THE FORMATION OF REGIONAL IDENTITY INVOLVES A VARIETY OF DIFFERENT POWER RELATIONS (CASE STUDY: COASTAL AREA, SEDATI DISTRICT, SIDOARJO REGENCY)

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Abstract: Currently, Sedati Regency's coastal region has undergone an identity shift. The region, which was once renowned as a representation of seaside culture, has been changed into a new official residential community at the beginning of new operations in 2018, such as the massive construction of formal settlement sites. In an effort to establish a new identity, each of these operations maintained control over coastal regions. By employing power relations analysis approaches, such as archeology and genealogy, to uncover local behavior, which in turn can establish regional identity, qualitative research techniques and data analysis can be used. According to Focault's analysis, the identity of the coastal region is changing, and the local Javanese and Madurese cultures are having an impact on the power dynamics in informal dwellings. Meanwhile, because the majority of inhabitants are diverse immigrants, power dynamics in formal housing are shaped by urban culture.
Keywords: Coastal culture, Power relations, Informal settlement, Formal settlement.

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Introduction

One of the Sidoarjo Regency's subdistricts, Sedati's land is characterized by coastal regions. Since Sidoarjo's coastal area is equivalent to one that is still heavily influenced by coastal culture, the coastal area is another place that receives a lot of tourist traffic. The interaction between traditions, such as riverfront tourism, Nyadran, Reog Cemandi, and Banjar Kemuning Dance, ensures that coastal culture is still preserved. [1]. A city's coastal area is its beach or coastline, which is a vibrant and distinctive location [2].

The quantity of visitors and increasing tourist awareness are both indicators that coastal culture is currently developing. There are various activities that promote seaside culture in addition to the numerous tourist trips. In order to increase public awareness of coastal culture, the sub-district frequently organizes promotion events in partnership with the commercial sector or academies. There is a lot of marine potential. Along with the normal coastal scenery, there is a milkfish manufacturing facility that is expanding quickly. With such natural and cultural potential, Sedati regency might use this as a tourism destination to raise the standard of living of its residents [3].

The end of the 2019s saw a number of fresh developments, including the growth of numerous legal settlements. Former freshwater fish ponds now appear to be home to formal towns. The introduction of formal settlements altered the visual character of the coastal region, transforming it from an unorganized, mostly homogeneous informal settlement area for fishing into a formal settlement area that is ordered and tends to be.

Formal settlements are continually being built, and this leads to new activities and new architectural styles. One of the attempts to demonstrate self-actualization so that identity and social standing may be maintained is the formation of activities and new visual personalities [4]. The annual activities are a means of self-actualization for the coastal region, much like the coastal culture itself, which has taken on a distinctive regional identity.

Power relations are seen as a necessary component of self-actualization. Although it cannot be seen with the naked eye, power is a social phenomena that can nevertheless be felt. The need of humans to have shelter that interacts with their surroundings gives rise to the impact of power [4]. Both identities come into existence

as a result of the constantly shifting influence of power. However, the town has continued to keep and protect its identity as a seaside region of relations, therefore it still exists today.

Methods

The qualitative research approach uses a combination of data collection tools and the researcher as the main instrument to investigate the condition of natural things. It is founded on the postpositivist school of thought [5].

While employing a qualitative method based on power relations, such as genealogy and archeology, the data analysis method leverages these techniques. Foucault examines the connection between knowledge and power through genealogy and archeology. In Foucault's view, genealogy is an attempt to get away from the rulers' historical knowledge in order to be able to resist and deal with compulsion that is general and abstract in character. Genealogy provides a lens through which to see and analyze epistemology, social activity, and the nature of the human self [6].

While Foucaoult [6] views the archaeological technique as the investigation of certain actual and precise historical circumstances, with diverse claims to be united in order to identify distinct knowledge and need particular pairs of concepts.

Result and Discussion

Shifting the identity of space as a representation of power

The social, cultural, economic, and architectural characteristics of the coastal area make it distinct from the coastal culture. Instead of in more varied urban areas, a coastal culture that embodies the livelihood of fishermen and trade becomes the identity of the area. The capacity to distinguish and recognize elements from one another is related to identity. Shape, size, ornamentation, and other aspects of the surroundings all contribute to identity, though under different circumstances [7].

Sedati's seaside region is seeing a growth in culture and is quickly rising to prominence as a top travel destination in the Sidoarjo Regency. The architecture is likewise impacted by these changes. The spatial organization of architecture can affect and direct user behavior. Sign, coding, channelization, and their interrelationships all have an impact on these processes. So that there will be chances for people to use the area that we construct [8]. Architecture can be viewed in terms of power dynamics as power that is stimulated by its form. On the other hand, the architect contributes to the power that creates space, preventing neutral space from ever existing. The power relations that are an element of coastal architecture.

As a result, both the physical and non-physical aspects of regional identity are always linked to power dynamics that are discernible from social, economic, and political contexts.

Architecture and society are now understood as a production process rather than as a relationship of expression or representation. Consequently, in power interactions, both architecture and people are both objects and subjects. According to Foucault's theory, knowledge creates the effects of power while, on the other hand, power develops and gives rise to new objects of knowledge [9]. From this perspective, Foucault asserts that power is no longer just oppressive and confining but also more positive and productive [10].

Occupancy in Informal Settlements

Original settlements on the Sedati coast are informal communities in coastal locations. Native Javanese and immigrants, notably the Madurese, coexist in this informal town, resulting in the acculturation of the two cultures [11].

The material, form, and purpose of a space all reflect the influence of coastal culture on architecture. On the shore of Sedati Sidorjo, fishermen's homes typically have a big terrace where they can store both their fishing gear and their catch. Along with fishing, many residents of the coastal region are pond farmers (milkfish and shrimp), who share the same typology - namely, a sizable terrace used to house aquaculture farming equipment.

Observed that in a certain setting, power tends to persons or subjects. It will be challenging to distribute power to social networks because power tends to go to the person [12]. The public awareness network is where this power operates subconsciously. A representation of strength is the coastal region of Sedati, which is synonymous with coastal culture that has been passed down from generation to generation and whose traditions are still upheld today. The architecture of informal communities in Sedati's coastline region reflects the blending of Javanese and Madurese traditions (Fig. 1).

Fig. 1. *Informal settlements in the Coastal area*

Residential analysis

The terrace serves a variety of purposes in informal communities along the shore, including economic, cultural, and social ones in addition to serving as a place to wait before entering the house. The principles of the Javanese and Madurese philosophy of life based on the Genealogical analysis method have an impact on the variety of terrace functions. The model of the terrace of the house in the coastal informal settlement with the religious function is analyzed using the archaeological approach (Table 1).

Formal housing development

In the early 2019s, formal residential zones began to develop along the coast. The visual appeal of the region and the social climate of the neighborhood are also impacted by the growth of new official settlements. This formal settlement came about as a result of the Sidoarjo Regency Government's strategy, which was outlined in Regional Regulation No. 6 of 2009, which limited settlement efforts to about 40% of the overall land[1] (Fig. 2).

Later forward, the Sedati Coast will develop into a coastal tourist destination and a populated area. in order to coincide with the growth of coastal tourism and the establishment of new official towns.

Fig. 2. *Formal housing development*

So since the coast of Sedati is starting to change its purpose into a formal residential area and tourist, it is no longer just known as a coastal location that is synonymous with coastal culture. Power relationships will always alter since they are not static. The creation of a new identity as an area of informal settlement is a startling change in the coastal region (Table 2, Fig. 3).
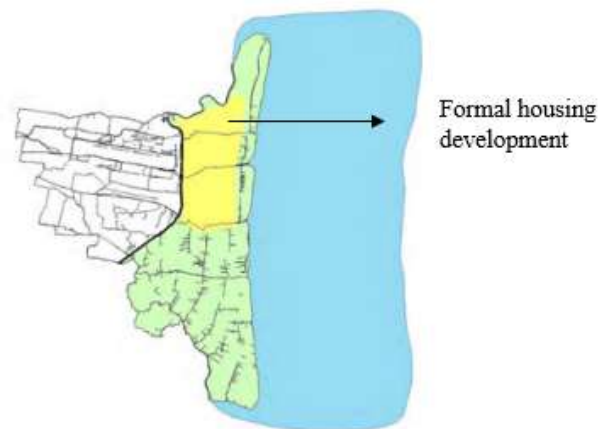

Fig. 3. *Formal housing development*

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[1] Perda Sidoarjo. 2009

Table 1. Analysis of power relations in informal settlements on the coastal area in Sidoarjo

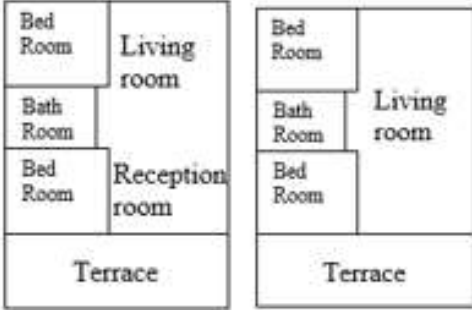| No	Architecture	Space	Function	Social and culture	Activity	Genealogical Methode	Archeological Methode
1	2	3	4	5	6	7	8
1.	Settlement	Terrace	Storage Space	Personal Relationship	Used to store fishing equipment	The terrace being used as a place to keep fishing gear. Because the Javanese and Madurese have a life philosophy of reverence for environment, they make a living as fishermen. Both the Javanese (*Hamemayu Hayuningbawana*) and the Madurese (*abhantal omba 'asapo' angen*) have words that refer to enhancing the world's beauty and how tenacious and persistent they are in overcoming even the most difficult circumstances. The livelihoods, customs, and environmental factors all have an impact on the exhibition space. The Javanese and Madurese are the tribes that live in Sedati's coastline region. Javanese people with a strong life philosophy *Towuh Wiji ing Sela* (seeds that grow in stone) work hard to achieve success. The Madurese have a philosophy of life that describes how their souls evolve from the perspective of financial well-being as a means of achieving psychological well-being [13].	The use of terraces in coastal areas is mostly used as fish storage space and fishing equipment storage. So it requires a large space by utilizing a simple construction.
			Display Room		Along with being fishermen, the people of Sedati's coastal region also work as traders. Seafood and marine items are available in the coastal region (Continued: Milkfish remove thorns; also, milkfish, seafood, etc.)		
			Social space	Social Relationship	Recitation — Socializing with neighbors while waiting for husband to come home from fishing	Because it is influenced by customs and practices practiced by coastal populations (Javanese (*Manunggaling Kawula lan Gusti*) and Madurese (*li'bali'na dhadhar*), who also have a philosophy of life, human relations with God, and recitation, space is utilized as a space for socializing and recitation. with people (social)	Terraces are typically used as a place for recitation and social interaction in coastal settings. These activities take place frequently and call for a sizable area for socializing. Terrace

1	2	3	4	5	6	7	8
		Indoor space	A place to rest and gather with family	Social Relationship	Rest Gathering with family	Using the area as a location to relax and spend time with family as a personal area that only homeowners have access to. Their customs and beliefs have an impact on access limits as well. Access restrictions are also influenced by their traditions and beliefs.	The indoor space in coastal communities is identical to simple spaces. - Terrace-r family-bedroom-bathroom - Terrace-r guest-r family-bedroom-bathroom
		Vernacular Architecture				Gable-roofed, traditional buildings make up the majority of the housing stock in coastal communities. When it comes to thermal comfort, using a high roof makes it easier for air to circulate on the roof. The cultural perspective, which is an expression of the nature of appreciation of the life and beliefs of its people, is seen in addition to the scientific perspective [8].	The distinctive features of traditional residential buildings in coastal regions, particularly in Java, include tile-covered gable roofs, timber exteriors, and exposed bricks [14]
		The materials used are wood and bricks for the construction of the walls				The use of wood is a component of the *Hamemayu Hayuningbawana* (Java) and *abhantal omba "asapo" angen* (Madura) concepts, which maximize the environment.	Wood is used in the construction because it is a cheap, simple material to deal with, and it is also simple to find the proficiency of nearby workers in wood construction.
						The use of space as a social gathering place (*Rukun agawe santoso*) coffee and gunong (Madura). The customs and practices practiced by coastal populations have an impact on the recitation.	

Table 2. Analysis of power relations in formal settlements on the coastal area in Sidoarjo

No	Architecture	Space	Function	Social and culture	Activity	Genealogical Methode	Archeological Methode
1.	Home	Terrace	Storage Space	Personal relationship	Garage and social space	Using the terrace as a garage and storage area for vehicles. A vehicle is necessary to facilitate the urban lifestyle's high level of movement.	Terraces are typically utilized as a garage and a place to store things in formal settlements
			Social Space	Social Relationship	Transition space	The behaviors of urban dwellers, who discourage interaction with the surrounding area, have an impact on how space is used as a social and transitional place.	The construction of barriers to prevent residents from mingling with one another.
		Indoor space	Social Space	Social relations with family members	Rest Gathering with family	The developer has chosen the inner space's style and specifications. Residents who desire to experiment with processing space also contribute to the development of inner space because it is influenced by the way of life and habits of the occupants.	The state of an interior space that aims to be able to maximize it for the demands of the occupants.
		Form	Architecture Contemporer			In formal settlements, the developer decides the design of the house, which is largely dictated by business and market considerations, making it impossible for homeowners to decide the ideal shape.	Houses in official communities generally have the same shape while being in different places. Because it relates to the developer's budget, the shape that is highlighted is more on a form with minimum decoration.
			The materials used are wood and bricks for the construction of the walls			The chosen material is one that is easily accessible on the market. Price is another factor that developers take into account when choosing materials, in addition to availability. The development of accessible styles on social media has an impact on the trend of utilising materials.	The material picked is one that is frequently utilized for official residential structures. The final shape will be relatively the same because the materials chosen and the volume that has also been established are both relatively the same.

Conclusion

According to the study's findings, power relationships that have developed in informal settlements (original settlements in coastal areas) through genealogical and archaeological methods are influenced by the two ethnic groups' different life philosophy, and regional identity is made up of both physical and non-physical aspects (Javanese and Madurese). Its design symbolizes the way of life that governs how people connect with God, other people, the environment, and themselves. Their actions and surrounding architecture are a reflection of the lifestyle they follow. Meanwhile, archaeological research explains why informal communities have a variety of appearances but often the same architectural traits (material, construction, and use of space).

According to genealogical studies, the majority of people in formal settlements have varied ethnic roots and are immigrants rather than natives; nonetheless, the developer, who holds the regional identity that promotes capitalist interests, has an influence on the region's identity. The developer establishes the types of rooms and activities. On the other hand, existing formal settlements in coastal areas have the same form, material, and construction system based on archaeological studies since they adhere to the developer's criteria. In coastal communities with informal settlements, the idea of homogeneity serves as a sort of identity.

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