

The Concept of Emic Knowledge of Bustaman in Surviving and Adapting as an Urban Kampong in Semarang, Indonesia.

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Abstract-This research aims to describe and find the knowledge concept related to the the urban kampong's ability to survive and adapt through local economic culture. The research methods employed in this research were the ethnography and the grounded theory, and its process was done by applying qualitative research steps. The combination of both research techniques are formulated as 'QUAL + qual' in which the ethnography is the first method while the grounded theory is the second one. This research found that Bustaman is the kampong of curry. The curry goat is the local economic strength that gives contribution to Bustaman people in adapting and surviving. Kampong Bustaman is widely known as the Kampong of curry goat having a distinct historical value. Among Bustaman people, there are three concepts of knowledge that have become the local culture namely toil, togetherness, and openness which are accompanied with their awareness. This local knowledge has contributive value to the other urban kampongs and to the science of urban kampong space based on local wisdom particularly the one related to economic potency.

Keywords-emic knowledge, urban culture, Bustaman kampong,

I. INTRODUCTION

There are some descriptions about urban kampongs. Jo Santosa (2013) explained that urban kampongs, within global order, experience 'defensive' transformation, and Setiawan B (2013) gave additional description showing 'the disorder and the dirtiness' of urban kampongs' physical condition. On the other hand, Lana dan Heracles (2004) described the ability of urban kampongs to survive and adapt while Freek Colombijn (2007) also stated that urban kampongs are able to develop themselves based on their own local strength. The life interaction in urban kampongs is a complex problem related to social conflicts, social cohesion, public area disorder, and limited physical environment (Sihombing, A, 2004). Urban kampongs show a compact space structure, yet they have irregularity in organic forms (Roychansyah, 2009).

The researches about urban kampongs have shown substantial development. The latest research discusses transformation, integration, and adaptation of an urban kampong along with the research on urban kampong space itself. How do urban kampongs respond the global changes?

The researches that focus on urban kampongs' space are: the ambiguous space (Navastara AN et al, 2015), the green concept of kampongs' public space (Widharto SD et al, 2015), the co-habitation space (Prayitno B, 2017), the expression as transition room (Maliki NZ et al, 2014), the temporary public space (Sujatini S. et al, 2015). The research focus about the occurring change in urban kampongs' space was done by Funo S, et al in 2002 in their research about the changes and typhology of houses. Meanwhile, the research about the changes of traditional houses elements was done by Ryeung JS et al (2015). Furthermore, the researches about urban kampongs and about the phenomena of surviving urban kampongs were conducted by Hamidah N et al (2017) and Arlius Putra B (2013). There is also the research focusing on the classic knowledge of urban kampong people within physical design which was done by Adiyanti S (2012). In addition, Adianto J (2016) did a research in connection with 'land tenure security' and, he implicated it in urban kampongs. The status of land ownership has become a problem especially for urban kampongs people whose economic condition are limited.

The space of an urban kampong is researched from several points of view with different arguments. The space becomes an interesting issue related to the urban kampong topic. The space in an ambiguous meaning like green, sharing, transition, and temporary; moreover, the status of land ownership is a series of space meaning in an urban kampong. The changes and the knowledge concept are the wider research focus. The spaces of urban kampongs are learnt deeper in its occurring changes and its knowledge concept. The

changes are in its elements, typology, in how its survival and integration occur in this area, and in the existing concept. The knowledge concept is in the level of kampongs' physical design.

The research on Kampong Bustaman is the research about the culture of the kampong of curry and the new concept of knowledge which is initiated by its people to survive and adapt (Sudarwanto B. et al, 2018). Substantive knowledge in the field of urban kampong theory is based on local economy of the kampong in Semarang City. This research extends the knowledge concept of urban kampongs which are based on the local economy.

The researches on the urban kampong's space as a physical element particularly in open and public space have already been conducted many times. Navastara et al (2015) saw the ambiguity of public space in an urban kampong in Madura. The reason of this ambiguity is the obscurity of the structural function and use in the urban kampong's layout in which the road and activities of its people overlap each other. Sujatini S. et al (2015) explained that there is temporary characteristic in the urban kampongs' public area. She argued that all activities and physical elements are not legalistically supported and it can bring negative impacts. Sujatini S did the research on urban kampongs in Jakarta.

Prayitno B (2017) made a model of co-habitation. This model explained activities of sharing in the urban kampongs' life that are called 'guyub'. Guyub as the key word in Yogyakarta culture is developed within the future layout of its urban kampongs. The co-value on the principle of sharing is included in socio-economic and culture activities. The transition space in an urban kampong can be used as sharing space. Maliki N.Z. et al (2014) gave label to this transition space in the context of urban kampongs or kampong houses in Malaysia.

The meaning of kampong space as 'balik kampung' (go back to hometown) in the urbanization process is stated by Huzeima Nur MH and Hugh Byrd (2016). 'Balik kampung' is a de-urbanization event that can be seen easily. Azman Ahmad, (2013) explained the research result in Kampong Ayer (waterfront kampong in Brunei Darussalam) as a tourist destination. De Xuan Xiong (2018) conducted a research on the local food from kampongs that bring impact to the urban culinary and become favourite food in Singapura. Indrabakti S (2011) did a research on the behavior of Dayak people in adapting themselves to settle in river banks. The deepening of urban kampongs' space related to 'space-change-knowledge concept' develops. The space of urban kampongs becomes a discussion and debate in developing the knowledge. The interior of urban kampongs, which is then called Urban Kampong Space (UKS), is studied from different points of view. The research on UKS is related to the local economic culture, so the research on Bustaman focuses on the culture of its people based on local economy that can bring change in Semarang's urban kampongs.

Kampung Bustaman has a unique feature as a modern urban kampong. This area is labeled as 'the kampong of curry goat', and it shows that there is local potency. This local strength gives contribution to the existence and the survival of the kampong in the urban modernization era. The resilience of its people in working, the sense of togetherness when they interact socially, their open character, and their awareness are driving factors for these people to adapt and survive. This kampong, often called as the kampong of curry and the kampong of butchers, is one of acculturation phenomena that has happened in the city center of Semarang. Kampung Bustaman has historical values and artifact that build its character as the kampong of curry. Besides, the doers, the roles, and the physical remnants like the ex-slaughterhouse become the witness to the development of the recent Kampung Bustaman. The curry goat sellers have an important role in promoting this culinary in the city, and most of Semarang citizens know that Bustaman curry goat is the curry goat without coconut milk.

The last purpose of this research is to review an urban kampong space and its change in the context of local economic activities. Kampung Bustaman as the kampong of curry gives contribution to the enrichment of urban kampong architecture science which is based on local economic potency. The substance knowledge in the character development of Bustaman as the curry kampong is the part of knowledge system of urban kampong and its changes. The local economic potency as the sub-system that builds the knowledge structure is the curry goat without coconut milk.

II. RESEARCH METHODS

It's Bamkin M. et al (2016) used combination method from Ethnography and Grounded Theory in their research on children interaction in child mobile libraries in UK. Ethnography is able to direct the researchers to enter natural settings in order to comprehend the perception between the roles and the doers. Grounded theory is done to create emic knowledge concept of information induction that is collected. Simone F. Et al (2000) did a research on individual consumption preference. Ethnography was able to bring deep knowledge about what were bought or consumed by buyers in general consumption patterns while grounded theory gave substantive theory about consumption' behavior. Ethnography creates a setting or pattern of culture of certain group, and grounded theory received substantive knowledge concept of induction analysis of certain culture/group from the facts and data collected from the research field.

Goulding et al (2009) compared three qualitative research techniques namely grounded theory, ethnography, and phenomenology in relation to data collection, interpretation, and theory development. Ethnography focuses on culture and collected data form from

observation and interviews. Grounded theory is flexible towards data, but it is rigid with sample theory and data overload because the found knowledge concept must be expressed.

This research employed the aforementioned two qualitative techniques. Ethnography was used to describe the culture of Bustaman people as the member of the kampong of curry. Meanwhile, grounded theory was conducted to deepen the emic knowledge concept of Bustaman kampong in surviving on and adapting to the recent urban modernization. The data collection in both techniques is in the form of survey, in-depth interview, sketching, photography, and searching for related documents. In this research, the sample determination used the 'snowball random samplings' technique and interpretation and theory development were done through qualitative analysis processes. Data and information were classified, coded, analyzed to get data overload with iteration and triangulation processes.

Both techniques are different in analysis but same in their processes. The process of curry goat making becomes the 'pattern of core phenomena' of ethnography of kampong Bustaman while events and activities of this culinary become the 'axial coding' to get substantive knowledge of the kampong culture (Creswell, 2016). As many as 80 items of initial knowledge related to data/information were collected for further study. The data/information related to local economic aspects were: a. the history of Bustaman and curry goat, b. Curry goat without coconut milk, c. the processing and distribution of goat, d. the roles of women, and e. the space of activities related to curry. Social aspects of the kampong were: a. social interaction, b. socio-economic characters, c. old culture and new culture, d. the future kampong. The environmental aspects of the kampong were: a. the artifacts, b. Socio-economic spaces, c. infrastructures of the environment, and e. the scale of economic scale.

The application of both techniques developed two findings related to the culture and emic knowledge of Bustaman as the curry kampong. The existence and changes in this kampong were driven by local knowledge about the realization hard working of the people, their togetherness in developing local economy, and their awareness and openness towards external influences.

III. RESULTS AND DISCUSSIONS

A. *Bustaman as an urban kampong,*

References related to the phenomena of urban kampongs show some characteristics such as: first, that the old system does not directly adapt the new system, and it means the existence of an urban kampong is neglected and is not regulated in the new order hence the still existing old system among the grassroots. Second, an urban kampong is the result of pseudo-urbanization. The incoming people from rural areas are trapped in one transformation process because not all of them are fully welcomed in industrial sectors. These phenomena are indications of fragility of urban kampongs. The self-sufficiency was developed on the people's perception, collaboration of all parties, and external intervention in building the kampong. Third, an urban kampong is built on the socio-economic intensification, construction, and interaction of its people as a result of pseudo-organization.

Bustaman is one of urban kampongs that can survive and adapt to the modernization process in Semarang, why? Several urban kampongs had disappeared and only their name left like kampong 'morojayan', kampong 'petroos', kampong 'jayenggaten', and kampong 'basahan'. Furthermore, there are Kampong 'sekayu' and kampong 'petempen' that are at risk of disappearing due to the occurring changes in the city. Many urban kampongs that totally disappeared or only left their artifacts are the remainder of the city fragility. Urban kampongs have an important role in the city growth. How these kampongs do their roles? Bustaman is the urban kampong that still exists. Bustaman has general characteristics like densely populated area, chaotic and filthy environment, limited infrastructures, people categorized in lower socio-economic class, and nevertheless strong social cohesion. Bustaman is the urban kampong having a distinct phenomenon that makes it able to survive. Bustaman is well known as the kampong of curry goat that becomes the economic strength where all the necessary items and activities for making this culinary are available in this kampong

Bustaman has, according to history, experienced the up-and-down of its socio-economic life. Bustaman has historical values, and its name has been linked to the name of the great painter, Raden Saleh. The area of this kampong was a gift from the Dutch colonial government to Kiai Kerta Basa Bustam from Terboyo in return for his merits to the government. The kampong is administratively located at RT.04 and RT.05 in RW.03, Purwodinatan Village, Semarang City. This area is densely populated, and its infrastructures are limited. Most of its people work as small traders who sell food and beverages. The locality of Bustaman as the kampong of curry shows the potency to be self-sufficient. Jun Kitazawa a Japanese artist described Bustaman as a cage. (Hysteria 2017) An NGO, Hysteria in 2015 explained that there was a local strength that can create self-sufficiency in the future, and the NGO called it 'kininanti'. The kininanti cage is Sangkar/kandang kininanti is the label for Bustaman because its ability to survive and adapt. In 2017, this kampong received assistance through the program of thematic kampongs from the government, and this program gave incentive for Bustaman to repair its environment.



Figure 1 : Face of Bustaman as a urban kampong of the city of Semarang
(souch : field survey, 2018)

B. Bustaman as a local economic based urban kampong

The local economy of Bustaman able to make this kampong self-sufficient is the curry without coconut milk. This curry goat is different from other curries because it uses 'srundeng' (spicy fried coconut flakes made from sautéing grated coconut) instead of coconut milk which makes this culinary different. The distinct spice used is cardamom that is directly brought from Saudi Arabia. One ethnic settling in Bustaman, Koja, is the acculturation between Arabic and Javanese. Haji Yusup is one local figure in the economy of Bustaman who works as a butcher and blantik (goats brokers/sellers), and this person even cooks the curry that is managed by the third generation.

The doers and roles in this culinary involve Bustaman people. Beside haji Yusup, there is haji Toni who also works as blantik and has dominant role as a goat supplier. Haji Toni is able to provide around 70 goats each day while Haji Yusup can only provide 7 goats. Goats that have been cut are washed and taken by traders. Both haji Toni and haji Yusup sell based on the orders from the goat meat traders. Mr. Rizky, Mrs. Trisnanto, Mrs. Suliyah, and Mr. Iqbal are the goat meat traders who regularly supply goat meat to curry sellers. There are two types of curry sellers in Bustaman, the native sellers and the non-native sellers ('boro'). The curry is made without coconut milk. In the economic activities at Bustaman, there are supporting figures like seasoners, fur removers, skewers, goat keepers, cooks and meat slicers such as Mrs. Aisah, Sis. Roh, Sis. Istirokah, and Sis. Siti who works as seasoners and fur removers. All roles and doers are Bustaman people except some of Haji Toni's workers who live as a tenant in his boarding house.

The economic culture of the curry without coconut milk naturally forms an interconnecting structure between roles and doers during its process. These two systems are the processing system and the selling system of the curry goat. The processing is mostly handled by women while the selling is mostly done by men or boys. The social condition of the people is able to build social cohesion and interaction in the process of making the curry goat even though there are still social conflicts among teenagers, adults, and the formal committee (RT and RW).

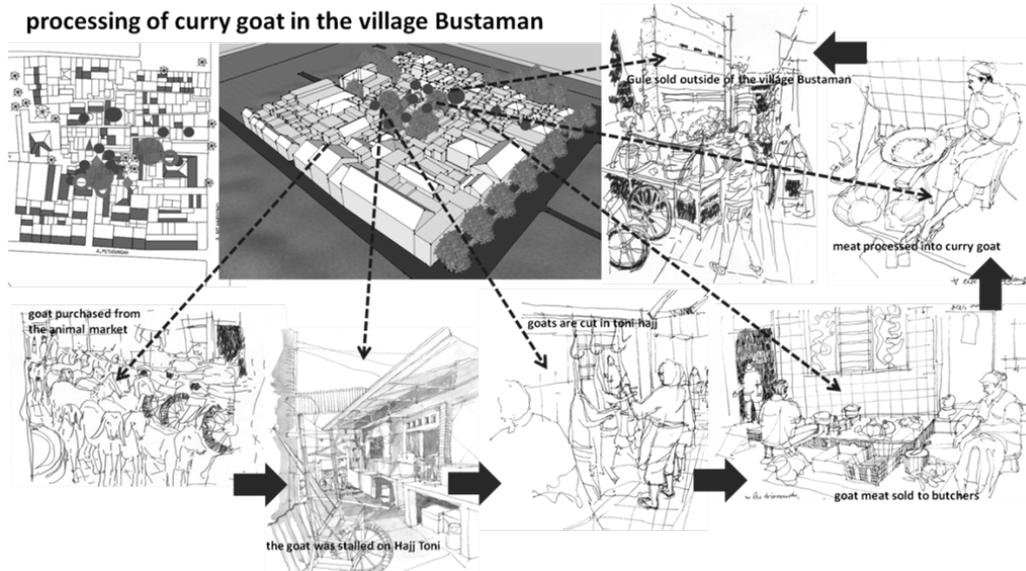


Figure 2 : The process of making goat curry without coconut milk
(Source: Field Survey 2017)

The economic activities make Bustaman experience space depression. Unpleasant smells from ditches and terraces that are utilized for cooking, and other economic activities are some events that make this kampong dynamic. Social interaction also creates disorder and complexity related to activity flow, and these phenomena create filthy and unhealthy. The efforts to make Bustaman interesting were done by creating murals. These murals also, the mirror of Bustaman's social and economic activities, improve the visual quality of the kampong.

In the middle of up-and-down situation, the local economic strength of Bustaman is able to bring change in this kampong. In this area, spatial changes do not occur at residential areas or elements and internal rooms (Funo S, dkk 2002), but they occur at terraces (Ryeung JS, dkk 2015). The terraces furthermore are utilized as a place to cook and to share space and time in selling food and beverages. Prayitno B (2017) called these places 'ruang guyub' (co-habitation) that occurs in private-public places. The previously mentioned co-habitation was driven by the royal palace, particularly Yogyakarta Royal Palace. On the other hand, for kampong Bustaman, it is driven by its people based on their awareness and togetherness to improve their economy.

The other prominent change is the existence of murals that shows their connection with the curry goat. The unpleasant smells and unhealthy environment are the weak points of this kampong. Kampong's spaces have different meaning on different context of approach. The ambiguous spaces in Kampong Madura occur because the function and the public space structure are not clear (Navastara et al, 2015). The migrants who come to the urban kampongs call it transition space (Maliki N.Z. et al, 2014). They need spaces to adapt in order to adjust themselves to urban life. The urban kampongs' contemporary spaces focus more on the temporary character of space's function and configuration. The absence of fixed character those spaces structurally and legally is defined by Sujatini S (2015) as the temporary public space or the third space.

The terraces, streets, and walls in Bustaman show the character of the third space with its uniqueness form of space related to the activities of making goat curry. The doers of economic activities are unaware that they have built a configuration and space structure in Bustaman. The infrastructures that are not optimal also influence the environment quality of the third space. Schematically the third space of kampong Bustaman is described below:

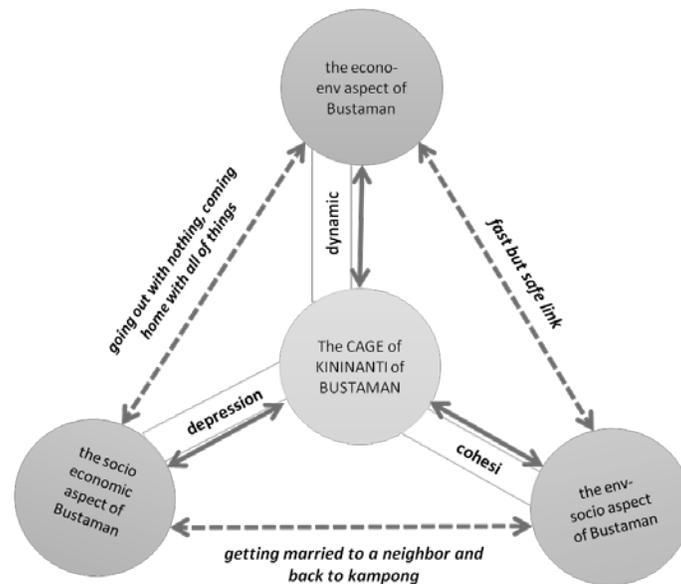


Figure 3: The scheme of third space based on the local economy of Bustaman
 (Source: the field survey, 2017)

Hamidah N. et al (2017) and Arlius Putra B. (2013) did a research on the integration of one urban kampong and the phenomenon of a surviving urban kampong. The integration of urban kampongs becomes the part of urban layout, and it is able to survive. The survival of an urban kampong shows an effort for values of urban kampongs such as togetherness, tradition, religion, and people’s improvement. Space integration in Bustaman and the efforts to survive in the scale of a city are realized in the context of local economic activities and local knowledge concept instead of physical characteristics. There are efforts to make Bustaman more open by creating traditional events like ‘gebyuran’ and ‘petengan’ in an event called Tengok Bustaman. This knowledge is explained in the next part.

C. Kampong space culinary based as the substantive theory

The knowledge concept of Bustaman’s space is based on economic activities namely curry goat culinary. There are there are threeconcepts of the local knowledge: a. ‘mangkat ndengkul mulih mikul’, b. ‘pek-nggo’, and c. ‘tembus tapi aman’. Each knowledge concept is the results of qualitative analysis of daily events in Bustaman. This research, previously mentioned, aims to find the knowledge concept of Bustaman in surviving on and adapting to modernization of Semarang City. This concept explains how Bustaman is able to survive on urban modernization process. Kampong Bustaman integrate and survive through its people’s culture in economic activities. ‘Mangkat ndengkul mulih mikul’ (going out with nothing, coming home with all of things) is an emic concept for Bustaman’s local economy. This concept explains about the totality of Bustaman people in working. These people, furthermore, start to work without bringing money, but after all day working the finally bring money to their homes.

This emic knowledge concept is a natural system of the kampong’s local economic activities. This economic system is unintentionally built by the habit of cooking and selling curry goat that are collectively done where there are some roles involved such as blantik, meat traders, seasoners, for removers, sellers, and cooks. Yan Song (2012) did a research on economic values related to the externality of houses’ price. This research assesed the impact of houses’ price on the economic function of an urban kampong space, and the houses’ price can be a parameter of an urban kampong space. The Bustaman’s concept of economic knowledge is the economic parameter of its activities valued from the price of one portion of curry.

‘Pek-nggo and pomah’are emic concepts built by the structure and social construction of Bustaman people. This concept shows unity and togetherness of the people in fullfiling their needs and in facing the life changes occuring at the urban area. The kampong context is very strong in the pek-nggo dimension in which the cohesion and social capital are built even though some social conflicts still happen.The knowledge acquired has contemporary character. Pek-nggo means to have neighbors’ possession either formally or informally. Adiyanti S (2012) conducted a research collectively on local knowledge in designing process of an urban kampong. One of the findings related to the informal knowledge collection is mutual cooperation. One traditional clause in Javanese culture is to work collectively in spontaneity. Pek-nggo is also one Javanese traditional clause having unity and togetherness as its character, but it shows the formality character. There is a character of asking permission from the side whosepossession is going to take.

‘Tembus tapi aman’ (fast but safe link) is an emic concept of knowledge of Bustaman based on its physical concept and environment.The meaning of the concept shows that this kampong is safe, accessible, and open. The awareness and togetherness of

the people are the social capital to create safe, accessible, and open space that is then called BUSTAMAN. The structure and function of space that shows the kampong's dynamic changes from physics to impression on a scale of a city. Bustaman is easily accessed from Mataram street, Petudungan street, Petolongan street that has a shortcut to Kampong Pekojan (arabic kampong).

Arlius Putra B. (2013) explained that urban kampongs' ability to survive is the ability to produce and reproduce the value of spaces although they are limited. The system and form of urban kampongs are the urbanization system. The ability of an urban kampong' space to survive and adapt becomes significant when it is able to survive. The concept of 'tembus tapi aman' (safe but fast link) is a structural phenomena and space form of the kampong. The knots and networks through the kampong streets show the openness of this urban kampong. The integration of Kampong Bustaman into urban space is via the available access of the urban layout. Hamidah N et al (2017) mentioned in their research that one kampong integrates provided its space is compatible with the wider urban layout. Kampong Bustaman integrates itself into the urban layout of Semarang City using street layouts and available circulation, but this kampong still strives to improve its economic ability. Kampong Bustaman, well known for its curry, is a space integration form in the aspect of economic activities. The curry goat sellers spread themselves to several areas in Semarang.

IV. CONCLUSION

This research has succeeded to answer the research question that Bustaman, as the kampong of curry, has a concept of emic knowledge that becomes the reason why this kampong is able to survive and adapt. The knowledge concept, the finding, shows knowledge values about working hard, togetherness, awareness, and openness for an urban kampong that has been experiencing urban modernization. This concept gives enrichment to the existing field of substantive knowledge concept. The result of confirmation in the previous description shows a gap in the previous theory of urban kampongs, so this research, about the knowledge concept of urban kampong space based on local economic activities, can give contribution for the development of knowledge concept.

However, this research has some weaknesses related to the people's knowledge concept of space through local economic activities. This research has not been able to cover the physical element of the kampong. The kampong's weak physical elements, in addition to its weak economic activities, experience big pressure, so it makes the kampong chaotic and filthy. The future work is to conduct researches on urban kampongs that are based on advanced technology. The researches on urban kampong space are not only seen from social, economic, environmental, cultural aspects, but they are also seen from the use of the most recent technology applied as the research instrument.

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