

BUSTAMAN, A CULTURAL URBAN KAMPONG BASED ON CULINARY GULE AS RESPONSE TO URBAN CHANGES

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Received: March 8th 2019

Accepted: May 29th 2019

Abstrak: This research aims to deepen the culture of urban kampung. The concept of knowledge of Bustaman peoples in making needs to survive and adapt. This research used is grounded theory which kind of qualitative paradigm. The research procedure is empirical-inductive research process. Urban kampung is a burden in development activities. The character of urban spaces shows a chaotic and complex environment. There is a learning process by its citizens associated with the resilience of the kampung. It has a meaning related to culture of people and the physical environment. That kampung shows all the things about urban kampung problems. The culture of kampung shows defensive and adaptation. Bustaman kampung is widely known as *gule* village. The finding of a local knowledge concept are about how the people to sustain of their daily live. First, it was defined as the culture of citizens working hard to survive. The second is an effort to build social capital to adapt. The third is characterizes of kampung that has openness and friendly. Bustaman have been mention as a *kininanti* cage.

Kata kunci: bustaman, culture, kampung

INTRODUCTION

Issue of globalization is a emphasis for third world countries. Indonesia is a developing country that is in pressure from global world. This pressure is easily seen in urban areas such as Semarang city. The urban center area of Semarang city is changing due to the pressure. Generally cities in Indonesia consist of 60 - 70% of kampung. The kampung has an impact on urban growth. Kampongs are a major part of the urban change process.

The definition of urban kampung becomes important to be understood more deeply. The outlook on urban kampongs affects urban change processes. (Bakti Setiawan, 2000) (Sandyawan Sumardi, 2016). So far, the kampongs are seen on inappropriate side, which is the burden of the city. The urban kampung was a compact spatial product, a diminishing public space, and an urban burden. (Bunnell T, 2006) (LohKah Seng, 2006) (Roychansyah and Diwangkari, 2009) (Siti Sujatini, 2015).

The urban kampung has two contradictory meanings. The first means a village and the other side is a city. It shows the kampung character that reflects the meaning of the dualism. The place it shows the change and progress of a city. The changing of urban kampung is due to the social and economic demands of its citizens. Interaction and

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participation of peoples is as social capital for urban changes that occur. (Sri Handayani, 2008)(Jan Newberry, 2013) (Andarita R, et al, 2013).

Urban kampong is a residential environment that shows the social character of the village but experienced the harsh life of urban areas. In the ethical knowledge that urban kampong is a systemic unity. The system explains that urban kampongs are the learning outcomes of a social construction (A Sihombing, 2004) (FreeColoumbijn, 2013). The urban kampong shows the complexity of the problems in economic, social, and environmental aspects. The interaction process takes place in the third space as a constructive or destructive learning place.

Bustaman is one of the urban kampongs in the city of Semarang. It has a character which able to survive and adapt. Some of kampong did not show any resilience to the existence of their living. Bustaman has a complex environment and low quality as a place to live, but it has a local economic power as the magnet economic for the other kampong. The social construction of the kampong had been make a sub-system for survival and adaptation. Social cohesion among residents is able to make a label as kampong gule. Kampung Bustaman has experienced ups and downs of urban life. Nowadays, the 3rd generation becomes productive age in running the kampong life in the midst of urban change process. Bustaman also received assistance from the Hysteria NGO. This NGO has been providing support for 6 years. Local government through thematic program also encourages Bustaman kampong to become an independent. In the era of globalization and technological progress, synergy between some parties, such as citizens, government and NGOs is very needed. This synergy is effort to build the urban kampong on coping the rigors of urban life.

How did the villagers of Bustaman reside amid the pressures of urban change and what prompted them to stay in the village?. What culture is owned by the villagers who encourage local power? The research is to find a local knowledge concept of how the people of Bustaman had been done to cope of all. Bustaman people has a heritage cultural on urban context. How they do surviving and adaptation for daily life? There were 3 basic cultural that had been a primary contextual. That is cooking on the terrace, bathing on the public toilet, and gather to public space.

METHODS

This research uses qualitative research approach with applied technique is grounded theory. The focus of grounded theory research is on the process, action, and interaction of events in the empirical realm. The process of data processing and information is done through induction process based on empirical data. Inductions are performed by repeated investigation and grouping activities to obtain data and information saturation.

The result of the induction is a validation process with the intention to obtain the validity of the research findings. Research findings reflect on facts and data as a phenomena of urban culture. Culinary gule become a special phenomenon in the village of Bustaman. Gule processing is the main focus of investigation. The result of deepening of socio-economic culture of citizens in processing gule became the basis of information seeking related to urban spatial architecture

DISCUSSION

The history of Bustaman kampong and the involvement of outsiders

Background Bustaman kampong shows the dynamics of tidal urban life. Bustaman name also has a historical value of the legendary because it is associated with the name of

a great painter named 'Raden Saleh' or 'Syarif Saleh Boestaman' (1807). 'Kyai Kertoboso Bustam' is a man who contributed to the Dutch government and for his services given the land which is now named Bustaman. There is one resident named Mrs. Sri Hartatik who is still in the lineage of Raden Saleh descent and still living in the kampong today.

There are two architectural buildings 'jengki' in Bustaman kampong. Architecture of jengki grew and developed early in 1950 until 1960. (Jengki is one of the architectural styles that enriches the treasures of modern architecture in Indonesia) Architecture of 'jengki' it shows the economic level of kampongs in the year was good. Kampung Bustaman has been a national example as a community-based sanitation village and received an award from the Government of Central Java Province in 2005. 'SANIMAS' is a community-based sanitation under the name *Pangrukti Luhur*. Two-story building in the middle of the kampong is a public toilets used by residents of the Bustaman. The first floor consists of several bathrooms and latrines while the second floor is used for a multipurpose space. The residents who need to bath and washing up so they are using the public toilets. There is an old well that is still functioning for water supply to the public toilet. This old well also supplies water for toiletries, washing and latrines.

A butchers are a toponym of Bustaman village associated with slaughterhouses. Animals that are in demand by the villagers are goats. In the year 1980 the city government was built an animal slaughterhouse located inside the village of Bustaman. However, the current condition of it is neglected and does not work anymore. There are 'blantik' (people work in buying and selling animals) and butchers who end up using some of their dwellings as slaughterhouses. Mr. Toni and Mr. Yusup are pretty and present butchers in Bustaman. Mr. Toni in average process up to 70 goats every day and meanwhile Mr. Yusup is 7 tails each day.

Kampong of Bustaman has been receiving supports from the city government as well as from the Hysteria NGO. In 2017, the government has determined Bustaman as thematic kampong and the Hysteria NGO has been accompanying the kampong for 6 years with its programs such as 'Tengok Bustaman'. (an activity created by Hysteria and a local leader, Hari Bustaman, who had the aim of reviving the cultural heritage of Bustaman kampong) The local potential of the kampong is manifested in artistic activities by Hysteria NGOs. 'Gebyuran' (preserved local culture that has a concept of mutual forgiveness among them, this activity is carried out before the fasting month of each year) and 'petengan' (buying and selling activities at night that are shown as cultural preservation in the past that have no artificial lighting) are a culture based on local culture of Bustaman kampong. The goal is to cultivate the culture of citizens who have been the economic support of citizens. Culinary gule without coconut milk from goat meat becomes a culinary icon of Bustaman kampong.

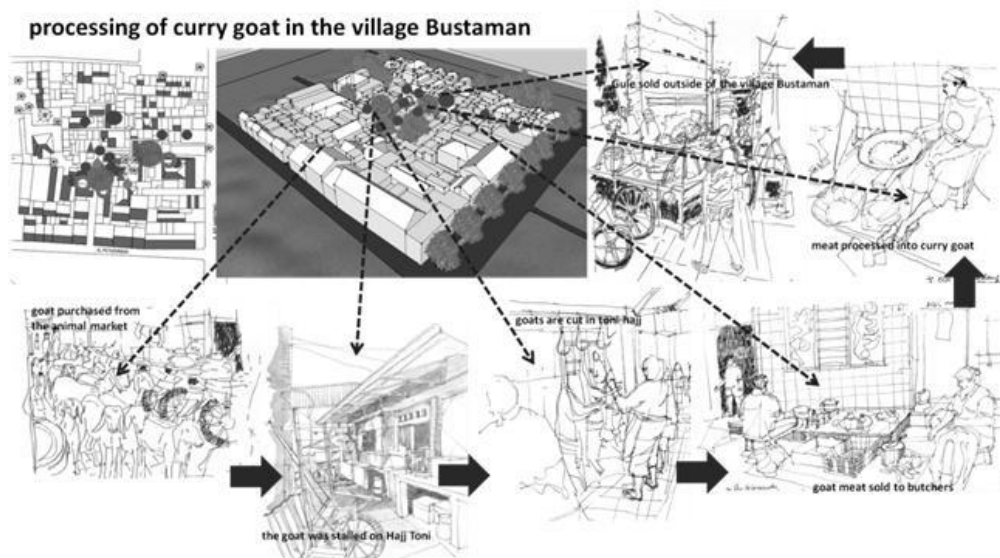
Gule culinary, a curry without coconut milk

Culinary processing is a special phenomenon that distinguishes Bustaman kampong with other urban kampong in the city of Semarang. This culinary became a local icon of Bustaman kampong. Gule culinary processing has become an economic culture for Bustaman inhabitants. This local potential icon shows the phenomenon of the cultural system that reached the 3rd generation today.

Gule without coconut milk is a typical culinary in the kampong of Bustaman. The culinary of curry using 'srundeng' (serundeng is made from grated coconut fried to brownish yellow) and cardamom are specially imported from Arab. The spices are finely ground using traditional tools. Oil comes out when the spices are finely crushed. The processing of culinary is very complete and there are all in the kampong of Bustaman. From goat animals still life and goats curry are ready to eat.

There are two sub-processing systems that occur namely the meat management system and sales system. Management of goat meat into culinary occurs in the internal village of Bustaman, while the external is in the sales system. The culinary sold out Bustaman kampong by 'boro' sellers and sellers of local residents. (boro is culinary trader come from out of the kampong) The boro seller has an idiom in selling out of the kampong, namely: *'mangkat ndengkul mulih mikul'*. This idiom indicates the morale of selling traders, the means is going out with nothing and come back bring everything. They are come from the city of Kudus and the city of Jepara.

The explanation from Mr. Ain. (son of Bu Rodhiyah who has stopped trading gule). Boro traders came with nothing and even rented a place to live in the village. All tools and dishes are provided by local traders. They sell outside the kampong by cart and go home with money from selling. They have rented Mr. Azis's house as a place for cooking gule. This culinary is sold out of the kampong by the boro. Boro who is widely known is that Mr. Sabar who sells behind the church in the old city of Semarang and there are many more. Meat processing is done early in the morning at 2 o'clock by cutting the animals and followed by separating meat, offal, bones, head and feet. Meat, offal, and bone are taken meat traders for sale to traders of culinary. Each meat trader has a merchant customer. Spice makers are of two types manually and by machine.



Source: researcher, 2017

Figure 1. The Process Of Gule Culinary Of Bustaman

The culinary sold out Bustaman kampong. The selling is done by boro traders and local traders. Traders boro rent a house to be used as a processing place. Merchants walk around with wheelbarrows selling gule. They leave early at seven am and return home at five pm. Gule seller is the 3rd generation of boro family of Kudus city and Jepara city. Seeing the success of boro traders, residents also sell gule around. Some locals have switched jobs to goat gule sellers since 2000. Since 2000 the word Bustaman has been used to complement the culinary labels. Begin the title 'bustaman gule' introduced to customers outside the kampong.

Socio-economic interaction and the social construction of Kampung Bustaman

The urban kampong has a social character as a village but has economic character as an urban. Kampong Bustaman show symptoms and evidence as a urban kampong. The urban kampong has a chaotic and complexities but also shows the density space. There is a process of learning by residents to stay and survive in it. Bustaman inhabitants in general are small traders. Small traders by selling food, drinks and others.

The 'gule' culinary activities become a driver of socio-economic activities of Bustaman kampong. All the processing activities of gule culinary is done in the kampong. Butchers, seasoners, sellers, and butchers are residents of Bustaman, except boro sellers who come from Kudus and Jepara. After the process has been finished this culinary took out from the kampong for sale and a dish for guests who visit the village Bustaman.

Socio-economic activities of residents spread in some kampong nodes. Each residents were sale culinary in front of its respective dwelling or on the terrace of the house. Included in the gule's cooking activities are done on the terrace of the house. Mr. Toni has a house is used entirely for cutting and managing goat meat. The area of Toni's house becomes the center of goat meat processing activity. The slaughterhouse buildings are used as warehouses and motorcycle parking spaces. Mr. Yusup's houses are also used for slaughter and goat meat processing, but the capacity is less than Mr. Toni's place.

These generation of Toni,s businesses has been up to the third and the activities has been became a tradition for Bustaman residents. The ability to cut, make seasonings, and cooking is naturally handed down in kinship. Boro traders only have the ability to cook gule culinary. The ability to cut and make seasonings is still owned by Bustaman residents. The role of women is very dominant in the management of goat meat. This kampong has become an economic magnet for surrounding of people.

The local knowledge on how to build family network in kampong, namely 'pek-nggo' and 'pomah'. Pek-nggo is a form of marriage bond between neighbors and 'pomah' is go back again to the kampong. Daily habits and social awareness encourage this local idiom to build up by themself. They are still in a great family ties that have a family relationship. For example Mr. Toni has have a house on Tegalsari district and living there, but he is still have activities to processing of culinary in Bustaman. Mr. Hari Bustaman is also have a house in Pedurungan but sometime he come to Bustaman. Some of Bustaman residents is also do like them, its called 'pomah'.

Bustaman kampong has limited character space. Its space shows chaotic and complex conditions. Limitations of space cause the overlapping of activities of residents and make they should be sharing of them space. The public spaces become directly depressed areas, ie kampong roads. The condition of kampong roads reflects the culture of Bustaman inhabitants. Cooking and selling activities are done on wide street streets only 1-1.5 meters. In addition, community activities are carried out in the nodes of kampong roads. Occupants has using road nodes to getting social interaction among of them. 'Gebyuran' and 'petengan' are the activities of inhabitants using kampong roads and house terraces as the main space. The terrace is used for cooking activities and other culinary selling.

The kampong space of Bustaman had been polluted by unfunctional drain and bad odors from culinary activities. This condition causes less hygienic environment of Bustaman kampong. Unfunctional drain channel compounds an unpleasant odor. Dense residential and unhealthy environment needed improvement effort. The kampong thematic program is a effort to improving the kampong infrastructure. Making shading and fish ponds in the social nodes space is an effort to improve the quality of the kampong space. But this policy raises an internal conflict because it does not supporting the increasing local potential of Bustaman kampong as economic magnet for people arround.

Other issue about wall painting that became a creative effort to build local character Bustaman has a positive response. Raden Saleh images, goat animals, Bustaman writing, and village maps provide information for visitors / guests that the guests are located in the kampong of Bustaman as the kampong gule.

The Bustaman building character had been inappropriate and less fit for healthy live. Almost of Bustaman house does not have its own bathroom that them causing to bath in the public toilets. This public toilet have been built by the Provincial Government, as a policy to build community-based sanitation.

The existing type of house shows a varied form and is not uniform so as to realize an irregular kampong space. The low capacity of economic vulnerable is a major cause. Bustaman village hometown has the compactness and effectiveness of functional movement to perform all the activities of urban living needs. 'Translucent but safe' is the name of a local idiom to describe the condition of Bustaman's hometown.

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Local knowledge of kampong space of Bustaman

Kampung Bustaman shows the learning process of social construction of urban community. Its kampong located in RT 03 and RT 04 in RW 05 urban village Purwodinatan Semarang. Bustaman kampong is the result of socio-economic production of residents based on culinary. Activities of processing of culinary takes place on the terrace of the house and the road of the kampong. There are a habit of sharing space in activities, there are events changing time and place in selling. There is a shared role in running a business, there is a sharing zone in interacting to meet the needs of life. It builds the dynamics of space and tension over the limitations of space in the kampong.

It is incorrect that the urban kampong becomes a burden. Urban kampong is able to ekspress out on the urban modernization process. It was the result of socio-economic activities of residents who prioritize the needs of life and the education of their children. The resource constraints make urban spaces out of optimum functional. Sewer clogged, typical smell of goats, occupancy less habitable could be inappropriate.

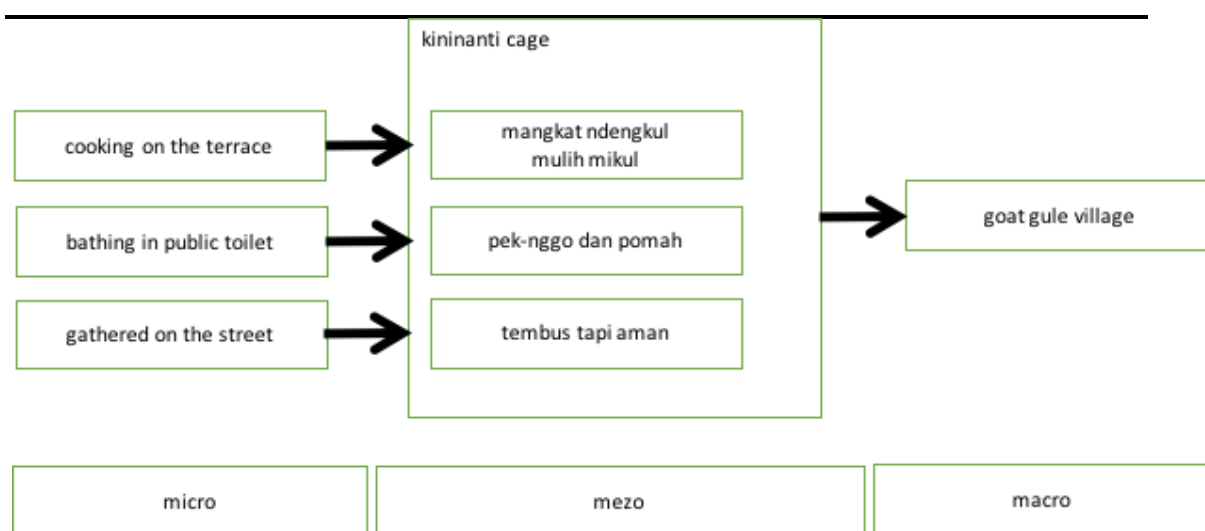
Cooking on the terrace, bathing in public toilets, and gathering in the public sphere is the culture of the residents in fulfilling the necessities of life. Cooking in front of the house due to not having adequate kitchen. Bathing in public toilets because the occupancy does not have its own bathroom. Gathered on the streets due to the kampong environment there is no open space. These events become environmental social economic phenomenon in third space of kampong.

The local idioms of fulfilling the necessities of life, ie : 'mangkat ndengkul mulih mikul', 'pek-nggo and pomah', and 'tembus tapi aman' are the local responses to urban modernization of Semarang city. The existence shown by Bustaman kampong is characteristic as a kampong of 'gule' . Gule can only be sold outside the kampong and served in the kampong when there are guests visiting. Sale out to urban corners are as an effort to survive and adapt the villagers.

Bustaman as A Kampong Of ‘Gule’

Hysteria NGO has been accompanying the kampong of Bustaman has entered the year to 6. External parties provide moral encouragement for Bustaman to be self-sufficient in the future on the habits owned. The current problems of kampong become the spirit of future life. The urban spatial environment and them habits must be self-sufficient through a surviving and adaptation. The term as a kampong of gule became the local icon and well known at urban level.

There are some efforts to preservation of old activities as a heritage culture of kampong. The cultures of Bustaman such as 'gebyuran' and 'petengan' are refined to preservation of kampong of gule. Also the revitalization of kampong halls has done because it has functional limitations. Its becomes a potential economic icon to develop. Limitation of infrastructures should be solved by residents, rather than relying on the local government.



Source: researcher: 2018

Figure 2. The Linkage of Resident Habits of Bustaman

Thought about the participation and social interaction of Bustaman village was the result of the activities of the local economic life of the residents as a gule village. (Sri Handayani, 2008) (Jan Newberry, 2013) (Andarita R, et al, 2013) This explains how citizens naturally build a system of social construction. Some local idioms become the social character of the local village of Bustaman, such as: '*mangkat ndengkul mulih mikul*', '*pek-nggo and pomah*', and '*tembus tapi aman*'. (Sri Handayani, 2008)(Jan Newberry, 2013) (Andarita R, et al, 2013)

The culture of the urban village becomes very clear to understand in an effort to survive amid urban change.

CONCLUSION

Bustaman residents response to the urban modernization process. They make changes to the kampong by learning from the past. Mr. Hari Bustaman as a community leader becomes the mobilizer of people over the condition of the kampong. NGO and municipalities of Semarang city became facilitators to realize existence Bustaman kampong widely. Gule is given a place as local economic icon of Bustaman kampong.

The urban spaces has experienced tension or physical pressure. The term kampong gule for the kampong of Bustaman is understood through the local economic phenomenon. The term shows the efforts of the residents to show their hard work and independent efforts in responding to urban changes. Although it has experienced ups and downs in the past but now Bustaman kampong is still trying more to introduce the space of the kampong to the outside world.

Bustaman kampong experience can be used as a reference by other urban kampong. The urban kampong is able to survive and adapt to the local potential of the kampong. The hard work of inhabitants, awareness of residents, and social cohesion are able to build the framework for the continuity of Bustaman kampong. Although the urban spaces remain in the limitations of physical and environmental less livable.

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