

The uniqueness and complexity of kampung city Bustaman Semarang Indonesia

Budi Sudarwanto^{1*}, Gagoek Hardiman², Atiek Suprpti³, Agung B Sarjono⁴
^{1,2,3,4} Architecture Department, Engineering Faculty Universitas Diponegoro,
Semarang, Indonesia,

*Corresponding e-mail: budisud@gmail.com

Abstract. The purpose of this study is to describe the uniqueness and complexity of one village town Bustaman Semarang Indonesia. This research is in the domain of qualitative research paradigm with ethnography research strategy. The critical ethnography technique is chosen with the consideration of the purpose of this research, that is besides describing also the analysing urban spatial condition over its complexity. Bustaman town village has ~~artifacts~~ outdated and local economic activities namely culinary processed goat meat. Kampung Bustaman shows the common character as a city hometown, which is chaotic and shabby. Some artifacts and historical value of Bustaman village as well as community culture become potential to be developed and conserved. But for that the quality of Bustaman village hometown should be improved. Bustaman's urban halls are under distress by changes in urban modernization, including the pattern of life of Bustaman villagers. However, the existing phenomenon that the potential of local and cultural communities are still able to survive and exist, within the limitations of space and resources available. The process of culinary production of goat meat, the limitation of the kampung space, the social awareness of the villagers, the role of community leaders, and the necessities of daily life are the drivers of the complexity of Bustaman village space. The village road corridor and the house terrace become the victim room for all the activities of the town. Clutter seems clear can be found in every corner of Bustaman village space. Kampung Bustaman can be categorized as a spontaneous and compact informal village, but still survive on the urban spatial locality.

Keywords: uniqueness, complexity, space analysis, urban village, Bustaman

1. Introduction

The urban village have some classical problems related to the process of urban modernization in the era of globalization. Urbanization encourages changes in urban areas, especially urban centers. Urban halls have decreased the quantity and quality as places and densely populated urban residential neighborhoods. Clutter and slums are prominent characters in addition to the densely populated and poverty attached to the urban village. The urban village is understood as an urban burden because it is viewed negatively in the process of urban modernization. The apparent impact of urbanization on urban spaces in the city center resulted in slums, poverty, and chaos. The urban village shows the complexity of the problem as a place and neighborhood of the city center. The urban villages showed high occupancy density and this resulted in a complex pattern of activity and space constraints.

The urban village is the place where the population develops their economic activity. This small-scale activity is very important not only as the first provider of workplaces for migrants but giving urban villages a real role in tackling migration and unemployment. Urban village as a place of migrants trying to adapt themselves and learn to live in the city. In the process of becoming an urban resident the migrants in the village learn to live together and collaborate with other migrants with



different ethnic, religious and cultural backgrounds.^[1] (Jo Santosa, (2013) Freek Colombijn, et al, in his book *Kampung Urban Indonesia: Anthropological-Historical Studies on Social and Urban Space Disparities*, explains that urban kampongs are a historical construction and the most important social unit of the city.^[2] The village was originally built as a space which then through a process of intensification of development to absorb more and more people moved to settle in the villages.^[3] (Jellinek, Lea1991).

Bakti Setiawan (2000) explains that there is a misconception of the village in the urban area.^[4] The urban village is considered an urban burden or judged negatively. Even academics give the name that urban kampongs are informal / illegal settlements, slums / squatter settlements, and spontaneous settlements. The urban village shows low-quality marginal settlements and is intended for low-income communities. Turner (1985) describes this as the complexity of a settlement environment.^[5]

Improving the quality of urban villages through various approaches made by the government program has not been maximally successful.^[6] (Silas Johan, 1996; Ministry of Public Works, 2010; in Sandyawan Sumardi, 2016) Various studies on urban kampongs show the complexity of urban spaces. Village towns are studied from various perspectives such as social issues, local wisdom, local economy, and urban village culture. Social aspects are the main focus of the study by urban researchers, such as residents' participation^[7] (Sri Handayani, 2008), village creativity^[8] (Iwan Kustiwan, 2015), social capital (cheap labor source)^[9] (Jan Newberry, 2013). Physical environment issues are considered as the impact of socio-economic activities of the villagers.^[10] (Triatno Yudo Harjoko, 2009).

Urban village as a place and settlement environment shows the complexity in the context of urban modernization. The urban village shows the culture of local residents and local wisdom of the town.^[11] (Marcus Zahnd, 1999) The urban village shows spontaneous, organic, and irregular spaceship changes. That the urban spaces are shabby and spontaneous and irregular is an expression of form of socio-economic and cultural character of the village community.^[12] (Marcel Hunziker, et al, 2007) It is necessary to control the spaces within the urban village.^[13] (John Habraken, 2002)

Kampung Bustaman located in downtown Semarang has high occupancy density and high productivity level although it also shows negative label of slum and irregular city kampung and low occupancy quality standard. Bustaman as a city hometown also has a legendary historical value in addition to culinary processed goat meat. Bustaman villagers are aware of the limitations and weaknesses of their places and neighborhoods The use of the kampung to share functions and transfer activities can be seen clearly when we visit the village of Bustaman. This makes the movement of village activities complex and complex.

The complexity of urban village issues includes the social aspects of life, the economic aspects of the inhabitants, and the aspect of the living environment, in which aspects of the problem are interrelated. The character of urban kampongs with strong social aspects (social cohesion) is capable of reducing other problems, even overriding the quality and quantity of their dwellings. It is important to understand the value of importance of kumpungkota to its inhabitants.

It is important to see and describe the urban spaces that show the uniqueness and complexity of the urban space architecture in Bustaman urban village. Critical analysis of the uniqueness and complexity is done by deepening the locality and culture of Bustaman villagers. The infrastructure constraints and the quality of urban resettlement environment are part of the novelty of this research. The results of the research can be used as data input development of local power-based villages.

2. Methods

The research method used qualitative research area with ethnography research strategy and technique used is critical analysis (critic ethnography).^[14] (Spradley, 2007) Critic ethnography describes the culture of Bustaman villagers in carrying out daily activities using village artifacts in their daily activities. This technique is used by researchers because the researchers conducted a critical analysis and interpretation of the architectural phenomenon that occurred in the town.^[15] (Cresswell, 2007)

The focus of the research is on the uniqueness and complexity of Bustaman village. The uniqueness of the village is based on the potential of artifacts, culture and culinary activities of goats



while the complexity is a common character of urban kampong associated with the chaos and slums of Bustaman village hometown. Potential Bustaman village artifacts are ancient wells, RPH buildings, ten gedong, historical and cultural values of Bustaman residents, and goat meat culinary. The complexity of urban kampong is an architectural empirical phenomenon linked to chaos and village slums such as: overlapping function of kampung corridor room, changes of dwelling space, infrastructure limitations, lack of public space, residency of residential house, linkage of kampung room layout, and the pattern of Bustaman village movement.

Critical analysis is used to explore the related architectural phenomena associated with the uniqueness and complexity of Bustaman urban village. The analysis and interpretation are excavated through field measurements through a valid source of information (informants). The interpretation of the researcher and the informant information on the result of field measurement is processed into a concept of empirical base architecture knowledge through the process of information iteration until it gives an objective result.

3. Discussion

Kampung Bustaman is one of the old kampong located in the city center, the Purwodinatan sub-district of Central Semarang which has an area of 0.6 ha with a population density of 590 people per ha. Kampung Bustaman consists of 2 RTs, namely RT 04 and RT 05 with 65% of the total productive age population of approximately 400 people. This village has a phenomenal historical value associated with the painter legend Raden Saleh. The name of the hometown of Bustaman comes from Kyai Kertoboso Bustam, a famous figure of the Dutch government era as well as great-grandfather of Raden Saleh. Raden Saleh himself is a famous modern hybrid artist pride Indonesia who had studied to Europe.

Kampung Bustaman has a common character as a city in general in Indonesia. Urban village with negative attributes such as slum, chaotic, and inhabited by lower society. The urban village is a burden in the context of urban modernization. The uniqueness and complexity of Bustaman city hometown show empirical phenomenon as a surviving and independent urban village, although there are outsiders who encourage the development and preservation of Bustaman village. Behind all of the macro and micro villages, there must be a hidden motive for Bustaman village community with various efforts to maintain and share the life of the urban kampong.

	
<p>Figure 1 : Map of Semarang City</p> <p>Source : petasmg.com</p>	<p>Figure 2 : Kampung Bustaman</p> <p>Source : petasmg.com</p>

3.1. The uniqueness of Bustaman village hometown

Some artifacts and kampong culture as well as the historical value of the village of Bustaman showing the uniqueness that can give positive value of Bustaman village. The results of data collection either directly through informants or measurements by researchers found explanation of the uniqueness as follows.

Kampung Bustaman has a source of clean water from the ancient Wells for water as sanitation and environmental sanitation. The joint MCK facilities take clean water from the ancient well, it called the community-based sanitation program or SANIMAS. Villagers from two RTs within Bustaman village use shared toilet facilities in turn. Morning and evening show very high usage of joint MCK. This MCK facility shows the limited function of water supply so that some villagers use clean water sources from outside the village. There are villagers of Bustaman who sell clean water with carts around to serve the needs of clean water.

Gedong Ten is one corner of a residential area that has a high occupancy rate. One house can be inhabited more than 2 families with the number of people living in it more than 100 people. Gedong ten has dimensions of small residential homes, coincident and facing the 1.5 meter wide front space shows the impression of a narrow space. The front porch is used as a kitchen and inner space is used as a resting place. Wet laundry activities hanging in front of the house terrace. Gedong ten does not have legitimate land tenure. Each occupant does not have a land certificate over the existing land.

RPH building is a goat cutting facility in Bustaman village. The present condition is not functioning and is used by the villagers as a warehouse for the village. RPH is used as a storage place for unused property. Bicycle residents are stored therein. RPH dispute status encourages this building not to be used as a cutting point. So that the cutting activity is done in front of the house or inside the private property, as done by yusuf and toni.




The name of the hometown of Bustaman comes from Kyai Kertoboso Bustam, a famous figure of the Dutch government era as well as great-grandfather of Raden Saleh. Raden Saleh is a famous modern hybrid painter Indonesian pride who has studied to Europe. Sri Hartatik is a direct descendant of the Raden Saleh lineage that is still alive today, and resides in bustaman. There is Harry Bustaman is also a community figure who still has a relation with the big family of Bustaman and also has a house in Bustaman village.

There are several Bustaman village cultures that have been preserved since a few years ago. The 'gebyuran' activity conducted before the month of Ramadhan, 'tengok bustaman' is an art and cultural event which is facilitated by Hysteria NGO. Look Bustaman is an activity that involves other communities outside Bustaman village. Several communities in Semarang were involved in the event for about 3 consecutive days. Tengok Bustaman become part to expand the existence of Bustaman village as a culinary tourism village.

Gule and sate cuisine from goat meat is typical of Bustaman village culinary. The whole production process is done by Bustaman villagers. Activities of cutting, processing goat meat, and cooking gule done by residents of the village. All these activities are in the village of Bustaman. There is a natural division of roles in local economic life. Each role function shows relationships in fulfilling the daily needs of life, and they also complement and support each other.

The specificity described above has given the character of the hometown of Bustaman city. Culinary goat meat is a peculiarity of kampung that is widely known by the people of Semarang city. Bustaman name became a marker of the existence of a village that has a linkage with the painter Raden Saleh lineage. The community-based sanitation program is awarded by the government for its successful management until now. Positive value of the urban village is awakened by the local wisdom of its citizens. NGOs and municipalities provide support for Bustaman's urban village to survive.






		
Figure 6 : Sumur Tua Source : Field Survey 2017	Figure 7 : H Yusuf Source : Field Survey 2017	Figure 8 : Stage on Kampong Source : Field Survey 2017

3.2. The complexity of Bustaman village hometown

The phenomenon of the urban hometown of Bustaman shows the chaos and the slums. Limitations of environmental infrastructure, high occupancy density, housing conditions, and welfare conditions of residents are latent constraints on the physical condition of urban spaces. There are several dynamics of urban space texture as follows: a) overlap of the function of the corridor room of the kampung, b) change of dwelling space, c) the absence of communal space, d) the feasibility of low-residential houses, e) spontaneous of spatial layout, f) Village landscape do not exist, and g) disruption of public areas, especially on road corridors.

Some of the width of the village road corridor is used for motorbike parking, although there is a special location for the parking lot, that is the way out of the village of Bustaman towards the street petudungan. The terrace of the house is used as a kitchen and consequently the socializing activities of the residents shifts to the road corridor of the village. Several nodes of the village road corridor are used for community gatherings, as happened at the mosque and in front of an MCK facility close to an old well, or in front of Harry Bustaman's house. Spacious communal space and able to accommodate the activities of citizens does not exist.

Housing terraces are used for various economic activities, such as food stalls, grocery stores, and areas for cooking and washing cooking utensils. Public spaces for the socialization of villagers do not exist, social interaction activities take place in several nodes of road corridors, village guard posts, or multipurpose kampung halls with limited capacity. The cooped house became the main cause of low occupancy quality, damp and dark. Plant and green layout not found, only pot plants that can be seen. The limitation of green space makes urban space unhealthy. The slums and chaos of the urban spaces are due to the socio-cultural limitations of the urban villagers. The character of the kampung does not show a formal pattern, but it is informal. Spontaneous and unplanned spatial layout makes the locality of Bustaman village very strong.

		
Figure 9 : Terrace Source : Field Survey 2017	Figure 10 : Street corridors Source : Field Survey 2017	Figure 11 : Parking Lot Source : Field Survey 2017

3.3. The empirical findings of Bustaman village hometown

The uniqueness and complexity of Bustaman's urban village affect the quality of the existing kampung space. The uniqueness is able to give a positive meaning of the village space but the complexity is the opposite to show the negative value. This means that there is a balance phenomenon of Bustaman

village space. The balance should be managed by the villagers and / or outside parties such as NGOs and municipalities. Citizen participation, the role of outsiders (NGOs and municipalities), community leaders must show a shared commitment.

Spontaneous, informal, compact, enduring, and local power are attributes of urban spaces attached to Bustaman village. Spontaneous is a symptom of space without careful planning, that every time the function of road corridors can change function in a short time. So it can be categorized as an informal space because the use of space on the basis of mutual agreement among the villagers. The result is efficient and optimal effectiveness of kampung space in the use of existing resources in Bustaman village. This can be cited as a compact system that can survive based on local strength and wisdom.

The uniqueness and complexity of the kampung space is the expression of space over the spontaneity of the activities of the citizens. Spontaneity of mutual agreement in the utilization of village resources. It aims to preserve and maintain Bustaman village. Existing symptoms still require outsiders such as Hysteria NGOs and municipalities. This is to accelerate and improve the quality of kampung space with a community-based conservation approach. This is an alternative to solve the uniqueness and complexity of Bustaman village.

4. Conclusion

The uniqueness and complexity of urban spaces Bustaman is influenced by internal factors and external factors. The internal character of the urban village space is built upon the socio-cultural construction of the residents of the Bustaman residential area and environment. External factors only as a catalyst and facilitator of the balance value of the village space, in order to remain preserved and exist. This has no effect on urban modernization and vice versa, that urban modernization is not able to influence Bustaman's urban space.

The balance of space occurs informally within the internal village of Bustaman. Positive value of kampung space can be a penetration of Bustaman village space shortage. The balance achieved is influenced by the nature of mutual tolerance and has the same sense of limitations among the citizens. The community's social values built among the citizens are due to the presence of Hysteria NGO facilitators as well as the city government. Including the local economic value of culinary goat meat also gives a positive impact.

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