

RELATIONSHIP STUDY BETWEEN THE EMERGENCE OF FOOD STALLS AND SMOKING BEHAVIOR IN KUDUS MOSQUE'S INTERSECTION AREA

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ABSTRACT: *Kudus, known as "The City of Santri", is a historically significant town in Central Java, Indonesia, celebrated for its rich cultural heritage and deep-rooted Islamic traditions. At its core stands the Menara Kudus Mosque, an architectural marvel that embodies the town's enduring Islamic history, influenced by the Hindu acculturation. Over time, the vicinity of this iconic mosque has undergone transformations to accommodate the burgeoning number of visitors, evolving into a bustling hub teeming with shops, restaurants, and food stalls. Yet, beneath the layers of religious importance lies another facet of Kudus' identity – its prominence in the tobacco industry, housing some of the largest cigarette manufacturers within its city limits. Amidst this intricate tapestry of culture and industry, local eateries and food stalls have evolved into social epicentres for both residents and students in the area to socialize and smoking. This research endeavours to unravel the underpinnings of smoking practices within this locale, shedding light on how a place of such cultural importance has become linked with the habit of smoking. The approach taken is by taking place-centred observation in the area. From the data, a further analysis will be conducted by examining the observation result and the relation of each aspect that influence it. After that, it is expected to find out which factor contributes in the emergence of the smoking behaviour and determine the role of food stalls there on this phenomenon.*

Keywords: Food Stalls; Placemaking; Relationship Study; Smoking Behaviour.

INTRODUCTION

Kudus, an historically significant town situated in the heart of Central Java, Indonesia, often referred to as "The City of Santri," has gained recognition for its abundant cultural heritage and its profound connections to the Islamic faith. Central to Kudus' identity is the Menara Kudus Mosque, an iconic religious architecture that hold the town's history of enduring the Islamic traditions and its Hindu acculturation. Over time, this area surrounding it has evolved to accommodate the influx of visitors, transforming the vicinity of the mosque into a bustling hub of shops, restaurants, and food stalls. However, beyond its religious importance, Kudus has also become renowned for its industrial activities, notably the production of cigarettes, with some of the largest tobacco companies operating factories within the city limits. Amidst this cultural and industrial backdrop, Kudus' eateries and food stalls, including traditional hangouts known as *angkringan*, have evolved into gathering spots for locals and students in the vicinity.

These venues have become synonymous with socializing and smoking, creating an environment where the origins of smoking behaviour require investigation. This research aims to uncover the roots of smoking practices in this distinctive setting, seeking to understand how such a culturally significant area has become intertwined with the habit of smoking.

Problem Formulation

The start of smoking behaviour within the intersection area of Kudus Mosque may started due to the place, people, activity, or any other aspects. To prove it, I have been collecting

data from an observation to be further analysed in order to find out the suitability of the data with previous research results. Therefore, the problem statements obtained are as follows:

1. What aspect influenced the smoking behaviour in the Intersection Area of Kudus's Mosque?
2. How can the emergence of these food stalls become intertwined with the habit of smoking?

Objective

The objectives of this research are as follows:

1. Understand the sociocultural factors that might led to the intersection area becoming associated with the behaviour of smoking.
2. Explore the role of local eateries and food stalls in facilitating and perpetuating the habit of smoking in this culturally significant area.

LITERATURE REVIEW

• Place Making

Place Making is another way to enhance the quality of a place within an environment. Such development can also contribute to advancing the community and its residents, as well as the surrounding areas. Placemaking aims to support movement, expand networks, and share experiences and resources among place makers. Strengthening the relationship between people and the places they collectively use (shared spaces), placemaking refers to a collaborative process through which we can shape public domains to maximize shared value (Savitri, 2021). Physical planning can significantly influence how people use different regions and city areas. The extent to which individuals are enticed to explore and linger in city spaces is heavily reliant on a thoughtful approach to the human dimension, which can be an inviting force (Gehl, 2010).

• Relationship Study

Public life changes constantly in the course of a day, week, or month, and over the years. In addition, design, gender, age, financial resources, culture and many other factors determine how we use or do not use public space (Gehl *et al*, 2013). Therefore, to observe a certain public space, the important factor is that the context and location dictate the approaches and instruments, as well as the overall timing and manner in which the study should be carried out. A study about consumers behaviour of buying fresh vegetables directly from local producers in Romania during the COVID-19 pandemic state that the context of pandemic crisis and quarantined area gives significant changes in consumers behaviour, making them prefer to online shops and have their groceries delivered by producers (Butu *et al*, 2020). This shows that acknowledging the context and aspect of a certain place is necessary in doing such research. The first basic step can be done by asking five basics question during observation, consisting of How Many, Who, Where, What, and How Long. It is crucial for observers to ask questions, starting with the most basic ones, and break down the different activities and people into smaller groups to gain specific and valuable information about how life and structure interact in public spaces. Additionally, tools may also be used during observation, which divided into Tracking, Mapping, Tracing, Tracking, Looking for Traces, Photography, Keeping a Diary, and Test Walks. However, it is again necessary to consider the purpose and timing of the study when selecting the proper tools. Therefore, these tools mentioned can be changed for a specific task, time, and place.

- **Smoking Behaviour**

The determinants or determinants of human behaviour are difficult to limit because of behaviour is the result of various factors (Adventus *et gal*, 2019). In general, according to Kurt Lewin, the act of smoking is shaped by a combination of external environmental factors and individual characteristics (Iqbal, 2008). In essence, smoking behaviour is not solely a result of internal factors but is equally driven by the external environment (Komasari *et al*, 2000). For example, in a study case at Germany, there was a higher proportion of current smokers and a lower proportion of never smokers in urban communities compared to rural ones (Völzke *et al*, 2006). This difference was caused by several factors within the living setting such as stress rate and restriction laws. According to Levy (1984), every individual has different smoking behaviour and it usually in accordance with their purpose of smoking. The individual's reaction to the smoking experience itself may play a role in the determination of his smoking behaviour (Frith, 1971).

- **Food Stall**

Food stall refers to a temporary structure employed for the preparation and sale of food to the general populace. In the area around the Kudus Mosque, many stalls and kiosks are located on Madurekso Street, with a majority of them selling books, food, and souvenirs (Sardjono, 2009). According to data from the Kudus District Statistics (2015), Kudus Kulon has 137 eateries and 170 stalls within its vicinity. This activity became an integral part of their identity as traders and entrepreneurs, in addition to their devout adherence to the Islamic faith (Sumintarsih *et al*, 2016). Additionally, during the night, there are also a few *angkringan* in the area. The word *angkringan* is derived from 'angkring' which means two wooden baskets tied on either side of a bamboo pole that can be carried by shoulder. Besides being a place to eat, *angkringan* is a place to socialize with friends and other customers (Yusuf, 2017).

METHODOLOGY

The specific area for this research will be in the intersection area in front of the Al-Aqsa Manarat Qudus Mosque, which includes the Menara Street and Madurekso Street. The research is done by using explanatory research with qualitative observation method. Done by describing the causal relationship between variables through the formulation of hypotheses by means of and is processed by observing subjects one time only and the measurements are carried out on variables at the time of research (Singarimbun, 1995). Therefore, a place centred observation, observing a specific area without acknowledging the people's background to observe the behaviour, will be conducted twice, with each session done during day and night, to observe the difference of smoking behaviour between those time. This includes observing the distribution area and type of people, to identify what aspects that matters in the emergence of this behaviour in the specific area. This type of observation is more suitable for the study of a particular physical space (Sommer *et al*, 2002), just like the intersection area of Kudus' Mosque.

Additionally, secondary data will also be collected through a literature review to support the results of observational data. To facilitate data collection activities, the necessary tools include notes, maps of the observed area, smartphones, and cameras. The research variable is as follows below.

Table 1. Research variable

Variable	Fixed Variable	Control Variable
Smoking behaviour	People	Type of person
	Time	Type of activity When it happens

Variable	Fixed Variable	Control Variable
	Place	Type of place The facilities provided The location/area The surroundings The condition

Source: Author, 2023

RESULT AND DISCUSSION

Arrived at the Al-Aqsa Manarat Qudus Mosque at 8 a.m., the first thing that can be noticed is that majority of the people that smoke in the area during this time are the locals who stay in the area to work, specifically photographers. Some stalls and stores have also seen opened their business by this time. During the day time, the stores that sold cigarette in the area can be seen as follows.



Figure 1. Mapping of stores that sell cigarette

Source: Author, 2023

During that time, photographers had arrived in the area and had started to provide their service to the pilgrims around. It does not seem like they have any specific schedule or shifts on who works and who takes a break, they tend to take a break near the stalls that is located on side of the three-way junction right in front of the mosque.

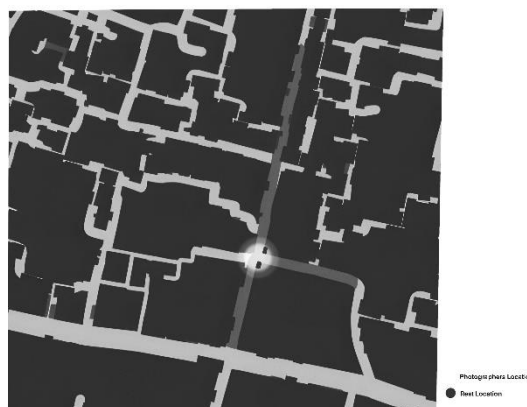


Figure 2. Mapping of photographers in the area

Source: Author, 2023

While taking a break, they seem to hangout and have conversations with other photographers and a few locals who own stalls there. Meanwhile during their worktime, most of them still seen holding their cigarette while offering their service. However, they do

not consume their cigarette while offering their service, they tend to wait until they have no customer to continue smoking. Additionally, only a few of stall owners and no pilgrims seen smoking during that time in the area. This pattern of behaviour remains the same until 12 p.m.



Figure 3. Photographers and stall owners smoking
Source: Author, 2023

At 12 p.m. the pattern of behaviour is pretty much the same, the difference is that more stalls have opened mostly on the northern side of Menara Street. Additionally, the street seems to become more crowded, lots of pilgrims can be seen using the photographers' service to take their picture in front of the mosque.



Figure 4. Pilgrims using a photographer's service
Source: Author, 2023

This condition remains the same until approximately 3 p.m. From 8 a.m. to 3 p.m., the mapping of where the smoking behaviour happens can be illustrated as follows below.

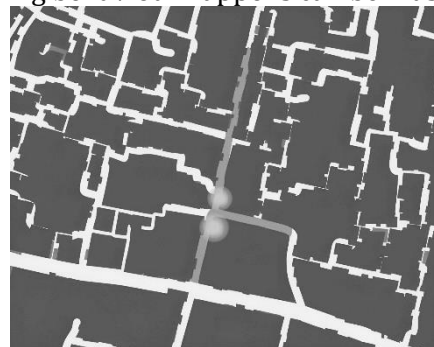


Figure 5. Mapping of behaviour distribution from 8 a.m. to 3 p.m.
Source: Author, 2023

After 3 p.m., photographers are still staying in where they previously stay (in front of the mosque). There are a few stores and stalls that has closed, but there are also some that just started to open. Additionally, the crowd of the pilgrims has started to decrease and some locals can be seen coming to the area to hangout on the northern side of Menara Street where most food stalls are located.



Figure 6. Locals smoking on the northern Menara Street
Source: Author, 2023

It can be assumed that these local residents do not live in this area as they can be seen coming there using their motorcycle. They can be seen coming to the street and park their motorcycle on the side of the road to smoke alone near where they park their vehicle. Each of these locals are not socializing with each other since most of them are seen sitting with some distance between each of them. There is no similarity of their duration of staying, but most of them stay for quite a long time as some of them can be seen smoking alone until the sun goes down. Some *santri*, students of Islamic boarding schools in the area, also began to be seen walking around the area. This pattern remains the same until 7 p.m., and starting from here the behavioural mapping distribution has changed as illustrated below.

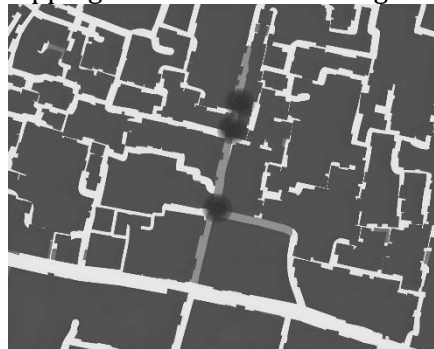


Figure 7. Mapping of smokers from 3 PM to 7 PM
Source: Author, 2023

After 7 p.m. when the Isha prayer time enters, the crowd in front of the mosque has fully decreased. Most pilgrims have left the area and the photographers started to end their working shift and went home. The crowd on the northern Menara Street has also decreased, some locals that previously hanging out on the street have slowly left, this also applies to the food stalls there. *Angkringan*, traditional food stall that often opened during the night, has started to appear during this time. The pattern of smoking behaviour has gradually changed from smoking around the street to smoking in these *angkringan*. These stalls can be seen visited by mostly locals living around the area, *santri*, and even photographers who have finished their shift of the day. Here, they can be seen smoking while socializing and having conversation with fellow visitors despite not knowing each other. They tend to stay there for a long time and this behaviour may last until midnight as these *angkringan* will start to close at approximately 2 a.m. Based on this observation, the mapping of food and beverages business in the area during day and night can be illustrated as follows below.

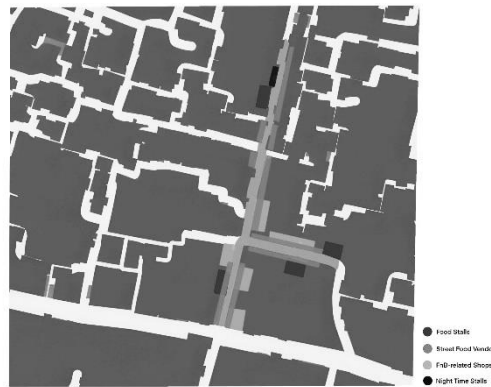


Figure 8. The distribution of food and beverages business
Source: Author, 2023

Based on this place centred behaviour, we can see that the three major aspects that effect the behaviour within the area are People, Time, and Place. If put into table, the relationship between these three aspects and the pattern of behaviour based on the observation can be written as follows.

Table 2. Pattern of behaviour

Time	People	Place	Pattern of Behaviour
8 a.m. – 12 p.m.	Photographers	In front of the mosque	Smoking during break time Hanging out with fellow photographers and stall owners
	Stall Owners	Menara and Madurekso Street (depends on where they open their stall)	Those who stay in front of the mosque often seen smoking and hanging out with photographers Few of them smoke alone during their free time
12 p.m. – 3 p.m.	Photographers	In front of the mosque	Smoking during break time Hanging out with fellow photographers and stall owners
	Stall Owners	Menara and Madurekso Street (depends on where they open their stall)	Those who stay in front of the mosque often seen smoking and hanging out with photographers Few of them smoke alone during their free time
3 p.m. – 7 p.m.	Photographers	In front of the mosque	Smoking during break time Hanging out with fellow photographers and stall owners
	Stall Owners	Menara and Madurekso Street	Those who stay in front of the mosque often seen

		(depends on where they open their stall)	smoking and hanging out with photographers Few of them smoke alone during their free time
	Locals	Northern side of Menara Street	Smoking alone on the side of the road with gaps between each people
	Locals	<i>Angkringan</i>	Smoking until the midnight Socializing with other customer
7 p.m. - 2 a.m.	Photographers	<i>Angkringan</i>	Smoking after ending their shift of the day Socializing with other customer
	<i>Santri</i>	<i>Angkringan</i>	Smoking until the midnight Socializing with other customer

Source: Author, 2023

Pattern of Behaviour: 8 a.m. - 12 p.m.

As mentioned in the result, the type of people who can be seen smoking during this time is the locals who works in the area, specifically photographers and few stall owners. The reason why their specific area of smoking during this time is in front of the mosque is due to their job obligation to offer their services to the pilgrims around the mosque. Additionally, they all have similarity in terms of their pattern of behaviour, they tend to smoke during their break time while having conversation with others who are also in their free time. On the other hand, there are no pilgrims and *santri* that are seen smoking during this time. This shows that activity does influence their behaviour during this time. Photographers and stall owners are obliged to stay in the area for a long time due to their job, since their customers do not come every single time, they will have plenty of free time where they have nothing to do. This situation influences them to spend their free time by smoking and socializing.

Meanwhile, the reason why there are no pilgrims and *santri* seen smoking during this time may also influenced by their activity. Pilgrims often come to the Al-Aqsa Manarat Qudus Mosque with their designated schedule so that they can properly do their religious activity in a limited period of time. They might be a regular smoker who smoke on their daily basis, but this condition causes them to have less time to rest and have a free time to smoke. As for the *santri*, even though some of them are regular smokers, they all are studying during this time which does not let them to smoke. Therefore, during this period of time, the most influential aspects for this behaviour besides the time are the type of people and the activity they are doing.

Pattern of Behaviour: 12 p.m. - 3 p.m.

The behavioural pattern during this time is similar with the previous period, but with the increasement of crowd in the mosque area, the number of photographers and stall owners who are smoking might decrease due to the less amount of free time they had. The increasement of people coming to the mosque led to these photographers to start working and offering their services. But at the end of the day, it can be said that the most influential aspect for the smoking behaviour during this period of time is still the same, it is just now the frequency of the behaviour has decreased due to the increasement of the area's density.

Pattern of Behaviour: 3 p.m. – 7 p.m.

During this period of time, there is a significant difference in terms of behaviour pattern. While the previous pattern remains to continue, local residents started to come to the northern area of Menara Street to smoke, this may be caused by the changes in terms of the place. By this time, there are more stalls started to open in the northern Menara Street which attract people to come to the area and increase the crowd there.

Additionally, by this time, the temperature has now comfortable enough for people to stay and hangout on the outdoor without any obligation such as working, unlike previous period where the sunlight is at its highest temperature which may caused discomfort. By this time also, most people have finished their daily activity such as working and studying, which allows them to come and spend their time near where the stalls are located, so that they can smoke and buy some street foods available in the area. Therefore, the most influential aspect for this period of time is the place which includes its location, condition, surroundings, and the facilities provided.

Pattern of Behaviour: 7 p.m. – 2 a.m.

On the last period of time, people have stopped hanging out on the streets. This happens because the crowd by the pilgrims has decrease and most stalls have closed for the day. Additionally, the emergence of *angkringan* during this time also influenced people to move there to smoke. Unlike other eateries in the area that are focusing on the eating activity despite providing cigarettes for sale, *angkringan*—which commonly provides cigarettes, drinks, traditional snacks, and small-portioned foods in a tent with one long table with several chairs—was made and designed for people to smoke, snack on, and socialize, food sold in Angkringan is a portion of food that is not much considering that the food is a food served to accompany a chat (Yudhistira *et al*, 2018), hence people there often seem talking with each other despite not knowing each other at all. Similar like the previous period of time, most people have finished their daily activities, this lets them to have a lot of time to spend their time there, smoking, snacking, and socializing with fellow customers.

Additionally, this situation may also increase the rate of social smoking, defined as smoking primarily in social contexts (Lee *et al*, 2011). These types of people smoke occasionally and mostly in group to feel comfortable in social situations like hanging out with their friends. Evidence has shown that social smokers tend to categorize themselves as nonsmokers when asked by family, friends, or health care providers (Schane *et al*, 2009). These people might not a regular smoker, but them having a social interaction may create the urge to smoke in order to feel comfortable in their interaction. Therefore, with a little influence from people's activity, the most influential aspect of the smoking behaviour during this time is the place, which includes the facilities and services provided, condition, and surroundings.

CONCLUSION

Based on the research that has been conducted, several conclusions have been drawn from the observations and analyses. The conclusions consist of aspects influencing the emergence of smoking behaviour in the Kudus Mosque area and the role of food stalls in this behaviour. The findings from this research can be outlined in several points as follows;

1. The three contexts influencing the emergence of smoking behaviour are Time, People, and Place.
2. Time—having the main role in this behaviour—closely relates with People and Place on every of the time differences. And all three aspects do have a role in every period. But, during the morning to afternoon period, the behaviour happened mostly depend on People, which consists of the type of people and their activities. Meanwhile during the

- evening to midnight, smoking behaviour in this area is influenced by Place, which includes the facilities and services a place has, the condition, and also surroundings.
3. Food stalls scattered in all across the intersection area do play a role no matter the time period is. During the morning to afternoon, food stalls become the reason why these owners and sellers had to stay in the area for a certain amount of time which resulting in smoking behaviour during their free time. Which means place act as a supporting factor in the emergence of this behaviour during the day. Meanwhile during the evening to midnight, with the difference in the street surrounding, food stalls (e.g. *angkriangan*) are now the destination people visit that led them smoking due to the products and environment they offer. This means during the night, place act as the lead factor in the emergence of this behaviour. All in all, the role of these food stalls as a place depends and relates deeply with time and people.

RECOMMENDATION

Based on the research findings, it is evident that the occurrence of smoking behaviour in the intersection area of Kudus Mosque is linked to the variables of time, people, and place, which potentially leading to air pollution. Therefore, to respond to the issue without changing existing habits, improvements to prevent air pollution in the mosque area which can disrupt the pilgrimage need to be made, through area management for food stalls and smoking areas are essential. All food stalls that are previously located all across the intersection area including on the front of the mosque may be relocated to the northern area of Menara Street, therefore, the behaviour occurred will also be relocated following them. Additionally, smoking areas aim to give place for people to smoke in order to prevent people to smoke around pilgrims which may lead to disturbances. Considering most smokers there are locals working around the mosque, smoking areas shall not be placed too far away to where they supposed to work and provide their services. Limitations of this research is tied to the observation sessions and specific intersection area of the Kudus Mosque. Therefore, the results of this research will add to growing body of future research related to more complex stall management in the area as well as behaviour study for other areas.

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