**B. Literature Review**

In order to go towards equitable urban space and land, research about space flexibility in culture transformation at traditional market area, especially Gede Market of Surakarta, is one of scientific contributions in managing public and private spaces in commercial areas. Some related literature is as follows:

**1. Definition of Traditional Market**

The definition of market according to Minister of Home Affairs Regulation is a place where sellers and buyers meet to transact, a means of social and cultural interaction, and develops community economic (Permendagri, 2007). On the other hand, the definition of market according to Said Sa’ad Marthon is a mechanism which can draw together sellers and buyers to transact on goods and services; both in the form of production and price fixing. Whereas, the main requirement for a market to exist is when a meeting between seller and buyer happens, it is either in one place or different places. Market is also economic element which could bring benefit and prosperity to human lives. In its progression, market is classified into two forms, they are traditional and modern market. The definition of traditional market is a market which is built and managed by government, private, cooperative or local people’s self-support with bussiness places such as store, kiosk, stall and tent, or some other similar names, which is owned/managed by small-medium traders, with small scale bussiness and small capital, of which its buying and selling process is done through bargaining (Permendagri, 2007).

Traditional markets, especially the ones in the cities, have been growing in Indonesia since the beginning of the emergence of settlements or even kingdoms. During the era of Majapahit kingdom in the 14th century, market has existed in the center of the city area which was located at crossroads (Santoso, 2008). Furthermore, in one of Eerste history notes (in Adrisijanti, 2000) a shows that, in Banten, there had been several traditional markets in 1646, those are in Paseban, Pecinan, and Karangantu. At the beginning of traditional market development, markets are in the form of terrain without permanent buildings (Graaf, 1989). Over the times, traditional markets spread to many cities, traditional markets are shaped by trading activities which are developed at open spaces and adjacent area, square and street, and in the neighboring of settlements. Traditional markets are usually found in strategic locations, easily reached by both parties, not far from villages, between villages, and area which is safe from public disturbance (Rutz, 1987). In the end, traditional markets are located in kiosk, stall and open square. At the main part, there are kiosks in the permanent building, stalls in the form of emergency or semi permanent building, and ‘oprokan’ part or open space that is used by merchants temporarily which is smaller than a stall (Kusmawati, 1996).

1. **Function of Traditional Market**

Geertz states that the main objective of merchants going to market is trading to trade, so merchants are sometimes seen to be beyond ethics because they are too oriented in getting profit as much as possible that they came out sly. Besides, market also carries mission as shopping facility for service area, also as a mode of social and recreational activities (Reardon, 2003).

Those will be apparent in traditional market area, not only the functions that has been mentioned above. The function of traditional market, aside from distributing, product organizing, value determining, and price shaping, is also becoming meeting point, information exchange center, folk art activities center, even becoming tourism package in offer. Therefore, traditional market is a regional economic asset and also social interaction glue in society. It is also underlined that traditional market is not merely a place for selling and buying goods, but more than that, it is also related to life conception and social and cultural interaction. Traditional market does not only facilitate economic activity, but also facilitate social and cultural interaction, and recreational means (Pamardhi, 1997).

It has also been mentioned by Wiryomartono that market as a noun also has synonym that is “peken”, the verb is “mapeken” which means *to meet*. In this case, market is a meeting place for selling and buying. A Javanese history record mentions that in 1830, trading through land has developed well. At that time, there has been wide market network and big permanent regional markets which hold important role in cross-trading (Wiryomartono, 2000).

**3. Service Scope of Traditional Market**

The type of urban varies along with various activities which are done in urban area such as trading, transportation, procurement of goods and services, or the combination of them all (Gallion and Eister, 1983). Whereas, market system usually reaches its peak at a main settlement center or other centers, and ends up in markets. A market is a land or area with or without building which is used as a place where selling and buying activity happens. There, commodities merchants and buyers meet at given places, at given times with certain intervals (Jano, 2006).

When people are having transaction, it is not only goods and services that are being exchanged, but also information and knowledge. Traditional market has become urban public space, a place where urban people meet and build social relationship between them (Ekomadyo, 2007). In the scope of traditional market, there is work division established which are divided into several parts, they are merchant who takes care of goods transport from one market to another, merchant who takes care of goods selling to villages, merchant who takes care of goods weighing or lump sum selling and there is also merchant who sells textile, basket, livestock or corn (Geertz, 1963). Whereas, service quality factor, quantity growth of merchant and consumer identification play important role in encouraging development and raising shopping activities in international market (Rahadi, 2012).

In its development, traditional market reach larger scope as a knot of goods and service exchanges regionally which later grow and develop arising various activities in a city (Sirait, 2006). This is reinforced by the result of Karnajaya research which states that relocation of traditional market is able to change land use, road pattern, movement and pattern or type of building, circulation track equalization, and land utilization (Karnajaya, 2002).

The emergence of market can be classified by the urging effect of its forming: 1) Market location which grows on its own usually takes place in a strategic spot, at intersection and traffic lane of goods and population density. And market which is deliberately made usually due to authority interests to fulfill society’s needs. 2) Market commodity is closely related to its geographic, coastal area and hinterland market**.** In this case, it is heavily influenced by goods transportation system. In coastal market, there are many imported products and, in the hinterland market, there are many local products. It is due to the transportation system in the shore which is still dominated by water (sea or river). In addition, local goods are in accordance to the character of crops and marine. 3) Production which can be traded in the market includes products of agriculture, farming, fishery, industry, metal goods, non-metal goods. 4) Basically, distribution is a channeling process of raw material from its source to customers. It is influenced by the commodity types, durable or not and also the quantity of goods. It will determine the taking of production sources, whether locally within a region or has to be from outside. Whereas, the quantity of goods will determine transportation mode used in the ditributions, whether by land, river or others (Nastiti, 1995).

**4. Management of Traditional Market**

According to Minister of Home Affairs Regulation of Republlic of Indonesia, traditional market management is traditional market construction including the planning, implementation, and controlling of traditional market (Permendagri, 2012). Whereas, organizers that are related to traditional market management engage many parties. It is not uncommon that there are different opinions in decision making. A number of parties that are involved in traditional market management are: Department of Markets, sometimes referred to Market Management Department, Department of Parking, Department of Transportation**,** Department of Public Works especially Bina Marga, Department of Public Cleanliness and Traffic Police**.** In its operational implementation, it is a must for all parties directly involved in traditional market management to coordinate and perform their role profesionally and full of responsibility (Malano, 2011).

Most traditional markets belong to the regional government. Regional government in Indonesia, generally, has Department of Markets that handles and manages traditional markets. It applies self-management of markets or cooperates with private party. The cooperation method, generally, involves granting permission for private party to build and operate traditional market under Building, Operation, and Transfer schemes, with annual payment from private party to the Department of Markets (Suryadarma, Poesoro, Budiyati, and Rosfadhila, 2007).

**5. Spatial Structure of Traditional Market**

Traditional urban spatial structure in the heyday of Islam Mataram kingdom is divided into four parts, those are *kutagara*, *nagaragung*, *mancanegara*, and *pesisiran* (Tjiptoatmodjo, 1980). Market presence as production and product marketing means is very instrumental to increase work system, mindset, and quality of production types. In other words, market can be indicator in the change of production, consumption, and distribution of goods. Some traditional markets in Java reflect agrarian life of its society. Therefore, market cannot be separated from livelihood character of the society around it. As a depiction, traditional market usually has blacksmith activity as production activity of agriculture tools because the majority of people originally grows in agrarian areas (Sunoko, 2002).

On the other hand, traditional market reflects rural life. It is marked by rural domination as environment where market is formed. Also based on Bromley (1987), traditional markets in Asian nations are located in rural and urban area (Sunoko, 2002). In spatial arrangement of Javanese kingdom, traditional markets were always put in *negaragung* area or sacred center area, or *dalem* as center. Traditional market position was in between palace, square, and mosque (Santoso, 2008). Also, it was reinforced that the concept of traditional market location in the Javanese kingdom era referred to *catur gatra tunggal* concept (Rajiman Gunung, 1991 in Sunoko, 2002). The composition was palace on the south of square, mosque on the west of square, and market on the east of square (Basyir Z.B., 1987). As for main component of a city which is related to Islam Mataram kingdom was castle and moat. Whereas the component of city complements included logdes, barn, drug house, and stalls (Adrisijanti, 2000). It is also underlined that traditional market layout was not only as physical mean in city core spatial structure, but also, in the past spatial structure element, had political function as controlling element towards social mobility (Soemardjan, 1991). Besides, traditional market has strategic role in preserving growth center structure. It is shown in the ability of traditional market to rise economic activity around a market area (Alexander, 1987). Moreover, market relocation is also able to change land use, road pattern, and movement and developing pattern or type of building, equalization of circulation path and land utilization (Karnajaya, 2002).

The existence of traditional market in a city is characterized by los buildings and open land. In the main part, there is los in the form of emergency building, semi permanent and ‘oprokan’ part or part which is used temporarily by sellers with smaller width than los (Kusmawati, 1996). Whilst, the activities in the traditional market are shaped by trading activity which is developed at open spaces and adjacent area, field and street, and also not very far from settlement. Traditional market usually can be found in strategic places, easily accessed by both parties which is not far from village, between villages and area which is safe from public disturbance. It is in tune with the concept of hubs in a city. Urban spatial structure is marked by the existence of decentralization, dispersion, and several hubs. Empirically, interaction between agglomerative power and dispersion generates complex spatial structure and is susceptible to dinamic situation and also interdependence nature among each hub (Anas, Arnott & Small, 1998).

**6. Cultural Insight**

Traditional people who hereditarily live in specific locations, generally, have practical knowledge in order to survive in their natural environment. Those knowledge comprises of many life aspects such as settlement settings, environment management, agriculture, food provision, health, and ways to arrange life patterns. Those are very important for their survival and a form of adaptation towards environment which has been a longstanding hereditary (Saraswati, 2014).

Local culture insight or local wisdom has lived in the society ever since long ago, from prehistorical era until today, environmental wisdom is human positive attitude in corresponding with nature and it surroundings that may be came from religion values, customs, anchestor advices or local cultures (Wietoler, 2007 in Maulida, 2010), which is formed naturally in a community to adapt with their surroundings, this attitude develops into a culture in a region and will hereditarily develop, generally, local culture or regional culture is interpreted as a culture that develops in a region, of which its elements are culture of tribes living in hte area (Maulida, 2010). Western concept which is considered more modern increasingly narrows the space of the existing local traditions and diversity system. Diversity system and local tradition living within economic drawback and policy support are, generally, susceptible to public panic when foreign culture invasion floods through technology and information. Local wisdom does not only lose its meaning and oppress each other in scrambling for their role, but also lose its power and power struggle when the role of state weakens (Saraswati, 2014).