

Symbolic Interactionism at Public Spaces: A Review for Sociological Research on Transformation the Architectural Public Spaces in Indonesian Cities

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Abstract:- Public spaces in Indonesian city today have undergone 2 (two) times transformations. The public spaces of traditional architecture—the original "alun-alun"¹⁾ (traditional square)—as the gather place and to channel political aspirations, is now almost completely extinct. The first transformation, is into the modern square with full architectural design at the same place. The Second Transformation, is into a contemporary public space, called "New means of Consumption". Through this article, the authors proposed a number of theoretical concepts, which are methodologically expected to help prospective researchers who wish to conduct empirical studies on the phenomenon of architectural public spatial transformation occurring in Indonesian cities today. This article was wrote base on a non-empirical study conducted by the authors. In conclusion, the authors recommend of using a number of theoretical concepts, the point is to use the tradition principle of Symbolic Interactionism research, to produce an overview of the phenomenon of architectural public spatial transformation for cities in Indonesia, namely by understanding people's perceptions of the meaning of architectural symbols related to their behavior in various interactions social, and how they shift in different times and in different space settings, before and after transformation

Keywords:-Symbolic Interactionism; Architectural Public Space; Transformation of Architectural Public Space; Original Alun-alun (Traditional Square fields); Modern alun-alun; New Means of Consumption.

I. INTRODUCTION

The impact of globalization has dramatically affected the lives of millions of people around the world and resulted in various transformations, caused by the spread of practices, relationships, awareness and organizations in

¹⁾ "Alun-alun", (Eng.: "commons" or "square"): an Indonesian's term for a large, grassy open field surrounded by roads that can be used by diverse community activities

almost all corners of the world, and development mobility is practices, relationships, awareness and organizations in almost all corners of the world, and development mobility is to be a differentiating factor in social stratification [1].

Globalization impact in Indonesia began to be felt since the beginning of capitalist penetration, which was marked by mobility of development in various primate cities at the beginning of the New Order period. Urban development in Indonesian cities was manifested as geographical expansion and spatial reorganization by various investments in the projects of infrastructure and social. All forms of such transformations, which began in the early 1970s, came from the ideas the global capitalists or the neocapitalists, as a way out to overcome the problem of excessive accumulation or hyperproduction they faced by. City development, lately no longer only involves the transformation of urban infrastructure, but also the reconstruction of the life style of urban communities. [2]. The More clearly, the communities are constructed in to a consumptive ideology and directed towards hyperconsumption behavior.[3]; [4]. This is implemented through various media including, through the physical media of New Means of Consumption²⁾, in which available new public spaces in them . The growth of urban spatial in Indonesia cities was followed by the transformation of traditional architectural public spaces (original *alun-aluns*) into modern public place and into New Means of consumption. Original *alun-aluns* which were originally a true public domain, and functioned as a social and democratic for communities, today have transformed into new public spaces. They have been no longer pure as a place for all people and communities, that freely and as to be belonged to everyone.

²⁾ New Means of Consumption, is one of George Ritzer's 'parigmatic structures' which facilitated the expansion of contemporary consumption and consumer culture. Shopping mall, supermall, megamall, superstore, trade center, cruise ship, amusement park, even an contemporer airport terminal, etc. are the good examples of the New Means of Consumption [5], [6], [7].

At the first transformation, the original *alun-aluns* transformed into modern/ new *alun-aluns*. The new *alun-alun* is an *alun-alun* designed in such a way as to be a means of controlling visitors at regularity in activities. The regularities of activities provide easy control for the city government to collect fees, parking fees, etc. In addition, also to beautify off the city.

At the second transformation, human desire to gather — as previously provided by the original square, was fulfilled again by the New Means of Consumption. In a New Means of Consumption such in a shopping mall, there are public spaces designed with contemporary architectural designs in such a way as to fulfill human desire to gather and shop. Not only that, but it can push the public towards the ideology of consumerism and stimulate the behavior of hyperconsumption when people are inside it. [3] [4],

The three types of public space—the original square, the modern/ new square, and the New Means of Consumption—each contain different architectural symbolic meanings for each user in each physical environment of the three types of public space, as well as different in social interaction that occur at each type of public space related with those symbols. Symbolic interactionism, in this case, implies that those differences are what can describe how the transformations occur at the physical environment of those three types of public spaces.

Therefore, in understanding the phenomenon of the transformation of architectural public space in detail, a researcher may needs to study the changes in the meanings of architectural symbols that are attached to the architectural public spaces studied, both before and after the transformation. researcher(s) also needs to know how social interactions occur each at the different space settings of these three public spaces.

In addition, the sociological researcher also must understand how is the shifting of the behavior of space users in the settings of the places, if it is associated with the meaning of the different architectural symbols in the three architectural public space. In other words, for a sociological researcher who wish to examine the phenomenon of the transformation of architectural public spaces that occur in Indonesian cities, perhaps he needs to understand Symbolic Interactionism, not only in the context of theory, but also in the context of the sociological research tradition at those three public spaces.

Based on the thoughts above, the discussion in this article attempted to reveal how the principles of Symbolic Interactionism research tradition are applied, associated with the types of research commonly used in sociological studies, at architectural public spaces at three location with different epistemes, pre-modern/ traditional, modernism, and postmodernism. The three locations represent different public spaces, before and after the transformation. By answering these, it is hoped that this could produce conceptual thinking that may provide possibilities for each prospective researcher to conduct empirical studies in answering the phenomenon of

architectural public spatial transformation taking place in various cities in Indonesia.

II. RESEARCH METHOD

This article was compiled on the results of a literature review conducted by the authors—in order to construct conceptual thinking which would be used by any prospective researcher that would like to conduct a sociological research on the transformation of architectural public space in Indonesian cities. Therefore the ideas expressed in this article are only based solely on non-empirical research methods, which are a combination of philosophical, theoretical, logical and intuitive knowledge. The basic axioms used in constructing conceptual thinking here were derived from ideas that are considered clear, solid and certain for human normal mind. Nevertheless, the authors also consider that at non-empirical research, reflection, personal observation, and authority/ experience are equally valuable for knowledge acquisition as empirical research. [9]. The main reason is that the purpose of this writing is in fact basically not to express the results of an empirical research, but to prepare the beses of research method for prospective researcher(s), for prospective researchers, before the empirical research he or she conducted. The other reason is that to construct any conceptual thinking or postulates/ propositions, the demand for scientific verification, would be very difficult when the authors have to enter into transcendent and intuitive science, as what to be revealed in this article.

III. SYMBOLIC INTERACTIONISM: A THEORY AND A RESEARCH TRADITION

A. *Symbolic Interactionism As A Theory.*

As a major theory in the realm of sociology, Symbolic Interactionism assumes that individuals live in a symbolic environment that constantly interpret the symbols around them. Any member of a community develop the meaning that is reflected of the symbols displayed. Furthermore, by connecting themselves with certain symbols, people can describe their self-concept in interact with others [3]; [4]; [10].

Some theoreticians of Symbolic Interactionism after George Herbert Mead, such as Blummer (1969), Manis and Meltzer (1978), Rose (1962), and Snow (2001), as waht described by Ritzer and Goodman [11], had tried to make an outline a number of principles. the basis of the Symbolic Interactionism theory, as follows: (a) unlike animals, human are equipped with the ability to think; (b). thinking ability is shaped by social interaction; (c). in social interaction, humans learn the meaning and symbols that allow them to use their specific thinking abilities; (d). meanings and symbols allow humans to continue special actions and interact; (e). humans are able to change the meaning and symbols they use in actions and interactions based on their interpretation of the situation; (f). humans are able to make policies of modification and change, in part because of their ability to interact with themselves, which allows them to test a series of action opportunities, assess their relative gains and losses, and then choose one of a series of opportunities for action; and

(g). interrelated patterns of action and interaction will form groups and communities.

B. Symbolic Interactionism as A Research Tradition.

In their research activities, the adherents of symbolic interactionism usually assume that a complete analysis of human behavior will capture the symbolic meanings that emerge from their interactions. But on the other hand, symbolic interactionism sociologists also have a tradition of capturing various forms of patterns that continue in the reflection of symbols, images, and self-conceptions. These symbols are various and complex, verbal or non-verbal, something that is expected or unexpected [12]. Whether it is a verbal utterance or non verbal gestures, fashion or dress style, vacation spots, titles and ranks carried, vehicles owned, possession of a luxury house, shopping behavior in shopping malls, all provide guidance on symbolic meanings in interacted. [13].

As a major theoretical perspective in sociology, symbolic interactionism also helps researchers to understand how the design of the physical and self environment is interrelated, with all that has the potential to influence and find expression on the other side; how architecture contains and communicates shared symbols of space users; and how the design of physical environments can produce different types of self-reflection [14]. Starting from these views, Denzin [12], then showed that the theory of Symbolic Interactionism has at least five principles of sociological activities which has been become a tradition of Symbolic Interactionism adherents in their researches; (1) Combining Symbols and Interactions; (2) Taking the Role of Who is Observed; (3) Entering the Social World of the Subject and Associate it with Symbols; (4) Recording of Rules Behavior; and (5) Reflecting the Processes and Behavioral Changes.

Type of Sociological Research	The principle of the tradition of Symbolic Interactionism and frequency application of the type of Research Method				
	Combination of Symbols and Interactions	Take of Role from Who Is Observed	Enter the Social World and Associate it with Symbols	Recording of Rules Behavior	Reflecting on Process and Behavior Change
Social Experiment	It is possible but moderate	Rarely	Rarely	Rarely	Rarely
Social Suevey	Rarely	Rarely	It is possible but Rarely	It is possible but Rarely	Rarely, except for open-ended questions
Participant observation	High	High	High	High	High
Biographical Method	High	High	High	High, but Retrospective	High
Inteview Method	High	High	High	High	High
Visual Method (Photography and film)	High	High	High	High	High

Table 1. Frequency of use of Sociological Research Methods on some Principles of the Research Tradition of Symbolic Interactionism

(Source: adopted from Denzin, 1989)

IV. REVIEWS ON THE TRANSFORMATION OF ARCHITECTURAL PUBLIC SPACE IN INDONESIAN CITIES

A. The Concept on Public Space.

In the most common sense, Public Spaces are places that are generally open and accessible to people. Roads (including sidewalks), public squares, parks and beaches are usually also considered public spaces. To some extent, government buildings that are open to the public, such as public libraries are public spaces, although they tend to have restricted areas and larger limits when used. Although not considered as public space, private property or property that is visible from sidewalks and public roads can affect the public visual landscape.

Definition of Public Space put forward by UNESCO refers to an area or place that is open and accessible to all peoples, regardless of gender, race, ethnicity, age or socio-economic level. These are public gathering spaces such as plazas, squares and parks. Connecting spaces, such as sidewalks and streets, are also public spaces. In the 21st century, some even consider the virtual spaces available through the internet as a new type of public space that develops interaction and social mixing. [15].

In wide definition, Public Space is a place for everybody to enjoy their coexistence and represent their collectivity and common interest without drowning or disaggregating their diversity. [16].

The earliest example of a public space is 'Commons' (jointly owned field). In Indonesia, commons is better known as an 'alun-alun', but with its original form and function. In commons or original alun-aluns, everyone can enter to be able to gather and mutual interact, without the need to pay for an entrance ticket. In the present, shopping malls, even though they are actually 'private spaces', but are decomposed in such a way that they become 'public spaces'.

B. Architedtural Public Space.

Basically, all public spaces that are physically shaped, whether they are built intentionally or unintentionally, and manifested, can be categorized as architectural public spaces. The word 'public' in the series of words 'public sapace of architecture', or the word 'private' in the series of words 'private space of architectural', actually does not refer to particular activities, but rather at taste, atmosphere, sensitivity of sense that influence. The more exclusive the impression of space ownership, the more 'private' the nature of the space. On the contrary. the more inclusive the impression of space ownership, the more 'public' the nature of the space. Thus, the Architectural Public Space is called like that, because in that space created a sense of ownership that is evenly distributed to each subject of the user. [17].

A 'commons', or 'original alun-alun', can be called architectural public spaces, because it built on the common desire of community members to make it a field — because the field has certain boundaries designed—as a place of gather of community's member. The experience of community's members in their activities in the field created

sensory interaction, which makes them recognize the symbols emitted on the environment of the alun-alun and then they develop their reflected meaning. Each member of the community connects him/ herself with those symbols that exist on the field, in interacting within them. The introduction of symbols and social interactions that occur in the field/ original alun-alun creates its own meaning of the alun-alun, which is different from the meaning in other spaces.

The modern square is an original square that form and function have been changed through a comprehensive architectural design, which aims to regulate the activities of space users at the place. Regularity that is set by architectural design in the modern square makes the activities of the users of the new public space limited and controlled by the design. The introduction of symbols and social interactions that occur in the modern alun-alun produce different meanings with the original meaning of the original alun-alun, which is more free and democratic.

A more contemporary public space, for example, a shopping mall. Even though in essence a shopping mall—especially non government shopping mall - is a 'private space', because the ownership of the means is entirely in the hands of the private sector, but for the purpose of its operation in the scope of capital accumulation, the means may be designed in such a way as to make its visitors feel a sensation as a 'public space', where is open and accessible to all peoples, regardless of gender, race, ethnicity, age or socio-economic level.

As for the facilities of 'commons' or the original alun-aluns also creates sensory interaction, which leads the individual to recognize the symbols emitted on the architecture exterior and interior of the shopping mall. Each individual who frequently visits shopping malls anywhere, will gradually develop the meaning reflected in the shopping mall environment, each of them then connecting himself or herself with those symbols, in interacting within. By the recognizing of architectural symbols and social interactions that occur in it will leads individuals to the meaning of the shopping mall, maybe as 'comfortable shopping places while recreation'. [3]; [4].

C. Transformation of Architectural Public Space in Indonesian Cities

In Indonesian cities like in many cities in the world there are architectural public spaces in them that have experienced transformation and some have experienced two times of transformation.

➤ *Conditions before the transformation.*

Traditional Architectural Public Space—which in Indonesia is often referred to as original "alun-alun" (i.e. traditional square field) is included the Appropriated Spaces—according to spaces categorization by Henri Lefebvre. [18]; [19]; [20]; [21]; [22] [23]. In almost every cities in Indonesia there is at least one alun-alun. For examples in some famous cities in Indonesia: Bandung, with the alun-alun of Bandung; Batu, with the alun-alun of Batu; Bukittinggi, with the alun-alun of Bukittinggi; Jakarta, with

the alun-alun of Monas; Lumajang with the alun-alun of Lumajang; Pecangakan with the alun-alun of Taman Kota (The City Garden) of Pecangakan; Pontianak, with the alun-alun of Kapuas; Surakarta, with the alun-alun of Kidul and the alun-alun of Lor; Tenggarong with the alun-alun of Tenggarong; Yogyakarta with the alun-alun of Yogyakarta. [24], Makassar, with the alun-alun of Karebosi. All of *alun-aluns* mentioned above have been around since the cities were built. But at this time there is no anymore that still has its original form and function—that is called as "original *alun-alun*".

The architectural design elements of the original alun-alun generally were very simple, nothing specifically designed. The design was usually only determined by the boundaries of the fields that were made as flat as possible, usually formed because there are roads surrounded them, had a wide range of sizes, and without clear zoning, but flexible. In Indonesia, alun-alun is known as the original or traditional public space, which has existed since the reign of small kingdoms in Indonesia. Based on the assumption of the theory of Urban Spatial Articulation, today any city in Indonesian has of two types of spatial: spaces controlled by the users of pre-capitalist modes of production, and spaces dominated by the users of capitalist modes of production. [21]; [22]; [23]; [25]; [26]; [27]; [28]. In the beginning, in pre-modern times, the original alun-aluns included in space controlled by users of pre-capitalist mode of production that had various important functions for Indonesian society. First, the square symbolized the establishment of a system of power over a particular region; Second, it functioned as a place for ritual or religious celebrations. Third, a place to demonstrate profane military power and an instrument of power in practicing sacred power from the ruler; Fourth, an open public space where people can meet each other to chat, discuss, hold popular parties, etc. and; Fifth, as a place to channel folk's political aspirations to the king or other leaders. In short, alun-alun, as a traditional architectural public space, has the main function as a space for conducting the social interaction, and as a space to channel the folk's political aspiration. (see Fig.1 and Fig.2).



Fig 1:- An original alun-alun, architectural public space in traditional episteme: space for people to gather (source: pasonline.wordpress.com)

In the pre-modern/ traditional episteme, public spaces was designed spontaneously follow the rhythm of the lives of those people who use it, or simply formed by the path ways that surround it. Its main function at that time was as a gathering place for community members for various purposes, especially to be able to interact with fellow members of the community (see Fig. 1), also to be a place for channeling the political aspirations of the people. (see Fig.2).

In the next development, there were 2 (two) transformation stages. Transformation at the modern episteme; and transformation at the postmodern episteme



Fig. 2: The other key functions of original *alun-alun* was as the place to channel the political aspirations of folk (Source: aktual.com)

➤ *The First Transformation.*

The first transformation of architectural public spaces in Indonesian cities was from the pre-modern/ traditional episteme to the modern episteme. This first transformation occurs when the world has entered the modern episteme. In Indonesia, the modern episteme fully entered approximately along with capitalist penetration, in the mid-1970s or the beginning of the New Order government.



Fig 3:- The First Transformation: from Original *Alun-alun* to Modern/ New *Alun-alun* with full architectural design: controlling individual in the public spaces (source: rakyatsulsel.com)

The architectural approach by the modernists in the modern episteme subsequently created a tight spatial organization, following the spirit of the modern lifestyle, which is derived from the functionalist motto with the famous

crede: "Form Follows Function" [29]. In this context the public space began to be designed professionally as an organized system in which development occurred in accordance with functionalism rules.

At the first transformation— from the pre-modern episteme to the modern episteme—the public spaces that were originally designed spontaneously by the rhythms of people's lives and under the control of society itself, began to transform, in the same place, into spaces designed by touch, the hands of planners and architects.

Global capitalists penetrated into almost the entire the world at this episteme. They began to utilize professional architectural designs and strictly creates regularity under the control of who controls the public spaces. In addition, the ability to implement a modern city management system, controlling individuals becomes the seed of mastering the economy of the public space, which forces urbanists to submit to design rules. (see Fig 3).

As a traditional architectural public space, original *Alun-aluns* in Indonesian cities are currently undergoing a transformation. On one side, *alun-aluns* themselves transformed, at the same place/ location, into architectural public spaces with fully architectural design, and their activities in them have been financially controlled by the parties mastered the public spaces, usually by the city/ local government. At present this kind of public space is still referred to as the "*alun-alun*", although its form and function are no longer such as it in initial time. They are more like green open spaces or city gardens and do not function anymore as a public space for the benefits of the gather community and to channel the community political aspirations.



Fig 4:- New Means of Consumption/ a Shopping Malls: The Second Transformation: to construct society toward consumptivism ideology, and hyperconsumption behavior (source: online24jam.com)

➤ *The Second Transformation*

At the second transformation, architectural public spaces at the modern episteme transformed into the new

architectural public spaces, at totally different spaces as well as also totally different space design, at the postmodern episteme.

This second transformation was preceded by the emergence of the postmodernist doctrine as part of the discourse of late capitalism, which sought, explored and defined new forms of power, namely the power of commodities, the power of sign, and the power of symbol [30], [31], [32], which eventually constructed society in the ideology of consumptivism, and hyperconsumption behavior. [3]; [4]; [22]; [23].

In line with that view, Ritzer also introduced the concept of the New Means of Consumption, as one of his 'paradigmatic structures' which facilitated the expansion of contemporary consumption and consumer culture. [11]; [30]; [31]; [31]; [33]. Shopping mall, supermall, megamall, superstore, etc are the common examples of the New Means of Consumption. (see Fig 4). Any 'New Means of Consumption', usually has common spaces with contemporary architectural interior design that intentionally created to be able to influence society toward into consumptivism ideology and stimulate the visitors into hyperconsumption behavior, when they are at those facilities. [3]; [4]; [34]; [35]; [36]; [37]

In short, in this second transformation, the public space experiences a drastic change in form and function from a public space with an open space that functions as a place for meeting and social interaction, and also as a place to channel political aspirations, to the public space. which serves to channel the desire of people together and to shop while recreation, in addition to construct society in ideology of consumptivism and behavior of hyperconsumption.

V. A THEORETICAL CONCEPTUAL FOR RESEARCHES ON THE TRANSFORMATION ON ARCHITECTURAL PUBLIC SPACE

One of the difficulties for researchers who want to examine the phenomenon of the transformation of the architecture of public spaces in Indonesian cities is that the original form and also the original function of the original alun-aluns in Indonesian cities is now almost extinct, or perhaps has already completely extincted. In almost all cities in Indonesia, the original alun-aluns, both physical and functions, have undergone a transformation. Whereas to obtain knowledge (epistemology) about the state of the original alun-aluns in the past, a researcher need to understand how architectural symbols play a role in the social interactions in them and how people behave in the settings of the space for the conditions, time and spaces that maybe only existed in the past. By choosing the prevalent types of sociological research appropriately at each of the 5 (five) principles of the symbolic interactionism research tradition described by Denzin, (Table 1), these difficulties maybe would be able to overcome.

Architectural public space in Indonesian cities can be traced through 3 (three) types of public space, which each represents public space before transformation, and public

spaces which are the results of transformed. These spaces are: first, the traditional architectural public space - in the form of the original alun-alun (traditional square) (see Fig 1 and Fig 2), second, modern alun-alun (modern architecture public space) (see Fig.3) and third, public space of contemporary architecture—in the form of 'New Means of Consumption'—a concept introduced by Ritzer—such as shopping malls, super malls, etc. (see Fig.4). in the theoretical perspective of Urban Spatial Articulation, the first one is dominated by pre-capitalist modes of production, While, the second and third are spaces that are dominated by capitalist modes of production, [23]. while according to the space concept of Lefebvre, the first can be categorized as 'Appropriated Space', and the second and the third can be categorized as 'Dominated Space'. [18]; [19]; [20].

To study the phenomenon on the transformations of architectural public spaces in Indonesian cities, then the empirical study can be carried out with the research tradition of symbolic interactionism at the three kind of architectural public spaces. From the Denzin's description of the five principles of research tradition, Symbolic Interactionism, and the general types of sociological research, the authors then conducted a simple Focus Group Discussion (FGD) among them. The aimed at explore the suitability of the principles of symbolic interactionism research types for the researches on Transformation of Architectural Public Spaces in Indonesian cities. As for the results can be seen in Table 2 and Table 3.

Type of Sociological Research	The type of Research Tradition for Symbolic Interactionism at Traditional Architectural Public Space, Before the Transformation (at <i>Alun-alun</i> Tradisional Square)				
	Combination of Symbols and Interactions	Take of Role from Who Is Observed	Enter the Social World and Associate it with Symbols	Recording of Rules Behavior	Reflecting on Process and Behavior Change
Social Experiment	-	-	-	-	-
Social Survey	-	-	-	-	-
Participant observation	-	-	-	-	-
Biographical/ Historical Interview Method	✓	-	✓	✓	✓
Interview Method	-	-	-	-	-
Visual Method (Photography and film)	✓	-	✓	✓	✓

Table 2. The Suitability of tradition research types of symbolic Interactionism's at original *alun-aluns*—before the Transformation

Table 2 shows that to conduct empirical research at traditional architectural public space (original alun-alun), in frame of understanding the phenomenon of the transformations of architectural public space before the transformation, the type of sociological research that can be considered are the Biographical/ Historical Interview method and Visual method (Photography and Film). In this case, the three authors assumed that existed alun-alun in the cities of Indonesia today have almost nothing that still have its initial function as in its original condition. Data and informations that the researcher need may be there is only in the memories

of those who ever experience as the user(s) of the original alun-alun. Some may still be stored in visual documentations or films. Thus, the only way to rediscover information about symbols and interactions that ever occurred at past time in the setting of public space at the time is through information that can be obtained from those who ever be the user the original alun-alun, and also through the documentation and film.

While Table 3 shows that to conduct empirical research at the New Alun-alun, and at the New Means of Consumption, several types of general sociology research can be used, namely the Social Survey; Interview Method, and Visual Method (Photography and Film), and if needed, Observation of Participants, because all information about that new architectural public space is exist and available in the present.

Finally, through tradition research of Symbolic Interactionism—that combined with some kinds of selected common sociological researches—at the three types of architectural public spaces, i.e at an original alun-alun; an the new alun-alun— which is an original alun-alun that has been designed and built professionally, and at a New Means of Consumption—such as shopping mall, would give any researcher(s) the possibility to conduct an empirical study in answering the theoretical phenomenon of the transformation of the architectural public space in Indonesian cities.

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Type of Sociological Research	The type of Research Tradition for Symbolic Interactionism at New Alun-alun and at New Means of Consumption (the Results of the First and Second Transformation)				
	Combination of Symbols and Interactions	Take of Role from Who Is Observed	Enter the Social World and Associate it with Symbols	Recording of Rules Behavior	Reflecting on Process and Behavior Change
Social Experiment	-	-	-	-	-
Social Survey	✓	✓	✓	✓	✓
Participant observation	-	✓	-	-	-
Biographical/ Historical Interview Method	-	-	-	-	-
Interview Method	✓	✓	✓	✓	✓
Visual Method (Photography and film)	✓	-	✓	✓	✓

Table3. The Suitability of tradition research types of Symbolic Interactionism's at New Alun-alun and 'New Means of Consumption'—transformation results

As conclusion, the authors suggest some theoretical conceptals related to tradition research of Symbolic Interactionism in three architectural public spaces with different functions and also in three different time periods to be able to conduct empirical researches about the transformation phenomenon of architectural public space in Indonesian cities. First, the types of sociological research that can be considered in applying the research tradition of symbolic interactionism in the traditional architecture public space (original alun-alun) are the Biographical / Historical Interview and Visual Method (Photography and Film); Second, the type of common sociological research that can be considered through the tradition of symbolic interactionism research in the modern architecture public space (new alun-alun) and contemporer architecture public spaces (i.e New Means of Consumption), are the Social Survey method, Interview methods and some can use Visual methods, and can be supplemented by Participant Observation, especially for the tradition research of Take Role From Who is Observed.

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