



The Production of Micro-Social Space in Residential Alleys: Operationalizing Lefebvre's Theory through Place-Centered Mapping in Ampenan Old Town

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Abstract

The alleys in Ampenan Old Town function as both circulation routes and social spaces, shaped by residents' daily practices. However, research on kampung urban alleys remains largely descriptive and lacks a practical framework for systematically analyzing how space is produced. This study applies Henri Lefebvre's theory of spatial production through a mapping approach centered on the core of place, within the context of organizational gangs. The method mapped activity nodes, time rhythms, conflicts between circulation and social interaction, and patterns of spatial negotiation in the alleys of RT 3, Dende Seleh Neighborhood, Ampenan Old Town. Results reveal two types of micro-social space production: first, a communal-temporal social space in Alleys 1, 3, 4, and 5 that operates according to afternoon-to-evening rhythms and is reinforced by collective momentum; second, a domestic social space—an extension of home in Alley 2—that is rooted in kinship ties and serves as an extension of the household.

Keywords: Production of space, micro social space, place-centered mapping, theory operationalization, Ampenan Old Town

Produksi Ruang Sosial Mikro pada Gang Permukiman: Operasionalisasi Teori Lefebvre melalui Place-Centered Mapping di Kota Tua Ampenan

Abstrak

Gang-gang di Kota Tua Ampenan tidak hanya berfungsi sebagai jalur sirkulasi, tetapi juga sebagai ruang sosial yang terbentuk melalui praktik keseharian warga. Namun, kajian tentang gang di permukiman kampung kota umumnya masih bersifat deskriptif dan belum menawarkan kerangka analitis praktis untuk memahami bagaimana ruang sosial diproduksi secara sistematis. Penelitian ini bertujuan menerapkan teori produksi ruang dari Henri Lefebvre melalui pendekatan pemetaan yang berfokus pada inti tempat dalam konteks organisasi ruang gang. Metode yang digunakan meliputi pemetaan titik aktivitas, ritme waktu, konflik antara sirkulasi dan interaksi sosial, serta pola negosiasi ruang pada gang di RT 3 Lingkungan Dende Seleh, Kota Tua Ampenan. Hasil penelitian menunjukkan dua tipe produksi ruang sosial mikro. Pertama, ruang sosial komunal bersifat temporal pada Gang 1, 3, 4, dan 5 yang muncul mengikuti ritme aktivitas sore hingga malam dan diperkuat oleh momentum kolektif warga. Kedua, ruang sosial domestik pada Gang 2 berfungsi sebagai perpanjangan ruang rumah tangga dan berakar pada hubungan kekerabatan.

Kata-kunci: Produksi ruang, ruang sosial mikro, place-centered mapping, operasionalisasi teori, Kota Tua Ampenan

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Introduction

A city grows and develops over time. This process is often marked by the presence of kampungs, dense urban settlements formed without formal planning, with limited infrastructure and intensive land use. One prominent spatial characteristic of urban kampungs is the presence of narrow alleys that serve as pedestrian and motorcycle routes, as well as environmental circulation routes connecting residential units within the kampung structure [1]. However, in everyday practice, alleys function not only as technical corridors but also as arenas for various social activities.

In Ampenan Old Town, residential alleys are understood as residual circulation spaces within a densely populated village structure. Within the formal planning framework, alleys are reduced to technical elements linking houses. However, residents' daily practices reveal a different dynamic. Alleys serve as micro-social spaces where communal interactions, informal economic activities, and expanded domestic functions take place. These dynamics show that alleys are not merely physical spaces but social spaces produced through daily practices, relationships, and rhythms.

This phenomenon is observed in the alley of RT 3 in Dende Seleh Neighborhood, where the alley serves as a gathering place and a space for children to play, with patterns varying by location, intensity, and temporal rhythm. This pattern not only reflects the dynamics of urban village growth [2], but also shows the role of the alley as a binder and unifier of the surrounding social entities [3], as a form of adaptation by residents to maintain survival in limited space [4].

Although research on urban alleys has been extensive, most studies still focus on the function of alleys as public or communal spaces, as seen in research on adapting alley circulation design as a pandemic-responsive public space [5], the use of alleys as online learning spaces [6], types of urban village public spaces and sense of community [7], and the role of communal spaces in accommodating social behaviors [8]. Meanwhile, research that applies place-centered mapping (PCM) as a tool for mapping activity centers is more widely used to map formal public spaces, such as plazas or green open spaces [9]–[12].

On the other hand, Henri Lefebvre's theory of spatial production has been widely used to interpret space as a social construct, including in studies of green open spaces [13]. However, in many of these studies, it is still used as a post hoc interpretative tool and has not been operationalized into empirical variables

measurable at the microspatial scale, such as residential alleys [14]–[15].

Thus, the research gap lies in the lack of an operational model that systematically links production theory to spatial activity mapping at the micro level. Therefore, the novelty of this research lies in transforming spatial production theory from a conceptual framework into an operational analytical model by integrating it with place-centered mapping (PCM). Unlike previous research that used spatial production theory as an interpretive tool after data collection, this study makes the theory the analytical structure from the field mapping stage. The result is a typology of micro-social space production that shows alleys are not uniform but are produced differently through social rhythms, kinship structures, and local negotiation mechanisms.

The formulation of this research problem covers three main things: (1) How do residents' daily practices and functional conflicts in the alley in RT 3 Dende Seleh Neighborhood produce micro social space. (2) How can Henri Lefebvre's theory of space production be operationalized through a place-centered mapping (PCM) approach to read the dynamics of space production in residential alleys. (3) How is the typology model of micro social space production formed from social configurations and the rhythm of residents' activities. Based on this formulation, this study aims to analyze the production of micro social space by operationalizing Henri Lefebvre's theory of space production using a place-centered mapping (PCM) approach. Specifically, this study translates the concept of space production into empirical variables that can be mapped, including activities, time rhythms, functional conflicts, and negotiation patterns, and identifies the typology of space production based on differences in social structure and the daily dynamics of residents in RT 3 Dende Seleh Neighborhood.

Methods

This research adopts a qualitative-spatial approach, focusing on how micro-social space is produced through residents' daily practices. This approach was chosen to understand spatial dynamics as a social process unfolding over time, within relationships, and within the alley's physical configuration.

Location and Unit of Analysis

The unit of analysis was determined in stages, based on the research location hierarchy. This research took place in the Old Town area of Ampenan, characterized by a village-like settlement with a network of narrow

alleys that serve not only as circulation routes but also as social spaces for residents. Within this area, the research focused on the Dende Seleh Neighborhood, which exhibits fairly intense daily activity among residents. The observation unit was then narrowed to RT 3, which has several alleys with distinct social and physical characteristics.

In the next stage, residential alleys with the potential to function as social spaces were identified. This identification process considered several key aspects, namely the social configuration of residents, the alley's physical dimensions, and the intensity of daily activities within them. Based on these criteria, five alleys were selected as the units of analysis. These five alleys were then mapped using a place-centered mapping (PCM) approach to identify activity nodes, social interaction patterns, conflicts over spatial functions, and the dynamics of space use in residents' daily lives. Figure 1 depicts the hierarchy of research locations from the area scale to the alley unit.

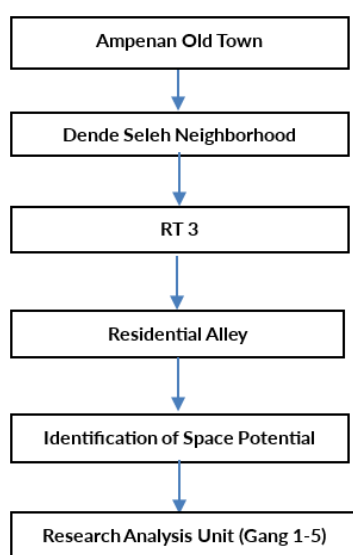


Figure 1. Research Analysis Unit Determination Chart

Data Collection Methods

Research data were obtained through several complementary data collection techniques to understand changes in activity intensity and spatial function within the daily cycle. In addition to direct observation, the study employed a place-centered mapping (PCM) approach to map activity nodes emerging in residential alleys. Through this mapping, points of concentration of social interaction, locations of functional conflicts between circulation and communal activities, and patterns of the distribution of social activity within the alleys were identified. Visual and spatial documentation was conducted

through photographs, field sketches, and records of the alleys' physical condition to strengthen spatial readings. Limited informal interviews with residents were also conducted to understand the social meaning of space, forms of symbolic ownership, and negotiation mechanisms that occur in the use of shared spaces. In this study, PCM was used not only as an activity-mapping tool but also as an operational instrument to translate Henri Lefebvre's theory of space production into empirical indicators observable in the field.

Operational Variables

To operationalize the spatial production framework, this study uses several analytical variables related to residents' daily practices and the dynamics of alley space use. Spatial practices are identified by the intensity of residents' activities in the alley, such as sitting, trading, playing, cooking, eating together, and other forms of social interaction. These practices are also interpreted through the concentration of activity nodes, the rhythm of space use from morning to night, and the duration and frequency of residents' use of the space. Conflicts in spatial functions are analyzed through the intersections between circulation routes and communal activities, the density of activities at specific times, such as religious activities, social gatherings, or celebrations, and the overlap between private and public functions within the alley. Meanwhile, social negotiations are observed through patterns of tolerance among space users, the arrangement of seating positions during activities to avoid disrupting circulation, spontaneous adaptation mechanisms to passing vehicles, and forms of symbolic control by the dominant family over space use. Based on these variables, the production of micro social space is then categorized by considering the social structure of residents, symbolic ownership of space, the physical dimensions of alleys, such as width and accessibility, as well as proximity to local facilities, such as prayer rooms or food stalls, informal and formal economic rhythms, and the intensity and stability of activities taking place within them.

Data Analysis Methods

The data in this study were analyzed using a thematic-spatial approach to understand the relationship between residents' daily practices and the alley's spatial configuration. The analysis began by identifying spatial practice patterns from place-centered mapping (PCM), which shows the distribution of activities, the intensity of space use, and the daily rhythms of residents in each alley segment. From this mapping, we identified points of

functional conflict at the intersection of social activities and circulation functions, and observed the negotiation mechanisms residents use to manage the shared use of space.

The next stage was to interpret the relationship between social configurations such as kinship proximity, interaction patterns, and symbolic ownership, with the physical dimensions of the alley, including space width, accessibility, and proximity to environmental elements such as prayer rooms (*mushola*) or food stalls. This interpretation aimed to understand how social and physical conditions intertwine to produce social space at the microscale. Based on these findings, a categorization process was conducted to identify the typology of micro-social space production formed in each alley.

The analysis was conducted iteratively, combining field findings with Henri Lefebvre's conceptual framework for the production of space. Through this process, the research formulates an operational model of social space production that moves from spatial practices, functional conflicts, and social negotiations to the formation of social space through citizens' daily dynamics

Results and Discussion

Spatial Patterns and Time Rhythms of Social Activities Based on PCM

Place-centered mapping (PCM) results indicate that social activities in the alleys of RT 3 in the Dende Seleh Neighborhood are not evenly distributed along the alley corridors. Instead, they are concentrated at specific points in the alleys with wide, open spaces, adjacent to prayer rooms, houses, and stalls or tables for selling, thus functioning as micro-social interaction spaces.

These findings demonstrate that space is not a neutral container but the outcome of intensifying daily practices. From Henri Lefebvre's perspective, this condition constitutes a spatial practice that produces a pattern of concentrated activity, in which space is shaped by residents' rhythms, habits, and social needs. Thus, the concentration of activity at a particular node is not merely a result of physical factors but of social relations that accumulate over time.

In general, the PCM results reveal two patterns of space use, defined by time rhythm and social configuration: Alleys 1, 3, 4, and 5 as temporal social spaces, and Alley 2 as spontaneous and consistent social spaces, as shown in Figure 2.

This dichotomy indicates that the production of micro-social space is not singular but depends on underlying social structures. This expands Henri Lefebvre's understanding of spatial production, which is determined not only by spatial practices but also by relations of power and symbolic ownership at the micro-scale of settlements.



Figure 2. Results of PCM Mapping of Alleys 1, 2, 3, 4, and 5 in RT 3, Dende Seleh Neighborhood, as a Micro Social Production Space

Alleys 1, 3, 4, and 5: Temporal Social Spaces

The PCM shows that from morning until midday, from around 9:00 AM to 2:00 PM WITA (Central Indonesian Time), the alleys predominantly serve as pedestrian and motor-vehicle circulation spaces. This is because the alleys are relatively quiet as residents go to work and children go to school. The intensity of social activity begins to increase significantly from 3:00 PM to 8:00 PM WITA, when women sit and chat while opening their stalls and setting up tables for sale. The alleys are filled with women shopping, sitting, and chatting with their neighbors, as seen in Figure 3. This pattern occurs in Alleys 1, 3, 4, and 5.



Figure 3. Mothers are shopping while chatting to neighbours

This temporal rhythm suggests that social space is formed through the synchronization of collective time, which, within Henri Lefebvre's framework, can be

understood as part of rhythm analysis, namely the way time and daily activities produce lived space. The alley space in this context does not have a fixed social meaning; rather, it changes with residents' daily cycles.

Alley 1, which is relatively wide at 1 m x 2.76 m, provides ample space for social interaction among residents. Not only that, but this alley is also the main access to the prayer room. This potential makes the alley busy at certain times. The highest concentration of social activity occurs on Sundays, when the alley is used for social gatherings, religious celebrations, and community celebrations. When religious and community celebrations are held in the prayer room (*mushola*), Alley 1 serves as an additional space to accommodate the congregation that cannot fit inside the prayer room, as shown in Figure 4. Meanwhile, on weekdays, the alley is used not only as a playroom for children but also by mothers for social interaction between neighbors while supervising and waiting for their children who are playing (Fig. 5 and Fig. 6).



Figure 4. The aisle as an extension of the space to accommodate worshippers who cannot be accommodated in the prayer room (*mushola*).



Figure 5. The atmosphere of Alley 1 when children use it as a play area in the afternoon near the prayer room (*mushola*).

This suggests that proximity to communal facilities acts as a trigger for the formation of more intense social spaces. This finding aligns with a study of urban villages in Indonesia [7], which shows that spaces around communal facilities tend to be centers of

social interaction. However, in the context of this study, these spaces are not only centers of activity but also function as expansion spaces when the capacity of formal spaces (prayer rooms) is insufficient, so that alleys act as flexible complements.



Figure 6. Mothers watching their children play while chatting around Alley 1.

Meanwhile, Alleys 3, 4, and 5 exhibit a similar rhythmic pattern, with interaction intensity rising in the afternoon. Although these alleys are narrower, the greater number of families reinforces their communal character, making them shared spaces. Thus, the social spaces in these four alleys are temporal, following the rhythm of time and the social needs of their residents.

Interestingly, the constraints of physical dimensions do not hinder the formation of social space; rather, they are negotiated through the practice of sharing space. This shows that the production of social space is more determined by the intensity of social relations than by physical capacity alone, thereby strengthening Henri Lefebvre's argument that space is a social production, not merely a design product.

Alley 2: A Spontaneous and Consistent Social Space

Unlike other alleys, the PCM shows that social activity in Alley 2 is more consistent throughout the day. In addition to serving as a circulation route, the alley also functions as a temporary kitchen, laundry area, family dining room, and reception area for residents (Fig. 7).

These findings indicate a shift in the function of alley spaces from public to domestic. From Henri Lefebvre's perspective on the production of space, this condition reflects the dominance of representational space (lived space), in which the meaning of space is shaped by experience and kinship relations rather than by its formal function as a route of circulation.

The social configuration of Alley 2 is dominated by a single extended family, thereby strengthening

symbolic ownership of the alley. Gatherings occur not only in the afternoons but also throughout the day and in the evenings, every day. In this context, the alley functions as an extension of the domestic space owned by the single extended family that inhabits it.

This symbolic ownership plays a crucial role in determining who has the right to use a space and how it is used. Thus, the alley space in Alley 2 is no longer public but has become a semi-private space collectively appropriated by a particular social group. This phenomenon demonstrates the fluid boundaries between private and public space in urban villages, which are constantly negotiated through everyday practices.



Figure 7. The atmosphere of Alley 2 when it is used as a communal dining room.

Thus, based on the PCM findings, it can be concluded that the alleys in RT 3 of Dende Seleh Neighborhood not only function as circulation routes but have also been transformed into micro-social spaces through varied rhythms of activity and social configurations.

Theoretically, these findings confirm that the production of micro-social space in urban villages occurs through three main mechanisms: repetitive spatial practices, collective time rhythms, and kinship-based social negotiations. Therefore, this research not only informs Henri Lefebvre's theory but also demonstrates that, in dense settlements, spatial production occurs at a microscale and is heavily influenced by local social structures. This is an important contribution to broadening the study of spatial production, which has previously been discussed primarily at the urban or macro scale.

Practices and Functional Conflicts in the Production of Micro-Social Space.

The production of micro-social space in the alley of RT 3 in the Dende Seleh Neighborhood occurs through daily practices. Generally, the social practices occurring in Alleys 1, 3, 4, and 5 include sitting, trading, playing, chatting, shopping, and other repetitive,

temporary activities. Despite these repetitive and temporary activities, this repetition binds them to meet each other daily. Meetings between residents can foster mutual acquaintance and care, strengthening a sense of togetherness among alley residents. These practices demonstrate that the alley's function as a social space is not formed passively but rather through social action [16].

Social interactions among residents in alleys 1, 3, 4 and 5 are the main factors that influence the growth of feelings of closeness to neighbors. In addition, through these interactions, they will obtain information about life and others through social contact and communication, so that the alley becomes one of the central social spaces in the RT 3 Dende Seleh Neighborhood.

In contrast, the social practices in Alley 2 involve communal cooking and eating, creating a consistent pattern of spatial use within the family. The alley is treated as private property, serving as a daily social space for the family. This is due to insufficient space in the home to accommodate a shared space for the family. These activities are spontaneous and occur consistently throughout the day. This phenomenon also suggests that social space is shaped by the same social actions occurring in Alleys 1, 3, 4, and 5.

However, several examples of daily practices can give rise to conflicts over spatial functions in each alley [17]. Spatial conflicts arise when the alley becomes a meeting point for circulation routes and communal activities. Tensions also emerge when activity density increases at certain times, such as during religious holidays, social gatherings shown in Figure 8, and community celebrations that occur in Alleys 1, 3, and 4 due to their proximity to the prayer room. Moreover, private and public functions overlap in Alley 2.

Although these conflicts exist in every alley, they do not result in segregation but are instead managed through informal social negotiations [18]. Residents adjust their seating positions, make room for vehicles, and collectively accept changes in the alley's function at certain times. These daily practices can trigger conflicts that are negotiated through this process, thus producing micro-social spaces. In Henri Lefebvre's spatial framework, this shows how space is produced through daily practices and continuously renewed social relations. Conflict becomes a moment of social articulation, revealing that the alley is not just a circulation corridor but a lived space that is negotiated and maintained collectively by the alley's residents. Thus, negotiations not only resolve functional tensions but also shape the social character

of the alley, which is shared property and can be negotiated for joint use in the RT 3 Dende Seleh settlement.

Negotiating the Theory of Spatial Production through PCM

By integrating PCM with Henri Lefebvre's theory of spatial production, the spatial practices described previously can be operationalized empirically, so that spatial production is no longer understood as an abstract concept but can be identified through measurable spatial and temporal indicators, namely: (1) Concentration of spatial practices, (2) Temporal rhythm of activity, (3) Intensity of functional conflict, and (4) Configuration of social relations. These four dimensions form the basis for interpreting the differentiation of spatial production mechanisms in the alleys in RT 3, Dende Seleh.

The concentration of social practices in Alleys 1, 3, 4, and 5 indicates a clustering of activity nodes in the form of shared, communal activities that often occur in the afternoon and evening. This is reflected in the communal seating points adjacent to the prayer room, which form a rhythmic pattern of repeated social practices. This concentration also demonstrates the dominance of spatial practices in the form of collective interactions that periodically shift their function from pedestrian or motorized vehicle circulation to a social function. When vehicles pass, residents adjust their seating positions without interrupting the activity. They can move a few steps to let vehicles pass. This adaptation pattern shows that functional conflicts do not eliminate social practices but are instead spontaneously negotiated so that the alley continues to function as a micro-social living space.

In contrast to Alley 2, PCM exhibits a more stable concentration of activity, located in front of a particular family's house. This concentration is not entirely temporary but tends to be permanent, supported by a strong kinship structure. Spatial negotiations in Alley 2 take place within the framework of the dominant family's symbolic control over the alley, so that resulting functional conflicts are relatively controlled. Eventually, the alley, which was initially public, becomes private. This is evident in the fact that the alley is rarely open to strangers, only to those who know each other, for example, close neighbors who live near their own homes. This phenomenon demonstrates the true concentration of social practices. If in Alleys 1, 3, 4, and 5 the production of space that emerges is triggered by collective rhythmic repetition, in Alley 2 the

production of space is more supported by the stability of social relations and symbolic ownership.

Meanwhile, the temporal rhythm of activity in the production of space, PCM, shows that in Alleys 1, 3, 4, and 5, the concentration of social activities increases significantly in the afternoon and evening, especially after the Asr prayer and after Maghrib in the prayer room. Activities such as sitting together, playing, and shopping recur, forming a predictable rhythmic pattern. In the morning and afternoon, the alleys again function predominantly as circulation routes. This pattern of fluctuating intensity of social activity indicates that the production of space in Alleys 1, 3, 4, and 5 is temporal, meaning that social space is produced according to a specific time cycle and disappears outside the hours when social interaction does not occur.

In contrast, in Alley 2, the temporal rhythm of activity tends to be more stable throughout the day. The concentration of activity is not entirely dependent on a specific time, but rather is inherent in the presence of the families who dominate the alley, not only because of the very strong kinship structure. The activities of sitting with family and interacting over a shared meal, and of gathering to tell stories together, cause the intensity of social activity to be relatively constant, so that the social space is more permanent than in other alleys. This difference in temporal rhythms shows that micro-social spaces are produced not only by the type of activity, but also by the pattern of repetition and the duration of time that shape the social character of each alley.

The intensity of conflict over different functions between alleys can also be a marker of the character of the micro-social spaces they produce. For example, in Alleys 1, 3, 4, and 5, conflicts over spatial functions arise with relatively high frequency, especially when these alleys are used as social interaction spaces in the afternoons and evenings, particularly when the concentration of communal activities increases, such as during social gatherings, religious events, and community celebrations. Narrow circulation paths directly intersect with shared seating and play areas, making the intensity of conflict evident in the frequent need for vehicles to slow down when passing through the alley, forcing residents to move temporarily, or halting activity momentarily to allow passing vehicles access. However, these conflicts do not escalate into rejection of social activities. Instead, they are resolved through spontaneous adaptation and collective tolerance by residents. The high intensity of conflict in Alleys 1, 3, 4, and 5

demonstrates the importance of social space for residents and shows that alleys are produced through repeated negotiation mechanisms by residents.

This contrasts with Alley 2, where the intensity of functional conflict is relatively low. This is because the concentration of activities in front of the family home, dominated by one large, homogeneous family within the social structure, makes the intersection of circulation and social activities in the alley more controlled. Although conflicts still occur, they are limited in scale and rarely disruptive. This condition indicates that the production of space in alley 2 is more stable and less dependent on spontaneous negotiations than in Alleys 1, 3, 4, and 5. Thus, variation in the intensity of functional conflict reveals the differentiation of the mechanisms of production of micro-social space between alleys in RT 3, Dende Seleh Neighborhood.

Finally, in terms of social relations, gangs 1, 3, 4, and 5 are relatively open and communal, with structures that are not centered on a single dominant family. Social interactions occur collectively, involving multiple households in a more egalitarian pattern. This configuration allows for the emergence of flexible, temporary communal spaces, where negotiations occur horizontally and adaptively. The production of space in these gangs relies on the repetition of shared social practices that shape everyday solidarity.



Figure 8. The atmosphere of the social gathering in alley 3.

Meanwhile, Alley 2 shows the opposite, with a configuration of social relations more based on kinship, marked by the presence of a dominant family that has a symbolic influence on the use of space in the alley. More homogeneous, genealogically bound relations create a more controlled pattern of interaction. Social activities are concentrated at certain points that are socially “recognized” as the family's territory.

This configuration creates a more stable, domestic extension of space production, in which the alley space becomes an extension of the space inside the house and symbolic ownership is stronger than in other alleys. Therefore, the production of space is not understood as a mere abstract concept but as an empirical process that can be mapped and analyzed. PCM in this case becomes a bridge between Henri Lefebvre's theory and the daily dynamics of residents in alley RT 3, Dende Seleh Neighborhood.

Typology of Micro-Social Space Production

Differences in social configurations and activity rhythms produce two typologies of micro-social space production. This differentiation shows that alleys are not produced uniformly, but rather through distinct social mechanisms shaped by their interaction structures and time-use patterns.

1. Temporal-Communal Social Space

The temporal-communal social space typology appears in Alleys 1, 3, 4, and 5, with the following main characteristics: (1) Social activity is concentrated in the afternoon and evening; (2) The intensity of functional conflict is relatively high due to the overlap between circulation and communal interaction; (3) Ownership of space is collective rather than centralized within a particular family; (4) Social space emerges rhythmically and repeatedly, following the daily cycle. This typology shows that social space is produced through the rhythm of time and the needs of residents' interactions.

2. Domestic Spatial Space – Consistent

The typology of domestic social space – consistent – was found in Alley 2, with the following main characteristics: (1) Activities occur throughout the day, (2) The intensity of functional conflict is minimal, (3) The social structure is dominated by the extended family and strong kinship ties, (4) The alley functions as an extension of domestic space, and (5) Social stability is higher than in other alleys.

Micro-Social Space Production Model

Based on the findings of this typology, the production of micro-social space in the alley of RT 3 in the Dende Seleh Neighborhood in the Old Town of Ampenan occurs through the following mechanisms: spatial practice -> functional conflict -> social negotiation -> social production -> typology, which then yields the model in the Table 1 below.

Table 1. Operational Analytical Model of Micro Social Space Production, resulting from the integration of PCM and Henri Lefebvre's Theory in RT 3, Dende Seleh Neighborhood

Production Stage of Space	Lefebvre's Concept	PCM Operational Variables	Field Indicators	Results on Alleys 1,3,4 and 5	Results on Alley 2
1. Citizen practice	Spatial space	Activity node	Gathering point, selling, shopping, sitting and chatting, children playing, social gatherings, religious events, community celebrations	Distributed and temporal	Localized and continuous
		Rhythm of time	Afternoon intensity at 15.00 – 20.00 WITA	Dominant afternoon to evening	All day
2. Functional conflict	Space tension	Overlapping functions	Circulation and social activities of residents	Tall, flexible	Low, stable
		Density of use	Line interrupt frequency	Often negotiated	Rarely questioned
3. Social negotiation	Representation of space	Social structure	Heterogeneous vs kinship	heterogeneous	Strong kinship
		Symbolic ownership	Who controls the alley point	Liquid	Relatively fixed
		Proximity to the prayer room (<i>mushola</i>)	Influence of facilities	Affects the rhythm	Increase social control
4. Social production	Representational space	Micro space character	Communal – temporal / domestic extension	Communal – temporal	Domestic – extension

The model above shows that the alley is a physically homogeneous space that initially functions as a circulation space and then transforms into a differentiated social space through repeated, collectively negotiated social relations.

Conclusion

This study aims to analyze the production of micro social space in the alleys of RT 3 in the Dende Seleh Neighborhood by operationalizing Henri Lefebvre's theory of space production using a place-centered mapping (PCM) approach. The results indicate that alley space functions not only as a circulation route but is also produced as a social space through daily practices, time rhythms, functional conflicts, and residents' social negotiations. Two main typologies were identified, namely the temporal social space in Alleys 1, 3, 4, and 5, which depend on the rhythm of daily activities, and the domestic social space in Alley 2, which is stable and based on kinship.

In general, these findings indicate that the production of social space in urban villages is dynamic and context-dependent, with space determined not by its physical function but by social relations and the

intensity of daily practices. In this context, alley spaces serve as a medium for negotiating circulation functions and social needs, resulting in flexible and adaptive spatial forms.

Theoretically, this research contributes to a deeper understanding of Henri Lefebvre's concept of spatial production at the microscale of settlements by demonstrating that spatial practices, temporal rhythms, and symbolic ownership play a significant role in shaping social space. Practically, these findings have implications for urban village design, particularly in developing a design approach based on residents' activities and social rhythms, rather than on the physical aspects of space alone.

This research is limited to a single neighborhood unit (RT) with specific social characteristics, so the findings cannot be generalized to the entire urban village context. Furthermore, the PCM approach employed places greater emphasis on spatial observation and does not fully explore the subjective dimensions of residents' perceptions and experiences.

For further research, it is recommended to develop comparative studies across various urban villages with

differing social characteristics, and to integrate more in-depth qualitative approaches, such as narrative interviews or spatial ethnography. Furthermore, future research could explore integrating findings on the production of social space with community-based architectural design strategies, resulting in more contextual and sustainable design models.

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