to reach the destination.

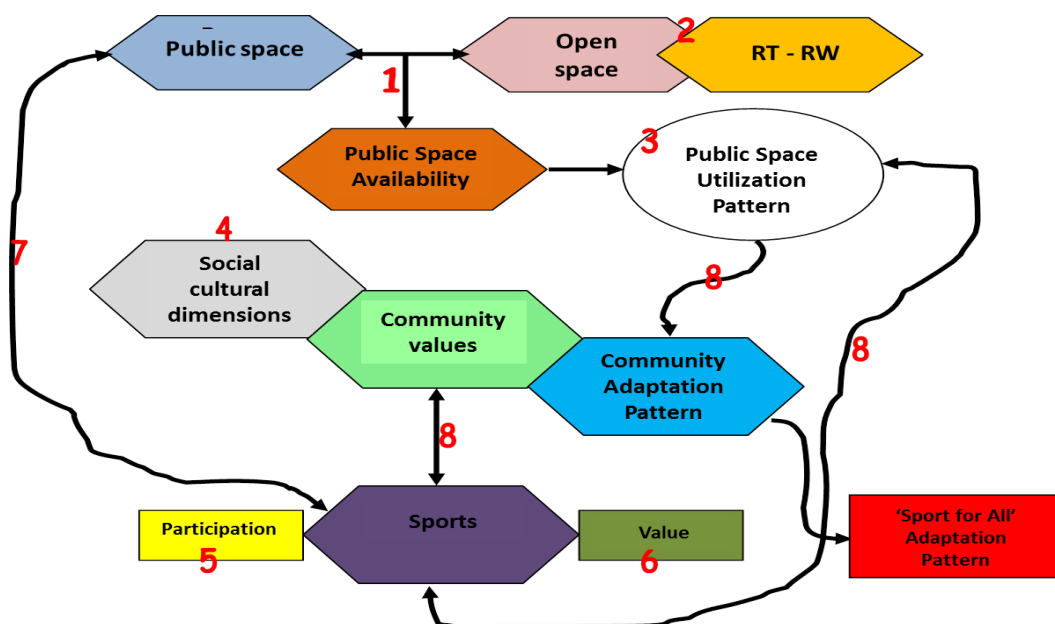


Figure 1. Study Framework

Table 2. displays the conceptual study design as explained in the previous elaboration. Conceptual Study Design and Framework

Sub-theme	Theme	Code	Sub-theme	Conceptual Basis	
A	Open space	1	The connection between Public Space and Open Space	1. Henri Lefebvre * Space and Place theory * Space creation theory	
			2	Open Space as a part of RTRW	2. Jurgen Habermas theory
			3	Space usage pattern	* Public space
B	Social-cultural dimension	4	Group dynamics	1. Blumer * Symbolic-interactionism theory 2. William Guykunst & Carmen M. Lee * Cultural adaptation theory	
			Group Adaptation pattern	3. Sztompka	
			Group Values Development	* Social change theory	
C	Sports	5	Sports as a Need	1. Henry Murray & Maslow * Needs theory 2. Claus Tiederman * Sport sociology theory 3. Schultz * Positivism theory 4. Arnold Matthew	
			6	Sports as a Means to Develop Values	* Culture theory
7. The Connection of Public Space with Sports and Group Values Adaptation					
8. The adaptation of public space pattern for 'sport for all' in car free day at Semarang City					

Next, the study design and framework of ‘Sport For All’ and People’s Adaptation Process in Semarang City”, is presented in Figure 2 as follows.

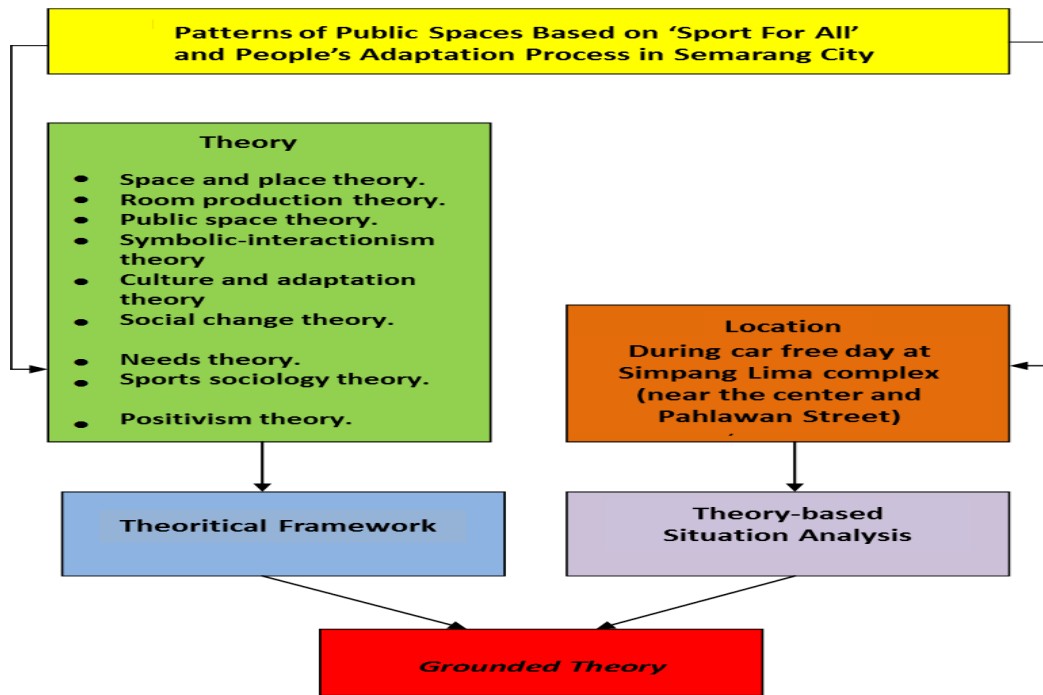


Figure 2. Study Framework

METHODS

The methods used in this study are described in the following figure.

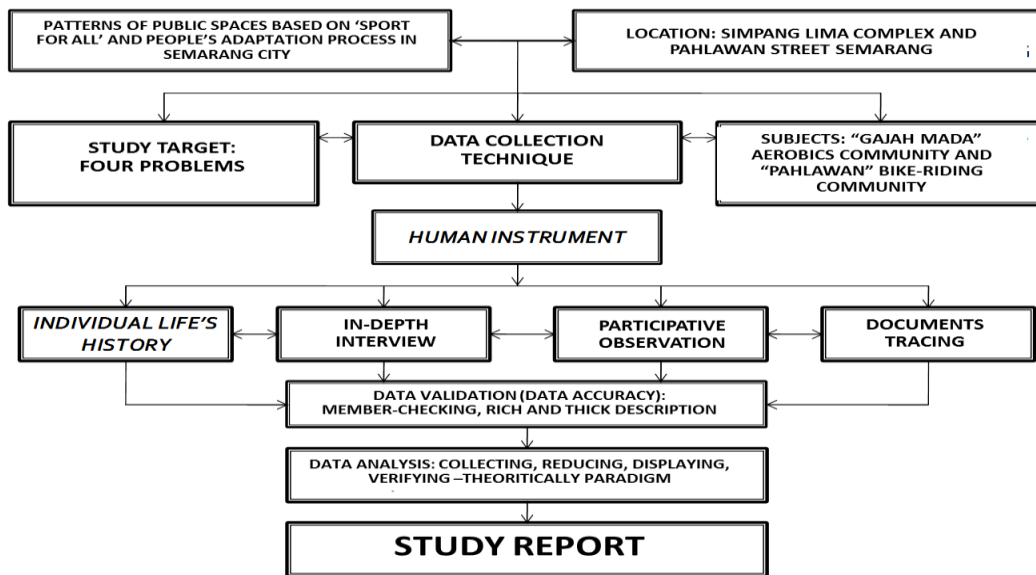


Figure 3. Study Scheme of Patterns of Public Spaces Based on ‘Sport For All’ and People’s Adaptation Process in Semarang City

RESULTS AND DISCUSSION

Results

Findings of a Second Site in Simpang Lima Complex Semarang

The adaptation pattern of 'sport for all' in car free day at Simpang Lima Complex can be elaborated as follows.

Public space accessibility

Simpang Lima Circle Complex is a transportation node of five roads, that is four secondary arterial roads (Pahlawan Street, Pandanaran Street, Gajahmada Street, Achmad Yani Street) and one secondary collector road (KH. Achmad Dahlan Street). Simpang Lima Circle Complex as part of the city center is one of the dynamic activity node which has become a development benchmark in Semarang. The various activities in Simpang Lima complex is another attraction point. Trade, religious, social-cultural, educational, entertainemnet, and office activities are all running smoothly and harmoniously without necessarily disturbing each other.

According to Benkler, creating space can be done in forming relationships between human resources, natural resources, man-made resources, social, culture, economy, technology, information, administration, security and defense, environmental aesthetics and conservation, and time and space dimension in which they all unite cohesively into place management.

The presence of crowded modern shopping and service centers does not seem to disturb religious activities at Baiturrahman Mosque complex. Simpang Lima complex which is a landmark of Semarang does not only function as a civic designed corridor space, but also as a civic reform that combines social, economic, cultural, and political system changes. Car free day occasions transform into an open public space that emerges as a new, contemporary social space in shaping the city people's composite culture, thus creating a new

identitiy in communicating its image as Semarang City's landmark.

Space usage by "sport for all" users in car free day

In the architecture of Simpang Lima complex, the development of societal culture is always related to the concept of space and places, particularly the cultural behavior is formed from a variety of activity patterns of people in a certain space setting. This space can be seen as a 'place' if it is used for human activity.

The roads not only serve as a traffic route, but also have a meaning as an open public space for the people. That means that the roads help encourage people to talk, interact, and express their selves. People's voices are heard when the Simpang Lima roads are capable of 'producing' activities other than its main function (circulation), the roads are considered helpful in building a life force for itself.

Aerobics routines by Gajah Mada Aerobic Community are held in Simpang Lima complex, specifically in front of Living Plaza. This activity has a tendency to be done in couples or groups. The group's name was based off Gajah Mada Radio Semarang where the founder works at. Aerobics by Gajah Mada Aerobic Community is conducted from 06.30 to 07.00 a.m.

The utilization of Simpang Lima Complex as an area to hold such sport activities does not imply the lack of similar sport facilities in Semarang, but refers to how a wide space impression also helps provide a recreative feel. There is great interest from 'sport for all' users such as Gajah Mada Aerobic Community for that to them, sports have become a part of their lives. They are aware that doing sports will make them healthier. This suggests that Semarang people's awareness of the need for sports is currently increasing.

Despite the aforementioned positive impacts, the phenomenon of creating space during car free day also has negative effects. A concurrent impact would be the multiplying

street vendors which could cause loss of public space for 'sport for all' users and also commotion from overcrowding the area.

Interaction, communication, and image of 'sport for all' during car free day

The conflict that arises during car free day at Simpang Lima Complex is a lifestyle-related public contest in the form of recreation and entertainment performances. A range of sports, attributes, fashion, and visually displayed identities are all competing in occupying the public space during car free day at Simpang Lima complex, causing a shift in its usage and leading to over exploitation.

Maguire (2009) points out that the word 'fashion' as a verb means to dress one self by paying attention to its effects. That also implies dolling up and wearing jewelry. Therefore, all types of clothing can be considered fashion but not all looks are fashionable. Also, there are two social tendencies that make up fashion, thus lacking one of them will not form fashion.

Recreative sport and entertainment activities at Simpang Lima complex are usually individual or group sports (by sport communities), art performances such as free of charge music concerts, simple walks along the complex to enjoy the view, or just people talking and interacting within the area.

In terms of recreative sports and entertainment, the space in Simpang Lima complex works as means for art development and for artists to convey their creative ideas freely with no charge. Simpang Lima complex as a recreation and entertainment center of Semarang people serves as social network that creates interaction between all parts of society from various groups (age, gender, professions, and social class), because of its capacity to accommodate a large number of people, especially at Pancasila field, and its function as means of social interaction for Semarang people.

Social-cultural factors that support "sport for all" in car free day

As a site for social-cultural activities, Simpang Lima complex has a role to maintain social interactions, let it be for typical socializing, doing sports, or art development.

This is the only wide, open space in the city, which can cater a lot of people without differing groups (age, gender, professions, and social class) and free of charge. Its role as an economic site is shown by the presence of street vendors on the roads and pedestrian during jar free day or on Sunday mornings.

According to the social change theory by Sztompka, people always experience changes in every level of internal complexity. In sociology, this change is a dynamic process and is not linear. Social changes in general could be defined as a shift or change in social structure which consists of more innovative behavior, attitude, and social life to get a more dignified life (Collins 2005:17).

The street vendors that sell at Simpang Lima complex uses the holiday market concept that is to only sell on holidays or on Sunday morning during car free day. Their position as trade and retail service is an example of function shifting phenomenon of public spaces becoming private, despite not throughout the whole day.

Due to it being well-known and constantly packed with people doing sports, recreation or relaxing, Simpang Lima complex during car free day becomes a highly attractive place for street vendors. As a open green space, Pancasila field at Simpang Lima complex has numerous functions, namely as the lungs of the city, ceremony ground, public or political campaign ground, praying site, sports, recreation or entertainment site, movement node, social-cultural activities site, city landmark, and economic activities center that extend around the heart of the field and are divided according to the type and purpose of activity.

Simpang Lima complex, especially during the car free day, has become one of the top destinations for participants of 'sport for all' users, creating a highly appealing place for people. The car free day occasion was conducted through a city governmental policy which is authorized by Semarang City legal bodies, but the government does not have full authority over the event. It is due to people's growing interest and increasing need for an appropriate and

enjoyable representative public area that helped the event continuously develop.

Findings of a Second Site in Pahlawan Street Semarang

The adaptation pattern of 'sport for all' in car free day at Pahlawan Street Semarang can be elaborated as follows.

Public space accessibility

The location of Pahlawan Street which is near Semarang City's landmark, Simpang Lima complex, becomes an attraction point on its own for 'sport for all' users and visitors of car free day. What attracts people to Pahlawan Street is the presence of other people doing various activities thus it makes them comfortable to do their own activities by unconsciously observing others. In other words, 'sport for all' users and car free day visitors who see these activities will copy those they find interesting at Simpang Lima complex, thus creating a similar atmosphere as to what is happening at Pahlawan Street.

As observed from one side which is in front of Telkom Regional Office, the pedestrian area of Pahlawan Street is still available for walks from morning to noon during car free day, although it would be slightly uncomfortable. From the other side, in front of the Governor's Office, the pedestrian area is also still available for strollers both in the morning and noon. It would be more comfortable for strollers on the second side since there are no vendors along this area.

Space usage by "sport for all" users in car free day

There was an interesting phenomenon about creating and utilizing space at Pahlawan Street during car free day. Pahlawan Street has a pedestrian lane which may influence strollers' behavior if observed from its physical and non-environmental condition. Other than to walk on, the pedestrian lane in Pahlawan Street Semarang is also used for placing street furniture, street vendors, parking spot, taxi or public transportation base, and gathering spots for sport or community clubs to just hang out.

On other days, Pahlawan Street is a typical crowded traffic area, but it can transform

into a space full of visitors, including "sport for all" users. This space was created by biking enthusiasts, namely Komunitas Sepeda Pahlawan (KSP-Pahlawan Biking Community), along with other visitors, so it attracts people and creates business opportunities, as well as becomes a recreation site for family during the weekends. Business opportunities that arise from this space are culinary, shoes, bike equipment and accessories, and car free day merchandises. The rooms that are created include interaction rooms between "sport for all" users, market and promotion rooms, also spaces for recreation and sports.

The space at Pahlawan Street is also used for resting and relaxation. For runners and biking communities, this location has a history on its own related to their communities, so they see it as their home. However, the space usage at Pahlawan Street also has negative impacts, such as other road users like public transportations are not allowed to pass this street during car free day. This leads to a decrease of revenue for drivers and creates inconvenience for other road users since they have to take a farther route.

Interaction, communication, and image of 'sport for all' during car free day

This study explored socio-cultural dimensions as a creative accumulation of city people's values that led to the emergence of a moment called car free day and the 'sport for all' adaptation as a unique urban culture in the context of public space in Semarang city. The car-free day occasion at Pahlawan Street has become a public contest with administrative and social-cultural location values, including lifestyle, economy, and political location for especially Semarang city inhabitants. Even when sport communities gather at the event, there are certain symbols and styles that become the group's characteristic.

This study found that a being near an activity center will cause a rise of activities in an area. The Pahlawan Street is directly adjacent to Simpang Lima complex, causing a great gravitation effect for people's movement. Moreover, activities that are deemed interesting would be easily replicated. At Pahlawan Street,

several sport communities activity held by 'sport for all' users were duplicates of what was held in Simpang Lima complex. The intensity of available activities will grow alongside with the increase of quality and quantity of participants of 'sport for all' in car free day events at Pahlawan Street.

Social-cultural factors that support sport for all in car free day

As mentioned by Carr (2003: 76) about the duration spent in an open space, the comfort at Pahlawan Street is influenced by environmental factors such as the presence of the cool breeze, physical convenience like a public seating group, as well as social-psychological aspects that Pahlawan Street is a gathering place for Semarang City people during car free day events.

The car free day event at Pahlawan Street provides a visual and cultural identity of the urban city people, as evident by both temporary and permanent physical artefacts which are parts of the city's architectural landmark. The occasion at Pahlawan Street is only up to verbal and rhetoric communication and has yet to achieve content progressive communication of a certain issue that would form a public opinion. The progress has only reached a euphoric state of utilizing the event as a public space and as a global trend of city environmental issues.

The emergence of car free day at Pahlawan Street can provide an informal economy chance to do direct economic transactions. However this moment is also used by corporations to "informally" market their products. Tangible economic transactions are shown through various sales within the public space of car free day at Pahlawan Street, whereas intangible transactions may occur by control of private space that happen to be around car free day area at Pahlawan Street through renting out land for informal economic transactions which are commonly found during the event.

Discussion

The findings describe four aspects: (1) public space accessibility for open places, (2)

space usage by 'sport for all' users in car free day occasions in Semarang City, (3) interaction, communication, and image of 'sport for all' during car free day in Semarang City, and (4) social-cultural factors that support 'sport for all' during car free day in Semarang City (Simpang Lima complex and Pahlawan Street). Detail discussion of the four aspects mentioned above is presented below.

Firstly, regarding public space accessibility, the study sites are similar in that they are both open public space in the form of external public space. They are both outdoor areas that are accessible for the public and they have parks, town square, roads, and pedestrian paths. Simpang Lima complex is a transportation node of five roads, that is four secondary arterial roads (Pahlawan Street, Pandanaran Street, Gajahmada Street, Achmad Yani Street) and one secondary collector road (KH. Achmad Dahlan Street). Simpang Lima complex as a city landmark is the only open public space in Semarang that is wide, strategic, highly accessible, and has many functions. Pahlawan Street, being near the city landmark, has its own attraction point for users of 'sport for all' and visitors of car free day.

Secondly, the similarity of space usage for 'sport for all' users in car free day occasions at Pemuda Street, Simpang Lima complex, and Pahlawan street. They are all positive space type, which means the public spaces are used for positive activities. Their difference lie in the users: participants of 'sport for all' in Simpang Lima are mostly aerobics communities (Gajah Mada Aerobics Community), whereas Pahlawan Street is filled with two sports communities (Pahlawan Cycling Community).

Thirdly, regarding interaction, communication, and image of 'sport for all' in car free day occasions at all sites, they all are similar based on the meaning of the used symbols, such as the use of sports gear, fashion, and identity that can be visually seen to show each community's existence in the public space of car free day.

Fourthly, about the social-cultural factors that support 'sport for all' during car free day at

Simpang Lima complex and Pahlawan Street. Both sites are similar in being a city public space that is known to take in all forms of city people's cultural expression, especially the youth. The difference is that since the opening of car free day at Simpang Lima complex and Pahlawan Street, the visitors of car free day at Pemuda Street is gradually decreasing. This is due to the neighboring locations of those two wide sites, as well as how they are both strategic places that are easily accessed from any parts of the city. Many activities, including sports, arts and entertainment, develop rapidly in both areas, also followed by the increase of street vendors there.

In Henri Lefebvre's theory of space production, a production has three concepts: production (process), product (result), and labour. Principally, everybody uses and creates a space almost at the same time. For this theme, however, the actors responsible for space production are distinguished by time. The actors comprise of producers, consumers, and reproducers. Producers are the ones who start and trigger the crowd in car free day. Space consumers are people who see the provided space and decide to use it. Reproducers are those who utilize the existing space, but also create space for other people.

Production is a term brought by Henri Lefebvre, with the first concept being labour. In space production, labour or the subject is the individual or group that becomes the main component. In this study, those who act as the labour are bikers, joggers, aerobics communities, and visitors who do sport. Biking or cycling and aerobics communities may also be the space producers because they have used the space even before there is car free day occasions in Semarang City. The bikers, aerobics community members, Semarang Runners group members, and the visitors are the main components of space production in car free day at Pemuda Street, Pahlawan Street up to Simpang Lima complex. Unconsciously, they come frequently to car free day to become the base foundation of the whole space production in the occasion. If there are not as many bikers, aerobics

community members, joggers, or visitors, the occasion would have eventually fades. In this case, they act as the producers.

Those who are considered as producers include both individual and group visitors. Even if they come alone, having somebody visit the occasion at all gives a great impact. Regardless of their activity when they come, let it be to do sports or just to pass by, what matters is that they feel that the occasion is enjoyable at first visit, thus encourages them to spread the news and raises the possibility of having the receivers of the news to try and visit the occasion themselves. However, it is also possible that the visitors come with a group of friends since both small and big groups come from an individual.

As an individual turn into a group, a bigger impact could be made. This group could be mere hangout pals, community groups, or work colleagues. There are a lot of offices in Semarang that has routine sport activities in car free day as a way to stay fit out of work hours and as a means for refreshing. Due to the group being majorly elderly and older adults, the type of sports they do are usually walking or jogging. The track they take start from Pandanaran Street or in front of Baiturrahman Mosque and then around Simpang Lima complex, or the other way around.

For certain communities, attending car free day occasions are part of their routine. These activities are also held to maintain tight relationships within the community. Their routine activities in car free day are also meant to show their identity to the public. There are still a lot of other groups that visit the occasion regularly every week.

The next step in space production is the product or result in which obviously is the space itself. However, because the producers of this space are humans, thus the results are also used for humans. The space created by the visitors (labour) becomes a space available for other people or consumers to use. These spaces are created from the needs and activities of people. Those who become space consumers at car free day areas, especially Simpang Lima complex and Pahlawan Street, include street vendors,

other communities unrelated to aerobics community, biking, social communities, and many others.

The consumers see that the visitors in car free day areas are quite plenty, thus they would like to take advantage of the situation. Street vendors, for example, see it as an opportunity to gain profit. Car free day occasions are held in the morning where people would need breakfast, so the vendors use this chance to provide that breakfast while thinking that it would be unlikely for the visitors to have eaten from home. Moreover, most visitors come to do sports, thus would most likely skip breakfast for it would have unfavorable effects on health. Therefore, the street vendors come every week to sell food as breakfast for the visitors. Likewise, beverage vendors would sell drinks in order to fulfill the demand of the people who need to replenish the lost nutrients from doing sports. For that reason, these two types of vendors are space consumers who gain profit from the space production in Simpang Lima complex.

It turns out that not all impacts of space production at Simpang Lima complex are beneficial to the involved actors. For example, street vendors who sell instant drinks like coffee or tea felt that the crowd did not bring much profit to them since only a few would buy their products despite the abundant visitors. Zahnd (2009:250) mentions that the culture phenomenon for types of space production is an inseparable part of the culture itself. Up till now, popular culture spread easily to city residents where their economy is greatly influenced by mass media that plays with image and repeated icons. This type of information became a popular trend for the cultural space products in the city.

Besides vendors, other space consumers include communities, social groups, or companies. The researcher found that the consumers take advantage of the crowd gathering at Simpang Lima to show their identity. Semarang Runners, for instance, feel that the area from Simpang Lima complex until Pahlawan Street is the right place to introduce

their community to the public while also making those places as promotion sites for their community in Semarang. This is due to the fact that Simpang Lima complex is the center of Semarang City so almost everyone from all around of Semarang would come by. A lot of social groups also make use of the crowd there for social or political campaigns. Several companies could be seen around the area as well, using the site to promote themselves by giving out free merchandises to visitors.

On the whole, space usage is also a process to produce space, but space production done by these producers is on a big scale. Those included as reproducers are companies or communities who hold events during car free day. Usually, they would have a stage to hold their events. They are essentially taking advantage of the swarming visitors, but they are also creating space for other people excluding the visitors.

Another example of a social entrepreneur that conducts a national culture campaign is herbal medicine. In this campaign, the committee gives out souvenirs that support their campaign. There are also music and magic performances, prizes giveaway, and a flash mob. The event is organized in the most interesting way possible so it could attract people from the car free day visitors, as well as to interact with the community. Some of the most effective ways for such campaign include having a stage, interactive quizzes, products giveaway, or holding competitions.

The reproducers try to give off a new sight for the car free day visitors. They come up with shows and events so that the visitors do not feel bored by the occasion. Music shows are often held to accompany the bikers and joggers who come passing by Simpang Lima complex. Despite being held around Simpang Lima complex, the music can be heard all the way to Pandanaran Street, becoming a magnet for people to go towards Simpang Lima complex.

The mapping of users of this space is done by using time as the determining factor. At the beginning, Simpang Lima complex and Pahlawan Street were only filled with bikers,

aerobics community, joggers, and visitors who wish to do sport. Afterwards, street vendors who wish to sell their products to the car free day visitors began to appear.

The variety of shows then emerge owing to the constantly growing interest. Another determining factor would be the diversity of activities and purposes each visitor owned for car free day. Producers are typically people who came to do sports, relax, or interact socially. Consumers are usually those who wish to gain profit from the occasion or to promote themselves, whereas reproducers are mostly the ones who came to campaign or hold large-scale shows.

This classification originates from the connection of groups who mutually need each other. Street vendors need the bikers, aerobics community members, joggers, and car free day visitors as customers so they could gain profit; whereas the visitors and sport doers also need the merchants to help replenish their thirst.

In the process of sport and cultural values interaction, sport development advance/decline from social cultural activities to social change. However, it is also related to historical changes. Social groups are one factor that forms the base structure of the urban sport world. New trends in sports create social classes (from physical performances, producing strong or exclusive aesthetics and symbols). Favorable developments occur in the elder groups with the stability of physical practice. Socializing in culture-sport interactions include the following.

Social agents. Factors that influence the participation rate of male and females in sports include: (a) the process to treat boys and girls in different manners, and (b) the direct influence of how parents, and society in general, treat children.

Social situations. Another factor that affects the participation rate of sports and sport skills is the physical environment required to do or play sports.

Personal characteristic. The 'sport for all' users in car free day occasions in Semarang City consider that their skills in sport are influential. Sports is a social self-evident activity and any

highly organized game requiring physical process.

Space production that occur in car free day does not only have positive impacts but also negative ones. Every human being has a different sense of conceived space. However in the case of car free day occasions, the perceived space of each human being is most likely to be the same. To bikers, aerobics community members, car free day visitors, their perceived space can connect to the situation that they feel in the occasion: the car free day area is a place to do sports which will help fulfill their needs for sports. For members of the social communities, they felt that the conceived space and perceived space of Simpang Lima Complex and Pemuda Street are the same. That could be due to the fact that they have recognized the space first thus they would think that the space was already formed. But for several people, these two concepts of space are completely different, e.g. for public transportation drivers who pass by Pemuda Street, Pahlawan Street, or Simpang Lima complex in which they would definitely see it as a fall in revenue. Likewise, street vendors are not supposed to be selling their products in Pahlawan Street or Simpang Lima complex but they persisted just to gain some income.

CONCLUSIONS

Public spaces in Simpang Lima complex and Pahlawan Street are external public spaces, which are accessible by all people and consist of various forms including parks, city squares, roads, and pathwalks. Simpang Lima complex as the landmark of Semarang is the only open public place in a strategic and highly accessible location with various functions. Pahlawan Street near Simpang Lima complex is attractive for participants of "sport for all" and for visitors of car free day programs.

There are three types of users of "sport for all" in car free day activities in Simpang Lima complex and Pahlawan Street. They perform different activities. Gymnastic Gajah Mada Community perform aerobic exercises in Pahlawan Street, whereas two other

communities, Pahlawan Cyclers and Semarang Runners Community conduct their activities in Simpang Lima complex. This means that the users of “sport for all” adapt themselves with their existing spaces.

Based on the findings of the study, it is recommended that (a) further studies on sport open spaces should be conducted to examine the people’s changes, adaptation, and flexibility toward open sport spaces because some public spaces cannot be maximally utilized because the design is not adjusted to possible changes; (b) Various forms of programs and attraction should be developed to revitalize “sport for all” areas in Pemuda Street, Simpang Lima complex, and Pahlawan Street, to encourage people to conduct their various activities.

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