PLACE-MAKING IN URBAN INFORMAL SETTLEMENTS

A Case of Indonesian Kampungs

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The Role of Place-making in Urban Informal Settlements.

A study of Indonesian Kampungs.

De rol van place-making in stedelijke informele nederzettingen.

Een studie van Indonesische Kampungs.

Thesis

to obtain the degree of Doctor from the

Erasmus University Rotterdam

by command of the

rector magnificus

Prof.dr. R.C.M.E. Engels

and in accordance with the decision of the Doctorate Board.

The public defence shall be held on

Friday, 12 June 2020 at 11.30 hrs

by

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I dedicate this PhD dissertation to
my late brother, Bang Ardha,
who has always been
one of the inspirations in my life.
May this achievement
could fulfil his dream to pursue a PhD.

Acknowledgements

Twenty years from now you will be more disappointed by the things that you didn't do than by the ones you did do. So throw off the bowlines. Sail away from the safe harbour. Catch the trade winds in your sails. Explore, dream, discover.
- Mark Twain

Rotterdam – Jakarta, April 2020
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Summary

Similar to other cities in the developed world, the use of place-making has mainly served as a tool to redevelop and reimage areas, particularly that are perceived as problematic, has become increasingly popular in Indonesia. In this case, there has been grassroots movements in Indonesia that adopts art- and cultural-based festivals for over than decades in urban *kampungs* (Indonesian informal settlements). Place-making through art and creative festivals has been held with the hopes of improving the aesthetic appeal of the kampungs, creating new opportunities for the residents to develop creative output relevant to their neighbourhood and communities' existing assets, and strengthening the local identity to protect kampungs from the demolishment threat (Kustiawan et al. 2015; Lieshout 2014; Prasetyo and Iverson 2013). However, it is still unclear whether place-making has made any real contribution to improving the social aspects of kampung residents. Therefore, the main purpose of the study is to understand the role of place-making through regular and temporal practices on local empowerment, identity, social connection, and quality of life of residents in Indonesian urban informal settlements.

This study took a perspective of place-making as a process particularly using Henri Lefebvre's work on urbanism and the creation of space – which has been significant for place-making movement until today. He proposed "right to the city", the individual right to change the city, as his critique to the top-down approach of space that limited social interactions and relationship in society (Pierce et al. 2016). Place-making is a critical arena in which people can claim to their "right to the city" – as the fact that place-making happens in public spaces. Lefebvre (in Marshall and Bishop 2015) demonstrated different kinds of strategies that have been developed in place-making, that are small- and large-scale events; temporary and long-term place activations and development. Taking into consideration the importance of both nature of place-making, this study

introduces the terms 'regular' and 'temporal place-making' to empirically examine place-making. The first type of place-making is where the production of public spaces done by residents engage in routine and mundane activities, while the latter place-making is in the intervention in public spaces through temporary, small-scale events facilitated by civil society organizations.

A sequential explanatory mixed method research design is then adopted, consisting of the quantitative data in the first phase and followed by the qualitative data in the second phase. The quantitative methodology consists of 227 randomly selected household surveys in two informal settlements, Kampung Bustaman and Kampung Dago Pojok. The survey comprises two main variables. The independent variables, which in this study refer to influential factors, are measured based on four dimensions: local capacity, local network, demographic, and place-making. Meanwhile the dependent variables used in this study are the community perception on social impacts, such as local empowerment, social connection, quality of life, and local identity. In order to further understand residents' responses, 37 interviews with the survey respondents and 2 interviews with representatives of local organisation are conducted. The selection of interviewees is based on maximal variation sampling strategy to select as many participants per group, which allowed the researcher to preserve multiple perspectives based on both the status in the place-making activity and demographics. In this case, after the quantitative analysis was done, all survey respondents are organized into six groups: (1) coordinator residents of regular place-making; (2) coordinator residents of temporal place-making; (3) non-coordinator residents who participated in regular place-making; (4) non-coordinator residents who participated in temporal place-making; (5) non-coordinator residents who participated in both place-making; (6) non-coordinator residents who used to participate in either of both place-making. Then, within each of the six groups, the researcher selected participants based on their responses to the open-ended and multiple-choice questions on the survey.

The quantitative analysis is done through testing four sets of hypotheses in multiple linear regression. All the hypotheses are approved, indicating that this study support the view that regular and temporal place-making have significant and positive impacts on the four social outcomes. However, one of the hypotheses of the relationship between place-making and quality of life was partially confirmed. The residents' quality of life was significantly and positively influenced by regular place-making, but not temporal place-making. The reasons for this insignificant relationship were explained from theoretical and methodological perspectives. From the former point of view, this study argued that despite the role of temporal place-making in providing empowerment, maintaining identities, and community cohesiveness, there was not much improvement in terms of the economic and physical environment. Meanwhile, from the methodological reasoning, the nature of the questionnaire that only provides general questions might be interpreted differently by the respondents. This is particularly shown in how the result of the quantitative finding differs from the qualitative regarding this relationship between place-making and quality of life.

The qualitative finding also shows that both regular and temporal place-making positively influenced local empowerment, social connection, local identity, and quality of life. Regarding the first outcome, this study demonstrated that place-making offered diverse learning experiences, which can be categorized into three learning streams: administration and management tasks, event organizing, and social skills. The investigation of place-making on social connection demonstrated the practice's ability to influence both internal and external networks. This study's findings showed that place-making could build new friendships and provide an opportunity to socialize with other neighbors beyond one's circle as well as foster the existing relationship within the community. In regard to the analysis of the impact of place-making on local identity, the overall findings demonstrated that place-making could influence

identity in ways that it can lead to: (1) creation and maintenance of place identity, (2) foster local knowledge, (3) promotion of local specialty to a broader audience, (4) community participation in traditional and cultural activities, (5) community recognition and confidence towards their potential, and (6) recollection of local cultural and heritage potentials. Finally, the last finding of this investigation on the relationship between place-making and social outcome highlighted the practice's ability to improve quality of life. This study showed that place-making can improve quality of place through following mechanisms: (1) adding various values – social, aesthetical, recreational and economic – to public spaces, (2) vitalize the place environment which leads to better well-being in addition to the vibrant social environment, and (3) build positive image and confidence in certain places.

Other than the positive impacts, place-making also led to negative implications. In the case of regular place-making, this study found that it brought marginalization and social division. Meanwhile, regardless of the fact that temporal place-making had positive impacts on local empowerment through various knowledge that the community gain during their involvement in running the festivals, it did not reach the point yet where it completely recollected and reinforced the kampung's identity as well as its dwellers. The festival was able to make the kampung become more vibrant with its various activities and gained its popularity by attracting lots of visitors and media in the first few years, but it was struggling to make ends meet.

The are several factors that influence the relationships between place-making and the four social outcomes. First, the present study found that the implementation of place-making in kampungs relied on particular members of residents. They were known as local champions – the forerunners, activists, and community organizers of particular activities or programs. In this case, they varied, from neighborhood representatives, cadres of women's association, leaders of youth organization, to ordinary individuals – those who did not

represent any of the neighborhood organizations. These core groups were characterized by their strong-will in solving community issues and developing their kampungs by taking the initiative, arranging tactics, and having particular knowledge to carry out solutions.

The second factor is the internal network of the local community. The existing strong social ties within the community not only make some activities easier to be implemented, but also foster mutual self-help in the community. These social ties that were inherent in the community has been created from several reasons: (1) many of residents were still related to the core or extended familial ties, (2) the close gap between one house to another gave opportunities to the residents to maintain their network, (3) the fact that the majority of residents have lived there for generations, and (4) the same struggles that the residents went through. Findings of this study also showed that place-making is influenced by the power, which in this case, derives from the socio-political system in kampungs. Two groups who have higher power than the others, in this case, referred to local elite and cultural majority group, appeared to be the negative mechanism. This study showed that the day-to-day management of affairs in an informal settlement is imbued with politics just like a legally planned neighborhood.

The knowledge and experience of the civil society organization members are found to be the other influential factor. This factor is particularly important in incorporating local heritage potentials into a contemporary art festival, bridging interactions between local residents with different local artists and community-based organizations, as well as helping the local communities to draw visitors from the city to the kampungs; are evidence of how important the presence of CSOs in place-making is. The importance of the CSOs was also evident in their capability of negotiating, maintaining the network, and being open to collaborate with other stakeholders which led to several collaborations. The analysis further investigated that differences between civil society organization in the two

kampung cases affect the relationships between the organization and the community, the external network involved in the place-making, as well as the extent to which the place-making facilitated by this organization can influence the place-making arranged purely by the community.

In conclusion, this study has achieved its aim to explain the role of place-making as a social process in urban informal settlements and to what extent this process could contribute to the social and public life of informal settlers, particularly in the developing context. The current findings have explained many interconnections between places and their users, between resources, and between outcomes. However, this study focuses only on the process, factors, and outcomes of place-making in the neighborhood scale. Whereas, there are other externalities on a broader scale that are likely to impact place-making on the local scale, such as an economic shift, political climate, legal context, and city regulations. This begs for further research that explicitly considers what components at multiple scales can impact these interconnections within place-making in the neighborhood scale.

Samenvatting

Net als bij andere steden in de ontwikkelde wereld heeft het gebruik van place-making voornamelijk gediend als een middel voor herontwikkeling en herbestemming van gebieden, met name die als problematisch worden ervaren, en is steeds populairder geworden in Indonesië. Er zijn in Indonesië volksbewegingen die al meer dan decennialang kunst- en cultuurfeesten in *stedelijke kampungs* houden. Place-making door middel van kunst- en creatieve festivals is gebruikt in de hoop de esthetische aantrekkingskracht van de kampungs te verbeteren, om voor de bewoners nieuwe kansen te creëren om creatieve oplossingen te ontwikkelen die relevant zijn voor hun buurt en het bestaande erfgoed van de gemeenschap, en om de lokale identiteit te versterken om de kampungs te beschermen tegen de dreigende sloop (Kustiawan et al. 2015; Lieshout 2014; Prasetyo en Iverson 2013). Het is echter nog steeds onduidelijk of place-making daadwerkelijk heeft bijgedragen aan de verbetering van de sociale aspecten van de kampung-bewoners. Daarom is het hoofddoel van het onderzoek om de rol van place-making te begrijpen door middel van reguliere en tijdelijke praktijken op het gebied van lokale empowerment, identiteit, sociale binding en kwaliteit van leven van bewoners in Indonesische stedelijke informele nederzettingen.

In deze studie is uitgegaan van het perspectief van place-making als een proces waarbij met name gebruik is gemaakt van het werk van Henri Lefebvre over urbanisme en het creëren van ruimte - wat tot op heden van belang is geweest voor de place-making beweging. Hij stelde "recht op de stad" voor, het individuele recht om de stad te veranderen, als zijn kritiek op de top-down benadering van de ruimte die de sociale interacties en relatie in de samenleving beperkte (Pierce et al. 2016). Place-making is een kritische arena waarin mensen aanspraak kunnen maken op hun "recht op de stad" - door het feit dat place-making in de openbare ruimte gebeurt. Lefebvre (in Marshall en Bishop 2015)

demonstreerde verschillende soorten strategieën die in place-making zijn ontwikkeld, kleinschalige en grootschalige evenementen; tijdelijke en langdurige place-making. Gezien het belang van beide vormen van place-making, introduceert deze studie de termen 'reguliere' en 'tijdelijke place-making' om place-making empirisch te onderzoeken. De eerste vorm van place-making is waar de productie van openbare ruimten door bewoners plaatsvindt in routinematige en alledaagse activiteiten, terwijl de tweede vorm van place-making plaatsvindt in de interventie in openbare ruimten door middel van tijdelijke, kleinschalige evenementen die worden gefaciliteerd door maatschappelijke organisaties.

Vervolgens onderzoeksontwerp gevolgd waarin een sequentieel en verklarende mixed method aanpak centraal staat, bestaande uit kwantitatieve gegevens in de eerste fase en kwalitatieve gegevens in de tweede fase. De kwantitatieve methode bestaat uit enquêtes afgenomen bij 227 willekeurig geselecteerde huishoudens in twee informele nederzettingen, Kampung Bustaman en Kampung Dago Pojok. De enquête omvat twee belangrijke variabelen. De onafhankelijke variabelen, die in dit onderzoek verwijzen naar invloedrijke factoren, worden gemeten op basis van vier dimensies: lokale capaciteit, lokaal netwerk, demografie en place-making. De afhankelijke variabelen die in dit onderzoek worden gebruikt, zijn de gemeenschapsbeleving van de sociale effecten, zoals lokale empowerment, sociale binding, kwaliteit van leven en lokale identiteit. Om de antwoorden van de bewoners beter te begrijpen, worden 37 interviews met de respondenten van de enquête en 2 interviews met vertegenwoordigers van de lokale organisatie gehouden. De selectie van de geïnterviewden is gebaseerd op een steekproefstrategie in maximale variatie om zoveel mogelijk deelnemers per groep te selecteren, waardoor de onderzoeker meerdere perspectieven kon behouden op basis van zowel de status in de place-making activiteit als de demografie. In dit geval worden, na de kwantitatieve analyse, alle respondenten van de enquête georganiseerd in zes groepen: (1)

coördinator bewoners van reguliere place-making; (2) coördinator bewoners van tijdelijke place-making; (3) niet-coördinator bewoners die deelnamen aan reguliere place-making; (4) niet-coördinator bewoners die deelnamen aan tijdelijke place-making; (5) niet-coördinator bewoners die deelnamen aan beide place-making; (6) niet-coördinator bewoners die vroeger deelnamen aan een van de twee place-making methodes. Vervolgens selecteerde de onderzoeker binnen elk van de zes groepen de deelnemers op basis van hun antwoorden op de open en meerkeuzevragen van de enquête.

De kwantitatieve analyse wordt uitgevoerd door het testen van vier sets van hypothesen in meervoudige lineaire regressie. Alle hypothesen zijn goedgekeurd, wat aangeeft dat deze studie de opvatting ondersteunt dat reguliere en tijdelijke place-making significante en positieve effecten hebben op de vier sociale resultaten. Een van de hypothesen over de relatie tussen place-making en kwaliteit van leven werd echter gedeeltelijk bevestigd. De levenskwaliteit van de bewoners werd significant en positief beïnvloed door reguliere place-making, maar niet door tijdelijke place-making. De redenen voor deze onbeduidende relatie werden vanuit theoretisch en methodologisch oogpunt toegelicht. Vanuit het eerste oogpunt werd in deze studie gesteld dat ondanks de rol van tijdelijke place-making bij het verschaffen van empowerment, het behoud van identiteit en de samenhang van de gemeenschap, er niet veel verbetering was op het gebied van de economische en fysieke omgeving. Daarentegen, vanuit de methodologische redenering, kan de aard van de vragenlijst die alleen algemene vragen bevat, anders geïnterpreteerd zijn door de respondenten. Dit blijkt met name uit het feit dat het resultaat van de kwantitatieve bevinding afwijkt van de kwalitatieve, wat betreft de relatie tussen place-making en kwaliteit van leven.

De kwalitatieve bevinding toont ook aan dat zowel de reguliere en tijdelijke place-making een positieve invloed heeft gehad op de lokale empowerment, de sociale verbinding, de lokale identiteit en kwaliteit van leven. Wat de eerste uitkomst betreft, toonde deze studie aan dat place-making diverse

leerervaringen opleverde, die kunnen worden onderverdeeld in drie leerstromen: administratieve en managementtaken, het organiseren van evenementen, en sociale vaardigheden. Het onderzoek naar place-making op sociale connectie toonde aan dat in de praktijk zowel interne als externe netwerken te beïnvloeden zijn. De bevindingen van dit onderzoek toonden aan dat place-making nieuwe vriendschappen kan opbouwen en een kans kan bieden om te socialiseren met andere buren buiten de eigen kring en om de bestaande relatie binnen de gemeenschap te bevorderen. Met betrekking tot de analyse van de impact van place-making op de lokale identiteit, toonden de algemene bevindingen aan dat place-making de identiteit kan beïnvloeden op manieren dat kan leiden tot: (1) het creëren en in stand houden van de identiteit van de plaats, (2) het bevorderen van lokale kennis, (3) het promoten van lokale specialiteiten aan een breder publiek, (4) deelname van de gemeenschap aan traditionele en culturele activiteiten, (5) erkenning van en het vertrouwen in het potentieel van de gemeenschap, en (6) herinnering aan lokale culturele en erfgoed potentieel. Ten slotte benadrukte de laatste bevinding van dit onderzoek over de relatie tussen place-making en maatschappelijke resultaten het vermogen van de praktijk om kwaliteit van leven te verbeteren. Dit onderzoek toonde aan dat place-making de kwaliteit van locatie kan verbeteren door middel van de volgende mechanismen: (1) het toevoegen van verschillende waarden - sociale, esthetische, recreatieve en economische - aan openbare ruimten, (2) het vitaliseren van de omgeving van de locatie, wat leidt tot een beter welzijn naast de levendige sociale omgeving, en (3) het opbouwen van een positief imago en vertrouwen in bepaalde plaatsen.

Afgezien van de positieve effecten, leidde place-making ook tot negatieve implicaties. In het geval van reguliere place-making bleek uit deze studie dat dit marginalisatie en sociale verdeeldheid met zich meebracht. Ondertussen, ongeacht het feit dat tijdelijke place-making positieve gevolgen had op lokale empowerment door verschillende kennis die de gemeenschap opdeed tijdens hun betrokkenheid bij de organisatie van de festivals, bereikte het nog niet

het punt waarop het de identiteit van de kampung en zijn bewoners volledig herdacht en versterkte. Het festival kon de kampung levendiger maken met zijn verschillende activiteiten en won aan populariteit door het aantrekken van veel bezoekers en media in de eerste jaren, maar had aan het eind moeite om de eindjes aan elkaar te knopen.

Er zijn verschillende factoren die de relaties tussen place-making en de vier sociale uitkomsten beïnvloeden. Ten eerste bleek uit de huidige studie dat de implementatie van place-making in kampungs afhankelijk was van bepaalde bewoners. Ze stonden bekend als lokale kampioenen - de voorlopers, activisten en organisatoren van bepaalde activiteiten of programma's. In dit geval varieerden ze, van buurtvertegenwoordigers, functionarissen van de vrouwenvereniging, leiders van de jeugdorganisatie, tot gewone individuen - degenen die geen van de buurtorganisaties vertegenwoordigden. Deze kerngroepen werden gekenmerkt door hun sterke wil om gemeenschapsproblemen op te lossen en hun kampungs te ontwikkelen door het initiatief te nemen, tactieken te regelen en specifieke kennis te hebben om oplossingen uit te voeren.

De tweede factor is het interne netwerk van de lokale gemeenschap. De bestaande sterke sociale banden binnen de gemeenschap maken niet alleen de uitvoering van sommige activiteiten gemakkelijker, maar bevorderen ook de wederzijdse zelfhulp in de gemeenschap. Deze sociale banden, die inherent waren aan de gemeenschap, zijn ontstaan uit verschillende redenen: (1) veel bewoners waren deel van de familie of waren aangetrouwde familieleden, (2) de nauwe kloof tussen het ene huis en het andere gaf de bewoners mogelijkheden om hun netwerk te onderhouden, (3) het feit dat de meerderheid van de bewoners er al generaties lang woont, en (4) de bewoners maken dezelfde worstelingen mee. De bevindingen van deze studie toonden ook aan dat place-making wordt beïnvloed door de macht, die in dit geval voortkomt uit het sociaal-politieke systeem in kampungs. Twee groepen die een hogere macht hebben dan de andere, in dit geval de lokale elite en de culturele meerderheidsgroep, bleken het negatieve

mechanisme te zijn. Uit dit onderzoek bleek dat de dagelijkse gang van zaken in een informele nederzetting doordrenkt is van politiek, net als een wettelijk geplande buurt.

De kennis en ervaring van de leden van de maatschappelijke organisatie blijkt de andere invloedrijke factor te zijn. Deze factor is vooral belangrijk bij het integreren van het lokale erfgoedpotentieel in een hedendaags kunstfestival, het overbruggen van interacties tussen lokale bewoners met verschillende lokale kunstenaars en maatschappelijke organisaties, en het helpen van de lokale gemeenschappen om bezoekers uit de stad naar de kampungs te trekken; zijn bewijzen van hoe belangrijk de aanwezigheid van CSO's is bij place-making. Het belang van de CSO's bleek ook uit hun vermogen om te onderhandelen, het netwerk te onderhouden en dat ze open stonden voor samenwerking met andere belanghebbenden, wat leidde tot verschillende samenwerkingsverbanden. Uit de analyse blijkt verder dat verschillen tussen de maatschappelijke organisaties in de twee kampung casussen invloed hebben op de relaties tussen de organisatie en de gemeenschap, op het externe netwerk dat betrokken is bij de place-making, en op de mate waarin place-making die door deze organisatie wordt gefaciliteerd invloed kan hebben op de place-making die puur door de gemeenschap wordt geregeld.

Tot slot heeft deze studie haar doel bereikt om de rol van place-making als sociaal proces in stedelijke informele nederzettingen te verklaren en in hoeverre dit proces zou kunnen bijdragen aan het sociale en openbare leven van informele inwoners, met name in de ontwikkelende context. De huidige bevindingen hebben de vele interconnecties tussen plaatsen en hun gebruikers, tussen hulpbronnen en tussen resultaten verklaard. Deze studie richt zich echter alleen op het proces, de factoren en de resultaten van place-making op buurtniveau. Terwijl er andere externe factoren op grotere schaal zijn die waarschijnlijk van invloed zijn op lokaal niveau, zoals een economische verschuiving, politiek klimaat, juridisch context en stadsregulering. Dit vraagt om

verder onderzoek, waarin expliciet gekeken moet worden naar welke componenten op meerdere schalen invloed kunnen hebben op deze onderlinge verbanden binnen place-making op buurtniveau.

Ringkasan

Sama seperti kota – kota lain di negara maju, *place-making* juga digunakan untuk kembali membangun dan mengubah citra daerah – daerah di Indonesia, terutama tempat yang dianggap "bermasalah". Selama dekade terakhir telah muncul gerakan dari komunitas berbasis masyarakat yang menggunakan *place-making* sebagai bentuk intervensi mereka dalam pembangunan beberapa kampung kota di Indonesia. *Place-making* dilakukan melalui penyelenggaraan festival seni kontemporer yang diharapkan dapat meningkatkan daya tarik dan estetika kampung, menciptakan peluang baru bagi warga lokal untuk mengembangkan kreativitas mereka, dan memperkuat identitas lokal. Berbagai capaian tersebut dilakukan untuk mencapai satu tujuan utama, yaitu melindungi kampung dari ancaman penggusuran melalui peningkatan kapasitas warga dengan memanfaatkan potensi lokal yang ada atau membangun potensi yang baru (Kustiawan et al. 2015; Lieshout 2014; Prasetyo & Iverson 2013). Meskipun demikian, masih ada ketidakpastian apakah *place-making* membawa dampak positif secara sosial kepada penduduk kampung kota. Oleh karena itu, penelitian ini bertujuan untuk memahami peran dari *place-making t*erhadap aspek sosial, diantaranya adalah pemberdayaan masyarakat, identitas lokal, hubungan sosial, dan kualitas hidup masyarakat kampung kota di Indonesia.

Studi ini mengambil perspektif *place-making* sebagai proses terutama menggunakan teori Henri Lefebvre tentang urbanisme dan penciptaan ruang - yang telah signifikan dalam pengembangan teori *place-making* sampai saat ini. Dia mengusulkan "*right to the city*", yaitu hak individu untuk mengubah kota, sebagai kritiknya terhadap pendekatan *top-down* yang membatasi interaksi sosial dan hubungan dalam masyarakat (Pierce et al. 2016). *Place-making* adalah wadah penting di mana orang dapat mengklaim "hak mereka atas kota" – yang ditunjukkan dengan fakta bahwa transformasi tempat dapat terjadi di ruang publik. Lefebvre (dalam Marshall dan Bishop 2015) mendemonstrasikan

berbagai jenis strategi yang telah dikembangkan dalam *place-making*, yaitu menyelenggarakan acara dengan skala kecil atau besar; aktivasi tempat dengan jangka waktu yang sementara atau jangka panjang. Berdasarkan karakteristik – karakteristik tersebut, penelitian ini memperkenalkan istilah *regular place-making* dan *temporal place-making* untuk menganalisis konsep place-making secara empiris. *Regular place-making* adalah di mana produksi ruang publik dilakukan oleh masyarakat yang terlibat dalam kegiatan rutin dan sehari – hari, sementara *temporal place-making* adalah intervensi di ruang publik melalui penyelenggaraan acara yang bersifat sementara dan berskala kecil yang difasilitasi oleh organisasi berbasis masyarakat.

Penelitian ini dilakukan dengan menggunakan *sequential explanatory mixed-method*, yang terdiri dari pengambilan data secara kuantitatif pada fase pertama dan dilanjutkan dengan kualitatif pada fase kedua. Metodologi kuantitatif terdiri dari 227 survei rumah tangga yang dipilih secara acak di dua kampung kota, yaitu Kampung Bustaman dan Kampung Dago Pojok. Survei ini terdiri dari dua variabel utama. Variabel independen, yang dalam penelitian ini diukur berdasarkan empat dimensi: kapasitas lokal, jaringan lokal, demografis, dan *place-making*. Sedangkan variabel dependen yang digunakan dalam penelitian ini adalah persepsi masyarakat tentang dampak sosial, seperti pemberdayaan lokal, hubungan sosial, kualitas hidup, dan identitas lokal. Untuk lebih memahami hasil survei kuantitatif, 37 wawancara dengan responden survei dan 2 wawancara dengan perwakilan organisasi lokal juga dilakukan. Informan dipilih berdasarkan *maximal variation sampling*, yang memungkinkan untuk memilih sebanyak mungkin peserta per kelompok, dan memungkinkan peneliti untuk mendapatkan perspektif sebanyak mungkin berdasarkan status responden secara demografis dan keterlibatan mereka *place-making*.

Analisis kuantitatif dilakukan dengan melakukan tes pada empat set hipotesis melalui regresi linier berganda. Hasil dari analisis tersebut menunjukkan bahwa *regular place-making* dan *temporal place-making* memiliki dampak

signifikan dan positif pada empat aspek sosial. Namun, salah satu hipotesis, yaitu hubungan antara *place-making* dan kualitas hidup hanya dapat dikonfirmasi sebagian. Dalam hal ini, kualitas hidup hanya dipengaruhi oleh *regular place-making*, tetapi tidak oleh *temporal place-making*. Alasan untuk hubungan yang tidak signifikan ini dijelaskan secara teoretis dan metodologis. Dari sudut pandang teori, penelitian ini berpendapat bahwa terlepas dari peran *temporal place-making* dalam memberikan pemberdayaan masyarakat, mempertahankan identitas lokal, dan hubungan sosial masyarakat, tidak ada banyak perbaikan dalam hal ekonomi dan lingkungan fisik kampung. Sementara itu, dari penalaran metodologis, sifat kuesioner yang hanya menyediakan pertanyaan umum dapat ditafsirkan berbeda oleh responden. Ini terutama ditunjukkan dalam bagaimana hasil temuan kuantitatif berbeda dari kualitatif mengenai hubungan antara *place-making* dan kualitas hidup.

Hasil analisis kualitatif juga menunjukkan bahwa *regular place-making* dan *temporal place-making* secara positif memengaruhi pemberdayaan lokal, koneksi sosial, identitas lokal, dan kualitas hidup. Terkait hasil pertama, penelitian ini menunjukkan bahwa *place-making* menawarkan beragam pembelajaran baru yang dapat dikategorikan ke dalam tiga hal: administrasi dan manajemen, pengorganisasian acara, dan keterampilan sosial. Investigasi *place-making* pada hubungan sosial masyarakat menunjukkan bahwa *place-making* dapat membangun pertemanan baru dan memberikan kesempatan untuk bersosialisasi dengan kelompok sosial lain di luar lingkaran sosial seseorang, serta membina hubungan yang ada dalam masyarakat. Sehubungan dengan analisis dampak *place-making* pada identitas lokal, hasil dari penelitian ini menunjukkan bahwa *place-making* dapat mempengaruhi identitas lokal malalui beberapa hal berikut: (1) menciptakan dan memelihara identitas kampung, (2) menjaga pengetahuan lokal, (3) mempromosikan keunikan lokal ke masyarakat luas, (4) partisipasi masyarakat dalam kegiatan tradisional dan budaya, (5) pengakuan dan kepercayaan masyarakat terhadap potensi mereka, dan (6)

rekoleksi potensi budaya dan warisan lokal. Temuan terakhir dari penelitian ini menunjukkan kemampuan *place-making* dalam meningkatkan kualitas hidup. Studi ini menunjukkan bahwa *place-making* dapat meningkatkan kualitas tempat melalui mekanisme berikut: (1) menambahkan berbagai nilai - sosial, estetika, rekreasi dan ekonomi - ke ruang publik, (2) menghidupkan lingkungan setempat yang juga dapat berpengaruh dalam meningkatkan kesejahteraan sosial, dan (3) membangun citra positif dan kepercayaan diri masyarakat terhadap kampung mereka.

Selain dampak positif, place-making juga menyebabkan implikasi negatif. Studi ini menunjukkan bahwa *regular place-making* dapat mengakibatkan marginalisasi dan perpecahan sosial. Sementara itu, terlepas dari kenyataan bahwa *temporal place-making* memiliki dampak positif pada pemberdayaan lokal melalui berbagai pengetahuan yang diperoleh masyarakat selama keterlibatan mereka dalam menjalankan festival, temporal place-making belum bisa memperkuat identitas kampung dalam jangka panjang. Festival yang diselenggarakan hanya mampu membuat kampung menjadi lebih "hidup" dan meningkatkan popularitasnya dengan menarik banyak pengunjung dan media dalam beberapa tahun pertama, tetapi pada tahun – tahun berikutnya, penyelenggaraan festival ini sulit untuk terus dijalankan.

Ada beberapa faktor yang mempengaruhi hubungan antara *place-making* dan empat dampak sosial. Pertama, penelitian ini menemukan bahwa pelaksanaan *place-making* di kampung bergantung pada sebuah kelompok warga tertentu. Mereka dikenal sebagai "juara lokal" – yang merujuk pada pelopor, aktivis, dan inisiator dari kegiatan atau program tertentu di kampung. Dalam hal ini, mereka bervariasi, mulai dari perwakilan RT/RW, kader PKK, pengajian, organisasi pemuda, hingga warga biasa yang tidak mewakili organisasi mana pun. Kelompok ini ditandai oleh kemauan kuat mereka dalam menyelesaikan masalah di antara warga dan mengembangkan kampung mereka dengan mengambil

inisiatif, mengatur taktik, dan memiliki pengetahuan khusus untuk memberikan solusi atas permasalahan – permasalahan yang ada di kampung.

Faktor kedua adalah jaringan internal warga kampung. Ikatan sosial yang kuat yang ada di dalam masyarakat tidak hanya membuat beberapa kegiatan lebih mudah diimplementasikan, tetapi juga menumbuhkan rasa saling membantu dalam masyarakat. Ikatan sosial yang melekat dalam masyarakat ini telah terbentuk dari beberapa hal: (1) banyak penduduk kampung yang masih terikat hubungan keluarga antar satu sama lain, (2) jarak antara satu rumah ke rumah lain yang berdekatan sehingga memberi kesempatan kepada penduduk untuk mempertahankan hubungan silaturahmi mereka, (3) fakta bahwa mayoritas penduduk telah tinggal di kampung selama beberapa generasi, dan (4) perjuangan yang sama yang dialami oleh penduduk kampung. Temuan penelitian ini juga menunjukkan bahwa *place-making* dipengaruhi oleh sistem sosial-politik di kampung.

Faktor lainnya adalah pengetahuan dan pengalaman dari para anggota organisasi berbasis masyarakat. Faktor ini sangat penting dalam menggabungkan potensi warisan budaya lokal ke dalam festival seni kontemporer, menjembatani interaksi antara penduduk lokal dengan berbagai seniman lokal dan organisasi berbasis masyarakat, serta membantu masyarakat setempat untuk menarik pengunjung dari kota ke kampung. Pentingnya keberadaan organisasi ini juga terbukti dalam kemampuan mereka untuk bernegosiasi, mempertahankan jaringan, dan terbuka untuk berkolaborasi dengan pemangku kepentingan lain yang mengarah pada beberapa kolaborasi untuk mengembangkan kampung. Penelitian ini juga menemukan bahwa sejauh mana warga kampung dapat terlibat dalam *place-making* dipengaruhi oleh perbedaan karakteristik antara organisasi di kedua kampung, hubungan antara masing – masing organisasi tersebut dengan warga kampung, serta *network* yang dimiliki oleh organisasi.

Sebagai kesimpulan, penelitian ini telah mencapai tujuannya untuk menjelaskan peran *place-making* sebagai proses sosial dalam permukiman

informal perkotaan dan sejauh mana proses ini dapat berkontribusi pada kehidupan sosial warga kampung kota, terutama dalam konteks di negara berkembang. Hasil penelitian ini telah menjelaskan banyak interkoneksi antara tempat dan penggunanya, antar sumber daya, dan antar hasil dari *place-making*. Namun, penelitian ini hanya berfokus pada proses, faktor, dan hasil pembuatan tempat dalam skala lokal. Sedangkan, ada eksternalitas lain pada skala yang lebih luas yang cenderung berdampak pada pembuatan tempat pada skala lokal, seperti perubahan ekonomi, iklim politik, konteks hukum, dan peraturan kota. Ini dapat menjadi rekomendasi bagi penelitian selanjutnya yang dapat secara eksplisit mempertimbangkan komponen apa saja yang dapat memengaruhi interkoneksi *place-making* dalam skala lokal.

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List of Abbreviation and Terminologies with English Translation

Abbreviations

AKSANSI: Association of Community Based Sanitation Organizations in Indonesia

BORDA: Bremen Overseas Research and Development Association

CSO: Civil Society Organisation

CSR: Corporate Social Responsibility

DKM: Mosque Prosperity Council

DV: Dependent Variable

H_0: Null Hypothesis

H_1: Alternative Hypothesis

HIV: Human Immunodeficiency Virus

IRB: Bustaman Youth Organization

ITB: Bandung Institute of Technology

IV: Independent Variable

KIP: Kampung Improvement Program

KPK: Corruption Eradication Commision

KSM Sanimas: Community Based Sanitation Self-Help Group

LO: Liaison Officer

MCK: Public Sanitation

MLR: Multiple Linear Regression

Musrenbang: Development Planning Deliberations

NGO: Non-Governmental Organisation

PCA: Principal Component Analysis

PKBM: Learning Centre for the Community

PKK: Family Welfare Movement

PLN: Indonesia Electricity Company

Pokja: Working Groups

RT: Block Representative

RW: Neighborhood Representative

Sanimas: Community-Based Sanitation

TMAB: Al-Barokah Mosque Council

TOL: Tolerance

TP-PKK: Sub-district Family Welfare Movement

UNDIP: Diponegoro University

UN Habitat: United Nations Human Settlements Programme

VIF: Variance Inflation Factor

Indonesian Terminologies

Arisan: Regular Social Gathering (where some people put an agreed amount of money)

Gotong royong: Mutual Self-help

Jumat Bersih: Clean Friday

Karang Taruna: Youth Organization

Kecamatan: Local Sub-district Official

Kelurahan: Local District Official

Kerja bakti: Collective Work

Musyawarah: Consensus Building Process

Pengajian: Reading and Reciting the Quran together

Pos Kamling: Security Post

Posyandu: Integrated Health Service Post

Rembug Warga: Community Meeting Group

Chapter 1

Introduction:

Place-making in the Developing Context

1.1 Research Background

The main point of departure in this study lies in the notion of place-making. It has its origin in urban design which only focuses on physical transformation and end product of places, but throughout its development, place-making has been used to emphasize the process of an act for social and physical changes in any community (Silberberg et al. 2013). To base this study on a clear definition, the current perspective on place-making is taken into consideration. This concept argues that urban places are embedded in the built environment and come into being through the reiterative social practices, meanings that are made and remade on a daily basis (Cresswell 2004). In other words, place is seen as a process where the setting of place is a product of the users' activities, and therefore, remaking a place is a social activity that involved people (Arefi 2014; Lombard 2014). By "people" place-making can be carried out by different agents, as explained by Cresswell (2004, p.5):

> *"All over the world people are engaged in place-making activities. Homeowners redecorate, build additions, manicure the lawn. Neighbourhood organizations put pressure on people to tidy their yards; city governments legislate for new public buildings to express the spirit of particular places. Nations project themselves to the rest of the world through postage stamps, money, parliament buildings, national stadium, tourist brochures, etc"*

This view is supported by many of those who claim that the right to make space is not designated to expert and professionals, but also a right to residents and other stakeholders. For instance, Schneekloth and Shibley (1995) envisage place-making as the art of creating community – it does not only change and maintain the physical environment, but also acts as a way to connect one community to others. Having said that, they argue that before design and planning take place, the (design and planning) must be situated and transformed in relations with the people in places. In a similar line, Lepofsky and Fraser (2003, p.132-133) argue with their concept of 'flexible citizenship' that place-making is not only for professionals and neighbourhood residents, but must be open for external stakeholder groups that have a decision-making role even though they are not residents of the particular target neighbourhood. Friedmann (2010, p.159) claims that "making places is everyone's job", referring to the notion that individuals make spaces, and these are socially negotiated, constantly changing and contingent. Taken together, these authors – despite using different terms – confirmed the capability to attain positive results from place-making that do not rely on targeted and advanced skills, but mainly on the full effectiveness of influential, mutual relationship of places and their communities in generating those desirable results. In this case, place-making is viewed as a social process in which local activities construct place (Pierce et al. 2010; Silberberg 2013). Several other authors also called this approach as 'place-making as a process'. It has also been known as 'bottom-up place-making' (Arefi 2014; Bendt et al. 2013), 'organic place-making' (Lew 2017; Sofield et al. 2017), and 'community-led place-making' (Pierce et al. 2016; Silberberg, Lorah, et al. 2013). To summarise, place-making (as a process) is defined as an activity of integrating various actors, functions, means, and dimensions in order to transform urban places; by not only viewing place as static spatial aspect and designing the physical form, but also taking into consideration the social processes that construct places.

This study took a perspective of place-making as a process particularly using Henri Lefebvre's work on urbanism and the creation of space – which has been significant for place-making movement until today. He proposed "right to the city", the individual right to change the city, as his critique to the top-down approach of space that limited social interactions and relationship in society (Pierce et al. 2016). Place-making is a critical arena in which people can claim to their "right to the city" – as the fact that place-making happens in public spaces. Lefebvre (in Marshall and Bishop 2015) demonstrated different kinds of strategies that have been developed in place-making, that are small- and large-scale events; temporary and long-term place activations and development. Taking into consideration the importance of both nature of place-making, this study introduces the terms 'regular' and 'temporal place-making' to empirically examine place-making. The first type of place-making is where the production of public spaces done by residents engage in routine and mundane activities, while the latter place-making is in the intervention in public spaces through temporary, small-scale events facilitated by civil society organizations.

Impacts of place-making in the Global South

The rationale for developed countries to introduce various arrangements of place-making from a neighbourhood to a city level is multifold. It was said by previous researchers who investigated place-making in developed countries that place-making can promote local empowerment by increasing capacity of local community (Douglas 2016; Goldstein 2016; Main and Sandoval 2014), providing knowledge exchange between stakeholders (Rios and Watkins 2015; Dukanovic and Zivkovic 2015), broadening local community's perspectives about their city and communities (Houghton et al. 2015). Several authors observed that place-making also helps fostering social connection in communities, which is found explicitly in the form of strengthening network between different social groups (Ho and Douglas 2008; Peng 2013; Rota and Salone 2014), break down cultural

barriers (Sandoval and Maldonado 2012), and create new friendship between local communities (Piribeck and Pottenger 2014). In addition, place-making can contribute to the improvement of quality of life, such as building positive image to place (Andres 2013; Chan 2011b; Knight 2010; Lombard 2014), increasing safety (Lazarevic et al.2016; Teernstra and Pinkster 2016a), liveability (Cilliers et al. 2015; Semenza 2003), and well-being (Foo et al. 2015). While other researchers found that place-making is an essential factor to reinforce the identity of both place and its inhabitants, for instance, enhancement of individual and communal confidence towards their cultural identity (Rota and Salone 2014), higher sensitivity to place histories (Ho and Douglass 2008; Lazarevic et al. 2016), and cultural regeneration (Andres 2013; Chan 2011).

Although many researches from different parts of the world have shown that place-making provides many social benefits to the individual and their communities, as shown in the previous paragraph, this impact seems to be unclear from the Global South context. Most of the researches on place-making conceptualizations and applications have been done in developed countries. An example from a current literature study about methodologies for quantifying the value of place-making in which Cohen et al. (2018) explicitly states that the study was limited to the developed countries. Given that socioeconomic, physical, and institutional contexts in those groups are distinctly different from the former ones, their outcomes might also differ. Meanwhile, other previous researchers also state that place-making was mainly discussed, conceptualized, and applied in the Western countries, particularly from North America, Europe, and Australia (Friedman 2010). Peirce 2015 (in Iwinska 2017, p.23) further supports this opinion: "Even though place-making still does not translate into many languages, projects which include the approach, are carried out in locations as distant as India or South Korea". This same argument is stated by Lew (2017, p.461): "The world-making context (cultural dynamics, political economy, and social values) of Asia, Africa, and South America, especially at the regional and local scales, can be

quite different from those of the West, resulting in different community challenges, needs, and solutions". Consequently, uncertainties exist whether place-making brings positive impacts on social aspects of residents in the context of developing countries, particularly those who live in problematic areas such as urban informal settlement dwellers. It is indeed an area that has been little explored in the place-making literature which may have significant contributions for further understanding the concept (Lew 2017). Therefore, an investigation on social outcomes of place-making in a developing country, such as Indonesia, will contribute to understanding the implications of place-making in broader context.

1.2 Problem Statement

In this study, place-making concept is revisited through the experience of community-based initiatives of public space improvements in two big Indonesian cities – Bandung and Semarang. This study will focus on cases in which local communities within the cities have had the history of social mobilization for kampung neighbourhood improvement.

Similar to other cities in the developed world, the use of place-making has mainly served as a tool to redevelop and reimage areas, particularly that are perceived as problematic, has become increasingly popular in Indonesia. In this case, there has been grassroots movements in Indonesia that adopts art- and cultural-based festivals for over than decades in *urban kampungs*[1]. Place-making through art and creative festivals has been held with the hopes of improving the aesthetic appeal of the kampungs, creating new opportunities for the residents to develop creative output relevant to their neighbourhood and communities' existing assets, and strengthening the local identity to protect kampungs from the demolishment threat (Kustiawan et al. 2015; Lieshout 2014; Prasetyo and Iverson 2013). However, it is still unclear whether place-making has made any real

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[1] The term 'kampung' is equivalent to an urban village, which refers to an informal settlement area that exists in a city and mostly associated with the slum.

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contribution to improving the social aspects of kampung residents. While there is a growing concern about place-making in Indonesian kampung, many of them pay much more attention to the physical and spatial aspects (e.g. Hutama 2016; Nasution 2015; Putra 2018; Roychansyah 2014; Safira 2012), stakeholder interrelations (e.g. Ekomadyo et al. 2013; Padawangi 2019; Rahmany and Djajadiningrat 2014), and tourism (e.g. Podlaszewska 2017; Susetyo 2015). By applying the concept of place-making in informal settlements as explained earlier, these studies want to perceive the impact of remaking spaces through regular and temporal place-making in Indonesian urban kampungs.

Similar to previous studies which used place-making perspective to investigate informal settlements (e.g., Beza & Garcia 2018; Bonilla 2013; Lombard 2009; Mngutyo and Jonathan 2015), this study also uses the perspective of place-making as a process which acknowledges particular – often underestimated – efforts within urban informal settlements construction. The notion of place-making as a process is way more significant in the context of the Global South, because most of the new urban housing in this area – approximately as high as 90 percent, was constructed by the residents (Hardoy and Satterthwaite 1989 in Lombard 2009). The fact that the residents constantly develop their spaces into homes is the evidence that they use the underpinning idea of place-making as a process, which is seeing the transformation of space into place as an on-going process instead of an end goal. Therefore, taking the perspective of place-making as process might help to see urban informal settlements more than what meets the eye – that is, as place where its dwellers are independently and continuously making and remaking spaces with their own creativity and approach. Last but not the least, place-making also offers a wider perspective of the influences involved in spatial and social construction of place (Lombard 2009). In this case, it equally values not only 'formal' effort taken by the state or formal organization, but also 'informal' individual place-making activities, where the latter is seen as important as the former one.

1.3 Research Objectives and Questions

As proposed in the problem statement, the main purpose of the study is to understand the role of place-making through regular and temporal practices on local empowerment, identity, social connection, and quality of life of residents in Indonesian urban informal settlements. The main research question is therefore formulated to achieve the aim: *What is the role of place-making in reaching social outcomes in urban informal settlements?*

The following research questions are addressed to guide the study:

1. What are the relationships between regular and temporal place-making towards local capacity, social connection, identity, and quality of life?

In this sub-question, the current hypotheses of relationships between place-making and four social outcomes are tested. The results of this sub-question form the patterns for the next sub-question.

2. How and why do the relationships between regular and temporal place-making come about in the two kampung cases?

Here there is explanation of why some relationships tested in the previous sub-question are significant and why other relationships are not.

This sub-question also investigates the mechanisms of regular and temporal place-making in explaining the relationships between place-making and the four social outcomes.

1.4 Methodological Gap and Approach

Another gap found within the place-making discourses is that few mixed-method studies explicitly deal with the relationship between influential factors and outcomes of place-making. Instead, most studies were only keen to identify influential factors, ranging from stakeholders (Bendt et al. 2013; Warren 2014), storytelling (Cilliers et al. 2015b), experiential academic education (Dukanovic

and Zivkovic 2015), cultural events (Liz Fredline et al. 2002; Rota and Salone 2014), and urban technology (Houghton et al, 2015). Some other authors focus on examining the impacts only, such as civic participation (Silberberg et al. 2013), community capital (Delconte et al. 2016), and mental health (Till and McArdle, 2015). Meanwhile, other authors aim their studies at the investigation of the relationship between non-residential factors of place-making with social outcomes (Alzahrani et al. 2016; Delconte 2016; Marshall and Bishop 2015; Peng 2013). For instance, the impact of public sector leadership and strategic management towards residents' quality of life, sense of local identity, inclusion, and local needs (Hunter 2012) and the impact of an art-based event through open air-cinema on neighbourhood growth (Woronkowicz, 2016). Therefore, this study seeks to contribute to providing insight into the relationship between place-making by residents and the outcomes they provide. A systematic review is done in order to explore and bring systematic knowledge on the relationship.

It is important to note as well that one major downside that place-making shares where it is seen as a process rather than a product, is difficulty of measuring the outcomes (Cohen et al., 2018; Hordijk et al., 2015; Silberbeg et al., 2013). As Kent (cited in Silberbeg et al., 2013, p.27) mentions that the advantage of the current approach of place-making is how it becomes more 'social' – "happiness, smiles, diversity of users, people taking photographs." However, the results of place-making as a process is much less tangible than the traditional planning approach where the results are more visible through physical changes or economic profits. This might be the reason that several discussions pertaining to quantitative analysis of place-making were found in the literature, but they primarily involve studies of physical or economic impacts (e.g. Silberbeg et al., 2013; Wironkowicz 2015). In their suggestion of future research, Alzahrani et al. (2016) proposed the need to assess social value by indicators. Similar opinion came from Balassiano and Maldonado (2015) who argue that more studies are needed to not only fill in the gap related to the lack of measurement for social

impacts of place-making, but also the lack of quantification of place-making activities itself including operationalization of resident's perceptions related to place-making.

In addition to the discussion in the previous paragraph, several authors (Ponzini and Palermo 2014; Iwinska 2017) also brought up the gap in the analysis of how place-making process influence the social aspect. As stated, "Whereas physical makeover is easily seen and evaluated, symbolic, anthropological, and social analyses continue to be schematic or merely hypothetical" (Palermo and Ponzini 2015, p.6). They further argue that place-making has not been evaluated enough particularly in terms of analytic and methodological aspect. The similar argument was stated by Cohen et al. (2018) that while the social value of place-making is assumed in planning authority for community engagement processes tied to development applications, there are difficulties in defining the value. Meanhwile, Iwinska (2017) found that the other thing that is still missing is how the outcome of place-making can be achieved by only involving local community.

Regarding the methodological gap in the place-making context, this study is in agreement with what Woronkowicz (2016) states about the urgency of doing qualitative and quantitative studies which focus on testing the social impact of place-making that could contribute to a greater understanding in the field. Therefore, in recent years, there has been an encouragement to conduct place-related studies in mixed-methods design where different approaches, offering different lenses and therefore diverse fields of view on the domain of social phenomena, are brought into dialogue with one another (Cohen et al., 2018; Mason, 2006).

Taking what previous studies found, this study aims to assess the social outcome of place-making. In order to fill in this gap, a mixed method research design is deemed most appropriate to use for this study. A sequential explanatory mixed method research design is then adopted, consisting of the quantitative data in the first phase and followed by the qualitative data in the second phase. In the

first phase, data was collected using a self-administered questionnaire which was developed following an extensive systematic literature review on place-making. Several indicators were combined from existing literature in order to assess the influence of the place-making on four social outcomes by identifying potential predictive powers of the selected place-making indicators on the residents' perceptions of the local empowerment, social connection, local identity, and quality of life. As the quantitative approach alone does not allow for the investigation of the underlying reasoning behind the answers given in the questionnaire nor does it allow for the exploration of the complexities of the study context, qualitative approach is therefore used to assist in explaining and interpreting the quantitative results by allowing a deeper understanding of the constructions investigated in this study. The data collection in the second phase took the form of in-depth semi-structured interviews with 39 respondents from different neighbourhood organizations, which were selected based on the questionnaire results, and two respondents from civil society organizations. The interview findings were used to explain how and why some relationships in the first phase were positive/negative and significant/non-significant.

1.5 Outline of the Thesis

This dissertation is organized into eight chapters. As can be seen throughout this chapter,

Chapter 1 introduces the rationale of conducting research on place-making in kampung, which is followed by research objectives and a summary of methodology.

Chapter 2 presents a systematic review of 61 articles of place-making by local community in public spaces. It begins by providing the definitions, characteristics, and objectives of place-making. This is followed by an explanation of the approaches of place-making, the influential factors, and the outcomes of place-making processes with local community in public spaces. The chapter concludes with the presentation of a theoretical framework derived from the literature review.

Chapter 3 outlines the area of study and the research methodology underpinning this study. The chapter starts with an explanation about Indonesian kampung and justification of choosing Kampung Bustaman and Kampung Dago Pojok as this study's target population. The second part of the chapter presented the quantitative data collection and analysis as the first phase of sequential mixed-method study research design. The qualitative data collection and analysis was subsequently described.

Chapter 4 shows the results from the quantitative analysis and a preliminary discussion of these results. The chapter starts with the findings of descriptive statistical tests undertaken based on the survey data collected. The next section provides an explanation of four hypotheses which were then tested by multiple regression analysis. The analysis of the statistical results undertaken is followed by a preliminary discussion of these results. This chapter concludes with the strengths and limitations of the first, quantitative phase.

Chapter 5 presents the first results of the qualitative findings. The presentation of the findings is structured around the themes that emerged from the qualitative analysis, which specifically outlines the process and outcomes of regular place-making. The chapter starts with description of activities under regular place-making and it is followed by case comparison of place-making outcomes in the two kampung cases. To close, the preliminary discussion of the findings is presented.

Chapter 6 provides the second results of the qualitative findings. The discussion is situated around the relationship between temporal place-making and the four social outcomes. The chapter starts with the historical background related to each festival in the two cases. Several outcomes of place-making on local empowerment, social connection, quality of life, and local identity of the community in both cases are subsequently explained.

Chapter 7 integrates the results from the first and second phase of the sequential explanatory mixed-method. It mainly discusses the comparison between regular and temporal place-making based on the quantitative and qualitative findings.

Chapter 8 delivers the conclusion and implications of this dissertation based on the discussion chapters. In addition, theoretical and practical research contribution, research limitation, and future research is also presented.
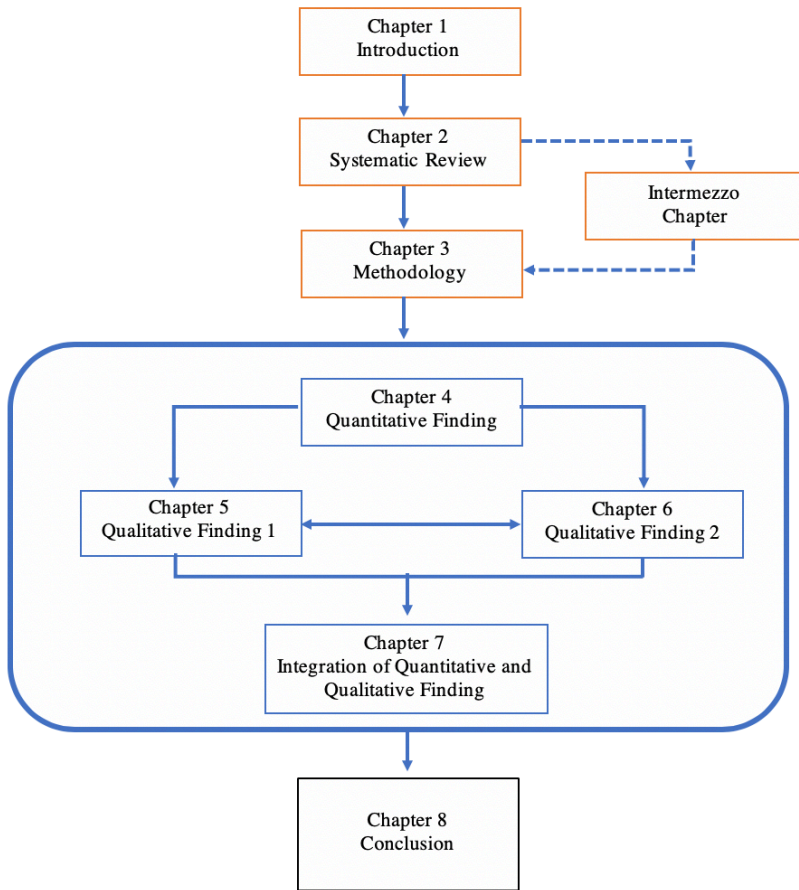
Figure 1.1 Structure of the Thesis

Intermezzo

This study used the concept of place-making to see the impacts of art festivals towards social and public life of Indonesian kampung community. In this regard, place-making was divided into two forms: regular and temporal. While regular place-making refers to social, routine activities happening at local community in kampung, temporal place-making represents the art festivals that take place annually and biannually. This intermezzo chapter provides literature that supports this study's definition of regular and temporal place-making.

Classification of 'regular' and 'temporal' place-making

In this study, regular place-making refers to some characteristics of place-making that is the collective 'mundane' activities of ordinary residents in their neighbourhoods. In the literature where the characteristic was found, some scholars, either partly or wholly, drew upon 'everyday life' to explain place-making (Douglas 2016; Elwood et al. 2015; Friedmann 2010; Lombard 2014). Everyday life was defined as a process where places are claimed and shaped through everyday social practices. This concept of everyday life was acknowledged as the essence of 'lived space' by Lefebvre (1991, p. 362), identified as a representational space inhabited or used by people imposing their *"private worlds upon the public realm*." Drawing from his idea, more recent scholars of place-making have put forth the ideas of the 'lived place-making'. For instance, Jupp (2008 in Balassiano and Maldonado 2015) refer it to activities where ordinary citizens, who do not have enough power to transform their places as significant as those who are in the upper position, are involved in space appropriation to generate feelings of belonging. While Balassiano and Maldonado (2015) defined lived place-making as *"those bottom-up processes by which people appropriate space for daily living through small, individual gestures, and social relationships that attach meaning to space"* (p. 647). Another researcher also uses different term such as 'place making', or *"how a culture group imprints*

its values, perceptions, memories, and traditions on a landscape and gives meaning to geographic space" Lew (2017, p. 49). Together, these scholars emphasize on the ability of ordinary citizens or users to become involved in the formation of space.

Although extensive research has been carried out on the position of place-making as an everyday social process of making and remaking spaces, there is no general agreement about the specific type and frequency of activity that is considered as 'everyday life' place-making. It is, however, resulting from a broad range of activities that are considered as everyday life. For instance, in his study about Shan-Hsia, a 1500 years-old neighbourhood in Taiwan, Friedmann (2007, p.272) defined place-making as *"observable patterns and rhythms of everyday life that are centered on local institutions where the daily rituals of life are performed, creating new subjectivities."* In this way, he included all recurrent activities of residents in the neighbourhood, from daily prayers at the temple, weekly open-air markets, to annual county fair as an everyday experience. Not to mention that the everyday practices were not limited in public spaces but also privately-owned spaces, such as coffee shop, tea rooms, pubs and other similar 'local' places where people like to come together. This study clearly showed that everyday life place-making was boundless in terms of its occurrence, location, and the type of activity.

Unlike Friedmann, Lombard (2014) seems to draw the fine boundary of the everyday activities, more particularly in informal settlements where construction of places is done through a dynamic and contextualized process. By using place-making approach to investigate the residents' mundane life, the type of everyday practices was limited only to those activities that can be seen as a form of resistance to what she called as 'discursive constructions of place.' There were three types of place-making based on the nature of activity: 'spatial place-making' refers to acquiring land and building, 'social place-making' refers to religious practices and schooling, and 'cultural place-making' refers to vernacular

architecture and place naming. These activities were chosen because through the process of making the places in the neighbourhood, they keep the residents from being marginalized by the reproduction of external stigma towards their settlements. Indeed, those activities help the residents in become part of the city.

In the literature, place-making is also characterized as 'temporary' to refer the use of urban space (Andres 2012; Marshall and Bishop 2015; Silberberg et al. 2013). Besides 'temporary,' this characteristic of place-making is applied in different terms by other scholars. While Till and McArdle (2015) chose 'interim space' to consider short-term projects such as a pop up event in Dublin's park by an artistic collective, 'temporality' was adopted by Rota and Salone (2014) and Kern (2015) to categorize several formally organized activities by local neighbourhood-level organizations, such as annual music festivals. These terms, albeit called differently, are principally the same in explaining the 'temporary' characteristic of place-making as place activations through occasional events at the neighborhood or block level.

Meanwhile, several other studies explicitly discuss festivals and events with place-making. For instance, Rota and Salone (2014) refer to art festivals in the neighborhood as part of place-making. *"Unconventional art initiatives allow for an important effect of aesthetic enjoyment, collective entertainment, and social participation within the urban space that we refer to here as the concept of place-making"* (p. 92). This view was supported by de Brito and Richards (2017) who positions events as a form of place-making. They argued that there has been a paradigm shift on the use of events on place, that the limitation of event on marketing and branding the host place lead to the new approach which is to consider event as place-making instead of place-branding or place-marketing. *"Rather than simply attracting people or attention, the role of events in place-making is more significant – they should improve the host city or region and make them better places to live, work, visit, and invest in"* (p.2). Instead of considering events as part of place-making, Coghlan et al. (2017, p.68) viewed

them as two different entities, nonetheless, explained the link between art festivals and events with place-making: *"Festivals and events, in particular art and cultural events, can therefore play a significant role in so-called place-making of a location, a process designed to create benefit for its local community, both economically and in terms of liveability, well-being, and aesthetics, drawing on community aspirations and values to develop a shared sense of place"*.

Several authors also used 'temporary' to describe a specific approach of place-making which called 'tactical' (Douglas 2016; Lew 2017; Lydon et al. 2012; Wyckoff et al. 2015). This approach is described as "a bottom-up approach led by community groups looking to test, change, improve aspects of their locale and often using temporary, low-technology interventions" (Cohen et al. 2018, p. 13). The main aim is to make people think outside the box about what might be possible to improve the quality of life in a place. Lew (2017) stated that although tactical place-making involves organic processes, it nevertheless entails some level of forward-planning. In this sense, tactical place-making is often utilized to test small-scale physical improvement before making "substantial political and financial commitments" for a permanently designed public space in the future (Lydon et al. 2012, p.1). Some examples of this approach include the creation of a playground through used materials or the making of a new plaza by using inexpensive materials to test their performance and when successful, the playground and plaza transition into more permanent design and construction phase. This characteristic of tactical place-making is indeed the reason why this study is not framed under the approach.

Some early authors also include the distinguishing characteristic between the place-making daily by residents and the place-making that is enabled by people or organizations who are not necessarily the residents but have the power to control a place. For instance, in their study about place-making in rural communities, Balassiano and Maldonado (2015) used the dichotomy of 'lived' and 'facilitated' place-making to differentiate between everyday life activities by

residents and place-making intervention by government. Another example was from Kern (2015) who differentiate the everyday life and temporality based on the time occurrence and involved actors. While everyday life place-making refers to daily activity by ordinary residents such as talking, smoking, playing cards, or drinking coffee while sitting in the corner of a parking lot in neighborhood; weekly farmers markets and music performances, occasional flea markets, one-off events, and annual summer festivals were grouped under 'temporal events'. By this, the temporal place-making, refers to place activations through occasional events, both small and large scale, in public spaces. His intention to divide the two was because he found that the latter one, which was more formally organized by local neighbourhood-level organizations, had influenced the 'everyday life' of a particular group of residents.

Table 2.13 Regular and Temporal Place-making

Characteristics	Regular	Temporal
Frequency	Daily, weekly, monthly, occasionally	Annual, biannual
Scale	Individual, group, community, block, neighborhood level	Neighborhood or block level
Facilitation	Mostly by residents	Mostly facilitated by external stakeholders
Involved actors	Local residents (individual and neighborhood organizations), government, other external stakeholders	Local residents, civil society organization, government, other external stakeholders
Nature of Activity (based on the survey result)	Promoting well-being, establishing infrastructure, caring for public spaces, promoting social cohesion, and empowering women.	Promoting art and culture, social cohesion, recreational activities, and supporting young people

Chapter 3

Research Methodology

This chapter aims to build on previous chapters and to provide the methodology for the study. The chapter is organized into three main sections. The first section provides an overview of urban kampungs of the study area, target population, and structure of social organizations in two kampung cases. It is followed by the second section, which explains the mixed-method design that this study has chosen. The section includes the procedure of quantitative and qualitative data collection, sampling technique, and analysis. In the quantitative section, the explanation of how variables were measured and operationalized is provided as well. Finally, the last section summarizes this chapter.

3.1 Area of Study

This section presents the study area, which are two kampungs in Indonesia. Before explaining the two kampung cases, an introduction of kampung is provided in detail, such as definition, characteristics, and development. It is followed by geographic and demographic information of the two kampungs as well as social organizations that are present and play essential roles in the kampungs.

3.1.1 Introduction of Indonesian Urban Kampung

Kampung definition: a transition from village to urban informal settlement

In Indonesia, urban informal settlements are called 'kampung,' which was initially referred to as 'village' in Bahasa Indonesia. Throughout its development where many kampungs were absorbed by urban development, the term has been transformed to include any informal settlement areas that exist in the city (Putra 2018; Rahmi et al. 2001; Setiawan 2010). From the perspective of rural inhabitants, people immigrate to the city with a common hope to improve their lives (Sutandyo-Buccholz 2013). This remarkable capacity of kampung to absorb expanding city populations has been shown since the 1940s where kampungs, particularly in Java, usually occupy about 60% of the total area of a city and are situated close to the city centres, as well as providing settlement for more than three-quarters of the citizens (Rahmi et al. 2001). It was said that the number of kampungs was even higher in the 1980s (Stryk et al. 1990 in Simarmata 2018). Nonetheless, as the documentation of Indonesian urban kampungs lacks because the census has never been completed until currently, thus neither the exact number of kampungs nor the total kampung population is known (Simarmata 2018).

As a result of this development, kampungs are also referred to an urban village. To differentiate the kampungs as villages and kampungs as urban informal settlement, many of the previous authors also called the latter as 'urban

kampungs.' In this study, the latter definition of kampung is used. Other than the urban village and informal settlement, a kampung is also a common term for 'low-income settlement' because its dwellers that are mainly low-income people. This definition of kampung is also found in some countries within the Malay Archipelago, including Malaysia, Singapore, Brunei Darussalam, and Timor-Leste (Putra 2018). In other Asian countries, types of settlements like kampung are also existential, for instance, *gecekondu* in Turkey, *bustee* in India, *katchi abadis* in Pakistan. Despite its title as the low-income settlement, many researches have argued that kampungs play crucial roles for the city, which is to provide shelters for the urban poor (Dovey 2013; Sihombing 2004). The existence of urban kampungs is seen as a way to solve issues of the government's inability to provide affordable housing for the poor (Indraswari 2006; Putra 2018).

Informal characteristic of kampungs

According to UN Habitat (2003 in Hutama 2016), informal settlements are characterized as follows: spontaneous spatial layout, informal land tenure, lack of basic infrastructures, and exposed to discrimination. Despite these general characteristics, the depiction of informal settlement varies in every country. In Indonesia, degrees of "informality" of urban kampungs are explained differently by different authors (Hutama 2016). This study attempts to explain what informality means within the context of urban kampungs in relation to physical, economic, socio-cultural, and spatial characteristics.

Physical characteristic

In many cases, a kampung is associated with 'slum' and 'squatter' because of its physical characteristic that is high density, dominated by poor, and lack of adequate basic services, including sanitation and shelter (Dovey and King 2012). Interestingly, kampung has been recognized as slum since there was a program called Kampung Improvement Program (KIP) by the Indonesian government. It was supported by the World Bank and UN Habitat, in which both

declared kampung as a slum because it has the same typologies as slums or squatter settlements. In this way, they refer to the following characteristics: irregular, self-made residences on land unsuited for residences, such as floodplains, swamps, riverbanks, toll roads, and railway areas (Simarmata 2018).

Despite the notorious characteristic of kampung with its physical limitation, kampung has distinctive space feature because of its density and shortage of space, that is the social interaction within the community. Rahmi et al. (2001) demonstrated that the pressure of high densities and lack of open space had encouraged the kampung dwellers to reconstruct and adapt some places in urban kampungs to be socially acceptable public spaces. Many of the previous researches in urban kampungs (Hutama 2016; Indraswari 2006; Rahmi et al. 2001; Sudarwanto et al. 2017) found that these social spaces are abundant despite the limited availability of open spaces in kampungs. In this regard, they referred to pathways/alleys, local shops/taverns, public baths and toilets, fields, and other public facilities (e.g., community spaces, guard posts, mosques). This kind of public spaces can be seen in Table 3.1 below.

Table 3.1 Types and Characteristics of Public Spaces in Urban Kampungs

Type of social space in kampungs	Characteristics
Streets/alleys/pathways	In a typical urban kampung, streets are directly connected with the house terrace and benches. It is on the streets that kampung dwellers usually spend much time to socialize with each other
Small shop (warung)	The presence of a small shop in kampungs shows the informality in the economic aspect. It not only functions as the supplier for affordable

	services to meet the daily basic needs of residents but also serves as a place to chat and hang out
Public bath and toilet	Public bath and toilet are also places where residents interact at particular times of the day, such as when residents wait for their turn to take a bath and when women wash their clothes
Public facilities (**community hall, guard post, mosque, neighbourhood health clinic/*Posyandu***)	Other than their real functions (for instance, the mosque is used for praying), public facilities in kampungs play important roles in accommodating social interaction for dwellers who use the facilities
Open space	The form of open space is varied in every kampung. It can be a field, small gardens, left-over spaces between houses, or a vacant space for conducting various social activity

Adapted from Hutama 2016; Indraswari 2006; Rahmi et al. 2001

Economic characteristic

The informal characteristic of kampungs can also be seen from the informal business in kampungs (Indraswari 2006; Sutandyo-Buchholz 2013). This informal income-generating activity is varied depending on each kampung. However, most often, the activities include operating small-informal shops, selling food in wagons or food stalls, and running small home-based industries. This showed that kampungs do not merely function as settlements only, but also working spaces which enabled their inhabitants to reside and conduct businesses in the same place (Rahmi et al. 2001). Regarding the informal economy in kampungs, it is also seen as one of the unique identities of kampungs that cannot be found in other parts of the city, most notably in the formal neighbourhood and settlements. Indraswari (2006) gave an example of the presence of small shops or

called *warung*. In the city, *warung* does not play an important role in the citizens' needs, as most of them prefer to buy their daily necessities in the formal business sector, such as a supermarket. Whereas, *warung* is significant to kampung residents because they provide the residents' needs at more affordable prices compared to the formal shops.

Despite the significant presence of this informal business for the sellers and buyers within the kampung community, most of the kampung residents need to find jobs outside the kampung because the income from this business is not enough to cover their living expenses. In this case, Sihombing (2004, p.9) explained the mutualism between kampung and city in terms of economic aspect: "Kampungs need something for their everyday life which city provides; and kampungs provide something which *Kota* (city) needs". This opinion is supported by many other studies which argued that the city provides jobs that the kampung residents need, while the kampung supply city with cheap labour for middle- and high- income families in the city as well as supporting informal economic sector in micro, small, and medium-scale (Indraswari 2006; Putra 2018; Sutandyo-Buchholz 2013).

Social characteristic

The unique characteristic of kampungs is not only shown in the physical and economic aspects. Instead, its social and cultural environment are believed to convey more vibrancy and informal creative activity, while giving identity to the city (Sastrosasmito 2009 in Hutama 2016). As many kampung dwellers mostly come from rural villages, they stay in urban areas but live in the same way as in their original villages and still preserve rural values and norms. This is indeed the reason why kampung is defined as a traditional form of urban settlement as well as being equivalent to the urban village (Prasetyo and Iverson 2013; Rahmi et al. 2001).

One of the well-recognized values of kampungs is the strong bonding among the residents. It is shown by how its inhabitants engage in collective efforts or 'gotong-royong' (mutual assistance) to improve their lives, such as through providing housing on their own (Bowen 1986) This traditional collective characteristic mainly occurs in rural areas where the social environment is nearly homogenous (Sutandyo and Buccholz 2013). Nonetheless, this collective characteristic becomes a part of urban kampung characteristic since the existence of kampung is generally marginalized, and the dwellers need to carry out their needs of shelter and infrastructure by their capacity of knowledge that they have gained through their experience (Rahmi et al. 2001; Simarmata 2018; Sutandyo and Buccholz 2013). The presence of mutual self-help tradition is also implemented in the everyday lives of urban kampungs (Putra 2018).

Spatial characteristic

From a spatial perspective, the organic development of urban kampung creates unpredictable patterns that enrich the spatial experience within a city. This makes each kampung to acquire different character from one another according to the background of its people and their adaptability (Sihombing 2004). Regarding this spatial characteristic, Ford (1993 cited in Hutama 2016, p.7-8) shows four classifications of Indonesian urban kampungs in terms of location, density, and settlement characteristics.

Table 3.2 Typology of Indonesian Urban Kampungs

Typology	Location	Density	Settlement Characteristics
Inner-city kampung	Between the original colonial city and the new inland cores	High (100.000 people per square kilometer)	Share space in traditional house

Mid-city kampung	In the middle of a city	Medium (Between 20.000 and 40.000 people per square kilometer)	Two story of a concrete structured house
Peripheral kampung	Far from a city	Low	Traditional house
Temporary squatter kampung	Scattered in metropolitan area	-	Temporary house

Adapted from Ford 1993 (cited in Hutama 2016, p.8)

Development of Kampung in Indonesia

As they take various forms and locations, nowadays, urban kampungs are not necessarily settlements for low-income people, which is usually called as 'kampung kumuh' or translated as slum kampung. More current research in Indonesian urban kampungs showed that the dwellers are more varied, comprising not only low-income but also middle- and high-income groups (Putra 2018). In terms of its function, kampungs do not only serve as settlements but also economic and cultural clusters. These types of kampung are well-known as 'kampung industri' or industrial kampung which is used for house-based economic practices with on-site production line (Newberry 2008 in Putra 2018), while the other one called 'kampung budaya' or cultural kampung that aims to preserve the rich heritage and tradition of the community (Tjahjono 2003 in Putra 2018). Many types of this kampung are found in Yogyakarta, where several kampungs went through an economic shift and physical transformation, which was previously based from small-scale manufacturing to tourism (Podlazewska 2017).

Similar to its status that not all kampungs are slums and low-income neighborhoods, regarding its emergence, not all kampungs are illegal and have

insecure tenure. Some kampungs are legalized by the Indonesian government through some renovation and upgrading programs. One of the nation-wide programs related to the upgrading of urban kampungs is called Kampung Improvement Program (KIP). It is the first Indonesian government's program that focused on kampung development, primarily aimed to alleviate the low physical living conditions of the kampungs by using a minimum of technical and administrative resources. However, KIP is not regarded as a sustainable program because some physically upgraded kampungs deteriorated gradually due to poor maintenance and lack of awareness in its inhabitants. This condition was obviously identified from their quality of life, such as uncontrolled population density, lack of open spaces, environmental degradation, and emerging slum areas (Roychansyah 2010). After several years, many of the improvements made under the programs decayed, and no further actions were taken by either the government or the inhabitants.

In recent years, as one of the efforts to improve physical and social conditions in some parts of the city, several municipalities in Indonesia have launched kampung revitalization programs. The two cities that have recently carried out this kampung development program are Bandung and Semarang. In 2012, Bandung City Government established this program called "Creative Kampung" while four years later, in 2016, Semarang Municipality proposed the same program but with a different name, "Thematic Kampung". The main objective of these programs is to overcome slum areas in both cities by focusing on the existing issues and potentials of kampungs. The basic idea is to use the local potentials in overcoming the issues, which eventually lead to the upgrading of lives in kampungs. Other than this similar goal, the approach that was taken by the two programs were somewhat different. Each selected kampung will receive a stimulant budget of Rp. 200 million (equal to 12.880 euros). This fund is mainly allocated to improve the kampung's physical infrastructure as well as arranging workshops and training for local community empowerment related to

local potential. One of the selected kampungs in Bandung is Kampung Dago Pojok, while it is Kampung Bustaman in Semarang. The selection of the two kampungs in both municipality programs was often associated with the kampungs' existing potentials. In this way, these potentials mainly refer to the local community efforts that had been made and perceived to have good long-term prospects in upgrading and integrating kampungs into the city. In the case of Kampung Dago Pojok, it has been selected as the first kampung in Bandung, where this creative project was implemented according to the kampung's specific local potentials (BCCF 2013 in Lieshout 2014). Considering some worthy reputations in educational and art-based activities in the kampung, which has been taking place since 2003, the appointment of Dago Pojok for the program came as no surprise. One of the first initiations that was well-recognized was the establishment of a learning center for the community (PKBM) in 2003. It gained formal approval by Bandung Municipality as a community education institution that could empower residents through arrangement of art and cultural programs and informal education for children. For Kampung Bustaman case, the residents' actions through community mobilization to improve public sanitation gained recognition at the regional and national levels. Similarly, the kampung's annual festival activities, where the local potential is shown to the public, was said to be another reason.

3.1.2 Target Population

To direct the attention on how place-making is constructed in neighbourhood-scale, it is necessary to adequately emphasize on local initiatives and focus on how residents construct short-term and long-term tactics to make their identity recognizable. Therefore, the author has selected two different kampungs in two different cities that have relatively organized community-based projects that are widely known in the city as model neighbourhoods for those particular challenges.

The target population in this study are residents in Kampung Dago Pojok and Kampung Bustaman. Both kampungs are chosen as target populations to explore regular and temporal place-making in the context of urban informal settlements because of several reasons. First, they are one of the few Indonesian kampungs that have adopted small-scale art and cultural festivals. The justification also considers the relatively established nature of kampung or the age of place-making practice in a kampung (Bendt et al., 2013), which is represented in a way that place-making, particularly the temporal one, in the selected kampung has to be conducted at least for five years. The other criteria is that both kampungs are perceived to have comparatively good long-term prospects for upgrading social and physical integration into the city. This reputation is mainly referred to as the perception of urban professionals towards related kampungs (e.g., best-practices, pilot project, prototype, or a good example for developing other kampungs). In this case, as explained earlier, Dago Pojok was chosen as a pilot project of Bandung Creative Kampung, while Bustaman was a prototype for developing Thematic Kampung in Semarang (see section 3.1.1). As the two urban informal settlements were chosen based on specific criteria, the type of sampling used for choosing kampung cases in this study was criterion sampling.

Table 3.3 Profile of The Selected Kampungs

Kampung	City	Total Population (Kampung)	Total Area (Ha)	Number of Households
Dago Pojok	Bandung	3.852[3]	258[4]	1.035
Bustaman	Semarang	400[5]	0,6[6]	101

Source: Compiled from various sources: Susetyo, 2015; Bustaman demographic book collected by neighbourhood representatives, 2015

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[3] The total population was measured at the level of sub-district in 2012
[4] The total area was measured in the sub-district in 2011
[5] The total population was measured at the level of sub-district in 2012
[6] The total population was measured at the level of sub-district in 2012

Kampung Dago Pojok

Kampung Dago Pojok is part of the Dago District in Bandung City. It is located within the administrative zone called RW (Rukun Warga) 03, covering 30 hectares of Dago land and providing a house for at least 3.852 people with the head of a family equal to 1.002. Like many kampungs in Indonesian cities, the majority of people residing in Dago Pojok are poor, but there are also middle and higher-middle income households settled in the kampung. The kampung is located adjacent to the urban renewal area, Dago Street, which has been well known as a major tourist and commercial area in the city. As the area has been rapidly developing into upper-class residential areas and shopping centers, this situation led to the increase of social problems in Dago Pojok, along with the threat of its existence due to poverty. In order to save the kampung from demolishment, a place-making movement, which became popular under the term "Kampung Kreatif movement," was initiated in 2003. However, only 6 out of 9 blocks or RT (Rukun Tetangga) in RW 03 were included as part of Kampung Kreatif, which are RT 01, RT 02, RT 03, RT 04, RT 07, and RT 09. While the other three RTs were excluded because it was a luxury residential area.

Kampung Bustaman

Bustaman is a high-density urban settlement located in the Purwodinatan sub-district, Semarang City. It consisted of 0.6 ha with a population density equal to 590 people per ha. The kampung consists of 2 RT, namely RT 04 and RT 05, where approximately 400 inhabitants live. It is one of the old kampungs in the city which has been popular because of *Gulai Kambing* or goat curry making, a local tradition since the Dutch colonial period. Most residents rely on goat trading varying from butchers, goat merchant to catering service that specializes in the goat curry. Despite its limitation as to the city's slum area, it has high productivity level on account of its goat-trading and culinary activity.

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3.1.3 Structure of Organizations in the Two Kampungs

There are mainly four organizations involved in kampungs: governmental organization, administrative organizations, local neighbourhood organizations, and civil society organizations.
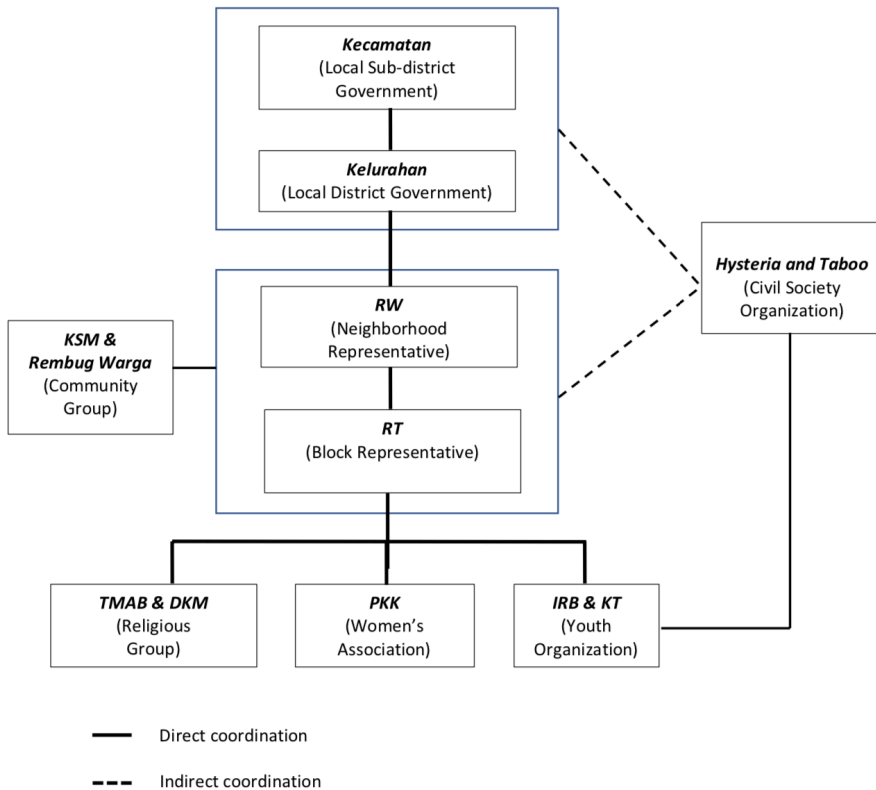
Figure. 3.1 Structure of Organizations in Kampungs

Governmental organizations

In Indonesia, there are two governmental administrations that directly deals with kampung representatives: *Kecamatan* and *Kelurahan*. *Kecamatan,* which is translated as a local sub-district official, is an administrative subdivision of a city. *Kecamatan*'s task is to implement the municipality's programs and to

coordinate with *Kelurahan* in the related areas. Under *Kecamatan*, there is *Kelurahan* or local district official, which is the lowest unit of the government administrative structure. Its primary role is to help kampung residents participate in any of the municipality programs, assisting the residents in identifying and prioritizing their needs, and ensuring the programs so that it can run smoothly. This program ranges from maintenance and development of public facilities and infrastructure in kampung through *Musrenbang* scheme to training for kampung representatives such as RW, RT, and PKK.

Administrative organizations

In Indonesia, any kampung, either the one referring to a village or urban village, has two types of organizations that are designed to support administration at the grassroots level of the state structure. The first one called RW representative, which is aggregated on the *Kelurahan*. A group of RW supervises a group of RT representative, which supervises 30 - 50 heads of households.

Even though both RT and RW have no formal status in the governmental structure, the heads of RT and RW play some crucial roles in the kampung. First, they have the power to issue essential documents of residents (e.g., birth certificates, notices of merit). In other words, residents must receive permission from them in order to do anything in the formal sector. Therefore, those who fall into disfavor with both RT and RW will encounter difficulties. It can be seen that the RT and RW heads have high power over their residents. Second, they are the missing link between the residents and *Kelurahan*. In this way, RT and RW are the ones who supervise the residents according to government policy, the 'delivery man' to give any information from *Kelurahan* to the residents, and the ones who propose to *Kelurahan* to gain funding for any kampung projects. Third, both RT and RW also supervise other social organizations in the kampung. However, among all those functions, the most important one lies in their symbolism, which is to lead the residents, mediate internal conflicts among the residents, and maintain harmony in the kampung. Hence, the position of RT and

RW leaders are fundamental as they serve as representatives of the informal unit and, at the same time, intermediary actors to the formal political structure.

Local neighbourhood organizations

Besides the administrative organizations, several local neighbourhood organizations in kampungs play essential roles in which some of them act as agents of change, voluntarily initiating activities that focus on the kampung and community affairs.

- ### *Women's association*

It appears that the oldest organizations in both the kampungs are the women's associations called PKK or Family Welfare Movement (see Table 3.2). It is a nationwide women-based organization in Indonesia that aims to empower women, both in the family and community, through their participation in various community activities in a neighbourhood. The PKK's programs are made under the instruction of the governor's wife, which is handed down to the mayor's wife, who gives orders to *Kecamatan*, then to TP-PKK in *Kelurahan*, which finally assist PKK cadres in neighbourhood level. In other words, PKK in kampung is indirectly under the supervision of the regional government. At the kampung level, PKK is responsible for delivering any information from the local district government related to activities for housewives. As there are many responsibilities of PKK, the organization is divided into 4 (four) *Pokja* or working groups. *Pokja* 1 is in charge of religion, *Pokja* 2 is in charge of informal education and economic3 empowerment for a young and adult female, *Pokja* 3 is related to environmental initiatives, and *Pokja* 4 is responsible for health program.

- ### *Religious group*

As the majority of residents in the two kampungs are Islamic, there are only mosques in the kampungs, so the religious groups in the kampungs are only limited to Muslim groups. The main responsibility of this group in the two kampungs is managing the mosque - from religious activities and events to daily

maintenance and physical improvement of the mosques. In Bustaman, this group is called *Takmir Mushola Al-Barokah* (TMAB) or Al-Barokah Mosque Council. Similarly, the management of mosques in Dago Pojok is carried out by *Dewan Kemakmuran Mesjid* (DKM) or Mosque Prosperity Council. Each group comprises female and male members, who are in charge for a certain period. As shown in Table 3.2, while the source of funding for DKM is arranged independently by the group, mainly from their network with other mosque organizations in the city, the funding of TMAB mainly comes from individual contributions in the form of *zakat* and *sadaqa*h, that are carried out by Muslims as a form of obeisance to religious orders.

- *Youth organization*

While the previous two organizations are by adult groups, this organization is of the youth. In Bustaman, the youth organization is *Ikatan Remaja Bustaman* (IRB) or Bustaman Youth Organization, while in Dago Pojok, it is called *Karang Taruna*. Both organizations have a similar aim, which is to mobilize and empower young people to be active in their kampungs. The organizations consist of young men and women, with an age range from 12 – 35 years old. It is interesting to note how the two organizations are different in terms of financial source, number of board members, and frequency of meeting (see Table 3.2) inspite of being in existence for a long time in both the kampungs.

Community group

This type of group only exists in Kampung Bustaman, and its status is less formal compared to the religious group and PKK. There are two community groups both of which were established for the physical improvement in the kampung. The first is one called *Kelompok Swadaya Masyarakat (KSM) Sanimas Pangrukti Luhur* or translated as 'Community Based Sanitation Self-Help Group *Pangrukti Luhur*'. The group, established in 2005, has been responsible for all tasks related to construction and management of MCK (further explanation see

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5.1.1). The other community is group called *Rembug Warga* or translated as 'Meeting Group.' The group was formed in 2006 to coordinate and manage community meetings related to infrastructure, public facilities, and other physical development in the kampung (further explanation, see 5.1.2).

Civil society organizations

There are two civil society organizations involved in the two kampungs. The first organization, Hysteria, was officially formed in 2011 by three members. The organization focused on youth empowerment, art and urban issues. Since then, Hysteria has coordinated with various grassroots communities, artists, and students in Semarang surrounding. Their activities include discussions, exhibitions, workshops, festivals, and other types of community facilitation activities. The other organization is Taboo. It is a local organization comprised of various people – artists, activists, researchers, and educators, whomainly focus on education and arts. Besides the two fields, Taboo is also concerned about the city planning issues, particularly Bandung. The chairman of the organization, is also a local artist and activist who has been known for using art to raise social issues. He moved to Dago Pojok in 2003 to focus on developing the kampung through art and cultural training and also home industry.

Table 3.4 Local Neighborhood Organizations in Bustaman and Dago Pojok

	Group name	Year of establishment	Organizational Structure				Frequency of Meeting	Financing/ Sponsorship	Membership in wider organizations
			Female	**Male**	**Board Members**	**Current period (until 2017)**			
Kampung Bustaman									
Community Group	Meeting Group "Rembug Warga"	2006		v	6	2 years	Monthly	-	-
	KSM "Pangrukti Luhur"	2005		v	5	7 years	Occasionally	MCK contribution	-
Adult Group	Women's Group "PKK"	1970's	v		4	7 years	Occasionally	-	Regional government through TP-PKK in sub-district and local district level
	Religious group "TMAB"	1980's	v	v	8	2 years	Occasionally	Donation, MCK contribution	-
Youth Group	IRB	1970, but vacuum in 2008 - 2012	v	v	6	5 years	Occasionally	Donation, MCK contribution	-
Kampung Dago Pojok									
Adult Group	Women's Group "PKK"	1980's	v		14	10 years	Monthly	TP-PKK in sub-district and local district level	Regional government through TP-PKK in sub-district and local district level
	Religious group "DKM"	1990's	v	v	15	12 years	Monthly	Own resource	DKM in city level
Youth Group	*Karang Taruna* RW 03	1990's	v	v	18	3 years	Monthly	Own resource	-

3.2 Research Design

This study aims to explain the effects of place-making on social aspects of *kampung* (Indonesian urban informal settlements) residents. To answer the study research questions, a mixed-methods approach is used. It is defined as a technique for integrating both quantitative and qualitative approaches within a single study. Some authors also made further descriptions about the mixed methods, that it combines both elements of quantitative and qualitative approaches during the whole process of a study, from viewpoints, design, data collection, analysis, and inference techniques (Creswel, 2005; Johnson et al., 2007). The rationale for combining both types of data is a corroboration result that lies in the nature of mixed methods. This is particularly based on the arguments that neither quantitative nor qualitative method alone is sufficient in itself to capture the trends and details of situations as each method has inherent biases and weaknesses (Johnson et al., 2007). However, when used in combination, quantitative and qualitative methods complement each other and provide a better understanding of research problems than a single method (Creswell & Plano Clark, 2012; Tashakkori and Teddlie, 1998). It is because the combination of both methods can help to discover and handle threats for validating the findings. In this way, using a mixed-method approach lessen the likelihood of biases that occur because the resulting interaction of both methods produce a more comprehensive, internally consistent, and more valid general approach as the sum of the data collected will be richer, fuller, and deeper in providing information related to the situation or issue (Johnson et al. 2007). That is to say, a mixed-method approach is used to strengthen the validation of the study as the triangulation of methods is achieved.

The research is specifically based on the sequential explanatory mixed method. The study begins with a quantitative strand, and then a second qualitative strand is conducted to explain the results obtained from the quantitative data and analysis.

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The quantitative approach aims to answer two main questions:

1. To what extent does place-making influence the social aspect of kampung residents?
    a. What is the relationship between regular place-making towards local capacity, social connection, identity, and quality of life?
    b. What is the relationship between temporal place-making towards local capacity, social connection, identity, and quality of life?

The qualitative approach will answer the following question:

2. How and why do the relationships between place-making and four social outcomes come about in the two kampung cases?

The strength of the sequential explanatory design lies in the fact that the compilation and analysis stage of quantitative and qualitative approach is done in two distinct and consecutive phases within one study, making it easier to recognize the stages of conducting the design (Creswell, 2015). The explanatory design is usually used when two conditions are required: (1) researchers need qualitative data to explain quantitative significant or nonsignificant results; (2) researchers want to form groups based on quantitative results and follow up with the groups through subsequent qualitative research (Creswell & Plano Clark, 2012; Tashakkori and Teddlie, 1998). Accordingly, the explanatory design is best suited for this study to further understand the survey results in depth through follow-up interviews and also to purposefully select participants for the interview according to the initial quantitative results.

In this study, quantitative data and results provided a general picture of the research problem by exploring the relationships between place-making and four social outcomes. Similarly, the qualitative data and its analysis refined and explained those statistical results by exploring the participants' views in more

depth and further explaining why certain relationships tested in the first phase were significant and why some were not significant. For this reason, the priority in this study is given to the qualitative approach because it focused on in-depth explanations of the results obtained in the first quantitative phase.

It is also important to mention that the quantitative and qualitative phases were linked when selecting the interview participants and developing the interview protocol based on the results from the questionnaire results from the first phase. It was explained that if the intent of the design is for the qualitative data to explain the quantitative results, the individuals in the qualitative sample need to be drawn from the pool of participants in the quantitative sample (Creswell, 2015). In fact, in many of the cases of sequential mixed methods, the quantitative strand was used as the sampling frame for the subsequent qualitative strand (Teddlie and Yu, 2007).

In the last stage of the research, the results of the quantitative and qualitative phases were integrated during the discussion of the outcomes of the entire study. It can be seen from the figure below about the design procedures of the sequential explanatory mixed-method in this study.

Phase	Procedure	Product

Quantitative Data Collection

Cross-kampung survey (n=227)

Numeric data; Text data from open question

Quantitative Data Analysis

Data screening; Analysis with SPSS software v.25:
- Principal component analysis
- Correlation and VIF test
- Multiple linear regression

Descriptive statistics, Cronbach's alpha; Factor loadings and factor groups; No multicollinearity; Standardized coefficients, t-value, p-value, F-value

Case Selection; Interview Protocol Development

Purposefully selecting 37 residents from residents based on their response and willingness; Developing interview questions based on the survey results

Interviewee (n=39);

Interview protocol based on operationalization table and survey results

QUALITATIVE Data Collection

Individual in-depth interviews with 37 residents, 2 local organizations

Documents

Text data (interview transcripts, documents);

Image data (photographs)

QUALITATIVE Data Analysis

Transcribing Atlas.ti version 8.1.2 for:
- Coding
- Thematic analysis

39 transcripts;

Codes and themes;

Themes categorized

Integration of the Quantitative and Qualitative Results

- Interpretation and explanation of the quantitative and qualitative results

- Discussion
- Implications
- Future research

Figure 3.2 Visual model for sequential explanatory design procedures

Source: Adapted from Fig. 1 in Ref. Ivankova et al. 2006

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3.2.1 Quantitative Sampling Design Strategy

Participants of the household survey

Since the type and number of place-making practices were implemented differently in a particular block (RT), there is a high possibility that the perception of residents would be different in each RT. Therefore, the population of kampung does not comprise of a homogenous group. Regarding this, a proportionate stratified random sampling was chosen since it involved a process of dividing the population into homogenous subgroups, which in this study, the participants were divided per RTs before doing the sampling. In the case of Kampung Dago Pojok, which is divided into six blocks of RTs, place-making is frequent in RT 02 and RT 03, while in RT 01 and RT 07 the program is not as often as in the previous two kampungs, and the residents in RT 04 and RT 09 are the least active groups among other RTs. It can be seen that each RT is more heterogeneous than the total population. The same condition also applies in Kampung Bustaman, which comprises two blocks of RTs, which are RT 04 and RT 05.

Table 3.5 Selection of Quantitative Sample

Kampung	RT	Number of Households	Proportionate sample selection[1]
Dago Pojok	1	148	24
	2	174	28
	3	255	41
	4	183	30
	7	170	27
	9	105	17

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[1] The sample size was identified based on Yamane's formula with 7% precision level and confidence level is 95%.

Total		**1035**	**169**
Bustaman	4	50	33
	5	51	34
Total		**101**	**67**

After the number of households in each RT was selected, the next stage of the sampling process involved identifying the eligible households and household members to be surveyed. To randomly select households, the researcher acquired documents by the local RT leaders, which contained a list of addresses in every RT in Bustaman and Dago Pojok. The document was then enumerated and organized in sequence. By using a computational method from www.randomizer.org, some random numbers were generated and used as a sample. Substitutions were allowed in specific circumstances such as when the location was not identifiable, for example, when the exact street address, number, or house could not be found in the block, and the household member for the survey was not present or rejected to participate. It is also important to note that the survey respondent is limited only to residents whoever participated in at least one of the regular activities in the kampung and/or the art festival. That is to say, the survey respondents were either active, inactive, and former participants of regular and temporal place-making activity in Kampung Dago Pojok and Kampung Bustaman. Residents who never participated or attended regular and/or temporal place-making in kampung were not included in the sampling and were substituted instead. In all these cases, new random numbers were generated.

Regarding the sample size based on Yamane's formula, the 67 respondents were residing in Bustaman, while the other 169 respondents were living in Dago Pojok. Compared to its population size, residents who lived in Dago Pojok were more widely sampled than those in Bustaman because the former kampung was inhabited by a higher number of households. However, for

the sampling group in Dago Pojok, nine respondents rejected and did not complete the questionnaires, thus they were excluded. Therefore, the final sample size was 227, comprising of 160 households in Dago Pojok and 67 in Bustaman. In this case, the researcher is confident that the sample reflects the accessible population within plus or minus 7%.

3.2.2 Survey Instrument Development

For the quantitative phase, a set of questionnaires was designed to inquire about the subjective perception of the inhabitants of kampungs about place-making practices in the kampungs and its impacts on them. The questionnaire was based on a mix of close structured and open questions with the combination of direct answers, multiple answers, and graded answers in Likert scale format from 1 to 5 with 1 representing 'Highly Disagree' and 5 representing 'Highly Agree'. The questionnaire was also split into several chapters, obtaining different types of information, such as socio-economic, influential factors, and social outcomes. Before going into survey, the questionnaire was pilot tested to 10 randomly selected participant and based on the pilot testing, some survey items were slightly revised.

Since few quantitative studies exist, it has been quite challenging to operationalize place-making as a contextualized social process into a partial and specific set of measurable indicators. Nonetheless, the few existing quantitative studies that work in the place-making context (e.g., Hunter, 2012; Peng, 2013; Silberberg et al., 2013; Stewart, 2010) have presented a set of measures which can be used for influential factors and social outcomes. Therefore, part of the questionnaire for this study was derived from those earlier researches and adapted to the specific context of place-making in informal settlements.

Measurement of Independent Variables

Influential factors, which were also the independent variables, were measured based on four dimensions: Local Capacity, Network, Regular and Temporal Place-making, and Demographic.

Local Capacity

Based on the systematic review, capacity was defined as a particular tactic used by locals in improving their places without being driven by government or other stakeholders (Andres 2012; Arefi 2011; Chan 2011). This tactic includes the use of individual and communal skills, talents, resources, and abilities. In this way, capacity was also defined as self-organisation (Friedmann 2010; de Sartre et al. 2012). Other authors also explained capacity as the ability and willingness of residents to work collectively for community goals and benefits, which could be through organising place-making on their own and drawing benefit from it (Brunnberg and Frigo 2012; Zelinka and Harden 2005).

Although the indicators were not specifically used for measuring local capacity as a whole, certain elements which contribute to the capacity was being measured within the place-making context. For instance, Silberberg et al. (2013) use some indicators to value place-making, like the number of public events held in the community and range of people who show up to community activities. Study by Stewart (2010) about the social benefit of green spaces showed that local capacity was measured by the hectares of woodland managed by the local community, the number of people involved in the woodland activities and their level of involvement. Therefore, referring to early researches, the local capacity in this study was measured by type and frequency of organized and participated activities.

Participants also reported what type of place-making practices they organized and participated in kampung through questions such as "what kind of activity is held routinely/a few times a year," and "in which activity/activities have you ever participated." This type of division of activities is needed to take

into consideration as previous researchers (e.g., Balassiano and Maldonado 2014; Bendt et al. 2013; Brunnberg and Frigo 2012) also mention that different type of activities used in place-making lead to different impacts. The questions were followed by an option of sixteen activity categories related to community self-organization. These categories including "promoting well-being", "promoting environmental issues", "caring for public spaces", "planting greenery", "promoting recreational activities", "promoting social cohesion", "promoting sports and games", "promoting culture and arts", "increasing entrepreneurship", "generating renewable energy", "improving safety", "establishing infrastructure", "supporting young people", "empowering women", "providing care for elderly", "offering education".

Network

Network is defined as the enthusiasm and openness to work together with other groups of residents and external stakeholders. The internal network was measured by the frequency of interaction with other residents, either beyond or within their immediate familial and social groups. These items were also used by the Project for Public Spaces for investigating the factors that make a great public space (PPS, 2018). For the assessment of the external network, it was measured by the residents' perception of the importance of having collaboration with other stakeholders, such as local organizations and government. Participants reported whether they perceived that collaboration with the local organization and government as important on a 5-point Likert scale. The scale includes statements such as, "It is important to have collaboration with the local organization" and "It is important to have collaboration between local residents and municipality".

Regular and Temporal Place-making

Besides the classification based on its nature, each question related to the type of activities was also divided into "regular" and "temporal" activities. From the systematic review, it was found that the characteristic of place-making as a social process included any activities that are "mundane, spontaneous, small-

scale, and inexpensive" and also "tactical, planned, and temporary" activities (Cilliers et al., 2015; Elwood et al., 2015; Friedmann, 2010; Larson and Guenther, 2012; Andres, 2012; Marshal and Bishop, 2015; Quayle and van der Lieck, 1997; Rota and Salone, 2014). As the impact between the two groups of place-making characteristics activities might be different, it is important to differentiate them. Participants reported their frequency of arrangement and participation in regular and temporal place-making through questions such as "how many times per month/year do residents arrange regular/temporal activities", "how many times per month/year do you usually participate in the activities".

Socio-economic status

The determinants under this term were associated with personal attributes and socio-economic status. In the systematic literature review, demographic factors were found influential in the practices of place-making as well as its impact on particular social outcomes. Therefore, referring to early researches, the socio-economic status in this study comprised of gender, age, marital status, occupation, education, income, and number of people living together in the same house. There were also earlier researches which revealed the influence of personal attributes, in this case referred to place of origin and length of residence (Pollock and Paddison 2014, Sandoval and Maldonado, 2012; Drinkwater and Platt, 2016).

Measurement of Dependent Variables

The dependent variables used in this study were referred to previous researches that measured social impacts, such as local empowerment, social connection, quality of life, and local identity based on community perception.

Local Empowerment

Local empowerment is defined as a process of change in which individuals or groups of the local community, who initially have little or no control, have gained more power and capacity to intervene in certain things that affect their lives. This capacity can be in forms of solving problems, motivating, and persuading other residents to get involved, participate and work collectively

for making and remaking their places. The indicators of local empowerment were mainly based on study by Stewart (2010) about measuring community empowerment for place-making in forestry. Peng (2013) used the same indicators to measure the effect of institutional capacity in place-making practices towards local sustainability.

Participants reported their perception of the impact of place-making towards their empowerment level through a 5-point Likert scale. The scale includes statements such as, "The place-making activities give higher opportunities to exchange knowledge related to the nature of the activities", "Give higher opportunities to gain informal knowledge from ordinary conversations", "Higher opportunities to understand broader issues about kampung", "General improvement among residents to intervene and be more active in solving kampung problems", and "General improvement among residents to participate in kerja bakti".

Social Connection

Social connection as the outcome of place-making is defined as the condition where there is an improvement of connection, not only within a community but also creating and linking new relationships with other groups of the community. This study used the same Likert statements that referred to the indicators of 'relational resources' used by Peng (2013) to measure the relationships between groups of local people and also with outside people. The other reference was Delconte's (2016) social impacts of the local art center in a neighborhood.

Participants reported whether there is a better social connection among residents in kampungs since place-making took place in the kampung. Similar to the previous section, the perception of the residents was taken by the 5-point Likert scale. The scale includes statements such as, "These activities increase interaction and cooperation between different age groups", "Increase interaction and cooperation between different social hierarchy groups", "Increase interaction

and cooperation between long-standing with newcomers", "The common objective of residents in arranging these activities have drawn them closer to one another", "Help me to create new friendships with various groups of people who may never come into contact if not through the place-making", "Attract various people from broader area of the city".

Quality of Life

The quality of life is intended to explain the relationship between people and their environments or places. It mainly focuses on the characteristics of a specific geographical area that can offer to its residents as well as the characteristics and well-being of the residents themselves. The characteristics include the place's lively and vibrant social environment, safety and security, and well-being of the residents. For the measurement, it was based on previous studies, such as Cohen et al. (2018), about measuring place-making impacts, including health and well-being. The other one was a study by Hunter (2012), where he measured by public sector services on the residents, including the quality of life.

Participants reported whether there is an improvement in the quality of their kampung environment since place-making took place. Their opinion was taken on a 5-point Likert scale which includes statements such as, "Add more activity to kampung and make it become more alive", "Living in kampung becomes more comfortable", "There is an upgrading image from initial poor image to become a good place (social and playful, creative atmosphere)", "Make me feel that walking around the kampung at night is as secure and safe as during the day".

Local Identity and Pride

Local identity and pride are related to the specific social, cultural, and physical components of place that can contribute to strengthening the identity of the place and its inhabitants. The indicators for local identity and pride were

referred to as mixed-method researches in place-making and local identity (Main and Sandoval 2015; Rota and Salone 2014).

Participants reported whether there was an improvement regarding the local identity since the implementation of place-making in the kampung. The assessment was also done on a 5-point Likert scale with statements such as, "Local specialties become more known to the public", "There were improvements in general local attitudes towards preserving local culture", "There were improvements in general local attitudes to participate in cultural activities".

Table 3.6 Measurements of Social Outcomes

Variables	Definition	Indicators	Unit of Measurement	
Local empowerment	A process of change in which individuals or groups of local community, who initially has little or no control, have gained more power and capacity to intervene in particular things that affect their lives.	Knowledge exchange	Gain knowledge related to related to place-making activity	Likert statement
			Gain knowledge related to kampung	
			Gain knowledge related to general issue	
		Capacity to intervene and be active in solving problems	Intervention in problem solving	
			Involvement in volunteering	
Social connection	An improvement of connection within a community and among group of communities.	Diverse social groups in the community work together	Increases on the interaction, dialogue and cooperation among different hierarchical group of local residents	Likert statement
			Improve the relationship between long-standing and new comers	
		Opportunities to meet new people	Expand social circle	
			Attract various people from broader are of the city	
		Mutual helps based on collaboration	Common objective among residents have	

			drawn closer connection	
Quality of life	The characteristics of particular geographical area that can offer to its residents as well as the characteristics and well-being of the residents themselves.	Quality of place	Upgrading image from initial poor image to become good place	Likert statement
		Vibrancy and Liveability	Add more activity to the area and make this kampong become more alive	
		Safety and security	Walking at night is as safe as walking in the daylight	
		Well-being	Residents enjoy better health outcomes in general, as a result of an improvement on the environment quality	
Local identity and pride	The specific social, cultural, and physical components of place that can contribute to strengthening the identity of the place and its inhabitants.	Confidence on individual and communal identity	Improvement in general local attitudes towards local culture and communal identity	Likert statement
		Cultural regeneration	Improvement to preserve and participate in cultural activities	
			Local products and traditional events become more known to public	

3.2.3 Quantitative Data Collection

Once the draft version of the questionnaire was done, it was then pilot tested with 20 respondents, comprising of ten residents in each kampung, from different age and gender groups. The main goal of the pilot study is to test the comprehension of the questionnaire before conducting the survey. In this way, the pilot study enables the researcher to identify the problem of questions being skipped or the sufficiency of instructions to respondents completing questionnaires. Based on the comments and reflections from the pilot survey, the questionnaire was adapted and improved. Some items were simplified, and

difficult items were omitted. Items were also repositioned in the general structure to address other dimensions better.

After the questionnaire was tested, a survey of 227 households was completed to gain the general perception of local residents in both the kampungs. Data were collected through a household survey from June – August 2017. The questionnaires were administered face-to-face, and each lasted between 20 and 40 minutes. No telephone numbers of the households were taken, and no consecutive appointments were scheduled. Furthermore, the survey in each kampung was administered by a team of four experienced surveyors, including the researcher. The four surveyors were: two research assistants from the Regional and City Planning Department at Bandung Institute of Technology (ITB) and two research assistants from the Urban and Regional Planning Department at Diponegoro University (UNDIP) Semarang.

3.2.4 Quantitative Data Analysis

Survey data processing encompassed quantitative analysis based on descriptive statistics, principal component analysis (PCA), and multiple regression linear. Statistical analysis was performed by SPSS version 25. In addition to the data processing, data screening was conducted at both univariate and multivariate levels before using them to analyze the survey results.

PCA Analysis

In this study, principal component analysis (PCA) was performed first to all independent variables. This analysis was done in order to produce statistical measures of influential factors based on the systematic review study in which we produced an extensive list of variables that are likely related and theorized impact of place-making practices towards local residents in an informal settlement. Thus, PCA is useful to help uncover the principal component of influential factors of residents in place-making by reducing the number of variables to a few key constructs. Furthermore, several data that were obtained at a nominal level, such as type of temporal and regular activities, were dummied and binary coded in

order to enable analysis of PCA and regression. Once these nominal variables were converted to continuous variables, they were used to perform both analyses. From the analysis of nine items from the survey questionnaire, administered on 227 cases, it was shown that the items were suitable for factor analysis, and four factors were extracted. The Kaiser-Meyer-Oklin (KMO) statistic was 0.603, Bartlett's Test of Sphericity was significant upto (.000), and eigenvalues were higher than 1. The PCA model summary is shown in Table.

Table 3.7 Factor loadings of the residential factors of place-making

	Component			
	1	2	3	4
type of temporal activity organized	**.824**			
type of temporal activity participated	**.781**			
frequency of participation in temporal activity	**.778**			
type of regular activity participated		**.820**		
type of regular activity organized	-.341	**.667**		
frequency of participation in regular activity	.355	**.654**		
"It's important to have collaboration between local residents and municipality"			**.905**	
"It's important to have collaboration with the organization."				**.885**
frequency of interaction with other residents within a month	.421		-.440	**-.440**

Extraction Method: Principal Component Analysis.
Rotation Method: Varimax with Kaiser Normalization.ᵃ

a. Rotation converged in 6 iterations.

It can be seen from the table above, there were only two reliable factors for further analysis since the third factor was only constructed from one item, and the fourth factor was rejected because of the very low score of the reliability coefficient values or Cronbach's Alpha which was -.122. It is also important to note that one variable of the second factor, *the frequency of participation* within

a month, needs to be deleted to reach the required minimum score for the alpha. In the final part of this analysis, five variables under two factors were accepted for the next step of the analysis. The two factors identified by the factor analysis are discussed below (see Table). The individual factor names were developed by taking into account the variables they included, but otherwise totally objective.

Table 3.8 Factor Analysis of Place-making

Factor and Items	Factor Loading
Factor 1: Temporal Place-making	
(eigenvalue: 2.11, variance (%): 42.37, alpha: 0.732)	
Number of temporal events that residents arranged in a year	.855
Number of temporal events that respondents participated in a year	.831
Frequency of participation in temporal activity within a year	.759
Factor 2: Regular Place-making	
(eigenvalue: 1.43, variance (%): 28.62, alpha: 0.645)	
Number of regular activity that respondents participated in a month	.872
Number of regular activity that residents arranged in a month	.844

For the first new constructed factor, which was labeled as *Temporal Place-making*, three variables were loaded with factor loadings ranging from 0.75 to 0.85. The variables loaded on this factor focused on the number of types of temporal activity that residents arranged and participated, and frequency of participation in the temporal activity. The first two variables indicate how many types of temporal activity or event that residents were aware of and participated in, while the last variable shows how many times in a year residents participated in that temporal place-making. While the second group of the factor labeled *Regular Place-making*, comprised of two variables, with factor loadings ranging from 0.84 to 0.87. The two variables loaded indicate the types of regular activity that residents participated. Surprisingly, there was one variable, 'intensity of

participation in regular place-making', that we expected to include in this factor but was deleted to increase the reliability score of this factor.

3.2.5 Qualitative Sampling Design Strategy

To further understand and elaborate survey results, 39 in-depth interviews with purposefully selected residents of the selected kampungs were conducted using semi-structured interviews. The face-to-face interviews were done between July – September 2017 and were digitally recorded. For this phase, the interviewees were selected from those who responded and completed the survey in the quantitative phase. The participants, who consisted of residents with different levels of participation in different types of place-making practices, were asked to participate in the interview on the given study subject. In this case, after the quantitative analysis was done, all survey respondents were organized into six groups: (1) coordinator residents of regular place-making; (2) coordinator residents of temporal place-making; (3) non-coordinator residents who participated in regular place-making; (4) non-coordinator residents who participated in temporal place-making; (5) non-coordinator residents who participated in both place-making; (6) non-coordinator residents who used to participate in either of both place-making. Then, within each of the six groups, the researcher selected participants based on their responses to the open-ended and multiple-choice questions on the survey. The surveyor noted the response as well as demographics of each participant namely age and gender. In this way, the researcher used a maximal variation sampling strategy to select as many participants per group, which allowed the researcher to preserve multiple perspectives based on both the status in the place-making activity and demographics.

3.2.6 Interview Protocol Development

The interview questions were designed based on the theoretical framework of the study and the survey results. It consisted of six set of questions

which refer to different themes: (1) general background of place-making arrangement; (2) individual background of participation in place-making; (3) place-making impacts on local empowerment; (4) place-making impacts on social connection in kampung; (5) place-making impacts on quality of life in kampung; (6) place-making impacts on local identity. Furthermore, there were additional questions for the participants who act as coordinators in place-making in kampungs which includes the challenges and barriers in organizing place-making, relationship, and support from external stakeholders such as local organization and local government regarding the implementation of place-making in kampungs.

3.2.7 Qualitative Data Collection

As can be seen from Table 3.7, based on their willingness to participate in the interview, the participants consisted of 18 residents from Bustaman and 21 were from Dago Pojok. Out of 39 interviewees, 18 were female residents, and 21 were male. The majority of the interviewees were between 30 – 49 (20 interviewees), 50 – 65 (10 interviewees), and 16 – 29 (9 interviewees) years old. With regards to their position in the kampungs, 21 interviewees were representatives of neighbourhood organizations, two interviewees were representatives of CSOs, while the other 16 interviewees were residents without any position in neighbourhood organizations but able to provide further information related to regular and/or temporal place-making practices in the kampungs.

Table 3.9 Interviewees details

No.	Kampung	Association in kampung	Gender	Age
1	Bustaman	Member of PKK	F	40
2	Bustaman	Cadre of PKK	F	42
3	Bustaman	Member of PKK	F	36
4	Bustaman	Member of youth organization	M	17
5	Bustaman	Member of youth organization	M	16
6	Bustaman	Member of MCK committee	M	50
7	Bustaman	Member of youth organization	M	25
8	Bustaman	Former cadre of PKK	F	46

9	Bustaman	Former member of MCK committee; Member of mosque management	M	63
10	Bustaman	Member of MCK committee	M	39
11	Bustaman	Member of *Rembug Warga*	M	51
12	Dago Pojok	Coordinator of recitation group	F	65
13	Dago Pojok	Member of youth organization	F	18
14	Dago Pojok	Former cadre of PKK	F	39
15	Dago Pojok	Member of youth organization	M	23
16	Dago Pojok	Former leader of youth organization	M	27
17	Dago Pojok	Leader of youth organization	M	27
18	Dago Pojok	Member of recitation group	F	52
19	Dago Pojok	RT 7 leader	M	45
20	Dago Pojok	Member of PKK	F	32
21	Dago Pojok	RT 3 leader	F	41
22	Dago Pojok	Cadre of PKK	F	36
23	Bustaman	RT 5 leader	M	47
24	Bustaman	RT 4 leader	M	52
25	Bustaman	Cadre of PKK	F	34
26	Dago Pojok	Cadre of PKK	F	47
27	Dago Pojok	Former member of Kampung Kreatif committee	F	57
28	Dago Pojok	Former active member of men adults	M	40
29	Dago Pojok	Member of recitation group	F	52
30	Dago Pojok	Former member of youth organization	M	37
31	Dago Pojok	Cadre of PKK	F	52
32	Dago Pojok	Cadre of PKK	F	44
33	Bustaman	RW leader, member of MCK committee, member of mosque management	M	59
34	Bustaman	Secretary of youth organization	M	22
35	Bustaman	Member of youth organization	F	18
36	Dago Pojok	Former member of Kampung Kreatif committee	M	30
37	Dago Pojok	Member of Kampung Kreatif committee	M	32
38	Bustaman	Representative of Hysteria Community	M	35
39	Dago Pojok	Representative of Taboo Community	M	42

Source: Fieldwork, 2017

3.2.8 Qualitative Data Analysis

During fieldwork, the recorded data from interviews were organized on a daily basis. Field notes and interviews were entered into Microsoft Word database. All digital data (tape-recorded) was transcribed and afterward was coded using the software Atlas.ti-8. During coding, key themes that emerged from the materials were identified and transformed into categorical labels. After all the important statements and words were coded, the codes were grouped by similarity, and themes were identified and documented based on each grouping. Regarding this, the coding process involved three steps: identification of preliminary codes, categorization of code groups, and identification of other categories to come up with key themes. In total, there were 161 codes that emerged from the first level of coding, which was sub-categorized under 12 code groups in the second level of coding.

3.3 Conclusion

The purpose of this mixed-method study was to investigate local residents' perception of place-making outcomes. In the initial quantitative survey phase of this study, the researcher aimed to examine the relationships between (regular and temporal) place-making practices, local empowerment, social connection, quality of life, and local identity in kampung residents. The follow-up qualitative interview phase helped to explain the quantitative findings. The integration of survey results and interview are conducted in the hope to help to build a deeper understanding of the roles of place-making towards social aspects of residents in the kampung. The pilot survey allowed the researcher to determine that the categories provided for questions are valid and reliable measures, the terms are understandable, the flow of the order of questions, and how long the tool takes, as well as the suitability of the measures for analysis.

Chapter 4

Social Impacts of Place-making from the Quantitative Perspective

In the previous chapters, the overall mixed methods design of this study has been discussed. This chapter will present a detailed analysis and discussion of the research findings from the first quantitative phase. This phase is guided by the second research question: Do these factors influence residents' perception on the four social outcomes of place-making? Four sets of hypotheses are tested to examine the relationship between dimensions of place-making and four social outcomes (local empowerment, social connection, local identity, and quality of life) in two Indonesian kampungs.

This chapter is organized into five sections and is structured as follows. Section one displays the descriptive explanation to show the socio-economic aspects of the residents as well as the overview of place-making in Kampung Dago Pojok and Kampung Bustaman. Section two provides hypothesis between these two types of place-making and the four social outcomes. Finally, in section three, the results of the multiple regression analysis are presented, which are further discussed in section four. It is also in this section that further discussion of the regression findings, along with how they are positioned in the context of other researches in the existing literature, is given. Meanwhile, the last section draws conclusions from the analysis as well as limitations of this phase of the study.

4.1 Descriptive Analysis

The first section of this chapter provides the descriptive statistical analysis to narrate the demographical characteristics of the sampling group as well as an overview of the place-making characteristics in kampungs.

4.1.1 Socio-Economic Aspects of Residents

This part gives an overview regarding socio-economic aspects of residents, such as age, gender, educational background, place of origin, number of people reside in the same house, and source of income as well as occupation.

Age

The outcome indicated that the majority of the people in this sampling group were in middle adulthood, which is between 41 – 50 years old (27%), 31 – 40 years old (24%), and 51 – 60 years old (22%). The aging distributions of the respondents of each kampung are illustrated in the figure below.
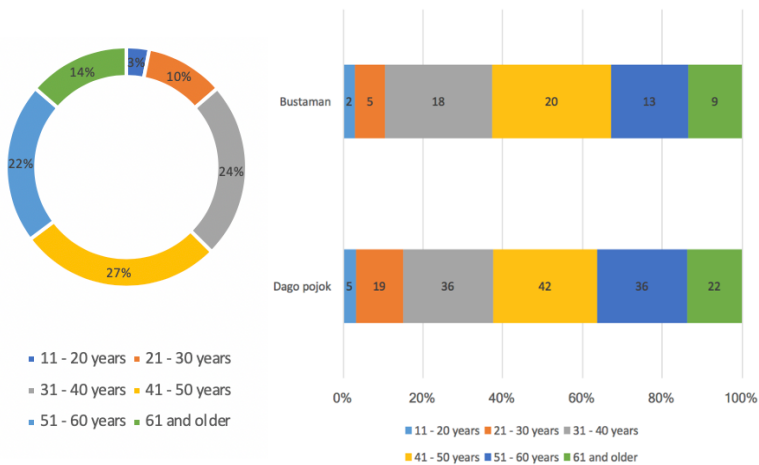
Figure 4.1 Stage of life distribution of the sampling

Gender

In the statistical sample, the majority of the respondents who filled in the questionnaires were female (67%), and most of whom (48%) were the spouse of the household head. The data collected also shows that 180 households were female-headed (21%) because of the death of their spouse.
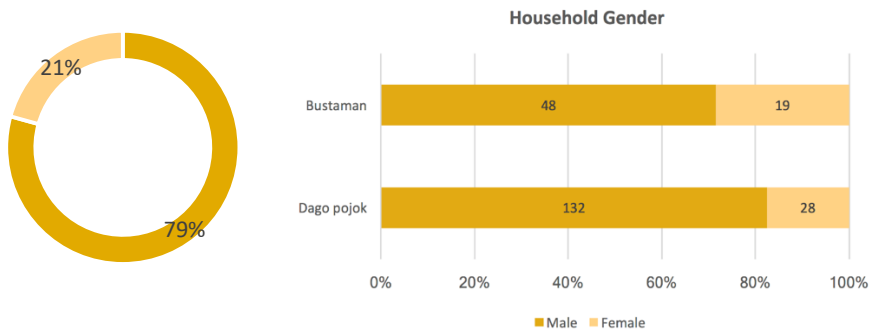
Figure 4.2 Household gender of the sampling
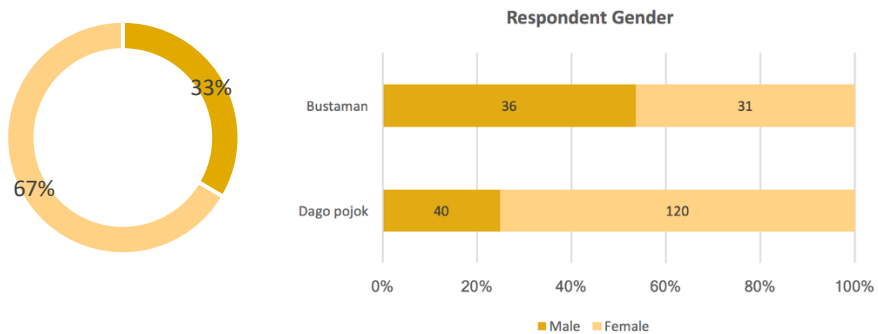
Figure 4.3 Respondent gender of the sampling

Educational

The educational component of this sampling group comprised of 45 (20%) have studied till the primary school, another 45 (20%) till the secondary school, 101 (44%) went to the vocational school, 29 (13%) earned the university degree, and the rest of adults (3%) had never been to school and are illiterate.
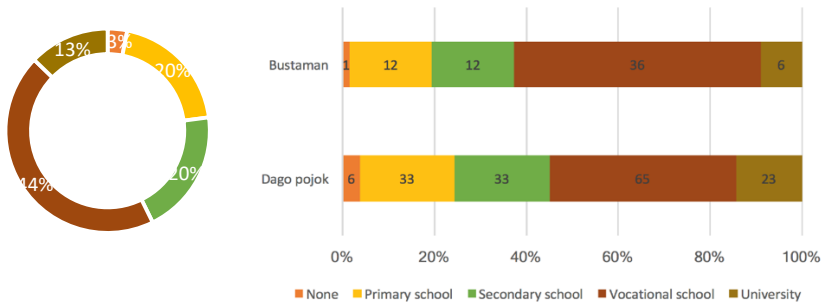
Figure 4.4 Educational distribution of the sampling

Place of Origin

The majority of respondents were born in the same city of residence (81%), while the rest (20%) were from other cities. The reasons for migration were varied, but mostly because the respondents followed their spouse and family to move to the kampung they live in now.
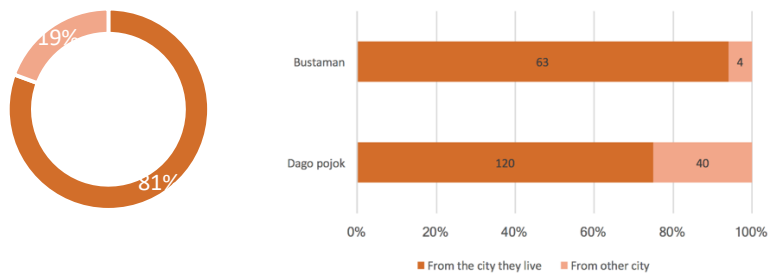
Figure 4.5 Place of origin

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People Reside in the Same House

The occupancy of people living in the same house was ranged between four to sixteen persons per dwelling, with the majority residing with four people (27%), five people (17%), six people (14%), and three people (13%).
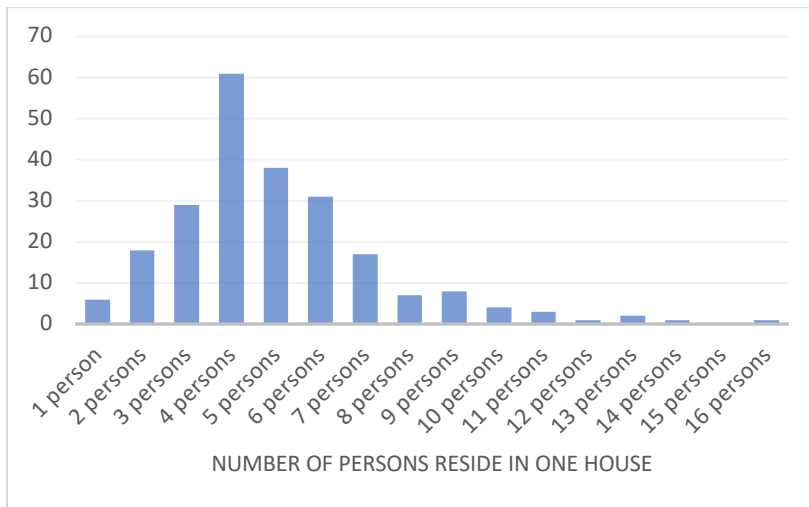
Figure 4.6 Number of Persons Reside in One House
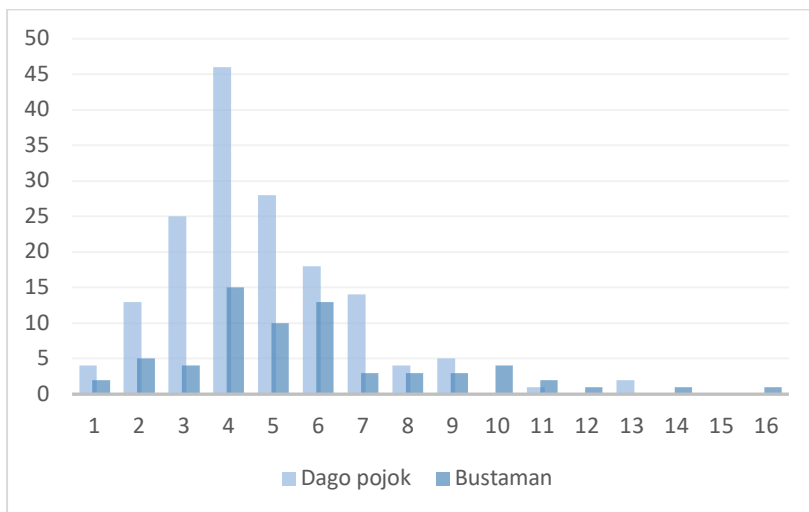
Figure 4.7 Number of Persons Reside in One House in The Two Cases

Income and occupation

The largest proportion of households (37%) had income more than 150 Euro, while a significant proportion (16%) earned between 61 – 90 Euro (see Figure). The mean and median of household income per month of the respondents were in the range of 91 – 120 Euro, and the mode was more than 150 Euro.
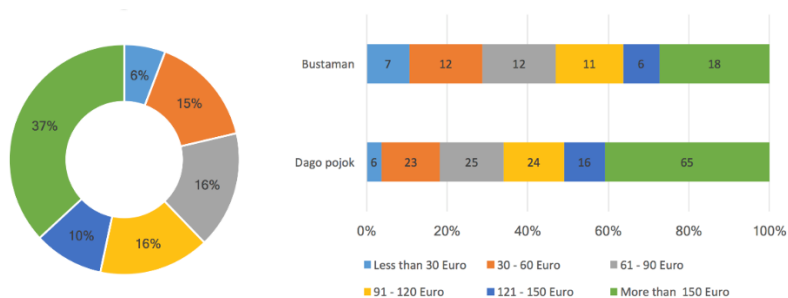
Figure 4.8 Household income of the sampling group

The most common sources of income were earned by day labor (20%), small business owners (19%), self-employed in business/service provision (13%), regular employee in some fixed business establishment (13%), regular employee in government, NGO, or other institutions (11%), get allowances because of various factors such as retirement, education, child, divorce (5%), construction labor (7%), business owner using hired labor (2%), servant/maid (1%), and others (5%; see Table). The majority of respondents also informed that the total persons from the household who contributed to the income were two persons in 53% households and one person in the rest 37%.

Table 4.1 Income sources of the sampling group

Type of occupation	Dago Pojok	Bustaman
Day labor	33	13
Construction labor	15	2
Servant/maid	2	0
Petty business	21	22

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Business owner using hired labor	1	3
Self-employed in business/service provision	16	13
Regular employee in government or NGO	23	2
Regular employee in fixed business establishment	24	5
Allowance	19	2
Others	6	5

4.1.2 Overview of Place-making in Kampungs

This second sub-section provides an overview of regular and temporal place-making characteristics in the two kampung cases, including the place to arrange activities, type of organized and participated activities, and frequency of participation in the activities.

Place to arrange regular activities

Based on multiple responses, most respondents mentioned that usually regular activities are held in the mosque (29%). Street or alley was the second most preferable place (28%). Various places (21%) such as small vacant space, fishing pond, *Posyandu* (integrated service post), public toilet, became the third frequent choice for residents' regular activities. While the community halls such as RT/RW halls (13%), were on the last two options before the sports field. Regarding this result, Balassiano and Maldonado (2015) found that everyday life activities are more likely to occur at places that are widely accessible, accommodate various users, usage and events, and also places where individuals engage in social relationships and allow for discussion on any topic.
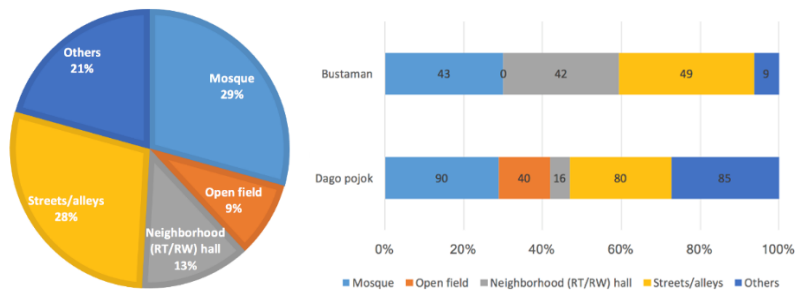
Figure 4.9 Public spaces to arrange regular activities

Place to arrange temporal activities

The streets or alleys were mentioned the most as the places where residents held festivals in the kampungs (46%). It was followed by an open field (33%), and other places (13%) which most likely did not belong to the residents, but they were located in the kampung and was publicly accessed, such as vacant land and building that belongs to a former university that was once built in the kampung.
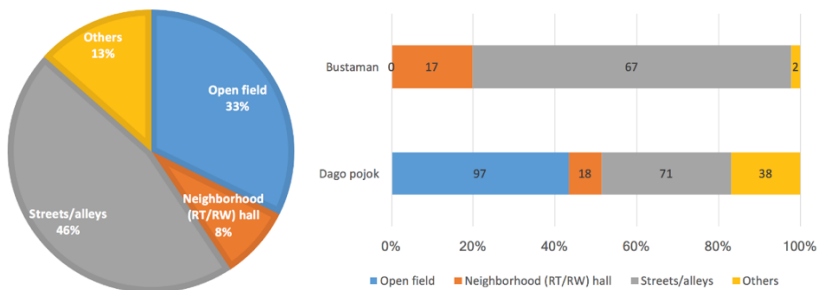
Figure 4.10 Public space to arrange temporal activities

Type of regular activities

The questionnaire revealed that the most mentioned type of activities that came up from the respondents when they were asked about regular activities is those that seemed to promote the well-being of residents (30%). In this case, some respondents mentioned activities such as *pengajian* (reading and reciting the

Quran together), monthly check-ups and health care and play sports like football and volleyball. The other most held type of activities was related to caring for public spaces (23%) and promoting environmental issues (22%). However, these two activities were mainly held in Dago Pojok because the kampung arranged weekly *kerja bakti* (collective work) to clean particular public places in the neighborhood while in Bustaman the activity was done occasionally.
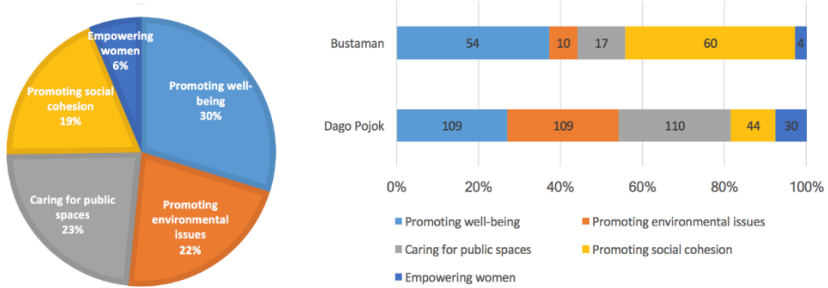
Figure 4.11 Type of organized regular activities

The other type of activities which was the fourth most mentioned type of activities was promoting social cohesion. Mainly, respondents refer this type of activity to *arisan*, a regular social gathering where some people put an agreed amount of money, shuffle their names, and give the collected money to the person whose name got drawn. Some other activities were also considered to promote social cohesion, namely fishing in local ponds, monthly meeting, *kerja bakti*, and *pengajian*.
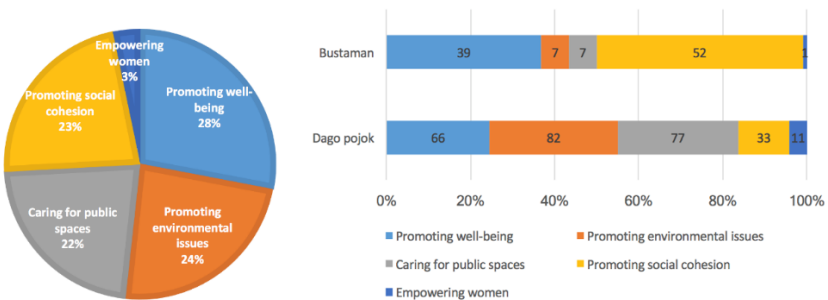
Figure 4.12 Type of participated regular activities

Type of temporal activities

A significant number of respondents perceived the temporal as to promote a better connection between residents (23%) and to promote culture, arts, sports, and games (22%). The other type of event, 'promoting recreational activities' was also mentioned frequently (11%).
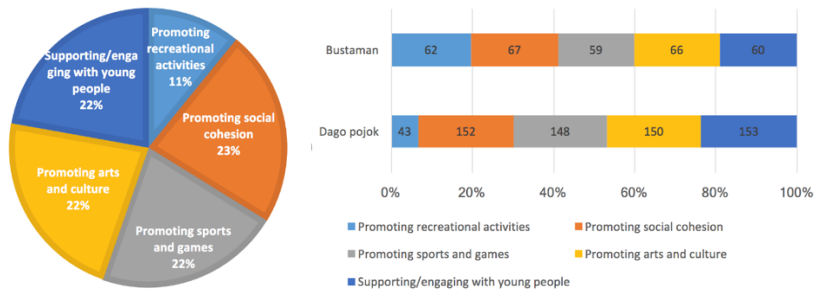
Figure 4.13 Type of organized temporal activities

Frequency of individual participation in regular activities

Based on the information from residents, the regular activities were held at various times within a month. From fishing in the pond together that was held every day, *pengajian* and various sport, cultural, and art activities that took place around 2 – 3 times per week, *Jumat Bersih* (Clean Friday) that was held every week, to *arisan* and monthly check-ups which were done once in a month. However, the survey showed that most of the respondents only participate occasionally, or at least once a month. Interestingly, there was a slight difference between those respondents who very frequently participated in regular activities (2 – 3 times per week) with those who never participated.

4.2 Hypothesis Testing

This section presents hypotheses based on theoretical underpinning for temporal and regular place-making and the four social outcomes.

4.2.1 Place-making and Local Empowerment

Regular Place-making and Empowerment

As mentioned in the previous chapter, one of the bases of empowerment is local knowledge. Regarding this, De Carteret (2008) found that place-making through everyday life activities support residents in gaining informal knowledge as a result of their involvement in the activities and from ordinary conversations they have with their neighbors. He also found that the character and purpose of the activity itself were the two main factors from the everyday activities that can be a bridge to facilitate an exchange of information and opportunity to learn from one another. The relationship between everyday life activities and empowerment were also investigated by Balassiano and Maldonado (2015). They argued that empowerment could be reached when people perceive themselves to have a high level of control towards their spaces. By this, they further stated that the degree to which people perceive they have 'control over spaces' can be determined by their contributions to the maintenance or improvement of these space and their participation in community activities or events.

Temporal Place-making and Empowerment

Several studies discussed the value of place-making as a process, mainly the temporary, event-based, and tactical initiatives by grassroots and community-driven, that brings positive benefits to community empowerment and engagement through deliberative discussion and collaboration (Cilliers et al. 2015; Silberberg et al. 2013). This argument was supported by Flanagan and Mitchell (2016), stating that the social networks formed through project participation also facilitated knowledge-sharing and peer-to-peer learning. One specific example by Dukanovic and Zivkovic (2015) underlined the importance of two temporal and experimental projects in central riverfront of Belgrade as vehicles for community

participation. They found that the project not only brought positive changes in the physical aspect of the place but also offered a learning experience to the participants through active involvement during the project, from preparation to implementation. In this case, the participants were also given the opportunity to become tutors and project managers of the next event. As a result of the arrangement of temporal activities, the participants were able to gain knowledge and skills in interdisciplinary and collaborative work. This study concluded that enthusiasm for improvement of city spaces through temporal place-making was rooted in a synergy of the citizen, expert, and public sector.

According to the studies reviewed here, the following hypothesis is proposed to test the relationship between place-making and local empowerment:

H1:   Regular place-making has a positive effect on local empowerment

H2:   Temporal place-making has a positive effect on local empowerment

4.2.2 Place-making and Social Connection

Regular Place-making and Social Connection

Prior studies have postulated the importance of regular place-making on the social connection among residents. In their research about various place-making cases in the USA, Silberberg et al. (2013) mentioned how everyday activities in public spaces strengthen the social connection. "The canon of place-making's past taught us valuable lessons about how to design great public places while planting the seeds for a robust understanding of how everyday places, third places, foster civic connections and build social capital" (p.6). This study supports evidence from previous research by Brunnberg and Frigo (2012) who showed that a key factor that enables the use of public parks to foster a strong sense of community and belongings among citizens in Shanghai and Tokyo was the

participatory nature of daily activities. In this case, the organized and attended activities was not only playful but also promoted active and open participation.

Meanwhile, the research findings of Bendt et al. (2013) demonstrated that regular place-making contributes to create and link new relationships. In this case, it was the connection to public-access community gardens in Berlin who succeed to draw people to join their activities. The study found that the connection was related to the high number and variety of activities they held, such as workshops and art exhibitions, and also their regularity in arranging the activities during weekdays. As stated on their studies, "Findings indicate that higher levels of boundary activity do increase the number of learning streams within the garden communities and also engage a greater amount and a wider diversity of people in its activities" (p.27). While their findings also showed that the other community gardens which attracted lower diversity of participants hosted harvest festivals and occasional events. In this case, it becomes clear that the occurrence of new networks from various social and cultural backgrounds is more likely to appear in those communities which arranged both regular and temporal place-making rather than only focusing on arranging temporal place-making. In a similar line, Alaimo et al. (2010) also found that resident participation in gardening and neighborhood meetings was a stronger predictor of social networks rather than participation in either gardening or neighborhood meetings only.

Temporal Place-making and Social Connection

Some authors noted the importance of temporal place-making, such as annual art festivals or cultural celebrations, in strengthening social connection among residents or particular communities who live in the same area (e.g., Piribeck and Pottenger 2014; Thomas et al. 2015). For instance, Sandoval and Maldonado (2012) argued that an annual cultural event in a Latino neighborhood offered an opportunity for people of different cultures to interact and break down cultural barriers between the Latino and non-Latino residents as the festival attracted the participation of both groups of residents.

It was also said that temporal place-making through cultural events and other tactical practices have the power to forge new social network (Cohen et al. 2018). A more extensive array of organised and participated place-making activities provides a higher chance to meet and build a new relationship. One example by Till and McArdle (2015) is the Dublin pop-up park by the collective artist upstart who also collaborated with the residents, various communities and stakeholders. An online survey confirmed that the park through its free and wide arrange of events programme had encouraged social interaction "beyond and within their immediate familial and social groups and were welcomed and welcoming to strangers" (Till and McArdle 2015, p.59). A similar argument was made using case studies in four different cities and countries in Europe which documented the implementation of city beaches that successfully facilitated social gathering and interaction through the informal arrangement of spaces that were comfortable for the users. The city beaches also helped to dissolve physical and socio-economic boundaries because of the wide range of free activities, including performances, art classes, libraries, educational workshops, which accommodates various group of community from workers, residents, to visitors (Stevens and Ambler 2010). By participating and sharing interest through one of those activities, people were given the opportunity to socialise with other participants beyond their circles and from different social backgrounds.

Based on the studies presented thus far, some key relationships are provided and expressed in the following hypothesis:

H3:   Regular place-making has a positive effect on social connection

H4:   Temporal place-making has a positive effect on social connection

4.2.3 Place-making and Quality of Life

Regular Place-making and Quality of Life

In reviewing the literature, several studies mentioned the importance of routine activities in improving the well-being of residents (e.g. Lazarevic et al. 2016; Teernstra and Pinkster 2016). An example given by Sandoval and Maldonado (2012) reported the importance of churches and community gardens, which were arranged regularly for Latino immigrants living in the US. Many of their research respondents who felt isolated have decided to go frequently to churches. As a result, they felt safer and got better in both mental and physical ways. It was because their engagement with church entails not only attending religious service but also the church itself became a place where the participants can connect with one another and get help for basic material needs such as food and clothing.

Another interesting finding came from an ethnographic study by Brunnberg and Frigo (2012). Their study found that a city park in Shanghai successfully attracted and engaged thousands of elder people in various playful and social activities that were held every day of the year, from dance and martial arts to choral singing and karaoke. The study presented that the main factor was wide range and type of activities that the park had to offer. Many of those activities were unintentionally aimed to promote mental and physical health have remarkably become a 'funfair' in which collaborative recreational activities were held and made those who joined become really happy. It was even found from the interview that since the activities benefited people's health, their slogan is 'to be healthy every day, to be happy every day' (p.118). Moreover, the opportunity to effortlessly arrange activities within the already established community also made people feel useful and needed by helping others. Therefore, in here, place-making not only improved quality of life of residents through physical exercise but also helped them to find meaning in their everyday life.

Temporal Place-making and Quality of Life

Dukanovic and Zivkovic (2015) argued that temporary spatial installations and events have long-term positive effects on transformation and place-making of urban space. One of the effects is in relation to the form, use, and meaning of space. After showcasing alternative potential uses of riverfront area through various activities, the investments and cultural activities in the area increased. They brought substantial functional and formal changes to some parts of the riverfront area. In general, due to overall change in character and intensification of use, the public perception changed from neglected industrial area in decline to new city leisure quarter. In a similar line, a study by Till and McArdle (2015) showed that engagement in creative interim spaces through a pop up 'park' event provides residents and visitors with new perspectives of seeing their neighbourhood because the different components of the park constantly changed, such as artistic installations with recycled materials and different kind of workshops, performances, and programs for both children and adults. The study also found that the pop-up event leaves positive memories of experiencing the park which in turn reduce stress. This argument is supported by Cohen et al. (2018) who found that place-making activities through temporary cultural events is able to form new friendships which can avoid social isolation and leads to a better mental health and wellbeing.

According to the given examples of studies which discuss place-making and quality of life, working hypothesis to be tested in this study are:

H5: Regular place-making has a positive effect on quality of life

H6: Temporal place-making has a positive effect on quality of life

4.2.4 Place-making and Local Identity

Regular Place-making and Local Identity

Main and Sandoval (2015) found that place-making was able to reconnect important places between immigrants and their origin country and achieve

continuity of place identity. For some participants, reminders of important past place were the result of participants remaking the park through everyday practices, from the 'quiet encroachments' of just being there and subversive acts of resistance such as the creation of an informal soccer league that brings hundreds of people to the park. In accord with those studies, Lombard's (2014) research on place-making in Mexican informal settlements verified that place-making through everyday and small-scale activities bring positive impacts to the residents. Some examples were including the construction of place and collective identity through place naming and religious practices. In this sense, place naming represents collective memory of the residents based on their shared everyday experience while religious practices to the chapel expresses collective identity of the neighbourhood as well as a symbol that links with other neighbourhoods.

Temporal Place-making and Local Identity

A number of previous studies have noted some positive impacts of temporal place-making through artistic and cultural intervention on local identity and pride (e.g. Hannigan 2003; Lewicka 2005; Richards & Wilson 2007). It was said by them that the artistic and cultural practices impacted different positive results, such as attracting different segments of audience and visitors in less frequented part of the cities, creating collective entertainment opportunities in the public space, and engender pride in community. This finding was also reported by Rota and Salone (2014) who demonstrated that art festival successfully created a more vibrant and dynamic neighbourhood and gave informal atmosphere which made the place more enjoyable for both residents and visitors. They further showed that this circumstance also reinforces social ties and renovates local identity of both places and its people. In this way, the event become a stimulating tool for representing the neighbourhood and its inhabitants. These results are in agreement with Sandoval and Maldonado's (2012) findings which showed that a Latino cultural festival that occurs yearly in Perry, an American town, was important in providing safe spaces for Latino residents to express and appreciate

their culture as well as to give them a positive recognition and visibility among the rest of Perry community.

Preceding discussions clearly indicate that place-making can increase identity and pride for residents. Therefore, the following hypothesis is proposed:

H7:   Regular place-making has a positive effect on local identity

H8:   Temporal place-making has a positive effect on local identity

4.3 Multiple Regression Analysis

To analyse the influence of two new constructed factors on the four social outcomes, multiple linear regression was employed for the total sample. Regression was used to understand the effects of multiple independent variables on each social outcome.

4.3.1 Independent Variables

The Pearson's correlation test is usually used for examining the strength and direction of correlation that exists between two or more continuous variables. In our case, the test needs to be done to all the new constructed independent variables before conducting any other correlation and causation analysis. This is because the Pearson's test has important role in investigating the possibility of multicollinearity amongst the independent variables, which is examined based on the strength of the correlation. After conducting further analysis with the VIF (Variance Inflation Factors) test among all the independent variables which is recommended to be done after examining through bivariate correlations, the results did not detect any multicollinearity between the regressors. This is indicated by the VIF scores which were around 1 and less than 2, as well as the Tolerance (ToL) scores that were lower than 0.2.

4.3.2 Dependent Variables

Before testing the dependent variables, all the eighteen dependent variables were combined into a single measure of construct. In this way, dependent variables were treated collectively as a multiple-response measure of

a single construct because it is generally more reliable than single-response measures. As explained earlier, each group of dependent variables is correlated with each other based on their internal consistency or Cronbach's Alpha. Therefore, the next step is combining all dependent variables into four constructs by computing their mean. As can be seen from the table below that the alpha coefficient of all dependent variable, namely local empowerment, social connection, quality of life, and local identity and pride was .853, .812, .749, and .829 consecutively which suggest that the items had relatively high internal consistency.

Table 4.2 List of Dependent Variables

Dependent Variables	Questionnaire Items	Cronbach's Alpha
DV 1 : LOCAL IDENTITY AND PRIDE	Improvement in general local attitudes towards local culture and identity	0.829
	Improvement in general local attitudes towards cultural activities	
	Local specialties become more known to public	
DV 2 : LOCAL EMPOWERMENT	Higher opportunities to exchange knowledge related to the place-making practices in kampung	0.853
	Higher opportunities to understand broader issues about kampung	
	Higher opportunities to gain general knowledge	
	General improvement among residents to intervene and be more active in solving problems	
	General improvement among residents to participate in voluntary works (including activities by non-profit organisation)	
DV 3 : SOCIAL CONNECTION	Improve the relationship between local people with different age	

	Improve the relationship between local people with different hierarchy (ethnics, jobs, incomes, political views)	
	Improve the relationship between long-standing with new-comers	**0.812**
	Drawn closer connection among residents	
	Expand social circle of residents	
	Attract various people from broader area of the city	
DV 4 : QUALITY OF LIFE	Add more activity to and make kampung become more alive	
	Upgrading image of kampung	0.749
	Improvement in safety and security	
	Residents enjoy better health outcomes in addition to an improvement on the environment quality	

Source: Analysis, 2017

4.3.3 Control Variables

As explained earlier in Chapter 2 (see section 2.4.1), one of the factors that might have an impact on social outcome of place-making was socio-economic characteristics of residents. Therefore, this study considered socio-economic characteristics as control variables, which was comprised of gender, age, education, income, and length of residence.

4.3.4 Results

The assumptions for conducting the multiple linear regression analysis (MLR) were examined and met. No cases were eliminated, examination of the histograms revealed normal distributions for all of the analysis, and examination of the residual plots revealed that the assumption of linearity was also met. Furthermore, both the Tolerance and VIF statistics indicated that multicollinearity was not a problem in the regression analysis.

Table 4.3 displays the results from the MLR analysis and indicating that among respondents from involved households, there was only one non-significant

relationship between place-making and residents' perceptions of social outcomes. The first outcome, local identity and pride, was found significantly and positively influenced by both types of place-making at $F_{(4, 222)} = 16.395$, $p = .000$, with an R^2 of .228. The findings interestingly showed that temporal place-making ($\beta = .497$) had higher impact on local pride and identity than regular place-making ($\beta = .164$). The equation which forecast the factors influencing on this aspect implied that respondent's pride and identity increased by 0.330 and 0.109 for each point of the arrangement and participation in temporal place-making and regular place-making consecutively.

For the second outcome, the findings showed that both regular and temporal place-making had a positive relationship with local empowerment. They influenced the empowerment, which were found significantly at $F_{(5, 221)} = 25.172$, $p = .000$, with an R^2 of .363 (See Table 4.6). The score of partial correlation coefficient (β) implied that the temporal place-making ($\beta = .530$) affected empowerment more than regular place-making ($\beta = .261$). Meanwhile, the predictive equation suggested that the respondents' empowerment increased by 0.363 and 0.179 for each point of the arrangement and participation in temporal place-making and regular place-making consecutively.

Findings from MLR on the third outcome also indicate that the social connection was affected by both types of place-making, which were found significantly at $F_{(4,222)} = 11.158$, $p = .000$, with an R^2 of .167. The findings also showed that the regular place-making had more influence on social connection ($\beta = .251$) rather than temporal place-making ($\beta = .163$). The equation which forecast the factors influencing on the social connection of respondent implied that their social connection increased by 0.140 and 0.091 for each point of the arrangement and participation in regular place-making and temporal place-making consecutively.

However, when considering the effects of types of place-making on the last outcome, the findings suggested that only regular place-making ($\beta = .216$)

affected the respondent's quality of life, while there was no statically significant effect of temporal place-making towards this aspect. The predictive equation implied that resident's quality of life increased by 0.111 for each point of the arrangement and participation in regular place-making.

Table 4.3 Results of Multiple Linear Regression Analysis

Independent variables	B	β	t-value	P	Tol.	VIF
DV1: Local pride and identity						
Constant	4.198		34.347	.000···		
Age	-.086	-.180	-2.983	.003··	.960	1.042
Temporal Place-making	.330	.497	5.783	.000···	.471	2.121
Regular Place-making	.109	.164	2.606	.010·	.883	1.133
Regression equation: Local pride and identity = 4.198 + .330 (Temporal Place-making) + .109 (Regular Place-making)						
R^2 = .228 F (4, 222) = 16.395 (P=.000)···						
DV2: Empowerment						
Constant	3.820		23.428	.000···		
Age	-.080	-.162	-2.922	.004··	.938	1.066
Income	.048	.120	2.155	.032·	.926	1.080
Temporal Place-making	.363	.530	6.712	.000···	.463	2.161
Regular Place-making	.179	.261	4.570	.000···	.882	1.134
Regression equation: Empowerment = 3.820 + .363 (Temporal Place-making) + .179 (Regular Place-making)						
R^2 = .363 F (5, 221) = 25.172 (P=.000)···						
DV3: Social connection						
Constant	3.908		26.895	.000···		
Age	-.086	-.215	-3.416	.001···	.948	1.055
Income	.044	.137	2.202	.029·	.968	1.033

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Regular Place-making	.140	.251	4.080	.000***	.992	1.008
Temporal Place-making	.091	.163	2.641	.009*	.984	1.016

Regression equation:
Social connection = 3.908 + .140 (Regular Place-making) + .091 (Temporal Place-making)

R^2 = .167	F (4, 222) = 11.158	(P=.000)***	

DV4: Quality of life						
Constant	3.850		28.012	.000***		
Age	-.057	-.155	-2.407	.017*	.964	1.038
Income	.056	.189	2.943	.004*	.968	1.033
Regular Place-making	.111	.216	3.405	.001***	.992	1.008

Regression equation:
Quality of life = 3.850 + .111 (Regular Place-making)

R^2 = .114	F (3, 223) = 9.532	(P=.000)***

*$p \leq .05$, **$p \leq .005$, ***$p \leq .001$

It was important to note that there was no distortion caused by control variables. The regression results were the same as the one without the control variables. The only difference was on the score of Tol and VIF of temporal place-making although it was not a problem as the scores were still within the safe range in which multicollinearity was not detected. The other difference was regarding the predictive power of temporal place-making which was higher than the regular place-making on local empowerment.

4.4 Discussion of the Results

The results of this study affirmed the importance of regular and temporal place-making practices in kampungs for the development of different types of social outcomes. Implementing place-making was valuable for inadequate neighbourhoods or urban informal settlements, like where this study was conducted, because they were more likely to bring positive impacts for both

places and their inhabitants. Having various types of place-making activities in kampung led to more positive perceptions of local identity and pride, local empowerment, social connection, and quality of life.

The first finding, which found the significant and positive associations between two types of place-making and local identity, was consistent with previous authors. Many recent studies (e.g. Coghlan et al. 2017; Jaeger and Mykletun 2013; Lew 2017) demonstrated the influence of temporal place-making, such as community-based festivals and events, in generating a strong local community spirit and enhance community's identity, character, and sense of pride. Furthermore, the role of festivals and events was not only important for community identity, but also for individual identity. Based on his mixed method study in seven Indian poor neighbourhoods, Rao (2001) found that individual pride and festivals were strongly associated with one another. The current finding regarding the significant and positive relationship between regular place-making and local identity was also in line with previous studies (e.g. Qu and Dorst 2014; Semenza et al. 2007). For instance, in their studies about daily activities in Chinese urban villages, Qu and Dorst (2014) demonstrated that the local traditions, such as prayers, have formed cultural identity in the village which also forms a liveable public space.

This study also showed that both place-making had a significant and positive relationship with local empowerment. This study confirmed previous findings (e.g. Ohmer & Beck 2006; Sampson 2004) that the more varied the type of social shared activities arranged and participated by residents, the more positive their perception of their community's collective capacity to solve neighbourhood problems. Furthermore, this study also supported earlier researchers that temporal place-making, as in the case of community-based art festivals, could also lead to local empowerment. There was no question that festivals offered opportunities to learn new things through knowledge exchange

among residents and visitors as well as opportunities for cultural and educational development of communities (Jamal and Getz 1997).

Finding of this study also supported the hypothesis that both types of place-making positively and significantly influenced social connection. Although there were some variations with specific social connection constructs assessed, earlier research supports our findings of an increase in social interactions due to regular place-making practices such as community gardening, neighbourhood meetings, and other community activities to improve neighbourhood on a regular basis (Alaimo et al. 2010; Ohmer & Beck 2006; Wakefield et al. 2007). Meanwhile, previous research also supported our findings that temporal place-making, from an urban renewal project through intersection repair and construction of community art spaces to community festival in low-income neighbourhoods, was a strong predictor of social capital with direct benefits for residents' well-being (Semenza & March 2009), could increase social networks (Brisson & Usher 2005), and built social cohesion by reinforcing ties within the community (Rao 2001).

Interestingly, our hypothesis of the relationship between place-making and quality of life was partially confirmed. The residents' quality of life was significantly and positively influenced by regular place-making, but not temporal place-making. Previous study in low socioeconomic neighborhoods suggested that free or low-cost opportunities to engage and connect with neighbors through participation in regular activities such as religious groups, sporting groups, volunteer organisations, and leisure groups could increase life satisfaction of individuals in a low socioeconomic or stigmatised neighborhood (Qu & Dorst 2014). Reis et al. (2000) also found the importance of daily activities, such as meaningful talk and hanging out with other neighbors, as significant contributors for emotional well-being. Contrary to expectations, this study showed that the implementation of temporal place-making did not influence residents' perception on quality of life. Although many scholars from developed countries (Cohen et

al. 2018; Till and McArdle, 2015) showed that community art and cultural festivals, positively correlated with residents' social well-being and significantly improved quality of life in communities; this study found that art and cultural festivals could not be a predictor or influential factor for the residents' quality of life in Indonesian kampungs. This finding might be due to the fact that despite the role of festivals in maintaining identities and community cohesiveness which represent investments in social and cultural capital, there was not much benefit in terms of economic and physical environment aspect that the festival may offer to certain community, including the poor neighbourhoods in developing countries. Since the generated revenue from arranging temporal place-making may not cover the total costs that community paid for organizing them, this type of place-making may not be a critical aspect for their quality of life. The result of this study is in line with Rao's (2001) study in Indian poor neighbourhoods, which suggested that if it was not for their social and cultural benefits, festivals in those neighbourhoods may be perceived as a waste of money in the sense that they take resources away from investments in other more important aspects such as schooling, health, and food. Furthermore, like most community-based art festivals, the temporal place-making festivals in this study were mainly arranged through modifying the use of existing spaces and decorating them with community artworks, such as public art installations, murals, and cultural ornaments. Meanwhile, the living conditions of Indonesian kampungs were still poor, where the health of the kampungs' residents were adversely threatened by bad environmental features such as extremely high density, low housing quality, inadequate sanitation, and other physical deterioration. Since the modification on built environment of the kampungs through art festivals was not able to improve the physical health of the residents and upgrade the poor living conditions of the kampungs, type and frequency of temporal place-making may not be important. This might also be the reason why the regular place-making practices, although did not completely solve those issues yet, their routine and practical interventions

through regular clean ups and regular public infrastructure renovation could at least facilitate a better living conditions improvement in kampungs.

4.5 Conclusion

Overall, this chapter provided an overview of the quantitative phase of this mixed methods study. Four sets of hypotheses were tested in multiple linear regression, and the findings generally supported the view that regular and temporal place-making have impacts on the four social outcomes. The evidence from this phase of the study also suggested that some of the demographic variables, namely age and income, have an impact on the relationships under study. The strengths and limitations of this phase of the study should also be considered. Thus, it will be explained in the following paragraphs.

The main strengths of quantitative phase were clearly defined sample and the focus on the social impacts of place-making which, up to this point, has been relatively unexplored. That is to say, this study contributed to the gap found within the existing quantitative studies on place-making by analysing the relationships between place-making and different forms of social outcome. This finding also goes some way to extend our knowledge of the differences that do exist among the relationships which depends on the type of place-making. In this regard, the current data showed that temporal place-making did not affect quality of life.

Another benefit of quantitative finding was the place-making measures in our survey, which enabled us to unfold the new constructs that have been linked to the two types of place-making, and investigated separately. In that sense, this study adds to existing research by examining both regular and temporal place-making as mechanisms through which local identity, local empowerment, social connection, and quality of life are facilitated in Indonesian kampungs. These findings also enhanced our understanding of how specific dimensions of place-making affect social aspects of the community where place-making took place.

Despite the strengths, the results of this study should also be evaluated in the light of certain limitations. The main limitations of this survey include the relatively small sample and the data were collected solely from the residents in two Indonesian kampungs. Findings of the study, thus, may be specific to the participants of the kampungs examined in this study and may not be generalizable. As such, future studies with bigger sample size that focus on residents of other urban informal settlements or poor neighbourhoods are needed. Moreover, this study examined associations between arrangement and participation in place-making with participants' perceptions of social outcomes of place-making. However, this study did not distinguish the place-making and perceptions between the individual and neighbourhood-level. Since there is a small body of research demonstrating the relationship between community-based festivals and quality of life in poor neighbourhoods within the context of developing countries, future research on the relationship between community-based festivals in poor neighbourhood with residents' quality of life is needed.

All in all, these quantitative findings raised intriguing questions regarding the process and extent of the relationships between two types of place-making and four social outcomes. In the next section, the qualitative results help to further explain some elements of the quantitative results, such as significant relationships and non-significant relationships between independent and dependent variables.

Chapter 5

Evolving Practices of Regular Place-making in Indonesian Urban Kampungs

Based on the quantitative analysis, the two types of place-making had impacts on different forms of social outcomes. Nonetheless, these relationships were rather complex, which include the fact that temporal place-making was found to be statistically non-significant predictor for the residents' perception on the quality of life. Having chosen an explanatory sequential mixed methods approach for this study, this chapter is aimed to supplement and explain this complexity from the previous quantitative phase. Therefore, in order to develop a deeper understanding of the relationships between place-making and the four social outcomes in urban informal settlements, a more subjective qualitative phase was required.

Taking into consideration the complex nature of Indonesian kampungs, particularly on the process of making and using public space through everyday life, this chapter goes further to look at how the process of place-making takes place in kampungs. By examining regular place-making in the two case study kampungs, the chapter seeks to understand how regular place-making is developed in Indonesian urban informal settlements. At the end of this chapter, the discussion will also look into differences and similarities in the two cases regarding the process and outcomes of regular place-making as well as providing a further explanation of why they occur.

Before going further into the process and outcomes of regular place-making, it is important to emphasize that throughout the discussion of this chapter, place-making was explained based on the two forms of activities. In the quantitative approach, we tried to measure regular place-making by limiting the frequency of activities included within this group that only occurs on a daily to monthly basis. That is to say, other activities organized over periods longer than a month are not considered as regular place-making. However, based on the interview findings and coding process, one communal activity appeared many times, called 'kerja bakti'. In this study, *kerja bakti* referred to two things: 'collective action related to construction tasks' and 'collective action related to maintenance task'. The activity took place in public facilities where most of the everyday life activities in the kampung were performed. Although in practice *kerja bakti* was done less frequently compared to other regular activities, the activity was carried out yearly in one kampung case, and the working process took several consecutive days, weeks, or even months. In this way, various social practices also took place during this process of the creation of public spaces, which both (forms of activities) had contributed to social connection and local empowerment of the kampung community. Therefore, considering the process and outcomes of *kerja bakti* that appeared significant in understanding the implementation of place-making in Indonesian kampungs, the activity was also included as regular place-making.

Regarding the aims mentioned above, the chapter is divided into seven sections. The first three sections of this chapter discuss the process of regular place-making through *kerja bakti* in Kampung Bustaman and Kampung Dago Pojok. It starts with a historical background related to regular place-making through *kerja bakti* in the kampung, highlighting a sanitation facility, Mandi-Cuci-Kakus (MCK) renovation in the kampung which marked the beginning of participatory process around place-making and simultaneously invoked physical and social transformation. It links to the next part of this section which explains

various *kerja bakti* conducted in years after the renovation took place, until the year this research was conducted. Bearing the previous outline of Bustaman in mind, the second section discusses the regular place-making through kerja *bakti* in Dago Pojok. Meanwhile, the third section explains the response of residents to regular place-making in the two kampungs, this study shows notable similarities and differences regarding the process and outcomes of place-making through *kerja bakti* which brought various effects to the kampung communities.

The fourth and fifth sections turn to the second form of regular place-making, the social activities, which were essential to make kampungs as "lived" places. In this case, social activities were divided into three different activities: everyday activity, religious practice, and social activities by women-based organization. Bearing this in mind, fourth section explains those activities that were ingrained in the daily life of Bustaman residents, while the fifth section highlights the similar activities in Dago Pojok. It is the sixth section that contrasts the differences and similarities on the regular place-making implementations that occur across these two kampungs, and how they contribute to local empowerment, social connection, quality of life, and local identity of the community in both cases. Finally, the last section, concludes the chapter.

5.0 Regular Place-making through *Kerja Bakti*

Based on the interview findings and coding process, one communal activity related to the community's intervention in spaces occurred many times, called 'kerja bakti,' literally translated as 'voluntary work.' The term has existed in Indonesia for a long time and indeed become an integral part of the Indonesian community. However, the term can be used differently in some contexts. For instance, it was used to refer to 'obligatory service' (Bowen, 1986), 'collective clean-up' (Yuliastuti, 2015), 'a system of cooperative labor' (Hefner, 1990), 'collective activity' (Lont, 2005), 'duty work' (Perkasa and Hendytio, 2003), and

'public works days dedicated to development tasks' (Bicker et al., 2003). *Kerja bakti* was also often related to *gotong royong* (Simarmata, 2017; Stodulka and Rottger-Rossler, 2014), as quoted below: *"As a self-constructed settlement, the kampung represents the Indonesian spirit of gotong royong (mutual self-help and exchange)… In everyday life of kampung, kerja bakti can be translated as the embodiment of gotong royong"* (Simarmata, 2017, p.36). In this study, *kerja bakti* refers to two activities: 'collective action related to construction tasks' and 'collective action related to maintenance tasks.' The first definition was well-explained by one of the respondents:

> *"The last time we did **kerja bakti** was to renovate the main road in kampung. There were many holes on that road, so we did **kerja bakti**, collectively. Some carried the sand, and some carried the cement"* (No.20)

> *"The total funds for the renovation of the mosque cannot be calculated because we did it step by step. In the very beginning, there were only left and right bulkheads. After that, we did **kerja bakti** again to expand the building as soon as we got financial assistance from residents. Later, we did **kerja bakti** to repair the walls and the floor"* (No.12)

While some respondents clearly explained the second definition of *kerja bakti*:

> *"There was one massive **kerja bakti** where many of the kampung residents were all gathered to work collectively to clean up the kampung. Not all parts, but some… like streets and drainage, where people often throw away the trash. Once the drainage was cleaned, there were 60 bags full of garbage!"* (No.24)

> *"Oh, we like to do **kerja bakti** every once a month or two months. The last time we did it, we cleaned up the fishing pond to take out muds. We used a shovel to dredge it"* (No.28)

Nonetheless, community involvement in *kerja bakti* did not necessarily limit to only their involvement as the construction workers, but it could also refer to residents' involvement in other aspects including their involvement in a community meeting to discuss what physical improvement to build next, or the provision of resources such as food for the workers. As explained below, *kerja bakti* in this study, could refer to a collective action carried out by members of the community to provide labour or assistance in building, renovating, and maintaining infrastructure, public facilities, and other shared spaces without the expectation of monetary payment.

> *"When we do* **kerja bakti**, *we divided tasks. For instance, my husband went to the field with other male residents. Meanwhile, me and other female residents helped in making food for them"* (No.20)

Taking into account the reoccurrence of keywords *kerja bakti* in the interview findings, the discussion of place-making in kampung cannot be done without explaining the physical intervention that took place around public spaces in this area. This is also in accordance with the systematic review finding (see section. 2.2.2, p.13), which shows that place-making was characterized as follows: "its values are determined by physical and social aspects of places" and "related to the construction and transformation of places." It was also interesting to note that community in both kampung cases applied the concept of place-making as a social process, in the way that they transformed some spaces into (livable) places through the continuous and cyclical process of making and remaking the spaces with the following steps: construction, renovation/rearrangement, and maintenance. In the latter case, other than *kerja bakti*, the maintenance of places was done through social interventions, as the residents used the same places for their everyday life and other regular activities in the kampungs. Lastly, this study also found that regular place-making through *kerja bakti* not only contributed to physical aspect but also to various positive outcomes in the kampung community.

5.1 Regular Place-making through *Kerja Bakti* in Bustaman

This section started with an explanation of *kerja bakti* in Kampung Bustaman that could be traced back to decades ago. It was then followed with improvements in recent years until the year when the fieldwork was conducted.

5.1.1 Historical Background

According to the interview findings, *kerja bakti* had begun at least from 1961. At that time, there was a big fire in the poorest and most densely constructed alley in the kampung and the community rebuilt three houses on their own. However, it was only in 2003 that the residents acknowledged their first collective *kerja bakti* around public spaces in the kampung. It was the rebuilding of Al-Barokah Mosque, one of the most mentioned places for community space. This 8x12m mosque was functioning as a place for praying in congregation, recitation, and gathering spaces for housewives and elderly. Not to mention, the space in front of the mosque was often used to hold regular community meeting.

Despite its importance nowadays, the mosque had long and arduous history of development. Before the first renovation took place, it was only one-storey building and made of the half wall and half board, with the roof that was far-from-adequate. In 2000, there was an initiation from residents to renovate this mosque, and finally, the renovation was carried out in 2003. According to two respondents who were members of the local religious group, the percentage of people who participated in *kerja bakti* of mosque renovation was no more than 25% of the total kampung residents. The collected funds from residents, which was Rp. 7 million (equal to 445 Euros) was hardly enough to cover all the renovation plan. It happened because there was a misappropriation of funds in the previous renovation attempts, which made many people lose their trust. Six members of the religious group and one construction worker then fixed the walls and tiles, and made ablution room. Only since then, there was an increase in number of residents who participated in renovating and maintaining the mosque.

Their participation varied from donating building materials such as ceramic walls, adding the second floor, provision of carpets, ornament, and worship equipment to cleaning the mosque periodically and repainting the building when the paint started to peel off.

Figure 5.1 Exterior of *Al – Barokah* Mosque in 2015 (left) and 2017 (right)

Meanwhile, in 2005, a major renovation of a public toilet was done collectively by the community to solve detrimental condition due to the lack of adequate sanitation facility in their kampung. As a consequence of limited space and high density of the houses in the kampung, only half of the Bustaman residents had private toilets while the other half had to use 'MCK' or 'Mandi-Cuci-Kakus' (bathing, washing, and cleaning), a term for public bath and toilet in Indonesia. However, the condition of the former MCK in the kampung was far from adequate which was only made of brick without proper septic tanks. There were many times in every rainy season where the community arranged communal clean-ups as the whole kampung was contaminated because the faecal sludge from an old public toilet spilled into the streets in the village to the front yard of the resident. Until back in 1990, the community agreed to temporarily close the old MCK because the septic tanks that were unfunctional. Ever since, for fifteen

years, residents who did not have private toilets used Semarang River as their main toilet while kids prefer to use drainages in the kampung as their toilet. This condition not only caused unhealthy habit amongst residents particularly children, but the community often had diarrheal outbreaks, both from their habits and the polluted river.

It was in 2005 where a major renovation of a public toilet was done collectively by the community to solve the detrimental condition due to lack of adequate sanitation facility in their kampung under a program called 'Sanimas' or 'Community-Based Sanitation'. It was a community-led slum sanitation program funded by three stakeholders namely Semarang Government, Central Java Government, and BORDA (Bremen Overseas Research and Development Association). The project aimed to provide basic sanitation services that will improve the health and livelihood of communities, and also empowering its inhabitants. In doing so, throughout the project, public officials and BORDA act as facilitators to train the local communities in maintaining this facility. They assisted the community in designing the new MCK building, arranging training and workshops, and providing funds. Meanwhile, the kampung dwellers participated in preparing the work plan, choosing a design that works best for residents, its management, and ensuring operation and maintenance. Along with the technical assistance by BORDA and government, every day during the five months construction of the MCK, from January to May 2006, at least 30 male residents worked; and at least 20 female residents prepared food and drinks for the male workers.

To ensure that the implementation of the program goes as planned, a self-supporting community group was formed to coordinate the implementation, development, and management of the project. The group was called KSM Sanimas *Pangrukti Luhur*. In total, there were five representatives of residents in KSM, consisting of RW leader, two RT leaders, and two male residents, who were all willing to be involved and committed throughout the whole renovation

process. The structure of KSM was made of chairman, secretary, and coordinators for contribution, logistic, and labor.
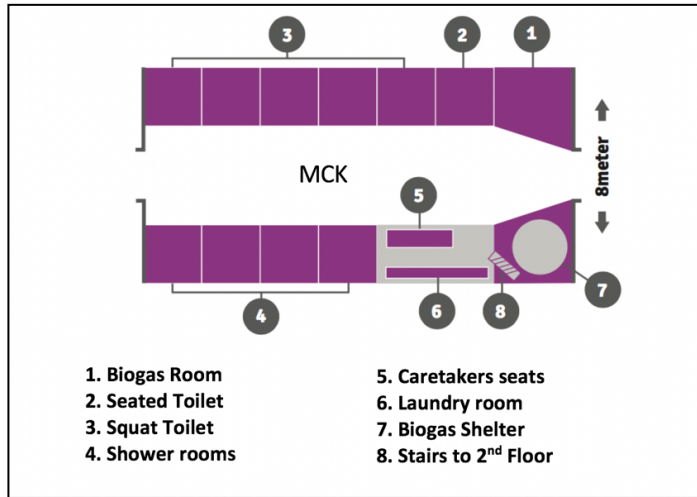
Figure 5.2 Layout of The Renovated MCK. *Source: UGD, 2015*

Figure 5.3 A resident was showing inside MCK. *Source: UGD, 2015*

Through the well-organized management and operation under the KSM *Pangrukti Luhur*, the MCK facility which comprised of six toilets, four bathrooms, and one washing room was able to accommodate the needs of many people for eleven years after its renovation. Not only the MCK was quite a help for at least half of the Bustaman residents who lived without individual toilets, but also for surrounding kampungs which had the same condition. Based on the interview with kampung representatives, until the year the research was conducted, there were still 200 families who did not have MCK in other two kampungs around Bustaman. Furthermore, every respondent of this study who was asked about the outcome of MCK explained that after the major renovation , there were no residents who used the Semarang River as their toilets. That is to say, the presence of newly renovated MCK increased the quality of the environment. It could also be seen through the condition of the kampung that there was no faecal sludge found in drainage nor bad smell from MCK as earlier.

Figure 5.4 Condition of renovated MCK and *Balai RW* in 2009.

Source: UGD, 2015

Interestingly, although MCK was not built to be a public space, place-making also emerged during the development of the facility. The fact that residents interacted with each other and spent some time in and around MCK as part of their everyday life activities, was where the heart of regular place-making lies, which was the activation of public spaces by its inhabitants. Those activities could happen spontaneously when residents did their laundry, but also deliberately in a way that residents came to the MCK only for gossiping and socializing, even for those who had their toilets they still visited the facility. In this case, interviewees further explained that it happened since the facility remained clean, and thus, made the residents feel comfortable to be around the place.

5.1.2 *Kerja Bakti* in Recent Years

The first physical development after the MCK was the construction of a pavement that was carried out in 2009. In the following years, some other physical improvements namely renovation of pavement, drainage, and gates were also built through the grant from government. Every year, local government representative from every *Kelurahan* and kampung representatives were gathered to discuss community aspirations and priorities regarding physical improvement programs in each kampung through a participatory budgeting forum called *Musrenbang* or formally translated as 'Development Planning Deliberations'. Those programs that were approved by the forum would be funded by the government's annual allocated fund to improve any infrastructure and public facilities in kampungs. Despite this available opportunity for the kampung community, respondents from current RT and RW administrators explained that because former RT leaders were inactive, the fund allocation for physical development through *Musrenbang* was not properly used before. Not only did they rarely get the chance to receive the grant, but also most of the physical improvement in the kampung were chosen based on the decisions of the *Kelurahan* rather than the locals. It was the current RT administrators who

acknowledged the usefulness of *Musrenbang*. Both RT leaders in the kampung explained that the inputs for *Musrenbang* was done from the bottom up, that the proposal in each kampung was made by the community before being proposed to *Kelurahan*.

Figure 5.5 Important roles of pavements for various activities.

Source: Fieldwork, 2017

An informal group called *Rembug Warga* or literally translated as 'Community Discussion, was formed by appointing five residents. This ensured that kampung development was based on the community's aspirations. As the name implied, this group was established to accommodate common needs and hopes of the community decided through 'small' and 'big' meetings before RT leaders proposing funding to *Musrenbang*. The first meeting was focused on sorting a priority scale to accommodate the 'voices' of the residents. Hence, the meeting only consisted of RT, RW administrators, and the informal group. Once the priority list was made, every resident was invited to a 'big meeting' in which RT leaders proposed several options deliberated at the small meeting. In the meeting, the residents gave their opinions regarding the development plans of each RT. This is evident, for instance, that year, two options were put forward by the residents – whether to build the pavements or renovate the drainage. The residents who attended the meeting reached an agreement to build pavement through *musyawarah* – 'a consensus building process'. The next step was that both RT administrators made the grant proposal to *Kelurahan*. Once their proposal was approved, they were given the raw materials within a few months and the construction was commenced. In addition to the previously mentioned public facilities and infrastructures, *kerja bakti* was also carried out to create new public spaces by utilizing and rearranging existing space. Until the year the fieldwork was conducted, there were two new public spaces, namely *Bok Cinta* and *Pos Kamling*.

> *"If two RTs develop different things, for example, one builds a gate, one builds a pavement, then the results will not be proportional. One road is already high, the other one is still low. One RT looks great with its new gate, the other one looks poor. We also anticipate that these differences lead to resentment between RT"(No.24)*

Figure 5.6 *Bok Cinta* (up) and two women were doing their everyday activity
(down).
Source: Fieldwork, 2017; Hysteria 2016

The first one, *Bok Cinta* translated as 'Love Walls', was built in 2013. It
was a hang-out space where Bustaman youths usually gathered. The name itself
was coined by the young people because other than chatting, playing cards and
listening to music, this space was also used for dating. Many young respondents
explained that this space made their gathering convenient compared to the corner
of the narrow street in Kampung, the former public space.. Back then, there was

no proper hang-out place for the youth. Some of them came up with the idea of using that area as a gathering place as well as set up a 'security post' to guard the front gate of the village. With financial support from the five nearby residents around *Bok Cinta*, benches were built of concrete blocks of size 3m x 0.6m. Following that, *Bok Cinta* extended to become a gathering place for housewives as well from morning till afternoon.

Figure 5.7 *Pos Kamling. Source: Fieldwork, 2017*

Another new public space was the provision of *Pos Kamling* or security post. *Pos Kamling* used to be a store for coffin which was transformed to the other pubic space as guard post. The idea was prompted by the need of the residents to have security at the back gate of Kampung. The initiation to build *P os Kamling* emerged in 2016 when there was a discussion among residents to lock the back gate of the kampung at 02.00. In order to open the gate for some residents who come home later, someone needs to be the caretaker. It was when the idea of *Pos Kamling* came up. During the three days of *kerja bakti*, some residents rearranged the space. The coffin storage was moved to a slaughterhouse that was no longer functioning. Later on, some residents installed bench and provided television and water dispensers facilities. It was not surprising that many respondents mentioned *Pos Kamling* as one of the community's daily gathering places It was evident that

during the day, the place was usually occupied by children and adult groups.

Table 5.1 List of Physical Improvements around Public Spaces in Bustaman

No	Projects	Year of construction/ improvement	Source of support	Approximate investment (in Euro)
1	Mosque	2003	Bustaman residents	438
2	MCK	2005 - 2006	Government, NGO, Bustaman residents	14.729
3	Pavement renovation	2009	Government	4510
4	*Balai RW* (community hall) and repainting of MCK building	2010	Government, Bustaman residents	1610
5	Building front gate and drainage renovation	2012	Government	2320
6	*Bok Cinta*	2013	Bustaman residents	*Unknown*
7	Motorcycle parking space	2015	Bustaman residents	515
8	Pavement renovation	2015	Government	4510
9	*Pos kamling*	2017	Bustaman residents	*Unknown*
10	*Renovation of Balai RW*	2017	Government	*Unknown*
11	Greeneries (plants)	From time to time	Bustaman residents	*Unknown*

Source: Interview, 2017

5.2 Regular Place-making through *Kerja Bakti* in Dago Pojok

Unlike in Bustaman, collective actions on physical construction and improvement around public spaces in Dago Pojok were mostly done by local representatives from each RT administrators and neighborhood organizations. Some basic facilities and infrastructures, such as roads, *Posyandu* or community-based health service, mosques, and fields in the kampung were built since the 1990s. The source of the funds was varied. For instance, basic infrastructures such as roads and fields were funded by *Musrenbang* fund allocation from the municipality, while for social facilities such as *Posyandu* and mosques were carried out through

collaboration among RTs, RT administrators and coordinators from different local neighborhood organizations. Furthermore, interviews with respondents from both representatives and residents indicated that discussion during planning only involved local representatives from RT and RW, and relevant institutional members which in total consisted no more than twenty people from the community, while the constructions were entirely handled by contractors.

The involvement of other residents was only during socialization, maintenance (as users), and in some cases, such as *Posyandu* and mosque, some residents also contributed financially for the construction and maintenance. In this case, construction and renovation of *Posyandu* were made in collaboration with PKK (Family Welfare Movement) as the organization was responsible for all activities related to the *Posyandu*. Although in practice some PKK programs could not be covered by the government funds, the construction of *Posyandu* as one of the core programs of PKK is guaranteed by the public sector. Meanwhile, mosques were handled entirely by a public sector organization that manages all resources and activities in mosques called DKM (see section 3.1.3). Since most of the residents in Dago Pojok were Muslims, and religion is considered very important within the community, it was not difficult to find support for anything that relates to religious activities, including the mosque's development.

Table 5.2 List of Physical Improvements around Public Spaces in Dago Pojok

Projects	Year of construction & improvement	Users	Key Actors	Approximate investment (in Euro)
Posyandu I	First construction: 1985	RT 01, 02, 03	Related RTs, PKK	3850
	Last renovation: 2016			
Baiturahman Mosque	First construction: 1994	RT 01, 02, 03	Mosque organization, local residents (donation)	2560

Posyandu II	First construction: 1996	RT 04, 07, 09	Related RTs, PKK	1900
	Renovation: 2015			
Ad-Dakwah Mosque	First construction: 1991	RT 04, 07, 09	Mosque organization, local residents (donation)	3200
	Last renovation: 2016			
Soccer Field RT 07	First construction: 1998 – 2000	All RTs	RT 07, Komunitas Taboo	2200
	Last renovation: 2016			
Fishing Pond	2011	All RTs	Local representatives (RT and RW), Komunitas Taboo, youth organization, and residents	100

Source: Interview, 2017

It was only in 2011, for the first time, the development and maintenance of public space in Dago Pojok involved many residents. It was collective action on the renovation of a part of the river, which was previously one of the most poor areas in the kampung as it had been a landfill for any household waste, into a fishing pond. The idea to renovate the pond occurred through an informal gathering among some youths from Karang Taruna, the youth organization in Dago Pojok, about the problem they faced. Two of the residents wanted to move out of the kampung because their fish farming businesses did not sell well in the area. Meanwhile, some other youths love fishing but have to go far away from the kampung to reach the closest fishing pond. Based on the two complementary needs, the idea finally emerged to utilize part of the river in the kampung to be used as a fishing pond. The youths then shared their ideas with Komunitas Taboo, who at that time, was active in organizing activities with the residents and was

planning to arrange the first art and cultural festival in the kampung. Finally, an agreement was reached to include the opening of the fishing pond as part of the festival's activities. The total number of the team members that initiated the river renovation was around 15 people, with seven representatives of the Karang Taruna, three members from Taboo, and five members from adult groups.

For two months preparations were made through discussion and division of tasks before renovations were carried out. The first step was planning how to tackle some of the most crucial issues, such as land permits of the river area which was not owned by the locals, and technical and operational of the renovation process. From the discussion, the team agreed to divide tasks in which Komunitas Taboo managed land permit issues, while submission for equipment supply were carried out by adult representatives. Meanwhile, youths were responsible for persuading other residents and list down who would be involved during the clean-up process that required many resources. In the end, the land permit was approved by PLN (Indonesia Electricity Company) as the owner of the river area, cleaning equipment were obtained from *Kecamatan*. The team then made a working schedule and task division from physical voluntary work until the launching of the fishing pond.

Finally, the renovation was conducted from mid-September 2011 until the first week of October 2011. For each week in a row, collective work was done in total by more than 50 residents from all RTs with assistance from *Kecamatan*. The first week was allocated to scooping up the trash with nets and finished up with waste disposal by dump trucks. After the cleaning stage was done, the other two weeks were spent on the installation of river water treatment which was done with the help of environmental engineers from ITB (Bandung Institute of Technology). Finally, the fishing pond was officially opened by the Mayor of Bandung on the 28th October 2011, as a part of *Kampung Kreatif Festival*. The launching was followed with the first fishing competition that was held in Dago Pojok.

Most participants spoke favourably about the dramatic conversion of fishing pond. It was transformed into a lively pond and became a recreational space for the locals. As most of the kampung residents were mainly deprived people who struggled to survive on a daily basis to fulfill their basic needs, recreation was something that came at a lower level of priority. The presence of a fishing pond was therefore crucial for the locals as it not only provided recreation activities at a low cost, but also provided interaction and new friendships particularly among participant groups which mostly consisted of adult and young male residents. Participants further explained that antisocial behavior in the kampung, such as alcoholism and drug abuse, was decreased since the improvement occurred. It was because more people occupied these spaces not only during the day but also in the evening and even midnight. Those people who often drank alcohol and got drunk in the public space at night were afraid to get caught and punished by other residents.

Figure 5.8 Fishing Pond. *Source: Fieldwork, 2017*

5.3 Case Comparison of Regular Place-making through *Kerja Bakti*

In the previous two sections, the process of regular place-making through *kerja bakti* and its impact on the community in both cases were discussed. Nonetheless, in analyzing the response of residents to regular place-making, this study showed notable similarities and differences, particularly regarding the outcomes of place-making to the community in the two kampungs.

5.3.1 Improving Quality of Place

The most palpable outcome of the regular place-making through collective actions on *kerja bakti* was the improvement in the quality of place. This could be seen from some established and renovated spaces that not only added good physical elements in the kampung over the years through improvements in aesthetical value, but also increased the social and recreational value of those spaces.

Kampung Bustaman

In Bustaman, positive impacts were felt and seen through the development of various facilities and infrastructure (see Table 5.1). The mosque changed over time and could accommodate more people for daily worship and recitation. The presence of a well-constructed pavement was said to greatly affect the mobility and comfort of residents since it became the public space that was the centre of various everyday life activity in the kampung. Some former unused spaces like *Bok Cinta*, *Pos Kamling*, and MCK, transformed into gathering places and recognized as the places where residents often interact, distribute news among housewives, and sometimes also as a playground for kids. There was also construction of community hall which played important roles as social and recreational space for various groups within the community. It could function as kampung administrator's meeting place, youths' gathering place, children's learning space, and sometimes PKK also used the hall for arranging activities for housewives. Respondents from the adult male group also admitted that they often gathered in the community hall for watching soccer match. It was even common for residents to sleep there because the space was more comfortable than their houses.

Figure 5.9 Map of Public Spaces in Bustaman. *Source: Fieldwork, 2017*

The implementation of regular place-making through physical *kerja bakti* was closely tied with the hard work of certain groups within the community which was called as "local champions". These groups were varied but they shared some similar characteristics – one of which was evident in terms of their high motivation and initiative to solve issues in the kampungs. For instance, the first renovation of mosque was done by a few members of the religious group because most residents were unwilling to help. The same experience also happened in the case of the renovation of MCK. The proposal for the renovation submission was done only by three residents, consisting of RW leader and two former RT leaders. Residents were asked to identify their potential and shortcomings which could impact the program implementation through a written proposal. It was also not easy to persuade residents to be members of the KSM group as well as attending the socialization meetings. Many of them were sceptical this project would work, giving an account of their disappointment with the government's previous discourses to repair sanitation and other public facilities in the kampung that had

not been carried out. More residents gradually came to the meetings and participated in the project after two weeks since the project was started. The third group referred to the current leaders of RT 04 and RT 05 who took over the RT organizations since 2009. Many physical improvements around public spaces were progressively developed by the new well-coordinated RT leaders and administrators. One of the residents who used to be active in RT administration stated that before the management of the current RT, it was very difficult to get grants from *Kelurahan*. Usually, the grant was only available biannually but even back then they were not guaranteed to get it. It was said that those who got the grant were the ones who were rather close to the government. However, since the RT leaders and administrators changed, there was always new improvement carried out every year from the submissions to *Musrenbang*. It is important to note as well that other than the groups as mentioned above, several 'individual' local champions also maintained spaces in the kampung through small improvements such as adding some greenery in the corners of kampung streets. It was also evident that instead of discouraging residents, the limited available spaces in Bustaman actually encouraged the community to find solutions for fulfilling their great need and desire in using the spaces for various daily activities.

The second factor contributing to the improvement of place quality was the internal network of the kampung community. In this way, strong-tie network that links residents to each other, either by kinship or friendship, was consistently mentioned as one thing about their kampung and community that many participants were most proud of. For example, one participant explained when she was asked about one favourite thing from the kampung: *"I really like the harmony among people in this kampung. It is inherited as we have always been like this since the previous generations. We are neighbours but we have relationship like families…We are so close maybe because we have been together since we were kids until now" (No.2).* Furthermore, this strong social cohesion

was not only perceived as a state of being, but also a mode of doing – in this way it was said to contribute in creating a process of collective actions within the community which is called *gotong-royong*. The term that means "sharing burdens" and "mutual assistance", was repeated many times in the interview findings, referring to collective action that was done for one common objective through sharing responsibilities. As explained by a resident, *"Even though we differentiate the tasks, in practice, we did it with* gotong-royong*. We support each other by doing parts that need extra help. It just happened like that. We were used to with 'fill the empty one first' approach." (No.6).* It must be emphasized here that *gotong royong* not only referred to the division of tasks, but also cooperation and flexibility among the residents in the way they managed their work. That is to say, although the residents made a group for different tasks and type of contributions from the beginning, the division did not necessarily mean that each group only focused on achieving their own group's duty. Instead, one individual or group could help and do any needed work for another person or group within the community. It was not surprising therefore that the use of *gotong-royong* during the regular place-making practices could represent and at the same time offer strong social cohesion amongst the dwellers, particularly those who participated in the activities. The presence of strong social cohesion through *gotong royong* could also be seen when there were difference of perceptions among the residents during discussion and construction process. In one instance, when the budget process was not as planned, due to the rain several times during construction, some materials needed to be added and changed. Some people still wanted to maintain the budget according to plan, while some others wanted to adjust to existing conditions. Differences in perceptions also occurred between several residents. For example, there was a time during the construction process where several KSM members considered that young residents did not participate in the process, while on the other hand, young people thought that they were not involved. As a result, communication between KSM and youth was rather intense.

In the end, however, each group came to terms so that there was no long-standing conflict and finally the construction could be completed on schedule.

Figure 5.10 Map of Public Spaces in Dago Pojok

Kampung Dago Pojok

This situation was also found in Dago Pojok, but it was less palpable than in the former kampung. It was because most of basic infrastructures and facilities in this kampung, such as mosque, road, soccer field, had already been set up and managed since decades ago by the core groups of local neighborhood representatives and organizations.

However, when we delved into the story of each public facility, their presence and improvement were also made by each core groups of neighbourhood organization that were related to the construction and management of those public facilities. For instance, many improvements were made to *Posyandu I*, which had been built since 1985. This *Posyandu* was only a yard that belonged to one of the

houses before it had its own building. Meanwhile, *Posyandu II* was built because *Posyandu I* could not accommodate the increasing number of residents in the kampung. The construction of the two *Posyandu* was inseparable from the role of the local RT, RW, and PKK in seeking help for funding, from both *Kelurahan* and residents. Another public space, the soccer field, was the one that went through several renovations by various groups of residents. Representatives of RT 07, with the help of members of *Karang Taruna* did the first construction in 1998. They carried out the process of land distribution until the field shape was formed. Several years later, Taboo helped to renovate the field by providing stage and fence. The organization also assisted the residents when there was conflict in the field's land ownership. The same response also came from members of DKM who explained that mosque renovation took place for five times since its first construction in 1991 until 2017. Everything was done independently by DKM members with the help from residents, especially in regard to the funding.

Another improvement was also seen in the transformation of fishing pond. As explained in the previous section, the success of this transformation was linked to some male adults and young people who proactively used the opportunity offered by managing fishing pond. Not only did they first initiate *kerja bakti* to clean the fishing pond, but they also regularly maintained the place. The majority of participants interviewed in Dago Pojok acknowledged one of the benefits from regular place-making that it was not only upgrading the kampung environment but also the local behavior. Since the river renovation took place, the locals changed their behavior of not throwing garbage and waste into the river to maintain it as a fishing pond.

Like in Bustaman, *kerja bakti* could not be carried out without mutual cooperation and strong social cohesion among residents. It appeared during the construction process that *gotong royong* was utilized when division tasks were made. While male groups went to the field for carrying out all physical works, female residents helped in the provision of food for the workers. Besides the

physical voluntary work and food supply, participation was also seen in the form of contribution. For instance, with regard to building materials, there were people who contributed directly to the material needed to cover part of the residents' contributions.

Nonetheless, concerns were expressed about the deterioration of *gotong royong* in the public life of Dago Pojok. As most of the infrastructure and services were long available in the kampung, many residents were no longer willing to invest their free time in self-help kampung activities. Most of them only contributed financially by giving donations for fundraising of the improvement. There were also comments about the time constraints, as a respondent explained, *"I'm no longer at the point where I feel like neighbourhood involvement is most important although I'm aware it might important for other residents. It's because I'm busy working, and if not, I'm busy doing family stuff"* (No.28)

5.3.2 Providing Learning Experience

As the development of public space could not be carried out by the community itself, mainly in the financial sense, some alliances and partnerships with various actors also took place to ensure the permanence and quality of the public spaces. Many respondents, particularly who acted as promoters in both kampungs, stated that having participated in the process of improving their kampung for an extended period, they gained new knowledge in the practice of social skills and cooperation with external actor including how to make proposals for external funding, go through the bureaucratic process, and negotiate with external actor such as public officials and private sectors.

In Bustaman, it was the local neighbourhood representatives who actively applied for development grant opportunities for management and construction of public spaces through *Musrenbang*. According to the two RT leaders, it was not an easy journey especially because they had no experience in how to get public funding from the government. They also acknowledged that they were not used

to filling out the forms and making proposals. Despite the limitation, they carried out real actions to improve their kampung by taking small steps, such as which authorities should be approached and how to approach them in order to get support for constructing and renovating public facilities in their kampung. As explained below by a local RT 04 leader:

> *"At first I didn't know where to start. Together with the head of RT 05, we went to the Kelurahan, introducing ourselves as the new RT leaders and asking that we wanted to renovate our kampung streets. Staff from the Kelurahan then informed us about grant opportunities through Musrenbang and referred to BKM (community self-help agency) department in Kelurahan to apply the grant. Afterward, we made the grant proposals by ourselves with the help from other RT administrators to apply for pavement improvement" (No.23)*

Once they passed through the submission stage, the bureaucratic process that they must go through when applying the submissions was another challenge. There were times when the *Musrenbang* submission was not approved by *Kelurahan*, while there was once when they approved it but not by *Kecamatan*. There was also a time when funds did not come down from the municipality. In this case, every fund submitted was not necessarily accepted. It depends on the government, particularly *Kelurahan* and *Kecamatan*, who determine whether the proposed development is worthy of assistance.

> *"Suppose we want to propose repairing the drainage. The public officials from Kelurahan and Kecamatan will come here to survey and ask about the problem of the drainage. They do not accept if we submit for improving the same facility while it is still in good condition"(No.33)*

Even if they get the funding, the local champions still face the challenge of not receiving as much amount of fund as first proposed. That being said, it was acknowledged by the RT leaders that even when they obtained money from *Musrenbang* to build facilities in their neighborhood, there were many uncovered

expenses in the community. For example, when they initially applied for the *Musrenbang* for road construction– they needed around Rp. 50 million (equal to 3192 Euro) funds. However, the fund provided was only Rp. 35 million (equal to 2234 Euro). The community then had to use MCK contributions and collect self-help funds among residents to cover the rest of the expenses. Another example is the construction of *Balai RW*. After four years since the renovation of MCK took place, residents built *Balai RW* on the second floor of the MCK building. The place was built using the *Musrenbang* grant, MCK contribution money, and donation from some residents. It was because the residents only got Rp. 5 million (equal to 319 Euro) from *Musrenbang* out of Rp. 25 million (equal to 1596 Euro) that they had proposed.

The local champions also learned how to negotiate with external stakeholders. In this case, they successfully lobbied the *Kelurahan* officials to employ the workers from residents rather than outsiders. For the past few years, the government no longer gives funds in the form of money but physical goods instead. In other words, residents only have access to ready-made tools and materials. Sometimes, it was also the government that chose the workers and contractors. However, after the negotiations between RT and *Rembug Warga* with *Kelurahan*, it was finally possible to use contractors and the workforce from the residents.

In the end, those local champions successfully made good networks and maintained their collaboration with the local government, while utilizing various opportunities to get support for the kampung development. This idea was also supported by other respondents who were not involved in RT administrator group. They admitted that they were aware that it was easier to get assistance from the government. For instance, one participant who was a member of PKK in the kampung said that she and other representatives were appointed to attend training for cooperative development and hydroponic cultivation which was held by *Kecamatan*. The respondent further explained that those types of training had

never been given in the previous RT management. Regarding this, one of the RT leaders stated that the training will not be given if there were no previous submissions from the RT and *Kelurahan*. *"Because our RT has been active in the Kelurahan, every time there is an event at the Kelurahan and Kecamatan levels, we are automatically called by the Lurah to appoint representatives from the residents. Only then RT nominates willing residents"* (No.23).

Kampung Dago Pojok

Meanwhile in Dago Pojok, this type of empowerment also occurred in different local neighborhood groups. An example could be seen in the case of PKK cadres when they developed *Posyandu* from time to time. Up to now, they had collaborated with large companies through CSR program, and recently proposed funding to a company for establishing kids reading corners in Posyandu I. In doing so, some cadres took the initiative in making a grant proposal to private sector. After proposing the grant, the cadres successfully got raw materials for the extension of the *Posyandu* such as cement, ceramic, and sand. Similar case was also observed during the construction and renovation of mosques in the kampung which was done by DKM. Meanwhile, members of youth organization who managed the fishing pond also felt that they gained capacity in organizing activities. In this instance, they referred to the improvement of their knowledge in managing fishing pond and organizing fishing contests in entirety from publication, promotion, financing, to event management.

5.3.3 Creating Productive Spaces

This study also found that public spaces in the two kampungs embodied an economic dimension which was manifested in different ways in the public sphere and also gave productive functions to vacant spaces.

Kampung Bustaman

In Bustaman, since the public sanitation was renovated in 2005 until the year when the fieldwork was conducted in 2017, residents had independently

managed the sanitation contribution so they could pay all the maintenance costs, and some public spaces were even financed partly through the contribution. Based on the information from the chairman of KSM, who was also the RW leader, since the facility was built until recently, the average daily user was 100 – 200 people and the daily income range of the MCK use was Rp.80.000 – Rp.90.000 (equivalent to 5 – 6 Euro). The amount of this revenue was used for paying two caretakers of MCK, who were also Bustaman residents, with monthly salary Rp.300.000 (equivalent to 19 Euro). While the rest of the income was used for community needs, such as buying public goods such as refrigerator, television, and washing machine, renovation of public facilities including community meeting hall, and clean water installation for drinking, and for communal activities. Not only did it prove that the kampung community succeeded to achieve the economic benefits of MCK through cost-recovery principles on facility management that was part of the Sanimas project (see section 5.1.2), but Bustaman was also recognized as one of the national and city's pilot project to develop community-based sanitation in kampung that brings success to its community. One of the most prominent recognition was when the kampung won the Central Java Sanimas Award in 2009. This award was assessed by the Association of Community Based Sanitation Organizations in Indonesia (AKSANSI) and given to any KSM and operator which had the highest score in terms of technical, financial, and organizational.

Based on the interview findings, there were several reasons that contributed to the success of MCK. First, the community successfully rejected the intention of the Semarang City Government to deposit the MCK retribution to the City Government after the MCK was built. Almost all the residents showed disapproval regarding that idea until they finally could persuade the government to comply with their aspiration. Therefore, all cash inflows of the residents from the MCK could be used for the needs of community projects and building maintenance. Another thing to note was the cooperation of the residents to pay

the contribution fee. Based on three participants who were members of the KSM, residents' cooperation related to the payment of contributions mainly affected this success. One participant who served as treasurer of the MCK explained that ever since he had been part of the KSM, there had never been any difficulties in collecting fees and the residents had never protested about the fees charged as well. When they were asked about the contribution fees, some residents explained that they did not mind paying as long as the MCK keeps functioning and is comfortable to use. One of the interviewees also clearly showed his concern on the significant improvement of his family's health after the presence of new MCK. He explained that by using the dirty river every day, it was common for residents including his family to suffer diarrhoea especially children. However, since the MCK was renovated, they rarely had the disease. Similarly, other respondent reported the struggle of living for over a decade without adequate toilet but now her life has been convenient since the renovation of the MCK:

> "*I do not have a toilet since my house is too small, besides that there is no room between the houses that can be used to build toilets. The only option was Kali Semarang (Semarang River) because the old MCK was very dirty and its condition was even worse than the river. Now, since the MCK has been renovated, it has become much, much better and cleaner. I don't have to worry if I need to go to the toilet in the middle of the night, thinking whether I should knock one of my neighbor's houses or go to the river. So, really, the contribution fee that I must spend now is nothing compared to the struggle I used to face every time I want to take a shower and go to the toilet* " (No.3)*

Kampung Dago Pojok

The creation of productive space was also found in Dago Pojok where members of *Karang Taruna* took advantage of the opportunity offered by the clean river by arranging a fishing contest to make use of the pond other than daily fishing activity. In this place, the fishing pond embodies an economic dimension.

Nonetheless, the transformation of a vacant space into a productive place in this case did not happen with any external assistance. The same members of the local youth organization proactively used the opportunity offered by managing fishing pond through creating fishing contests which received high demand from locals and non-locals, and thus, the revenue derived from this activity has generated income to the community. The contest was initially held twice a year, upon requests for the contests to be held more frequently, the contest was then arranged once in every two months. In average, the contest attracted a hundred participants with the majority from the residents, and at least around 40% are from the outside. The preparation usually took a week before the competition day, from publicity, estimating expenses and income, profit sharing mechanism between residents who are the fish distributors and the youth organization, to gift arrangement for the winners. The revenue was derived from selling fishes to participants that costs Rp10.000 (equal to 60 cents) per person. While the local youth organization usually took 0.05% from the sales, the rest went to those residents who are the fish distributors. Moreover, a few respondents also mentioned that the contest also prevented other residents who were about to move out of the kampung. As their fishing business went well, they decided to stay in the kampung and continue their business as sellers of the fishes for the fishing. It was evident that the place-making process not only empowered the youth but also gave the public space itself a productive character.

Figure. 5.11 The MCK Building after being repainted; and youths were gathering at the community hall. Source: *Fieldwork, 2017*

5.3.4 Catalyzing Participatory Process

Other than the improvement on the built environment, the process of making and remaking the kampung spaces through *kerja bakti* also served to catalyze community participation in both kampung cases. This refers to participatory process that happened through community discussions and meetings.

Kampung Bustaman

It appeared from the interview findings that the community meetings in Bustaman (see section 5.1.2) created more frequent discussions and encouraged residents to be more outspoken. The community meeting was initially made to discuss the submission of the *Musrenbang*, but throughout its implementation, the meeting was also used as a forum to discuss community or kampung issues that involved the interest of all kampung residents. In the latest meeting, for instance, there was a discussion on how to activate the recitation for youth groups. At the meeting, the issues were discussed to reach an agreement or solution. With mediation from *Rembug Warga* group and RT administrators, the meeting date was usually announced two weeks earlier through the mosque loudspeakers.

The meeting also led to decision-making that was made as to the interplay amongst residents in determining their future, while embracing diverse perspectives into various collective actions. In the beginning it was found that many residents were only listening rather than giving input. However, the atmosphere was gradually transformed after a few meetings were held and the residents were getting used to the way the meetings were held. It was particularly apparent in certain situation such as when they needed to choose which public spaces were more urgently built. Regarding this, RT leaders coordinated with *Rembug Warga* to encourage residents to speak up by giving their options based on what some residents said in informal gatherings. One of the RT leaders also explained that the community meeting was not always going smoothly, and indeed sometimes there were debates and arguments among residents. However, he further explained that it was the diversity of opinions in deciding the community needs that reflected the empowerment and collaboration process within the community meeting.

> "*In the past, there were some residents who opened food stalls at the T-junction. So, we held a meeting to discuss the relocation of those sellers*

since they disrupted the mobility of the passers. In the meeting, we had a debate because some of them did not want to move even though they were the ones who were wrong. Fortunately, most of the other residents were not incensed by anger so that the debate did not turn into a fight, and eventually they could gradually accept the plan for relocation" (No.24)

These big and small meetings are evolving with practice through the process of planning and designing of the new MCK. The project created more frequent dialogs within the whole kampung community through meetings in twice a week for one and a half month at the hallway of a mosque, which was the only appropriate space to accommodate kampung residents at the same time. As explained in the below comment, because this kind of discussion was rarely arranged in the kampung, the community meeting was not effective at first. In this respect, the meeting aimed to know the needs of the residents in the form of opinions, recommendations, and the critics seemed to fail.

"It was the first time we held a project that was run based on our thoughts and efforts. In the past, whenever there was a grant from the municipality, Kelurahan often built physical facilities right away without considering the needs of Bustaman residents. But in the Sanimas project, residents had to be responsible for every single aspect of the new MCK. At that time, we felt that this new project excited us but at the same time we also needed time to adjust ourselves to that situation where we should decide so many things together through discussions until we reach mutual agreements" (No.9)

From interviews with members of *Rembug Warga*, there were some challenges during the implementation of this community meeting. It was mainly regarding residents' participation which usually was no more than 20 participants. The meeting also lasted for an hour because the residents would get bored if it took longer.

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Figure 5.12 Big community meeting which was usually held at night in the streets around the kampung mosque. *Source: Fieldwork, 2017*

Kampung Dago Pojok

On the other hand, community meeting in Dago Pojok was only held among members of the neighborhood organizations, without the presence of the non-member residents. The main reason was because there were too many residents in the kampung which made it difficult to arrange a discussion that could accommodate every resident's aspiration. As a result, several participants who

were neither the non-coordinators nor active members of any local neighbourhood organizations had admitted that they were hardly involved in the process of physical improvement in their kampung and even felt that they were not updated on the current improvement in their kampung.

In this circumstance, the range of residents' involvement in regular place-making between the two kampungs was found to be different. The community meeting in Bustaman was more accessible and could accommodate wider group of residents' participations compared to the one in Dago Pojok. This is evident as most of Dago Pojok residents only helped through paying community fees and giving donations. In this respect, the involvement of residents in Bustaman was more expansive than in Dago Pojok whose residents only played roles as users and sponsors of the kampung facilities.

Table 5.3 Case Comparison of Regular Place-making through *Kerja Bakti*

Regular Place-making through *Kerja Bakti*	Case Comparison	
	Bustaman	**Dago Pojok**
Historical background	• Most of the facilities and infrastructures were not provided until 2005 • Construction around public space appeared in 2003 through mosque renovation which was built from the initiation and donation of some residents • Basic infrastructures and facilities were mainly handled by the community • The process of development involved wider groups of the community, although in	• Many public facilities and infrastructures were constructed since the 1990s • Basic infrastructures and facilities were mostly provided by public sectors through local neighborhood representatives (RT and RW administrators) and organizations (religious, women, and youth groups) • The process of development only involved core groups of local representatives and neighborhood organizations

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	the initiation, construction was only handled by particular groups • Involvement of other residents was apparent during decision-making, and sometimes also in the form of giving a donation	• Involvement of other residents was apparent through giving a donation
Implementation in current years	• Regular place-making through establishing and renovating physical aspects in the kampung ran annually since 2009 through a collaboration of both RTs	• The only public space currently established with the involvement of residents from all RTs in the kampung was the renovation of the fishing pond in 2011 • Renovations of other public spaces were handled separately in each RT and each local neighborhood organization
Outcome	**Local Empowerment:** • Catalyzing participatory process through community meeting that was more accessible and accommodated wider group of residents • Increasing residents' awareness of what is happening in their kampung through the arrangement of community meetings • Providing learning and organizing experience to local champions particularly referred to RT leaders and administrators	**Local Empowerment:** • Catalyzing participatory process through community meeting that only accommodated certain residents who were part of neighborhood organizations • Providing learning and organizing experience to local champions, which in this case particularly referred to coordinators or active members of local neighborhood organizations in the kampung

Quality of Life:

- Improving quality of places through the annual development of various facilities and infrastructure
- Creating a productive space which embodies economic value that was used for the kampung community as a whole
- Increasing the social value of places

Social Connection:

- Fostering *gotong-royong* among participants of *kerja bakti*

Quality of Life:

- Improving quality of places through continuously constructing and renovating various facilities and infrastructure
- Creating a productive space which embodies economic value that contributed only to certain residents
- Increasing recreational and social value of places

Social Connection:

- Fostering *gotong-royong* among participants of *kerja bakti*

Source: Analysis, 2019

5.4 Regular Place-making through Social Interventions in Bustaman

Apart from the physical improvement in the kampung that was explained before, other type of regular place-making had been long implemented in both cases. It was spontaneous and in the form of socio-cultural activity within the community that was closely embedded in the kampungs' everyday life. Based on the coding process, there were mainly three forms of activities which took place in the public life of kampungs: everyday activity, religious practices, and women-based activities. In this section, regular place-making through these social activities are first discussed in Bustaman.

5.4.1 Everyday Activity

Everyday activity in Bustaman was divided into three types: daily economic activities such as goat-enterprises and culinary businesses, and informal social gathering.

Goat-related enterprises

Bustaman has been known as the "kampung of the goat", at least since the 1960s, because of its economic activity that uses goats as the main resource. The first time the author came to visit the kampung, every step from the main entrance of kampung unfolded many interesting sights along a small alley. Several goats were being hauled by two goat keepers to a corner of the neighborhood. While other men were scraping goatskins, others were scraping the heads. The middle-aged women sat outside their houses, chopping cleaned meat into small cubes. In another terrace, some older ladies chopping and grinding spices. It was no longer surprising, each people smelled different while passing by, from unpleasant smell of goats and blood which came from ditches to the "aroma of spices" from terraces that were used for cooking. In this scenario, both smells and scenes of the "kitchen" terrace implied the dynamic and distinctive character of Kampung Bustaman. These activities were only a small portrait that represented the daily lives of all residents of the kampung, where goats played an important role.

Figure 5.13 Some kids hauled the goats

An example could be seen through kampung's routine which constituted of different goat-related activities. Every day, from 01.00, this kampung would hustle and bustle like a big city. The residents who were butchers already hauled goats to the courtyard of their houses, preparing for slaughter. They chopped the meats in several different cuts depending on the request from buyers, who were food sellers in and outside of Bustaman, and picked up the meats at 06.30. The remaining raw meat was sold in front of the house, while some was cooked. This routine took up until the afternoon. On the other hand, some residents who were the goat merchants started their routine later around 04:30. They left the kampung early in the morning to buy goats from the animal market outside the city. Depending on the distance and situation, usually during 09.00 – 14.00, the purchased goats were brought to the kampung, fed, and checked by the veterinarian in case they were unhealthy. Other residents who oversaw cooking, started their activities the last. At 07.00 they went to the market to buy cooking ingredients, then continued the daily culinary activities that would run from 09.00 to 18.00. Together, all these tasks not only contributed in strengthening the locality of Bustaman but also showed the kampung's potential to be a self-

sufficient kampung where all the necessary materials and activities for goat business were available in this kampung.

Figure 5.14 A butcher cleaning the unskinned goat; A woman was cleaning goat's head. *Source: Fieldwork, 2017*

A Living Market

During the author's first visit to Bustaman, the other interesting thing that immediately caught the attention was the existence of mini food stalls in which the vendors , who were mostly middle-aged women, looked actively busy in their business. From stirring, ladling, cutting, frying to serving their handiwork to customers; dealing with many other transactions including those customers who ask for credit. Intrigued by what they sold, the author approached the nearest 2mx1m stall. Most of the food sold in this stall was goat meat, ranging from fried rice, goat steak, and other menu items made from various goat organs. In the next stall, kids were choosing from the limited sweet items on sale like pudding, various fried foods and mung bean porridge.

Figure 5.15 A food stall was held in front of a former slaughterhouse.
Source: Fieldwork, 2017

The people who could not afford to engage in goat business because of lack of skill or capital still sustained their lives by selling daily cuisines in the kampung. It was said that more than half of the residents were food and beverage sellers, which was mainly inherited from their parents or grandparents. Some stalls were set up in the corners of the kampung, while most of them were arranged in the terraces. At first glance, nothing extraordinary came from these culinary activities in Bustaman compared to other kampungs. Only after interviewing the residents was the uniqueness of the kampung social system related to this culinary activity discovered. A peculiarity lies in the fact that the locals did not only love to sell food but also to buy food from the other residents in the kampung. Many participants admitted that most of the residents, including them, did not like eating the food that was cooked by themselves, and thus they always bought food from other sellers. This is where the local economic system was unintentionally built by the local's habit of cooking and eating. In this way, some respondents even called Bustaman as a "living market", where the money

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circulated among the residents themselves. Just like the goat selling activity, most of the culinary activities werethe inheritance of their parents and ancestors, which also ran daily from morning to evening.

Figure 5.16 The common use of the kampung terrace as a kitchen.
Source: Fieldwork, 2017

Figure 5.17 Several food stalls sell various food along one of the alleyways

Guyub

The interview findings found that the condition of the kampung with small and compact houses made the residents hang around outside their houses for fresh air. It was called *guyub*, translated as informal social gatherings, where residents either individuals or groups intentionally meet at certain times to share problems, talk about common interests, or do hobbies together. Just like the economic activities mentioned earlier, informal community gatherings took place every day and everywhere. Some gathering places even overlapping with the one used for working, such as streetways where children usually play around while sitting on available benches or running here and there. Other than the streets, residents often hang around in front of the mosque, MCK, community hall, benches in front of grocery stores in the kampung, and *Pos Kamling*. While elderly and kids usually gathered from mid to late afternoon, it was usually from evening to midnight where groups of young and adult residents gathered in some corners of the kampung to relax and spend the rest of the day together. Sometimes they just chatted, played guitar, cards, or ate together.

Figure 5.18 One of the grocery stores in an intersection of the pathway which is often used as *guyub* space. *Source: Fieldwork, 2017*

5.4.2 Religious Practices

Given the high level of religious adherence in Indonesia, religion is a fundamental social and cultural practice in Bustaman, as is the same in , the city, and other neighborhoods. This was shown through the presence of the Al Barokah Mosque that was managed under eight residents who served as chairman, secretary, treasurer, and daily administrator. The everyday activities in the mosque is predominantly praying in the congregation five times a day once *azan* (call for prayer) was announced. At that time, many residents from various age and gender group, mainly adult and elderly, went to the mosque to perform the prayer together. The mosque was also the place where *pengajian*, literally translated as Quran recitation, was usually carried out every Thursday for one hour. The activity was arranged by and for women residents only. It was attended by permanent members of the recitation group who were around 50 people in total and dominated by elderly residents. Besides the women group, there was also general recitation once a month for other groups of residents. Other than the recitation, the mosque was also used as a place where residents celebrated special occasions, such as charity events, religious festival, and having a feast together to celebrate the beginning of Ramadan. Interestingly, although most of the residents were Muslim, many were hesitant to donate mosque related activities. It was because there had been misappropriations of funds related to the mosque development. This situation also caused a three-years delay in the mosque renovation.

Figure 5.19 Inside Mosque Al-Barokah. *Source: Fieldwork, 2017*

5.4.3 Social Activity by Women's Association

Another regular activity arranged by residents in Bustaman was related to women-based activities and managed by PKK. The organization was arranged by cadres, which consisted of four board members consisted of two coordinators, a secretary, and a treasurer. The rest of the members were all female residents registered as married women in the kampung.

The only regular activity arranged in Bustaman was a*risan* – also translated as rotating credit associations – which for many generations until today has been a prevalent social activity amongst Indonesians, especially women. The activity consisted of several people who put an agreed amount of money, gathered regularly in specific time to shuffle their names, and collect a lump sum of money to the person whose name got drawn. In Kampung Bustaman, the amount of the *arisan* contribution ranged between Rp 25.000 (equal to 1,55 Euro) to Rp 100.000 (equal to 6,2 Euro). The money was then collected at least one week before the *arisan* that was usually held on every 10th of each month and lasted

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for two hours. In addition to this activity arrangement, three members were randomly selected every month to arrange the activity, provide catering, and manage the place for the activity. As not every member has a big enough house, sometimes *arisan* took place in public spaces, namely the front yard of RW's house, mosque, or other available communal spaces in the kampung.

Participants who were members of *arisan* explained that they attended it only to see the winner's announcement and give the collected money to the person whose name got drawn. Finally, the activity was ended by singing the march of the organization. There were also some notes that there was no other activity that involved much interaction among the participants. In this matter, they argued that they would usually catch up with each other and have nothing specific to discuss in the group since they all interacted every day. For this reason, many respondents felt that *arisan* was done only for pooling the housewives' money. While in the past, the function of the activity was less focused on the money collection, and instead it was used to keep the residents updated about any announcement of the government programs from *Kelurahan* and *Kecamatan*.

5.5 Regular Place-making through Social Activities in Dago Pojok

Like the situation in Bustaman, this study found that regular place-making through socio-cultural activities in Dago Pojok were inseparable from the kampung's everyday life. In this section, each of the three forms of social activities in Dago Pojok have been discussed.

5.5.1   Everyday Activity

Everyday life activity in Dago Pojok was different to the one in Bustaman. For instance, the scenes of people doing the cooking, laundry, or ironing at the terraces were rare as Dago Pojok residents did such house chores at home. It was also unlikely for the locals to spend much time hanging around the streets. Instead, the terraces were mostly used for *guyub*, particularly women

group who were usually chatting while looking after their children who played around. Regarding *guyub*, Dago Pojok also had more varied and distinctive spaces for a daily gathering between different social groups. For instance, most of the housewives usually hang out at the terrace of a residents' house, grocery store, or food stall. Those spaces were also gathering spaces for men's group if they were not at the fishing pond or security post. Meanwhile, unlike the adult groups, young residents preferred to hang out at one's house.

In addition to the daily routine, Dago Pojok had a more extensive array of everyday activities than Bustaman, such as fishing and various sports. Fishing was held every night and mostly occupied from 19.00 to 01.00. While on Saturdays and Sundays, the activity started from morning to midnight. Unlike fishing activity, sports were held less frequently, and some of them were even no longer active. For instance, in the past, there was weekly *Silat* or martial art training for young people, particularly in RT 01 – RT 03, which was held for an hour in an outdoor field in RT 02. There were also various sports activities in RT 07 soccer field such as an hour of aerobics for women every Saturday morning, volleyball for all group of residents which were arranged every Friday evening, and soccer for the male group every Sunday evening. It was told by an RT leader that these activities in RT 07 were organized only after the soccer field in the block was renovated. It seemed that the renovation made the residents more enthusiastic to arrange sports in the field. However, most of the sports activities were arranged occasionally and depended on the schedule and willingness of the residents. As said by one of the volley group members:

"We usually played volley every evening, but these days we do not play it often. The last time we did, it was around six months ago because many of the residents get busier, and it's difficult to find the right time when everyone is available. What we do know is to arrange the activity spontaneously" (No. 26)

Figure 5.20 Soccer field in RT 07 looked empty in the afternoon.
Source: Fieldwork, 2017

5.5.2 Religious Practices

Similar to Bustaman where most of the population are Muslim, mosque also played an important role in the mundane life of the kampung community in Dago Pojok. In addition to religious activities, such as pray in congregation and recitation, the existence of a mosque in Dago Pojok also functioned as a place for educational activities where informal education classes were held. From weekly reading and writing Quran (TPA) for elementary and middle school kids, which included "moral class" to help them learn how to be Muslims with good morality. While on every first Friday of the month, an informal school for housewives called "Mother's School" was held after the recitation finished. In this activity, external guests were invited to give lectures which were not limited to religious issues only, and ranging from women issues such as, household welfare, marriage, make-up class, craft workshops, to more serious issues like the current socio-political condition in Indonesia. Whereas in special occasions, mosque was

also used as a place for social activities, from charity events for orphans and the poor, to religious festivals where kampung residents have feast together.
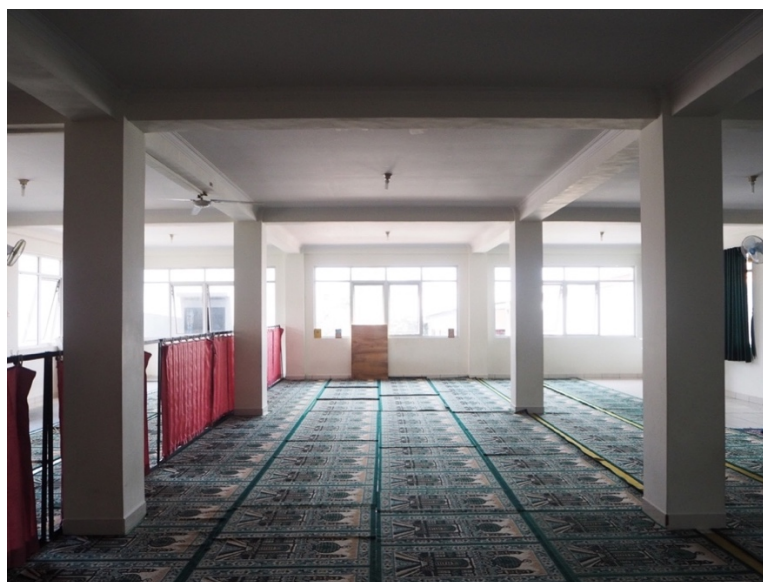
Figure 5.21 A women's section at Ad-Dakwah Mosque.

Among various activities held at the mosque, *Pengajian* is one of the most popular social gathering in Indonesian society, including Dago Pojok. The activity was held almost every day at the mosque, occupied by different groups of the community. The groups were divided by gender as with most Islamic religious activities, as well as by age because of the Quran reading comprehension that generally differs across different age groups. While children and youth groups were held every Monday afternoon, women group was every Tuesday to Friday late afternoon, and the male group was on Thursday night. The women group was held four days because the number of participants in this group could be up to 300 participants in total or around 75 participants per day, which was much higher than the other groups. Each group lasted between 1.5 - 2 hours, in which an hour was dedicated to the recitation and the subsequent half hour was sometimes spent on a potluck session for women group or just informal social gathering for some male residents. Other than *pengajian*, there was also gathering

held every month where different recitation groups from different mosques did some activities together, such as sermon and held charity.

Due to the high number of interests among the residents to get involved in various religious practices mentioned above, the practices could also be a pulling factor for other activities in the kampung. A good example was shown in the case of Mother's School. In the beginning of its arrangement, it was difficult to persuade female residents to join the school. As an attempt to increase the community participation, one of the RT leaders who initiated the school, collaborated with the recitation coordinator to arrange the school after the recitation. Ever since the school was organized as a part of the recitation, it was attended by many participants. Another example could be seen from Clean Friday which was held on Friday because it is considered as a holy day for Muslims where a congregational prayer was also held for men on that day. It was said that because of this reason, some residents regularly swept the streets around the mosques to make it clean for the prayers. It all showed that religion played an important role in regular place-making practices in the neighborhood as it became a pulling factor to organize other activities.

5.5.3 Social Activities by Women's Association

Among the various types of regular place-making activities in Dago Pojok, the most mentioned social activities besides the ones arranged by the religious groups were activities managed by PKK. The organization was arranged by cadres which consist of 14 representatives of women residents from all RTs. While the members were similar to how it was arranged in Bustaman: all female residents were registered as married women in the kampung. In Dago Pojok, there were mainly two programs of PKK, namely *Posyandu* and waste bank program. While the first one was aimed to control community health by providing general check-up and socialization related to health topics, the second one was about waste management initiatives where the residents were given monetary incentives when they recycle their solid household waste.

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Posyandu

The first activity arranged by cadres of PKK was a monthly health check-up at a community-based health service called Posyandu (Integrated Health Service Post). Unlike clinic where people were treated by doctors, Posyandu was arranged by ordinary residents. This activity, which mainly aimed at pregnant women, mothers, babies, and toddlers, was held on every second Monday, from 08.00 – 12.00. All cadres, accompanied by non-cadres PKK members who voluntarily helped the activity, medical doctor and midwife from the local clinic, set up five tables at Posyandu, in which each of them catered different services, from registration, health check-up, weight and height mearurement, health counselling, and nutritional food supply for children. In this case, every participant must pass through all the tables which provided them with different kind of information regarding their health. For instance, on the third table, the cadres noted the growth of babies and toddlers by weighing and measuring their height, meanwhile, in the last two tables the cadres gave information regarding the results of the previous tables, like types of food for a child's physical growth based on their health and age. Finally, on the last table, healthy food was given for children with low nutrition, in which some of the food was made by the cadres themselves.

Besides the monthly check-up, there were socialization and workshops occasionally held at Posyandu, ranging from health-related issues such as HIV and cervical cancer prevention to environmental issues such as urban farming. These activities aimed to give basic knowledge on related topics to residents, from youth to elderly female groups. For instance, one youth respondent explained that during the HIV education for youth, they were provided basic sex education, the causes of the disease, the symptoms, how to avoid the disease, where to get early detection and information, and what to do if a person is diagnoses as HIV positive.

Figure 5.22 *Posyandu. Source: Fieldwork, 2017*

Figure 5.23 Monthly Check-up at *Posyandu. Source: Fieldwork, 2017*

Waste bank

The waste bank program was first nationally recognized in 2012 when there was a regulation from the Ministry of Environment of the Republic of Indonesia Number 13/2012. The program is one of the nation's attempt to solve waste issues based on the "3Rs" (reduce, reuse, recycle) principle. It is a recycling program where individual participation is needed, not only to sort their non-organic solid waste but also to reduce the production of waste in the household level. The program emphasizes to "treat" waste not only from the collecting points in the neighborhood up-to the landfill but also from the source point, which is the household. In other words, the waste bank program was created to alter people's perception of waste and promoting them as the active actor in managing the problem of waste sustainably. Like a regular commercial bank, to run the waste bank, it has customers, and every household must make an account to be a customer. Instead of money, residents made deposits with their recyclable non-organic solid waste. The waste bank management then gave economic rewards to their customers who deposited their waste, which is weighed and rewarded based on rates set by the waste collectors. This value was saved in their account from which the customers could withdraw every three months, six months, or a year.

Ever since the national regulation, city governments, including Bandung, encouraged its citizen to implement the waste bank in the neighborhood and household level. It is impossible to run the waste bank program without community participation at the neighborhood level. In Dago Pojok, the program was first initiated by a leader of RT 07 and a member of PKK who worked in Bandung Institute of Technology (ITB). Through their link to the university, they were informed that ITB was arranging programs that support the provisions of the waste bank in Bandung. After discussing with other RT representatives and getting approval from RW, along with more than 50 university students from Environmental Engineering, the community set up a small vacant space in the kampung to be the 'warehouse.' It was in this place where every week, customers

came to bring their recyclable waste in the warehouse to be weighed and sold to the waste collectors. In this case, six people played essential roles in weighing and pricing the waste, bookkeeping every customer's deposit based on their waste value, and selling all the collected waste to waste collectors. Once the warehouse was settled, there was socialization by the university students who taught the residents about basic knowledge related to the program, such as how to separate their household waste into different categories and other procedure in the warehouse. Workshops were also held for people who were in charge of three crucial roles as mentioned above, using several provided equipment such as weight scales, washing, and cleaning tools for uncleaned waste and recycle bins. After a month of socialization, preparation, and workshop, the waste bank was finally started in July 2015.

Figure 5.24 Waste bank campaign literally means "Let's sort waste"

During its implementation, the waste bank program experienced several challenges. In the beginning, the challenges were mainly about persuading residents to participate in the socialization as well as the implementation of the knowledge they gained from the socialization. This was mainly because people were not used to sorting out their waste and not familiar with the waste bank

system, so there were only less than 30 households who wanted to participate. But in the third month when some households withdrew their deposit and managed to save about Rp900.000 (equivalent to 56 Euro), more and more people were willing to be the customers, such that in the following months there were 80 households routinely donating their waste to the warehouse. One of the respondents involved in managing the waste bank explained that the program brought change in the perception of residents towards waste having economic value. However, there were still many residents who were reluctant to join the program because of various reasons ranging from hygiene issues to lack of time.

Even after overcoming the challenge, the waste bank program was stopped after eight months since its implementation because the operator ran away with the customers' money. Since then, the number of customers decreased because they lost their trust despite that their deposit was partly paid using the personal money of the RT leader. On the other hand, the RT leader himself who was the head of the waste bank management finally stopped the program because he could not cover the operational costs of the program while there was lack of support from residents towards the program.

Figure 5.25 A kid helping his mother to weigh some paper waste

After being vacuumed for three months, there was an agreement between PKK cadres that they wanted to run the waste bank again. However, this time the deposit money was not for individuals but the community. In this way, all collected money from the waste bank was allocated to one of the *Posyandu* programs called 'Dana Sehat' or translated as 'health funding.' Through this program, all middle-class household in the kampung were obliged to donate monthly for at least Rp1.000 (equal to 6 cents). Their money was allocated to subsidize health funding for low-income families. In this scheme, the poor residents who were members of the bank would get treatment from the local clinic for free.

Until the fieldwork was conducted, there were around 100 members of PKK donated their non-organic solid waste, which was sold to the waste collectors. To ensure the transparency of the program, all the operators were part of the PKK members who needed additional income. Therefore, other than for financing health programs, the money collected from the customers was also allocated to pay the operators. As explained below by one of the cadres of PKK:

> *"By just collecting and selling the waste, we can earn money by the end of the year. Last month, we managed to save about Rp600.000 (equal to 36 Euro) through this waste bank. With that amount of money, we can buy more food for the malnourished children in this neighborhood" (No. 32)*

5.6 Case Comparison of Regular Place-making through Social Interventions

Overall, this section shows that place-making through several social activities explained earlier mostly brought positive impacts towards kampung residents, namely providing opportunities for knowledge exchange, maintaining and strengthening social cohesion, and fostering local identity. Similarly, this study also found that place-making could marginalize certain groups.

5.6.1 Maintaining Social Cohesion

This study also found that in Bustaman the everyday activity could maintain social cohesion among its residents, while in Dago Pojok regular activities by the religious group and women-based organization strengthened ties among members of the groups.

Kampung Bustaman

Many interviewees explained that the small size of kampung as well as its physical construction with narrow alleys and small crowded houses, nurtured the existing social ties among residents in Bustaman through daily incidental and informal interactions. As there was no clear boundary between private and public spaces, everyday activity of the dwellers which happened outside of their houses was shared with other residents. It could be seen, for instance, through the use of a terrace house which was also operated as kitchen, food stalls, and grocery stores. Consequently, socializing activities also happened in their terraces, which extended to the street corridor of the kampung because of the width of the terrace that was very close to the street. It was no surprise that interaction amongst residents were frequent as it could take place every day and almost everywhere in the kampung. Those residents who were involved in goat and culinary businesses were very likely to encounter with others since they spent most of the day in the kampung to work. Their economic activities allowed them to interact in a variety of mostly unplanned ways, whether on the streets, terraces or in business establishments among other spaces of habitual encounter including the intersection of pathways with a grocery store and food stalls next to the motorcycle parking space.

As a result of this everyday interaction, the perpetuation of social ties in the community came as no surprise. For instance, in the case of kampung's culinary enterprise many residents proudly explained that regardless they had a business in the same field, and sometimes they even sold the same type of food,

they complemented and supported each other instead of having conflicts, getting envious, or feeling like they were competing with each other. It was because they knew that they should share their fortune and luck. This also applied to external merchants who usually came every day and went around the kampung to sell their food. It might be because of that reason that the average profit obtained amongst residents was not much different, ranging from Rp 50.000 - Rp 100.000 (equivalent to 3 – 6 Euro) per day. Regardless of the income being below the national minimum wage, residents claimed that the amount was enough. One of the respondents who lived in Bustaman for 30 years explained that she once was offered to relocate to another kampung, but she refused because she was selling well in Bustaman and it was enough to support her family. It was confirmed by another respondent who has sold snacks for 20 years that she felt fortunate living in the kampung because her food was always sold out every day. For her, it was not only about the money and business, but also the happiness of knowing that many people like the food she cooked.

> *"I love living here because it's so easy to get money in a sense that if you sell any kind of food, it will be finished by the end of the day… it's because, besides selling food, the residents also love buying food." (No.10)*

Furthermore, many positive responses were not only shown by the sellers, but also the non-seller residents. The majority of the participants interviewed proudly shared their experiences as customers about the convenience in enjoying delicious foods at low prices and the flexibility to pay later. Interviewees, who were also the sellers, explained that it showed the way the community maintained their trust and ties. In this case, residents were aware of the fact that although they could owe first, the payment would be made within one or two days. Otherwise, they would tell the sellers in advance if they could only afford to pay later than that.

"Even my friend told me that I'm lucky to live here because I can effortlessly find any delicious food. It's like we're fine if we don't cook! Even sometimes I can eat first and pay it later the next day. That's the tradition of togetherness and living in harmony amongst residents because we consider each other as family. It's definitely something that I won't find in other neighborhoods!" (No.3)

At the same time, the presence of daily enterprises also contributed in sustaining the self-help practices within the community, in the sense that the local's struggle to support their livelihood did not stop them to help each other. For that reason, these activities undoubtedly could not be overlooked if one talked about the self-help practice of Bustaman residents.

Kampung Dago Pojok

In Dago Pojok, the maintenance of social ties within the community was seen in the form of self-help practices. This outcome was remarkable among PKK cadres and women's recitation group members who met regularly, if not daily, on weekly basis. Regarding the first group, self-help practices were clearly seen in many forms of action, such as well-coordination between two *Posyandu,* where they would help each other whenever one needed extra help even if their tasks were well divided. The practice was also palpable between cadres and participants. In this way, interviewees who were also cadres in charge of the activity said that some residents, whom without being asked, often volunteered in the monthly check-up to help cadres, brought food for them, and gave donation for *Posyandu* program. Meanwhile, the strong social cohesion was also apparent among cadres themselves. For example, if there is a monthly check-up or community service to clean the *Posyandu*, all cadres would bring food to eat together after the activity is done. *"It's not a fancy kind of potluck, but for us, the fact that we eat together is more important" (No.31).* The majority of respondents

who were cadres and members of PKK explained that the creation of self-help practices within the organization was not only because of the frequent interaction but most importantly came from years of collaborating and struggling together in doing voluntary, moralized actions to achieve one same goal to improve their community. Their good will and persistence to solve some issues in the kampung were seen through their various effort for the community. As one non-cadre PKK member defined clearly the role of cadre: *"Cadres hold the most significant position as they are the one who organise activities, make sure that they are helpful for other residents, and actively manage to improve the reputation of kampung" (No.20)*. Another respondent who was the coordinator of PKK stated that she saved some money to arrange regular activities together with other cadres so they would feel appreciated and enthusiastic to volunteer.

> *"I try to find ways to make the cadres happy and feel appreciated. Sometimes I even use my money to provide activities that entertain the other cadres, such as eating out together or buying some things that we can use together to mark that we are in the same organization" (No.31)*

Recitation is another activity that has been mentioned to create a strong sense of mutual self-help. It was not only performed as religious practice but also played the same role as the monthly check-up. It became a social activity where the locals used this opportunity to meet, interact, and catch up. This outcome was especially felt among residents from different blocks who rarely met because their houses were far from each other. It was because there were only two mosques used for recitations in the kampung, and thus the activity was held cross-blocks. However, compared to participants of the monthly check-up who met less frequently and came mainly for health control, the interaction that took place during the activity would be unlikely to bring them closer. The recitation group, in contrast, created various forms of interaction. From only casual greeting and having small talk, to the level where members build friendships. There are members who have been participating in the recitation for a few years to few

decades and the activity has strengthened social relations between the members apart from flourishing friendship. In this case, the recitation groups, particularly the women group, often arranged social activities outside the mosque including visits to the orphanage house and monthly *Arisan*[1]. The women's recitation group also arranged annual social services by distributing food and money for poor people. In 2016, they managed to help up to 100 poor people with the funds collected from recitation members. They also gave support to each other by visiting those who were sick or gave birth, attending important occasions of their fellow community members, and giving hands to those who went through hard times.

> *"Our activity is not just recitation, but we also have many social activities. Every month we collect Rp. 5,000 from each member for mutual savings, in case there is an emergency. For instance, two months ago, there was a member of our group whose husband had just died. On that day, we immediately helped order the shroud and catering for those who visited the house of the deceased. Because we remember the hadith of one of the Prophet's friends, we have to help each other, and particularly those who have hardship. So, if there are people who are grieving, don't just stay silent. Thus, we from the recitation group also try to help as much as we can"* (No.12)

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[1] *Arisan* or rotating credit association. It is an activity in which each participant contributes a certain amount of money regularly. The number of contributions and the schedule of *arisan* was decided together among members. In the case of recitation groups in Dago Pojok, the amount of the contribution ranges between Rp50.000 (equal to) – Rp200.000 (equal to). Based on their contribution, the recitation groups are divided into different *arisan* groups.

5.6.2 Marginalizing Certain Groups

Findings also showed that the practice of regular place-making through social activities in both kampung cases could also marginalize those people who opposed powerful groups within the community.

Kampung Bustaman

In Bustaman, marginalization happened among members of PKK who were intimidated by the presence of local elite in the organization. The leader of PKK was apparently chosen not based on residents' willingness nor her capability, but because she was a part of the dominant local elite family. In this case, there were two chairmen, and both were the wives of RT leaders. However, based on the interview findings, one of them ruled the whole organization without doing anything for the members. Like the case of MCK committee, one respondent who was a former PKK cadre also admitted that the chairman was one of the reasons she no longer participated in the organization. She was a financial coordinator for three years but decided to retreat after witnessing how the chairman misused her power. As she explained below:

> *"For three years as a treasurer, I was only asked to sign every letter and document related to my task, while the chairman holds the treasurer book, the report, and all the money of PKK. As there is little hope to change the deceitful system, I slowly took a step back from the organization and have been completely out of it until now" (No.8)*

Unfortunately, there were only a few residents who dared to protest and argue with the chairman and her elite family. It was because the majority of residents did not want to take risk since there was a threat from the local elite to marginalize those who disagree to participate in the organization. This marginalization was mainly in the form of social punishment such as no longer receiving social assistance and also exclusion from the community itself. After all, this situation disunified housewives into two groups: those who were in

support of and those who were against the PKK leader of which the latter group was boycotted from the community.

Kampung Dago Pojok

Meanwhile in Dago Pojok, the marginalization came from a particular social group towards other residents in the community that did not participate in the group. In this case, the majority of respondents mentioned that as the recitation was held regularly it did not only develop religious mental but also created and maintained the identity of Dago Pojok as a place with a religious community whose residents obey the Islamic practices in their daily lives. As a result, there was a general perception among residents in Dago Pojok that it was highly important for them to be seen as participants in religious activities. As mentioned below by two female respondents:

> *"If we take part in the recitation, when we are sick there will be many people who pray and visit us" (No.26) "In here, many residents are happy if you often go to the mosque and join religious activities including the recitation. You will get along easily with them" (No.22)*

This situation, nonetheless, marginalized those people who did not participate or were not as religious and even restricted to participate in other social activities in the kampung. One female respondent who never attended the recitation admitted that she got scolded several times by different members of the recitation group because of her absence in the activity and other religious activities in the kampung. That bitter experience made her even became more reluctant to join any other activities organized by the recitation groups. However, that kind of situation brought disadvantages for her and any resident who did not take part in the recitation. Since the recitation group was linked to many social activities in the kampung, and many of its members were also PKK members, it would be difficult for them to participate in other social activities in the kampung. Another interviewee who was a passive participant at the recitation shared her experience regarding this issue. There was a time she came to a gathering

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organized by PKK without knowing that many of the organizers were also the active members of the recitation group. Not only was she asked about her rare attendance at the recitation, but she was also confronted because of her reason for not participating in the recitation.

> *"I told them the reason I don't join the recitation is that I can't read Arabic, so it makes me uncomfortable to participate as I knew that everyone in the group can read. Then I was insinuated by a member who said that people who do not join in the recitation indicates that they thought they are smart already" (No.14)*

Marginalization was also felt by other residents who were involved in contemporary art and cultural activities in the kampung. This condition mainly happened due to the false presumptions about the nature and aim of the art movement by Komunitas Taboo. There was a notion among the members of religious groups, particularly from the older residents, that the organization threatened their cultural norms and values. Some also believed that making particular art objects such as sculptures and murals is unlawful from a religious point of view. Therefore, some groups of residents were against it and confronted Komunitas Taboo. Some respondents explained that many people supported and understood that all activities and artworks carried out by the organization were not intended to oppose the religion and instead they only wanted to help in restoring all cultural potential in the kampung. However, the power possessed by the religious group was greater, in the sense that some of their leaders were public figures in the kampung who gained respect from many residents. In the end, the organization repealed all the sculptures and some murals that they made for *Kampung Kreatif Festival*, and ever since they also stopped all activities related to sculpture and mural paintings.

5.6.3 Knowledge exchange

Based on the interview findings, there were two types of knowledge exchange, namely knowledge related to general issues, including kampung issues, and knowledge that is related to the place-making activity. The first type was found in both kampungs, while the second one was only in Dago Pojok.

Knowledge related to community affairs

In Bustaman, knowledge exchange was mainly derived from everyday activity, from goat-related, culinary, and *guyub* activity, and appeared in the form of everyday learning from ordinary talks. There were various type of conversations among different groups of residents. Some forms were rather deep like telling each other's update, while some were entertaining as they involved particular knowledge and interests such as sports and hobbies. Other than that, community-related discussions also took place. By the end of the gathering, some residents usually came up with programs or plans for their kampung, including ideas to execute the physical improvement. Both RT leaders also explained that these informal gatherings and conversations were also the ways to get to know about residents' opinion about their needs. Their discussion was then followed up to a small and regular meeting which was held to discuss any relevant information related to the kampung programs. In addition to the small improvements, therefore, many of initiations for more significant physical improvement in kampung was also first started through conversations in informal gatherings.

Knowledge exchange through regular activities was also found in Dago Pojok. As in Bustaman, respondents also mentioned *guyub* as an activity to discuss and exchange information related to the kampung. Respondents, especially men, said that it was usually from this informal gathering that ideas emerged to create activities or development in the neighborhood. For example, one respondent admitted knowing about acquisition issues in one of the fields in the kampung when he was with several other residents doing a night patrol.

Meanwhile, the female group also responded that they also discussed kampung affairs when they gathered.

> "Sometimes we like to gather around 8 pm, and talk about all kinds of things, including our kampung. Like a few days ago, we suddenly talked about how to beautify the drainage, so it doesn't look like slum. Various ideas came up. One of them was that besides the regular clean up, we should plant some greeneries around the drainage so that not only the drainage becoming clean but also the water will keep flowing. Then there was also a plan to use the wall in RT 01 to be filled with plant pots to make it greener, like a small scale of urban farming" (No.31)

Meanwhile, knowledge related to general issues was also brought up in regular place-making. Members of women's recitation group explained that their participation not only improved their knowledge about Islam, but also providing various learning opportunities by combining the religion perspective with other aspects such as historical, political, social, and economic issues. This was stated explicitly by one member:

> "For me, going to the mosque and joining the recitation group is better than doing nothing at home or watching gossip on TV. Even if the recitation is held only for an hour, I already get much knowledge from it. For instance, last week we discussed some verses of one epistle and it gave me new insight about particular Islamic histories that I didn't know before" (No.32)

Knowledge related to (place-making) activity

Another knowledge transfer was related to the nature of activity. Among various place-making activities in Dago Pojok, it was the waste bank and *Posyandu* that were most recognized by its participants add new valuable knowledge. Participants of the waste bank program pointed out that they would

not have proper knowledge in some technical aspects of waste management if they did not participate directly in the activity. This knowledge was in the form of simple things such as how to differentiate types of solid waste and recycle them properly until they can be saleable waste. There were also some more difficult tasks to learn, mainly related to the operational method of the waste bank. This includes how to open the account, deposit their waste, and calculate waste weight into cash. Furthermore, most of the participants recognized their personal satisfaction on their changing habit in managing waste sustainably and feeling good about it because they knew they contributed to the environment. There were also comments regarding cleaner house environment, and reduction of the unmanaged waste that was previously spotted in some corners in the neighbourhood.

The other activity providing knowledge exchange was the health program held by *Posyandu*. There were notes from the monthly check-up participants that the regular event gave knowledge and insights mainly related to health matters, such as during health counselling and workshops. During the health counselling session, cadres gave some notes to participants on what to do regarding the result of the health check-up. For example, when a child's weight does not reach his health standards, the cadre automatically provides input on what must be done and should not be done to improve the child's nutrition. In addition, insights related to health are also obtained from routine health-related counselling at Posyandu, such as introduction to various type of infectious diseases, advice on handling common diseases such as diarrhea, and general information regarding the health of infants and toddlers.

Interestingly, knowledge exchange was not only developed between cadres and participants, but also between participants. Interviewees who attended the program demonstrated that the activity became an occasion to meet and interact with other residents from different RTs. While waiting for their turn, which could last half an hour or more, participants usually used the time to take

care of their children, and some others also stole the chance to chat with other housewives. The topic was not limited to health only, but also other topics. One respondent explained her remarkable experience regarding this ordinary conversation she had during the monthly check-up:

> *"One day, while waiting for my turn at Posyandu, I fed my toddler with rice and meatballs. At that time, a participant next to me who was chatting a bit with me also suggested me to add vegetables, like green beans and carrots. She said the meatballs don't have enough nutrition. Ever since, I always put more veggies for my kid's meals. It seems like a small thing, but I wasn't really aware of it and if it wasn't because of the conversation I would realize it later than that" (No.20)*

In Dago Pojok, it was evident that the PKK cadres were the central figures for any women-based activities as the success of those programs depended on the voluntary work of the cadres. From the beginning they served as administrators, the board members of the PKK had already made a three-year work program and an annual work program that contained activities in the village related to their four workgroups. For example, in 2017, they planned to develop a new program for the elderly, counselling of female reproductive organs to adolescents, and the development of *Posyandu* to become a reading corner and playground for children. Regarding the monthly health check-up, before the scheduled time, cadres recorded the data of eligible children in their wards and reported the data to local authorities. On the day of the event, they prepared the site and did the health check-up themselves. All activities related to monthly check-up were also carried out through specialized training. That is to say, only trained cadres could be involved in the monthly check-up. In this case, the roles of the cadres not only made the kampung an active place with various social activities but also during the process of arranging those activities, the cadres gained new knowledge and learning experiences.

"I didn't know anything about nutrition before I became cadre, and now I know a lot about it. I learned how to approach some groups of residents... 'Oh, so my approach was wrong before, it should be like this so it's easier to tell them'…. I'm also happiest when I was asked about many things by other residents, and I was able to give them guidance" (No.31)

The important role of cadres in Dago Pojok is also apparent in the case of financing various health programs at Posyandu. Although most of the programs were run under Indonesian Government who implemented national programs to improve public health in every neighborhood, particularly in low-income neighborhoods, their coverage was in fact still very insufficient. On the other hand, the local neighborhood representative was only able to give them Rp150.000/month (equal to 10 Euro). Despite the limited budget and insufficient funding, cadres kept trying to find other funding and managing the organization income to pay for all the program. There were mainly three procedures done by the cadres to raise money for their program. The first one was the door-to-door fundraising. Unlike the traditional door-to-door fundraising, before knocking to households, the cadres already had a list of donators who want to pay monthly, bimonthly, or trimonthly

In addition to cadres, assistance from public officials, in this case referred to *Kelurahan*, also helped the viability of the activities mentioned above. One cadre explained that some work program ideas that had been discussed earlier by PKK members were always consulted to the PKK Kelurahan. This consultation also includes training, administration-related guidance, monthly meetings between the PKK Kelurahan, PKK RW, and PKK RT.

"For example, now there is a Posyandu competition going on between districts. The PKK Kelurahan accompanied us on how to submit for the competition, what are the requirements that must be completed, what we need to prepare for it" (No.31)

The process of knowledge exchange related to the place-making activity was not found in PKK Bustaman because the organization was not as active as the one in Dago Pojok. Indeed, the activities by this women's association in Bustaman only comprised of *Arisan* (see section 5.6.1) and occasional workshops from the Kelurahan. The absence of an active and qualified leader of PKK was mentioned to be the reason that hindered the organization members from being empowered. Many female respondents in Bustaman gave negative responses to PKK activities with regards to the chairman's irresponsibility in delivering information from local district government to the other members. For instance, several housewife respondents explained that they often missed out on counselling and workshops arranged by the local district government for housewives. They wanted to attend the programs, but they did not get the information from the chairman who was responsible for delivering the information from the local district government. Another interviewee added that sometimes she knew it later from her friends in other kampungs who told her about particular activities from the local district government. As a result of this situation, many respondents explained that they had been ignorant of the organization and sceptical about its activity. They felt that the activities did not give anything significant for them since the only regular activity that they did was pooling the members' money in *Arisan*. In the words of some members: *"The organization is messed up and stagnant"*, *"It is nothing but a formality"*, while others commented, *"If we (housewives) want to be active but no support from our leader, then it would be tough"*, *"All she needs is the money from housewives' contribution for the organization"*.

5.6.4 Creation and Maintenance of Local Identity

Based on the interview findings, two outcomes related to local identity were found, namely fostering local identity and knowledge, and make a distinctive character of a place. Interestingly, both of these outcomes only appeared in Bustaman, and particularly came from everyday activity. On the other

hand, in Dago Pojok, certain identity was developed through religious practices (see 5.6.4).

Fostering local identity and local knowledge

Many residents who were involved in the goat business explained that they felt good and proud because by doing the goat business until today means that they helped in preserving Bustaman's identity as 'kampung of goat' where it holds cultural heritage in the form of all essential knowledge for running the business. This could be seen through a proper division of labor concerning the processing of goat meat, from goat keeper, supplier, fur-remover, skewer, butcher, to cooker. These activities have been taking place for generations, and today most of the residents were the third generation. One respondent who was a goat merchant explained that he got into business because his father and his grandfather who were also goat merchants. At a young age, he was already taught how to become a goat merchant, ranging from choosing good goats, cutting techniques, to processing the meats. Meanwhile, the processing of goat meats into various menus also required special knowledge. One respondent explained that it needed a special technique of butchering the goat's head so its smell did not linger on the curry. This was confirmed by other residents who explained that Bustaman goat curry is special than any other sellers. Indeed, it has been well known for its delicacy and uniqueness since Bustaman's goat curry was served without any hint of goat smell and taste, while most of the goat curry usually did. Another respondent, who was popular in the city for his legendary mix spices for the curry, stated that he was grateful because his family once produced the spices and taught him to make it so he could carry on his family's business until today. From the explanation earlier, it could be seen that when one was talking about Bustaman's goat curry and trading, it did not only refer to a recognition of the local expertise but what was much more important is that it involved the viability of Kampung Bustaman's identity.

Make a distinctive character of the kampung (place identity)

Multiple responses from residents in Bustaman showed that regardless of the ill-maintained housing and inadequate infrastructure in the settlement, the kampung was cherished by and acquired particular meanings for its inhabitants. Many stated that Bustaman had a certain rhythm which all the residents were familiar with. One of the rhythms was apparent from the diversification of work related to goat business, running from dusk to midnight in the small alleys of this neighborhood. All works were mostly carried out in the same spaces, especially on the terraces and street sides, due to the limited space. In this case, the goat business was formed since a long time, constituting a distinctive neighborhood made of reiterative social practices as well as particular characteristics of spaces including scenes and ambiance, which could not be found elsewhere. The identity of Bustaman, therefore, was not only formed through the inheritance of local knowledge but also from the value carried by various spaces in the kampung that were used for goat business.

Regarding the distinctive kampung characters, goat-related activity was not the only activity that contributed to the formation of Bustaman's character. The diverse movement and nature of culinary business and *guyub* tradition for almost 24-hours every day enlivened the kampung while also gave it a distinctive character and meaning as a place that never sleeps. From afternoon till evening, the kampung was packed with various local merchants who sold their specialty in front of their houses. There were also residents who bought food while also having daily conversations with the sellers or other customers. Around the same time, some external merchants from outside kampung usually came and went alternately. Likewise, many of the male residents would up to start preparing their businesses until sunrise.

It was this rhythm, these daily repetitive cadences that allowed particular identity to emerge from Bustaman and its dwellers. In this case, the everyday living and the connections available to individuals and communities gave

meaning to the form of places. By that, an enriching sense of belonging could also be cultivated. As explained by a participant:

> *"One thing I like from this kampung is its liveliness… it's like the kampung is always awake for 24 hours… I never experience this liveliness in other places. I moved to another place, but I decided to come back because I didn't feel comfortable living there… it's too individualistic and quiet."* (No.3)

Table 5.4 Impact of Regular Place-making through Social Activities

Type of Regular Place-making: Social Activity	Outcome	
	Bustaman	**Dago Pojok**
Dominant activity	• Daily activities and informal gatherings arranged individually • Social, economic, and religious activities	• Weekly to monthly formal activities arranged by local neighborhood organizations • Social, recreational, religious, and environmental activities
Outcome	**Local Empowerment:** • Knowledge exchange: everyday learning from ordinary conversations	**Local Empowerment:** • Improving knowledge on activity-related issues (e.g. religion, health, and environment)
	Quality of Life: • Better mental health as a result to a vibrant social environment	**Quality of Life:** • Gave a spiritual refresher for the members of the religious group • Encouraged residents to small improvements and contribute to a better environmental habit

	Local Identity: • Fostered local identity and knowledge through the implementation of goat activity embedded in cultural heritage value • Enlivened and made a distinctive character of the kampung (place identity) through dynamic activities which rund from morning to midnight	**Local Identity:** • Created and maintained identity of the kampung through religious practices
	Social Connection: • Maintain and strengthened social ties in the community through everyday activity	**Social Connection:** • Gave opportunities for residents to meet and interact • Built friendships and strengthening social relations among members of particular groups • Marginalized non-members of the religious group

Source: Analysis, 2019

5.7 Discussion of the Results

In this section there are three main discussions: outcome, mechanism, and influencing factors of regular place-making.

5.7.1 Outcome of Regular Place-making

Without exception, interviewees' account of the relationship between regular place-making and four social outcomes in Indonesian kampungs provided interesting insights. Interview findings reported that regular place-making positively influenced local empowerment in the forms of knowledge exchange, participatory process, and new capacity through learning experience. In Bustaman, knowledge exchange was more apparent within some activities that involved discussions of kampung issues, i.e., community meetings and *guyub*.

These activities also served as a catalyst for community participation because it engaged a wider group of residents in the decision-making process. In contrast, acquisition of knowledge in Dago Pojok primarily happened through certain activities by women's association and religious group. Such activities induced the improvement of knowledge related to the nature of the activity, including health, religion, and environmental issues. What arose from this study is similar to what Balassiano and Maldonado (2014) called as "socio-political power experience" and "mediated form of empowerment". The former type of empowerment was found in community meetings and *guyub* where discussions and conversations among residents within these two activities often results in influencing others to conduct something that is of community-wide importance. While the latter empowerment referred to the learning experience comes from helping others and moralized action – which in this study, it mainly occurred within some social activities arranged by women's association and religious group. In conjunction with these outcomes, this study found that regular place-making, particularly seen in the process of *kerja bakti*, provided new capacity based on learning experience that happened in the practice of internal and external collaboration. This was evident in both kampungs where coordinators from different neighborhood organizations learned how to collaborate between members within the community and with external actors. They learned how to approach other residents to participate in the kampung activities, identify the community needs, and mediate conflicts within the community; as well as finding out how to get external support for the community. Through arranging various activities in the kampungs, they also gained new capacity related to administration and management tasks.

In addition to its relationship with local empowerment, regular place-making was found to positively and negatively influence the social connection. Interviewees in both cases explained that the two kampungs already had strong social cohesion based on kinship, nonetheless, the regular place-making can

foster the connection within the community. The opportunities to interact during daily, weekly, and monthly activities were said to be the reason why regular place-making could maintain the social ties among its participants. This was indeed one of the social characteristics of kampungs that living there encouraged people to have intensive interactions with others in their day-to-day life which happened naturally (Hutama 2018; Rahmi et al. 2001). Bustaman respondents referred to everyday activity that played important roles in nourishing the community ties through incidental encounter and informal interactions, while Dago Pojok respondents stated that it was through the arranged routine activities by the women's association and religious group that created stronger relationships between the members. Both kampungs also showed that regular place-making also contributed to preserve mutual self-help that has been long in existence in the kampungs. In Bustaman, *gotong-royong* occured in the neighbourhood level through *kerja bakti* and daily culinary enterprise. In this regard, the current study corroborated Putra (2018) who found that despite *kerja bakti* was aimed to clean and improve the quality of their settlement, the essence of the activity actually lies in the fact that it was not only improving the quality of place but also providing a means to strengthen community network. On the other side, the mutual self-help in Dago Pojok was more apparent within activity arranged by each neighbourhood organization. These activities were organized through the organization saving groups, such as when the religious group helps members in a case of death in the neighbourhood or the women's association provides food for the lower income groups. These findings were also in line with previous research which found that mutual self-help took place in everyday life which was reflected by cohesiveness within work units (Buccholz 2013).

Despite the positive outcomes, this study found that regular place-making also caused marginalization. In Bustaman, it was the presence of a powerful local elite in a particular organization that marginalized its powerless members. This result matched to those observed in earlier studies that power domination by the

local elite in place-making could marginalize particular groups (Lim and Padawangi 2008). On the other hand, alienation in Dago Pojok happened between the women recitation group towards the other non-member female residents. This research's finding was also consistent with a study by Barnes et al. (2006) on place-making in the context of urban village renovation, that particular social group was marginalized because of their failure to behave like 'desirable' residents within the community. In this case, there was negative attitude towards the residents who did not participate in religious activities. As a consequence of this marginalization by dominant groups in the community, conflicts arose from the unequal power within the community and reinforced fragmentation that eventually weakened the sense of collective identity while also discouraging the participation of alienated groups. This was in line with Sampson and Raudenbush (1999 in Ohmer and Beck 2006) who found that residents were unlikely to participate in neighbourhood activities where people mistrust each other, and the rules were unclear.

The interview findings also showed a positive link between place-making and local identity, which could be seen in both cases. Despite the form of activity being different, both cases showed similarity in the fact that more frequently held activities were responsible for forming the identity to the place rather than the other regular activities. Many interviewees in Bustaman admitted that the kampung has its own character that they could not find anywhere else, and that was the result of residents remaking the kampung through the goat-related activities, culinary enterprises, and informal gatherings. It was also stated by participants of goat enterprise that their involvement in the activity has fostered local knowledge from their ancestor. Participants' descriptions of these daily activities in the kampungs created its unique character while fostering local identity and knowledge echoed previous research such as Main and Sandoval (2015) who argued that everyday practices reshape local dynamics, which contributes to the formation of place identity. In Dago Pojok, the kampung was

also acknowledged by many respondents as a safe and pleasant place to live because of its religious environment where many community members engaged in the mosque's activities such as daily congregational prayer and weekly recitation. This finding broadly supported the work of Mazumdar and Mazumdar (2009), linking place-making through religious activities with community formation. They argued that the creation of Hindu temple as well as rituals and other sociocultural activities held at the temple could help immigrants in diaspora to create local identity, foster community participation, form sense of community, and build place attachment.

Considering all these practices of regular place-making in the kampung, it was not surprising to find that place-making positively influenced the quality of life in both cases. This study found that regular place-making improved quality of place including the creation of socially favorable public spaces, not to mention that some of them embodied economic values. Some of the impacts were also related to the previous three outcomes. For instance, in Bustaman, the continuity of everyday rhythm was told by many interviewees to impact their mental health as a result of the vibrant social environment of the kampung. In addition to the well-being, this everyday activity also created a bond between the residents and their kampungs. These results reflect those of Ho and Douglass (2008) who also found that place-making was essential in creating a sense of neighbourhood and increasing liveability of places which lead to better mental well-being of its residents. Compared with this finding, as was already mentioned in the previous paragraph, respondents in Dago Pojok, mainly those who were members of religious group, admitted feeling safer as a result of religious environment. Other than that, one of the regular activities by women's association group, which was the waste bank program, also encouraged its participants to develop daily routine that is more environmentally friendly. This also accords with the finding by Putra (2018) which showes the result of green initiatives in urban kampung that brought positive benefits for the kampung dwellers', not only enhancing their physical

and mental health, but also influencing them to improve the quality of the built environment of their kampung.

5.7.2 Mechanism of Regular Place-making

This study also found several important findings regarding the process of place-making in both kampung cases. As seen in Figure 5.27, place-making through physical intervention begins before social intervention happens. In this way, the local community starts place-making without being driven by any external intervention (as seen on the blue circle). In order to construct new places, the community, most of the time if not usually (these steps are not always exactly in the same order because every condition is different), starts with initiation, look for internal funding, arrange community meeting, and finally do *kerja bakti*. Mostly the initiation is done by local champions and a few other members from the community. Interestingly, other than through a formal meeting by a core member of social organisations in kampungs, place-making initiation often spontaneously come from informal gathering between residents. Once the initiation is made, the next step determines whether this initiation will be implemented or not, which is funding. The source of funding is varied, but it largely came from the community, such as communal saving, fundraising, and donation by the regular individual donator. The availability of funding also determines the timeline for each construction – the bigger the grant, the faster the construction process. However, almost every public space is gradually built because of the limited community budget. After the funding is obtained, residents arrange community meetings to prepare for *kerja bakti* – such as task divisions, schedule, and budget allocations. In the final stage, kampung dwellers carry out *kerja bakti* where they collectively build public facilities and improve the construction quality by using available materials and conventional building techniques.

Although the improvements are usually small-scale and gradual, this first cycle which is mainly taken by the local champions has regained and fostered

mutual self-help or *gotong royong*[2] "tradition" within the community where many more residents are encouraged to participate in the collective action once they made aware of the common purpose of the initiative. In this sense, it is important to emphasize that because *gotong royong* had been long established within the community, none of the interview participants could ensure when it was first conducted in the two kampungs. Therefore, the presence of local champions is not to create but regain the mutual self-help.
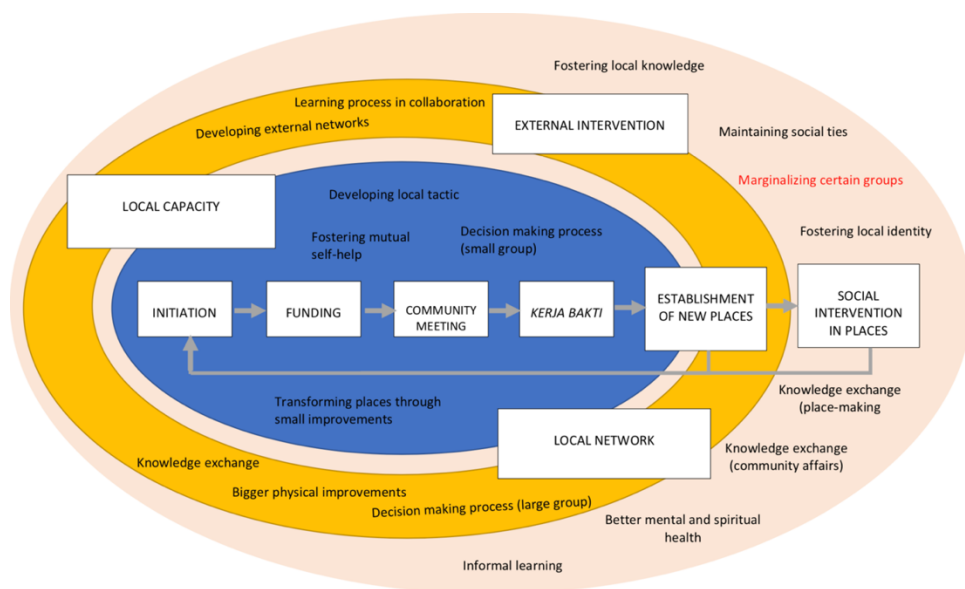
Figure 5.26 Regular Place-making in Indonesian Kampungs

It is only after external stakeholders are involved in the process of place-making that the improvement in the quality of place in the two kampungs is more significant and stable (see yellow circle). To reach this stage, leadership capacity is needed – and was found particularly among the local champions (further explanation regarding this discussion will be explained in section 5.7.3). These groups also showed their willingness to communicate and to work with external stakeholders. Instead of waiting for external help, they took a further step to get

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[2] see section for further explanation on this term

the opportunity to collaborate with external stakeholders as they are receptive and aware that they need external help in upgrading their kampung.

Similar to the previous stage, the steps taken in this stage comprises initiation, funding, community meeting, *kerja bakti*, and establishment of new places. However, several things are found different from the previous stage. As public spaces are created and renovated through financial assistance provided by external stakeholders, the construction funds are far higher than the previous stage and therefore the completion time shortened. In the previous stage, it takes a lot of time until new place is completed, while it is done at once in this stage. This external intervention also has an impact on the community meeting – particularly in Kampung Bustaman. It is held informally and involves only a few residents in the previous stage. However, since the community gets regular grant to construct public facilities in the kampung, the community meeting creates frequent discussion, involves a larger group of residents, and provides a participatory process (see section 5.3.4). The finding also shows that this change is also the result of local champions that can persuade many residents to attend the community meeting to share the idea of the kampung development. Another difference is seen in the form of public spaces created at this stage and the previous stage. While the types of places made are small and simple in the previous stage; the development at this stage involve extensive infrastructure (see Table 5.1; 5.2).

The last circle – marked by the pink circle, indicates where the social interventions in places occurred. It should be emphasised that although social interventions in public spaces are mostly seen after the new places are established, some social activities already occur in between the process of physical intervention. These activities also contribute to the initiation of improving the existing spaces/places. This is seen in Figure 5.27 that there is a thin layer of pink circle in between the blue and yellow circles. However, it is difficult to identify in detail about the social outcomes that have already existed in this circle. This is

because some of the public spaces (in the blue circle) have been created for a long time and the data obtained from the study could not identify the processes that occurred before external interventions have taken part in the kampungs. Nonetheless, interview findings showed that, most of the outcomes from the social interventions are palpable once the places are well established. At this point, these outcomes appeared as the result of the two previous stages (indicated with the blue and yellow circles).

5.7.3 Influencing Factors of Regular Place-making

Based on the coding process and the explanation above, two main factors were found significant towards the implementations of regular place-making practices in both kampung cases. These factors are namely local capacity and internal network.

Local capacity

Local champions

Findings revealed that the arrangement of regular place-making around public spaces in both kampungs was commonly accomplished by and relied on a small group of active residents which were called as local champions. The group consisted of five to fifteen people, either individuals or members of particular neighbourhood organizations. These residents mostly lived in the kampungs since they were born and regularly involved in the kampung development for a decade or more. They were known for their goodwill to work voluntarily for their kampung and community without receiving any incentive. Besides their goodwill, these core groups were also characterized by their knowledge of and interest to solve kampung's problems. That capacity was the capability to address, intervene, and develop tactics in carrying out solution for solving kampung problems; the ability to mobilize resources such as fund-raising for the construction materials, and the use of technical skills on building the primary public facility. The above-mentioned characteristics of local champions are

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similar to what was found in the literature – those who are highly initiative and self-organized, in ways that they do not depend on other stakeholders' intervention to get things done and actively seek solutions to the problems and challenges that they face (Jackson and Kent 2016; Knight 2010; Lazarevic et al. 2015).

Interviewees' responses also made clear indication that the presence of local champions was even more important when they had higher position in kampungs. In the case of kampungs, the visionary leadership of these groups are characterized by their ability to identify communal needs and persuade the residents for the participation in community benefits. The importance of small-scale leadership was found by Putra (2018) who explicitly stated that the success of community-based organizations in Jakarta's urban kampung in green space intervention was determined by the leaders of community organizations in providing guidance and a sense of hope for the community to progress and develop. He further stated that this group of active residents was indeed one of the important factors in the place-making process in urban kampung where they actively played important roles in ensuring the success of place-making on green spaces.

Neighbourhood organisations

Further investigation of this study also found that local champions who work under local neighbourhood organisations have crucial role in transforming kampungs. Having said that, the results of this study demonstrated the importance of neighbourhood organisations – from administrative, religious, to women's organisations, in arranging regular place-making activities through organised collective place-making. This finding broadly supports the work of other studies in this area, linking the role of neighbourhood organisations in place-making. For instance, Sampson (2004) found that strong neighbourhood organisations are able to foster collective efficacy through their capacity for social action and their ability to connect and collaborate with other organisations in the neighborhood to

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address issues, such as garbage removal and school improvements. Ranson (2012) also states that in order to generate and empower the community in remaking public space, several things are required to transform the passive residents to be the maker of community and public sphere. One of the important things is the institution in the community, which refer to local units or equivalent to what this study called as local neighbourhood organisations. He argued that the presence of a number of local neighbourhood organisations, in general, could empower community by persuading them to come and discuss the urgent issues which challenge their communities. Furthermore, neighbourhood organisations could also act as mediator to what Fung and Wright (2008) called as "devolved decision-making". In this case, local state should devolve significant aspects such as administrative and political power to these neighbourhood organisations to enable decision making within the community. This decision-making could be in the form of community meetings where the voices of "ordinary residents" could be heard in making the decisions that affect their lives. Another important role possibly played by neighbourhood organisations to achieve empowerment in remaking public space is through the central authorities' strategic coordination. In this case, the local state should coordinate and distribute resources and opportunities to the community through neighbourhood organisations. All these roles of a neighbourhood organisation above are indeed found in some organisations in this study case, such as the RT administrators of Bustaman and PKK Dago Pojok.

Internal network

The internal network within the community was found to be another crucial factor, as was the leadership provided by a small group of motivated people. The interview findings showed that this kinship ties existed because many dwellers had lived there for generations. Some participants also thought that it is because of the struggles that they have been through such as the similarity in socio-economic background. While other participants also mentioned that it is the

physical condition, where the distance from one house to another is so close and even many houses were still occupied by more than one family, which give them opportunities to have high interaction. The other reason is that some residents have extended families who also live together with them in the kampung. Other than these conditions, the same struggles the residents went through during the absence of adequate public facilities and the common objective in their minds to get a better life was said to contribute in strengthening the community ties. In this way, it also led to *gotong royong* or mutual self-help. This finding supported previous authors who investigated urban kampungs (Buccholz 2013; Murray 1991; Rahmi et al. 2001) and argued that mutual self-help was an inevitable part of Indonesian kampung communities as the existence of kampungs itself from the very beginning was marginalized and thus its dwellers had to always carry out collective action in order to survive.

There are two sides of the same coin for the fact that the community had internal network based on kinship ties. While it may strengthen relationship among residents, it could also form particular type of power which marginalises other group of residents. Since particular groups of residents had many family members who reside in the kampung rather than other group of residents, this condition created unequal power within the community. This was evident not only in the presence of local elite in the community, but also particular majority groups (in this case referred to a religious group). This finding was in line with a previous study by Arefi (2011) about informal settlement in Turkey, which argued that along the process of forming and strengthening social ties, the residents of this type of settlement tend to form other types of social ties that involves politicization and authority.

5.8 Conclusion

This chapter provided an overview of the first finding of the qualitative phase while expanding the findings from the quantitative analysis obtained in the first phase. It was found that place-making in Indonesian kampungs was not only comprised of social activities, but also other activities related to construction and maintenance of public spaces like *kerja bakti*. The qualitative findings also provide a more comprehensive picture of the relationship between regular place-making and four social outcomes. In general, regular place-making positively influenced local empowerment, social connection, local identity, and quality of life. However, there was also a negative implication of place-making that led to marginalization and social division. The next chapter moves on to the second finding of qualitative analysis.

Chapter 6

Evolving Practices of Temporal Place-making in Indonesian Urban Kampungs

Based on the analysis of secondary data and interviews, this chapter explains the process of temporal place-making in two kampungs assessed in this study. The first two sections of this chapter discuss the process of temporal place-making in Kampung Bustaman and Kampung Dago Pojok. It starts with historical background related to each temporal place-making initiation in the two kampungs: *Tengok Bustaman* and *Kampung Kreatif Festival*. It is then followed by explanations on activities arranged in temporal place-making for both kampungs. The third section demonstrates several impacts of place-making on local empowerment, social connection, quality of life, and local identity of the community in both cases. The last section wraps up the whole chapter with the conclusion.

Similar to regular place-making, interviewees also mentioned explicitly and implicitly the terms of *kerja bakti* which was carried out during festival preparation- starting from making decoration and art installation, rearranging spaces in the kampung for stage and foodstalls, to cleaning up the kampungs. In this case, community service is more temporary, but it is one way to increase the value of some space in the village. Meanwhile, the results of the interviews also showed that residents did *kerja bakti* related to the construction of new spaces in kampungs, which resulted in permanent public spaces.

6.1 Temporal Place-making in Bustaman

This section provides an explanation about temporal place-making in Bustaman, which in this case was *Tengok Bustaman*. There are three sub sections. The first one is related to the historical background of the festival, including how the festival was created and who were involved in the process. The second part explains some activities related to *kerja bakti* that were part of the festival. It is then followed by some activities held during the festival.

6.1.1 Historical Background of *Tengok Bustaman*

As a commitment to contribute towards solving the city's issues, Hysteria (see section 3.1.3) created a platform called *Peka Kota* translated as "sensitive city" in 2012. The core program of the platform was to raise kampung issues at the city scale, including how to use everyday life knowledge of the dwellers to be considered by the government for making the city's master plan. In order to do so, the organisation used an art festival as the medium to attract public's attention. With the financial help and assistance from another NGO called Rujak Centre for Urban Studies, they chose two kampungs, Kampung Bustaman and Kampung Kemijen, as their pilot projects to arrange the festival in the kampung. It was stated by the chairman of Hysteria, that one of the reasons they chose Bustaman among many other kampungs in the city was because some characteristics of the kampung matches the vision and mission of the community. The characteristics did not only refer to the kampung's uniqueness in terms of their history and heritage potentials, but also the culturally open-minded residents with their easy-going attitude to welcome outsiders to their kampung.

The process of approaching residents for the project began in 2012 which also marked the first time Hysteria came to Bustaman. Around that time, they were chatting and hanging out with residents almost every day for six months. Some members approached key actors and local representatives including RW and RT, while some others approached housewives, children, and elderly. For the

first group, the members of Hysteria often came at night when the men and youth usually gathered around between ten until midnight. One of the Hysteria representatives stated that if they only came when the residents held a meeting, they would not be friends with the residents. In addition to getting closer with residents, this approach was also a way to gather information about what residents wanted to tell about their village.

Meanwhile, to approach the female groups, the members of Hysteria usually came in the afternoon. As the organization was not familiar with these groups of residents, Hysteria also involved other communities that have expertise in approaching groups of children, young girls, housewives, and elderly. In this way, different communities have arranged small classes and training such as coloring and making crafts. As one interviewee from Hysteria put it, "*These people have their way of approaching citizens. Our role is only as a bridge to connect them and guide the community on how to behave with the residents, so they won't be offended by these activities.*"

After the local organization successfully approached the local community, the next step was mapping out the data they had collected and reorganize their plan according to the current circumstances in the kampungs. In the case of Bustaman, this stage was the core concept development phases, which was called as 'framing' where the local organization collected the local information about the kampung's existing potential and used the knowledge as the main theme in the festival. The residents also reported all kind of stories in the kampung, one of which was how social organizations were carried out in the kampung. The smallest example was related to the youth organization, IRB, which had been formerly inactive for an extended period. It was be a challenge for Hysteria as the youth were the primary agents to execute the program and later be expected to bring change in their village. Regarding this condition, the organization redefined its base to explain what they were doing. In this case, their strategy was not only to promote the local assets but also how they could

intervene in the kampung social organization so that the initial goal of entering different local knowledge into city policy could be achieved. Therefore, they deliberately persuaded youth in order to activate their organization and care about the village. One representative of Hysteria stated, "*We have to get into it all. Because if we don't, we won't be able to incorporate everyday life knowledge into a policy level.*"

Once the central concept and themes were settled, the next step was to execute the festival which was aimed to elevate the potential of the village and voice it to the government. As can be seen in Table 6.1, this biannual festival had taken place for three times already from 2013 until 2017. Every edition had different theme, activity, and aim. For instance, based on the collected data in 2012, Hysteria found that the the locality of Bustaman is rooted in the process of goat curry making, the kampung's speciality in culinary. Therefore, they brought it as the central theme of the first festival, which is also the name of the festival: *Tengok Bustaman* or translated as Look Bustaman.

Table 6.1 Features of Temporal Place-making in Bustaman

Festival	Theme	Year of arrangement	Dimension	Source of finance
Tengok Bustaman 1	*Tengok Bustaman*	2013 (May 18 – 19)	2 days, 13 artists and creative communities, 4 events and activities	Hysteria, Bustaman residents
Tengok Bustaman 2	*Bok Cinta*	2015 (January 31 – February 28)	1 month, 14 artists and creative communities, 8 events and activities	Japan Foundation
Tengok Bustaman 3	*Kininanti*	2017 (February 24 – 26)	3 days, 15 artists and creative communities, 4 events and activities	Hysteria, Bustaman residents

6.1.2 Pre-Festival *Kerja Bakti* for *Tengok Bustaman*

There were multiple *kerja bakti* where local residents, Hysteria, and some artists cleared trash and debris from unused lots, installed new street lighting fixtures, and rerouted carts and stalls to a different central location. It was also noted from the interview findings that some of DIY art installations made for the festival were also used by the locals in their everyday activity. For instance, painted chairs and canopy made of plants that were made for *Tengok Bustaman 3* had been adding aesthetical value in one of the gathering spaces in the kampung. It was where children often play during the day after school, and male adults chat in the evening after a long day's work.

Figure 6.1 Painted chairs from *Tengok Bustaman 3* which gave additional element in daily gathering space. *Source: Fieldwork, 2017*

Figure 6.2 Some residents were helping the decorational preparation of
Tengok Bustaman 2. *Source: Hysteria, 2017*

It was in 2015 that they arranged a park for motorbikes, not only to unblock the narrow entrances to the kampung during *Tengok Bustaman 2*, but also created a new permanent public space. The idea was to address the issue that most of Bustaman residents used to park their vehicles in front of their houses. This condition not only caused hassle, as the narrowed kampung streets became increasingly crowded with motorcycles, but also threatened the safety of the street passers. There was one time a toddler almost got hit by a motorcycle. In this case, Hysteria helped in mediating the needs of residents for a better space. Meanwhile, there was a vacant space in the back of the kampung for storing building materials and unused items. Some residents who felt uncomfortable with the two conditions raised the matter to Hysteria. With mediation from Hysteria, residents held community meetings to find a solution as there were two different opinions related to the use of the vacant space: to be a parking lot or a food stall center. In the end, the residents reached an agreement to make the place as a motorbike parking area. For two weeks, residents carried out kerja bakti, ranging from removing junk and existing materials, cleaning the place, painting the walls with murals, and making ceilings with materials given from Hysteria.

Figure 6.3 Motorcycle parking space. *Source: Fieldwork, 2017*

The lasting outcome of *kerja bakti* was the mural painting along the kampung walls, made incorporating famous or critical symbols in specific themes. For instance, Bustaman was historically built around a goat slaughterhouse, and thus the art was popularized with a 'goat spirit.' In the centre of the kampung, one could see huge, bright, and colorful murals with the symbols mentioned above as well as long narratives and pictures explaining the historical significance of the kampung. As the kampung is a poor slum, the value of the mural painting was aimed to not only expose the local sense of identity but also to bring pleasing aesthetics. These mural paintings proved that it is possible to improve physical spaces in kampung through art-based activity.

Figure 6.4 Some murals in Bustaman. *Source: Fieldwork, 2017; UGD, 2017*

6.1.3 *Tengok Bustaman* Festival

Ever since the first festival, *Tengok Bustaman* was held once in every two years with different themes which had different meaning and represented different aspect of the kampung that the community wanted to bring up. For instance, the theme for the second *Tengok Bustaman* was called *Bok Cinta*. It is a slang idiom created by the youth of the kampung for an existing gathering space in the kampung which was often used by Bustaman residents particularly young people. Meanwhile the third festival was called *Kininanti* which was formed by two different words: "now and later". It had two meanings. The first one was the ability and hope of the residents towards their kampung to have survived in the past and adapt in the present, and in the future. The second meaning was the residents' hope to keep organizing the event together with Hysteria in the future as well.

The festival was usually divided into three main events, each of which took place on a different day. It was devoted namely to art exhibition, performance (music, theatre, and dance), and food bazaar. Nonetheless, *Tengok Bustaman 2* was held for a month because it was also a part of Hysteria's project with Japan Foundation.

Figure 6.5 Dance and theatrical performances by Bustaman residents.
Source: UGD, 2017

There were also workshops with children and youth. For instance, a local illustrator community in Semarang called *Orat – Oret*, arranged a drawing workshop with Bustaman residents during *Tengok Bustaman II*. Although most residents were hesitant to participated because they were shy, in the end many youths and children came and drew their kampung. It was said that in total there were 27 drawings were exhibited in the festival.

Other than entertainment, *Tengok Bustaman* offered opportunity to transfer knowledge through open discussions with experts, academia, and city officials, which were held as part of the festival and targeted to broader groups of residents. For instance, during the first festival in Bustaman, a former rector of the local university and a representative of local art institution were invited to talk about the importance of the kampung in historical context. In return, residents were offered chances to share their stories, opinions, and aspirations during the

discussions. In saying that, discussion was also an excellent opportunity for knowledge exchange between expert and locals. For the residents, not only did it lead to gaining more understanding towards their kampung's issues, but also benefitting from knowledge of self-professed experts in a broader context such as demolishment issue in cities. As one interviewee of PKK cadre put it, *"This discussion reminded me that Bustaman is just like other urban kampungs, like those demolished kampungs in Jakarta… if we do not have a strong foundation, we will get demolished too"* (No.25). Another interviewee also stated that this kind of discussion was needed because it did not only make the residents more aware of their kampungs but also acted as an excellent start to building strong communal identity and organizational foundation in the kampung. *"I hope this discussion will be continuous, and we can support each other and be the strong basis for the kampung which is not less powerful than private sectors"* (No.10).

Figure 6.6 Drawing exhibition. *Source: UGD, 2017*

The provision of the last five years also encouraged Hysteria to hold a forum in 2017 called 'Forum of 12 Art Activists Semarang Kampung'. On this meeting, there were twelve youth representatives from different kampungs in Semarang, including Bustaman, where the representative of each kampung explained their kampung's condition: both issues and potentials. Sometimes they

also invited experts such as architect and urban planner. As the continued efforts were needed to sustain the previous attempts of achieving the primary goal of *Tengok Bustaman* in creating a creative-based kampung, this forum aimed to further develop target interventions at the goal mentioned above, and to maintain enthusiasm among youth who has actively participated in building their kampungs. It was also hoped that this forum would contribute to a new form of creative collaboration amongst kampungs which used art, cultural, and creative potentials as the central part of their activities in the kampung.

6.2 Temporal Place-making in Dago Pojok

Similar to the previous section, this section is divided into three sub sections to explain the art and cultural festival in Dago Pojok. The first sub section is related to the historical background of Kampung Kreatif Festival, while second sub section provides information regarding kerja bakti that was held before the festival, and the last one explains the festival itself.

6.2.1 Historical Background of *Kampung Kreatif Festival*

The movement in Dago Pojok was first initiated by *Komunitas Taboo* (see section 3.1.3). They used the Kampung Kreatif movement as a starting point to make Dago Pojok an important part of the city, particularly in tourism, as the kampung was well known with its Sundanese traditional art and culture. The reason for choosing Dago Pojok among other kampungs was related to the threat of the kampung existence due to the urban renewal area plan. Around the time, they realized that many of the kampungs have been demolished by private developers.

Unlike Hysteria who approached the Bustaman residents only a few months before the first festival was held, it took nine years for Komunitas Taboo until they could implement the first festival in Dago Pojok. In 2003, the leader of the organisation moved to the kampung for the first time. During the same year,

he and other members of the organization started to plan short-term and long-term projects to achieve their main aim– to transform the kampung into a place where educational, cultural, and economic activities were independently governed and beneficially owned by the local community. It was also in this stage where the local organization was mapping out the social, economic, political, religious, historical, and environmental features based on their observation and daily interaction with the kampung residents. Only then, the organization could set up their plan to achieve the goal.

Departing from their speciality and concern, the organisation started teaching and held training for residents in Dago Pojok, as their tactics to strengthen the identity of the kampung and avoid the demolishment. Despite initial opposition from the residents, Komunitas Taboo had successfully earned the community trust. First, the organization set up a community learning centre in the kampung called PKBM. It aimed to improve education, especially for children and youth, by providing free lessons in school subjects, language, art, and culture. In 2009, the program was officially recognized by the government as a community educational institution. This situation had stimulated more residents to join. In the meantime, more volunteers from outside the kampung especially the local university students were attracted to help and involve in the project. In this way, the learning center did not only bring different stakeholders together in the kampung but also increased the number of young people who finished formal education. As PKBM was growing every year, it also set up informal education activities such as jewellery craft, puppet, *batik*, and other workshops that helped the residents to learn traditional instruments. In this stage, the leader along with other Komunitas Taboo members engaged in intensive interaction not only with youth, but also with other groups of residents including the local representatives, housewives, and elderly. For instance, some housewives and elderly started to participate in *Batik* workshops and developing traditional music instruments with kitchen utensils. Otherwise, in the beginning, when PKBM started, these groups

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of residents refused to join the program.

Similar to Bustaman, in Dago Pojok this was the phase where the local organization started to map out kampung's potentials and designed a theme as the basis for kampung's new image. Firstly, Komunitas Taboo identified twelve fundamental tourism potentials in the kampung, all of them related to Sundanese culture, including traditional games, music instruments, textile, dances, and martial arts. It was then in 2012 that the local organization expanded the programme by planning economic upgrading activities and revitalizing the kampung. Together with Bandung Creative City Forum (BCCF), they designed the Kampung Kreatif Program which aimed to promote Sundanese art and culture as the primary resources to develop independent tourism kampungs in Bandung. In this stage, both organizations generated an overall framework of the program to achieve its long-term aim, which was to eventually create every kampung in Bandung as a tourist destination based on its specific local cultural assets. In order to achieve this aim, different short-term activities including the festival were necessary. As the overall framework was created for five selected kampungs in Bandung, the specific concept and themes of each kampung were handled by Komunitas Taboo and a team from the locals.

6.2.2 Pre-festival *Kerja Bakti* for *Kampung Kreatif Festival*

Similar to Bustaman, many parts of Dago Pojok were covered by mural painting. The first initiation started in 2011. The idea came from Taboo in order to highlight the kampung's signature and uniqueness. The main message conveyed from this mural activity was that despite the kampung limitation on public spaces and its environmental condition, the residents were still able to make the most out of the existing assets they had. Nowadays, murals are only found in one block because of the opposition from the local religious group (see section 5.6.2).

Figure 6.7 Some murals along RT 02 alley. *Source: Fieldwork, 2017*

Public space improvement through *kerja bakti* were also evident from the emergence of some new public spaces in the kampung. The constructions were carried out gradually from 2012 to 2017. The first development was the RT 02's public hall in 2012. The idea of constructing the field rose due to limited space for the festival's stage. Considering the presence of abandoned vacant land in the kampung, some residents from youth groups, along with Taboo, agreed to use the land for the stage. The process began with asking permission to the RT and the landowner, followed by *kerja bakti* several times, mainly to clean up and level the ground.

> *"This field was renovated several times. In the beginning, it merely looked like a field because we had limited funds that were collected from the residents' donations. For the stage, the pillar foundations were made of bamboos and covered with the tarps on the top of the stage. It was fine after all. We only wanted to have space that could be used for the*

festival's shows because we had limited places to make stages" (No.39)

It was in 2016 when a major renovation of the field was finally carried out. At that time, the fund proposal submitted by Taboo was approved. The fund was allocated to build new spaces for the festival and renovate existing places, including RT 02 Hall. Through *kerja bakti*, Taboo and the community together paving the field, building walls, reconstructing the stage pillars, adding canopies and chairs, and making another smaller stage. Ever since its major renovation, the public hall was the place to arrange various activities, from annual events to daily gathering space, regular training for musical performance, martial art, and acoustic.

Figure 6.8 *Kerja bakti* for constructing one of the festival's stage in RT 02.

Source: Taboo, 2013

Four other new places were also built in the same year as the renovation of the public hall, namely wall (in RT 01), praying room (RT 02), community meeting space (RT 02), and community space (RT 09). All of them were constructed gradually within a year, leading by a core group of 10 people which

consisting of nine male residents and one Taboo representative. Out of those five places, only three places were still functioning. Interestingly, they were all in RT 02: public hall, praying room, and community meeting space. As for the RT 01 wall, it was aimed to use for a mural, but it did not happen due to complaints from residents. Meanwhile, the community space in RT 09, which was formerly used as a training space for martial art and batik workshop, had been caught in a fire after a few months of its establishment.

Figure 6.9 The condiiton of RT 02 community meeting space (left) and public hall (right). *Source: Fieldwork, 2017*

A year after, there was another new construction of public space, the puppet gallery. It was also built gradually through the effort of a group of residents who was involved in puppet and percussion activities. At that time, they needed a space to showcase their works. The initial capital was only Rp. 10 million (equal to 642 Euro), given by Taboo. With that amount of money, the gallery was only able to be half-built. The process of *kerja bakti* took less than a

week by six males and one female resident; two of them were experts in construction. A few months after the first construction, *kerja bakti* was executed again to cover the other half of the gallery. This time the renovation costs came from the group's saving, collected from the workshops and the shows they did. The gallery is available nowadays not only for workshops and art exhibitions but also for community gatherings, especially for those who were part of percussion and puppet groups. The puppet group coordinator also explained that there was also another aim from the creation of this art gallery:

> "*We want to tell the other residents that we cannot enhance our cultural identity if we, the local artists, do not do anything to promote our local culture... We hope this gallery can also be the place to learn. So any resident who wants to learn puppets, painting, percussion, they can come here, and we will give free lessons for them.*" (No. 37)

There were also some negative responses related to the presence of these new spaces. One respondent from the percussion group explained that were several times when some residents shouted to him while he was practicing for the festival. Other activities, such as traditional music group and *silat* (martial arts) groups, also got complaints because of their noise. The complaints mostly came from some residents who lived around the gallery, and also from the recitation group. The latter group was bothered as *silat* training took place at the same time as the recitation, which triggered some conflicts between groups of residents (see section 5.6.2).

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Figure 6.10 Puppet and painting gallery. *Source: Fieldwork, 2017*

6.2.3 *Kampung Kreatif Festival*

Similar to *Tengok Bustaman*, *Kampung Kreatif Festival* was held with various range of activities. From 2012 to 2015 the festival was mainly aimed to trigger the enthusiasm of residents and raising their awareness on the kampung's potentials and make them participate in the program. It was evident that during those first three years since the festival was started, Dago Pojok had its most glorious days. In regard to this, one of the interviewees, who was also an organizer of the festival, explained the main aim of the event:

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"Before the program started, we already had residents who are experts in Sundanese art. For instance, in RT 2 there are Jaipong dancer and Bamboo crafter, while in RT 3 there is a Batik designer. However, we want to improve and bring back our potential through this program, especially nowadays where most children and youth have started to leave their traditions. So, we want to make the new generations not to forget their history and local traditions." (No.17).

In 2015 when there were two festivals in the same year, one was the annual kampung's festival held by residents, while the other one was a request from KPK as at that time they promoted "anti-corruption" events in several cities including Bandung. They paid for the event, but the residents performed and organized it for them. Meanwhile, since 2016, Komunitas Taboo and board members of *Kampung Kreatif Festival* decided to focus on developing tactics. These tactics aimed to use the festival to improve kampung's physical facilities as well as its economic impact on the existing home-industries in the kampung. Therefore, they wanted to focus on the small activities and workshops rather than making a big festival as it also takes much effort. As explained by one of the board members of *Kampung Kreatif Festival*:

"In 2016, we were more focusing on how to increase promotion for the art and to make more economic benefit out of it. We listed down what are the potentials and skills of the locals, and we helped the promotion to outside of the kampung. In short, we want to increase the economic condition of locals here based on their potentials, so they do not need to work outside. By staying at their home, they still can earn money" (No.20)

Given the broader range of programs related to the *Kampung Kreatif Festival*, and considering the larger size of Dago Pojok, it was quite challenging to mobilize each of the block's interests and heterogeneity characters into a

particular collective action. Therefore, a permanent committee was established in 2017 to work for the festival, constituting of residents from various blocks, age, and gender. Their tasks were mainly related to critical aspects of the annual festival, be it an advisor, leader, secretary, treasurer, event coordinator, performers coordinator, promotion and documentation coordinator, and logistics coordinator. The creation of this committee in advance was hoped to save time in finding coordinators and recruiting members for each division. In this way, since the selected coordinators were those who have greater influence in the kampung, it would be easier to convince residents to be the members.

Table 6.2 Features of Temporal Place-making in Dago Pojok

Festival	Year of arrangement	Dimension	Source of financial support
Kampung Kreatif 1	2012	2 days	BCCF
Kampung Kreatif 2	2013	2 days	BCCF
Kampung Kreatif 3	2014	2 days	BCCF
Kampung Kreatif 4	2015	2 days	KPK, Taboo
Kampung Kreatif 5	2016	2 days	Taboo, Dago Pojok residents

In Dago Pojok, the advocacy and skill building were done through regular practices which did not only aim to advance the locals' skills but also to capacitate the residents if they had sudden offers to perform other than the festival. Activities such as trainings and workshops were also needed to produce new products in the community. In this stage, most regular practices were carried out by residents who were experts in related activities. Besides, this advocacy, other parties were also involved such as the creative community and student volunteers who assisted in workshops and classes for community capacity building. With the interaction between citizens and the parties, it was hoped that it would also be the way to expand the network of citizens.

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Figure 6.11 Ceramic painting workshop. *Source: Taboo, 2017*

An example of this workshop is *Batik* workshop which was held in the past for empowering housewives who did not have other things after they finished their house chores. The participation of the residents was eased because all the necessary stuffs were prepared beforehand assisted by the college students throughout the workshop. In total, there were around 10-15 participants. The length of the activity was not fixed as it depended on the participants. Besides the workshop, several times participants were also invited to exhibit their creations in the kampung and other places.

6.3 Case Comparison of Temporal Place-making

In the previous two sections, the process and explanation of temporal place-making in both cases were discussed. This section compares outcomes of place-making on the community in the two kampungs.

6.3.1 Learning Experience in Running (Art and Cultural) Festivals

Kampung Bustaman

The main committee of Tengok Bustaman consisted of usually 10 to 15 young people who were appointed as board members, and total members of committee was 40 people. The desk job was divided into several divisions such as event, public relation, logistic, security, funding, and catering sections. Some of these divisions also comprised of different sub tasks. In public relations, some members were appointed as *Liaison Officer* (LO) to support every performer, a host family who provided homestay – hospitality and lodging for guest performers, and promotion of the festival through media relations and exposure. It was the same for event division that was divided into performers, receptionist, and documentation. Meanwhile members of the logistic division partly made the stage and prepared stuffs needed for performance, while the other members helped the artists to make some decorations. In security division, some guarded the parking motorbike, while some guarded the main gate of the village. Lastly, catering division was in charge for managing food sellers during the festival and distributing consumption for performers and organizers.

Interviewees who were involved as the committee organizer expressed that the festival provided various new knowledge about event organizing. Different types of knowledge was mentioned, depending on what division they were involved in. One of the male youths explained that his involvement in the event division for three times made him familiar with some tasks such as how to make a rundown, manage the flow of visitors, and arrange decoration spots. He also noticed that there was a change between his first, second, and third involvement. In the first two festivals of *Tengok Bustaman*, Hysteria made the rundown and discussed it later with the community. While in the third festival it was the other way around. The residents first determined the concept and made the rundown, and later on Hysteria gave input. Another respondent who served as LO also admitted that being involved in the task made her more outspoken.

This was related to her duty to remind and ensure that all the performers should be ready and performed according to the time stated in the rundown. If one of them is late, it will affect the next slots, and highly likely to change the whole rundown.

Interview findings also pointed out that the learning process was not limited to event organizing, but also art and cultural knowledge. This was brought up by young and adult groups who learned how to make some DIY decorations. During the process, representatives from group of artists and creative communities were engaged to be the advisor and discussion partners regarding the decoration for the festival. As explained by a member of youth organization: *"When we meet the artists' groups, we talk about our ideas and all the data and material that we have, so later on, they will process those ideas and materials into artworks*." This argument was supported by other respondents who reported that some of the mural concepts in the current festival first came from members of local youth organization, then some mural artists draw the concepts, and finally they coloring it together with other residents. It was also during this process that the development of kampung's external network was achieved through collaborations between residents and external stakeholders (see section 6.3.3).

Other respondents who participated as performers also claimed that there were several things, they learned themselves. When reflecting on this, two male respondents identified that in their first experience of performing modern dance they learned how to make choreography; while another respondent involved in a historical theater explained that despite the challenge in the beginning to divide roles and memorize lines, he had a new experience in theater and gained more knowledge about the kampung history. Other than that, evaluation session that was held in the following day after the festival, made the organizers aware on how to improve the next festival through sharing feedback which was usually related to operation, for instance regarding the distance between the stage and the waiting rooms for performers that were far and made some hassle during the

preparation.

This study also found that temporal place-making provided opportunities for interaction between different neighborhood organizations, in this case, the youth organization and local representatives. Interestingly enough, this opportunity did not strengthen social cohesion between the two, instead, it caused division. The conflict started since there was difficulty in getting money from MCK saving, which was managed under the KSM group, for community activities including *Tengok Bustaman*. The first sign of tension between the two parties started to emerge when the second *Tengok Bustaman* was held. From the beginning the MCK was built, the residents agreed that the fund would be used for public needs, including community events. However, since the new committee was appointed, it was tough for the residents to get their proposal approved. Not only the process took longer than before, but also there was a reduction in the amount of money they got. It was evident during *Tengok Bustaman 3* where the KSM group proceeded the funding proposal very slowly to the point that it became an obstacle for the festival. Being the main event organizer, this situation was a concern for the youth. While other groups of residents, including those who held important positions in the kampung, could not oppose the group; one of the interviewees explained that the RT leader successfully intermediated the KSM group and the youth representatives when the tension built up between the two parties. It was not long after his intervention that the money was finally granted.

> *"Even though my position as an RT leader is not able to step over him as the RW leader, but if there are situations where residents need me to take part, I can't help but intervene. However, my role as RT is only limited to providing information and giving him advice. I must admit that is one of the weaknesses from my position as RT leader compared to his position as RW leader" (No. 24)*

In the argument of the KSM group, due to limited funds from the MCK contribution, the money must be used wisely, especially since the kampung residents no longer paid for contribution which was usually collected from each household to finance communal activities per RT. Previously, the contributions of each RT had been coordinated at Rp.2000 (equivalent to 12 cents) per month per family. After two years of running the contribution, however, it stopped because many of them had different excuses not to pay even though they could afford to. As a result, every communal activity was paid only by the MCK contributions, starting from waste management to the annual activities of residents. As explained by the RW leader as the chair of KSM:

"Not just once, but for several times already, I along with the other RT representatives came to each family. But it still didn't work. Since I was tired of taking care of it, I gave up. In the end, for the past four years, no more RT contributions have been conducted, so the community depends on the MCK. 'We're still fine without the RT contributions. If we need anything, there is still the MCK contributions', I guess it represents they thought the most" (No.33)

On the other hand, there were still many priorities, especially related to the physical improvement as the *Musrenbang* funding (see section 5.1.2*)* were not enough to cover the whole construction costs. For example, in the current construction of kampung drainage, residents proposed Rp.10 million to *Kelurahan* but only Rp.6 million that was approved. In that case, residents must pay the rest. "*Where has the money come from? Residents don't want to pay more for it, so the construction ends up using the MCK contributions*" (No.33). The RW leader further argued that in that situation, residents still did not show their determination to keep this contribution continued. *"Maybe those residents who did not pay would eventually pay if other residents also force them" (No.33).* Therefore, he expected that the youth organization could be proactive to intervene

on the development of their kampung, such as through proposing an idea that could generate money within the community for mutual interests.

Figure 6.12 Flyers of *Tengok Bustaman* 1, 2, and 3. *Source: Hysteria, 2019*

Kampung Dago Pojok

Similar positive response surfaced amongst youth respondents who were involved in *Kampung Kreatif Festival* as they claimed to have experience as "event organizers". With a total committee of around 30 people and 15 of those were the board members, they collaborated to work on eight divisions: event, cultural groups, bazaar, security, logistics, catering, publication, documentation, and funding. Each division provided different learning experience. For instance, the bazaar division learned how to persuade other residents to participate as

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sellers in the bazaar and market their products. During the process of bazaar arrangement, they also learned to coordinate all the bazaar participants. While there were also those involved in the publication division, who learned the making process of booklets, flyers, banners, sponsorship proposals, and invitations.

Three youth respondents highlighted that through their experience involving in the event division, they learned about dealing with government officials. Not only did they get the chance to present in front of the government officials when they held an audience of the festival in the *Kelurahan* and *Kecamatan*, but now they understand better how to deal with kampung officials, such as RT and RW. They were also more familiar and aware of the kampung conditions of their kampungs, not only the cultural potential but also regarding social issues.

> *"What I learned was that we need to prepare everything in advance and do it step-by-step. First, we give an understanding of what is the aim and the concept of the festival, and especially why this festival was necessary for the future of this kampung community. In other words, what is our contribution through the festival." (No.17)*

Other respondents involved in the event section also gained experience mainly related to the arrangement of stage layout and design, as well as the distribution of events on each stage.

> *"Because there are many shows but limited space, several stages were made in several different areas in the kampung. In total, there were five stages: in a vacant space in RT 01, on the main road, RT 03 field, RT 02 field, and RT 07 field. The process of arranging the stages was challenging because we had to change our plan several times. The most difficult part was related to the type of performance held on each stage that needs to adjust to the stage capacity. For example, as puppet show needs some space, so it has to be on the biggest stage too, something like that"(No.36)*

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The other respondents identified collaboration between other resident as one of the festival impacts. Many respondents who were part of the committee also learned how to collaborate with other members with different characters. This particularly apparent from those who never participated in an organization. It was also said that the involvement of all representatives from each block also provided an opportunity to work together between them. This was mainly because prior to the creation of the festival, most of the youth activities were only carried out in each RT. As explained below:

> *"For me, I happened to get to know some youth from the other blocks, like how to approach and collaborate with them. Previously our interaction was no more than smiling and greeting when we crossed each other on the street, but I hardly got the chance to work together with them. It was a bit tough in the beginning, though. We tend to be grouped by each block, despite that we were actually in the same organization now" (No.30)*

The similar response was echoed by the other respondent:

> *"During the festival preparation, it was obvious that different youth groups had different responses. Some blocks were easy to persuade, but some blocks were not. There was one block that only send one representative to be part of the committee, while there was the other one who had five representatives" (No.13)*

The effects of interaction between different generation groups, were also noticed although it only came from a small number of respondents. This effect mainly appeared among residents under the same cultural group. The adult groups taught young groups to perform traditional games and shows. Several respondents felt that throughout the years since the first festival was held as collaborations often happened, there was lesser gap between different age groups. It was also emphasized that not only interaction happened between the two groups but also

the process of transferring cultural knowledge.

6.3.2 (Temporary) Recollection of Traditional Culture and Heritage

Another outcome from the analysis of temporal place-making implementation in the two kampungs was that it brought back some of the forgotten heritage as well as recollecting their potentials. However, this study found that the recollection of traditional culture and identity was temporary. The festivals could only promote the kampung at the beginning of its arrangement but could not yet succeed in improving the local economy as well as attracting visitors for a more extended period.

Kampung Bustaman

Bustaman participants, on the whole, demonstrated that the art and cultural festival made them understand their history better through various well-integrated activities bridging the historical value and contemporary art. Many positive comments notably arose in the account of the mural painting along the kampung walls. It was suggested that through the murals which were made with particular themes and incorporating famous or critical symbols, the kampung residents could reconnect with important identities of their origins. For instance, in the center of the kampung, there were colorful murals of goat and a description that Bustaman was historically built around a goat slaughterhouse. On the other sides of the kampung, some murals were seen portraying the likeness of kampung founders and dwellers who significantly contributed to the kampung along with narratives about them.

Regarding these artworks as attempts to raise awareness of residents to their kampung histories, one of the youth interviewees said: *"If it were not for this mural, I would not know that the place I was born and raised was the same place as the most internationally known Indonesian painter was born and raised"* (No.5). This view was also confirmed by another participant who mentioned that she had known little about the history of Bustaman. *"I just knew that this*

kampung was a reward from the national government to our great founder because of his role in reconciliation two parties" (No.1). While other informants also felt that the mural paintings bring enjoyable aesthetic experience in their kampung. In this case, the value of the mural painting was doubled up, which was to improve the appearance of the kampung while recreating a place that reminds the inhabitants of their history.

Furthermore, temporal place-making also functioned as a promotion for kampung specialty in goat culinary and activity (see section 5.4). By promoting, it was not only aimed for gaining external recognition, but also internal. Before the festival was held, there was a discussion between Hysteria and a few residents about how to increase community participation in selling goat curry. Many residents no longer consider their cuisine as a potential, which was seen in the fact that more migrants were selling the kampung's traditional signature dish than the native residents. Not to mention, only a few residents, particularly from the young generation, were willing to engage in goat-trading and the curry-making. One of the ways to tackle this issue was through a culinary bazaar as a way to promote the kampung's cuisine and its history. In doing so, almost every resident made and sold their local dishes during the festival by using wagons and put them in front of their houses, which also showed their habits of making their front yards as their kitchen.

Figure 6.13 Culinary bazaar to promote local specialty. *Source: Hysteria, 2017*

Although there was not any significant change in the number of regular sellers and visitors in the kampung after the festival, there was a favorable implication from the event to build the community recognition and pride towards their cuisine. Many adult respondents also mentioned that there has a positive implication on youth's attitudes to be involved in the kampung culinary activities after the event was arranged. One participant gave a well-explained statement which clearly showed that the festival had changed youth's perception towards their tradition.

> *"Every time the youth were encouraged to sell curry in the kampung, they always rejected. Even if there were some youth who wanted to do it, the other youth would intimidate him. However, now, since there we held Tengok Bustaman, more and more youth are interested to know about goat-trading and curry-making. It is such a good transformation" (No.9).*

Regarding this, media coverage and the presence of many visitors were said to play an essential role in increasing the confidence among the residents on their specialty. As a young female participant explicitly stated: *"The event makes our kampung popular, and that makes us, as residents, proud especially because our culinary specialty is exposed now (No.35)"*. Another housewife participant also showed her pride of the kampung:

> *"Our kampung is very popular, not only that we have lots of visitors, but also we were on TV. Many of my friends, even from outside of Semarang, asked me 'how come your kampung was on TV?' And I told them because my kampung is a historic place!" (No.1).*

Throughout the five years since the first festival, *Tengok Bustaman* made the kampung's potential become publicly well-known as the festival successfully attracted more visitors to kampung, and gave more media exposure. As an impact of the intensive media coverage, the kampung built more positive image since its specialties were recognized by different segments of audience and visitors. Other than the kampung specialty, several respondents also mentioned how they were proud of their kampung because the festival portrayed ordinary thing in their kampung as extraordinary. As one of the respondents from youth group explained:

> *"For me, one of the most remarkable thing from this festival was actually when the theme of Tengok Bustaman 2 represented one of the public spaces in kampung, Bok Cinta. I didn't expect that this ordinary space, where I used to have a date with my first girlfriend from this kampung, could attract interests from many people outside of this kampung" (No.34)*

However, there was a tendency among residents to think that temporal place-making was merely a new tradition in the kampung where they beautify their kampung through art exhibition and cultural performance with the primary

goal to attract visitors as much as possible instead of planning further ahead. Regarding this, a member of Hysteria explained:

> "*With the existing mindset that the majority of residents have, Tengok Bustaman will be no more than just a folk festival. If that happens, it's going to be a pity for us. I'm not saying that the folk festival is not important, but usually, that kind of festival is only able to maintain the local tradition but won't make the kampung to develop further.*"

Kampung Dago Pojok

Meanwhile, in Dago Pojok, the recollection of cultural values was evident in the adoption of *Sundanese* traditional art and culture as the primary entertainment in the *Kampung Kreatif Festival*. Despite the similarity in using murals to beautify some parts of the kampung, the main aim of murals in Dago Pojok was not as a medium to bring back the local historical and cultural values. It was through the various *Sundanese* based activities, including music and dance performances, *Batik* workshop, martial art demonstration, and traditional games for children that the temporal place-making could bring back the local cultural heritage which had long been dormant.

In addition to the festival, many respondents reported that they had started to acknowledge their kampung's potential in traditional art and culture through regular practices held in between the festival time. After the first two festivals, Dago Pojok residents gained external recognition, seen through many visits to the kampung and requests to perform at some events other than the festival. To fulfill these demands, Taboo and several residents agreed to start arranging regular workshops and arts training in 2013. It ranged from martial arts, puppets, *batik*, *calung* (traditional bamboo xylophone instrument), bamboo making, and *gondang* (traditional Sundanese music performance). These regular practices were intended to maintain residents' performance skills, nonetheless brought some positive implications to Dago Pojok residents such as improving residents' participation in cultural activities, creating several new places in the

kampung (see section 6.2.2), and adding new activities in the kampung.

Figure 6.14 A kid was performing traditional game (left) and some female
youth were doing cultural dance (right). *Source: Taboo, 2016*

Many adult respondents, who used to participate or whose children participated in the regular training, stated that some of the activities served to introduce and popularize the kampung cultural heritage to both older and younger generation. An example was seen from the fact that in the past there were informal art education for children and youth, from the use of traditional instruments to art workshops such as coloring, drawing, kite-making, and puzzle-making. Similar responses also came from another respondent whose sons used to participate in weekly training explained how the program benefited them and the kampung:
"During the time when both of my sons participated in martial arts, I saw that the activity not only taught them about local culture which they were previously unfamiliar with but also gave them more productivity as they usually spent most of their leisure time playing online games at home" (No.29). Other respondent also emphasized that the various kids' activity created connection among some

children from different blocks.

> *"I felt so lucky with the arrangement of children's workhshop. Before it was held, my child rarely played outside and prefered to stay at home after school. When I asked her if she wanted to participate in the art workshops. Since she participated in the activity, my child got to know her neighbors more closely"* (No.22)

Positive responses also came from adult groups who had participated in several cultural activities. An example was seen in *batik* workshop which was a part of the art exhibition preparation for the festival. All the housewives in Dago Pojok were invited, particularly those who did not have other things to do after they finished their household works. In regard to this, two interviewees who were the workshop participants admitted that before participating in the workshop they knew nothing about the *batik* making. It was from their participation in the activity that enabled them to make *batik* by themselves. Other participants also stated that some housewives formed a new choir group comprised of housewives which called *Rampak Sekar*. It was initially made only for the festival in 2016 as the other residents encouraged them to perform in front of the city mayor. However, even after the festival, the group still regularly performed on other occasions in the kampung and also participated in the city competition as the kampung's representative. A minority of participants also indicated that participation was also evident among the male residents who once performed at a historical theatre of the festival. As quoted by a youth participant:

> *"At the beginning of the festival, it was mainly youth who actively participated, despite our attempts to persuade adult groups. However, as time went by, more and more adults joined us. What was more surprising to me was that it started from their own initiative"* (No.17)

This was in line with the response of another respondent who was in charge as the coordinator of puppet group. He claimed that his involvement was inspired by his parents who had long run the puppet group and his brother who

was the head of the kampung festival. Ever since, he started learning puppets from his parents every day until finally in early 2017 he made a puppet gallery. It was a place where every evening he dedicated his time for puppet shows, either through workshops or just hanging out with other residents who were interested in puppets.

> *"I used to leave the kampung and chose to have a career outside. One day when I got home from work, I saw my parents were introducing our puppet history to the disability students who visited the kampung. At that time a big question hit me in the head, asking about how come my parents in their age were still enthusiastic in introducing their own culture?"* (No. 37)

Similar to what was found in Bustaman, participants who were involved in *Kampung Kreatif Festival,* admitted that the festival increased their confidence towards their kampung and community. A participant whose daughter actively performed as a traditional dancer stated that although her daughter previously had several performances outside the festival, both of them felt prouder because the festival gave her daughter chances to perform on TV and in front of many international audience.

There were also responses from non-performer participants who stated that the festival changed their perspective about their kampung and increased personal confidence as they realized that their existence is vital to the kampung's identity. One participant described it clearly: *"I feel proud of this kampung because it becomes the place where positive activities are held, which is not only for residents but also the visitors… I feel proud of myself because I am proud of my place, and that is because I also contribute to taking care of my place"* (No.30).

Figure 6.15 *Silat* training for *Kampung Kreatif Festival. Source: Taboo, 2017*

Nonetheless, those regular workshops and trainings only lasted for three years. In mid 2017, when the fieldwork was conducted, most of the activities were obsolete. Many respondents noticed that since the fifth festival which was held a year before, the program had been slowing down. Not only was there a decline of regular visits and the demand to perform in other events, but also the *Kampung Kreatif Festival* itself. The following paragraphs explained the reasons contributing to this condition.

The stagnancy of the festival started to become apparent when two main sponsors, BCCF (see section 6.2.1) and Bandung Tourism Department, stopped giving funding for Dago Pojok in 2015. In the case of BCCF, the organization was in charge as the primary fundraiser of the festival through social funds from Bandung's municipality. A noteworthy remark was the fact that when the first Creative Kampung Festival started, the mayor of Bandung was the same person as the previous chairman of BCCF. That is to say, the presence of BCCF was highly beneficial for the festival implementation in Dago Pojok, not only

financially but also politically, in the sense that it could reduce government restrains, such as long bureaucratic process, while at the same time increase the chance to get funding support from the government. Not to mention, with the power and network that BCCF holds, it was also easy for them to get permission from local representatives as well as persuading various communities in Bandung to involve in the festival. From the beginning of their involvement, nonetheless, the organization aimed to only involve for three years to provide stimulus funds and help to create models of *Kampung Kreatif Festival* so that it could be developed and sustained in the future. On the other hand, the Bandung Tourism Department also stopped providing funds and other supports to Dago Pojok, mainly because of two reasons. The first one was related to their regulations to develop other kampungs that were also selected in the government program. The other reason was because of a discrepancy between the Tourism Department and Komunitas Taboo. However, regarding this, interviews with the representative of both the groups revealed difference of opinion. The tourism officials said that Komunitas Taboo did not want to join the program offered by them, while Komunitas Taboo explained that it was the tourism officials that did not involve Komunitas Taboo during the planning and designing *Kampung Kreatif Festival*.

As a result, Taboo and the community had to struggle to carry out the festival after the fifth and sixth festival. They looked for internal and external funding to cover the festival which costs Rp. 20 million (1280 Euro) on average. Despite the committee effort, the internal funding was hardly enough to cover the festival costs as it was done only by raising the price of food and drinks the committee bought from local grocery stores and resell it in some events in the kampung. Most of the festival cost was actually covered by external funding through proposal submissions to various sources, which were mostly Komunitas Taboo's networks.

Other than the festival funding, the financial struggle impacted the viability of regular workshops and practices. Many respondents noticed that there

was a decrease in the number and frequency of the guests who came for regular workshops. In the past, almost every day the kampung was packed with groups of tourists who mainly came from government officials, universities, companies, and other institutes. As a result of fewer guests coming to the kampung, gradually, the residents who had started opening their art businesses in the kampung began to return to work outside. The uncertainty of financial resources also caused many of the local trainers to decide to quit and take other jobs outside the kampung. Regarding this, an interviewee whose daughter was a former dance teacher explained the reason her daughter moved to other cities – the low salary (equivalent to 90 cents Euro) was not enough for her to cover her living expenses. This was also supported by another respondent:

> *"There was schedule for practicing with a local resident, Teh Atin. However, because she got busy with her job in other cities, she couldn't focus on teaching the dance for local kids. She prioritized her career outside rather than in here because her job gives her more and stable income while in here the income is not predictable."* (No.22)

Subsequently, other trainees no longer participated, and some activities were postponed either because of low participants or no coordinator. This condition eventually led to the dismissal of many cultural and art activities that eventually lessened the empowerment opportunities amongst residents. The following comments confirms the scenario:

> *"One thing that I like about this kampung is its potential in traditional art and culture. It had been forgotten but was started to rise again because of the program. However, it has been currently halted because the trainer moved to other place and we have no choice because such activity needs practicing together, it's not something that we can do it by ourselves at our house"* (No.29)

Interview findings showed that the lack of festival committee members also caused the festival organising enthusiasm to fall short. Reoccurring response

from the interview showed that the former active participants did not have the time as they got job outside the kampung. At the beginning of the festival establishment, many youths were still students and had more flexibility to participate in the festival, but nowadays, most of them were unable to take part in the activities because of time constraints, work, and added responsibilities. There were also a few responses indicating that the financial issue was the other reason why most of the committee members eventually gave up to assist for the preparation of Kampung Kreatif Festival.

> *"The event usually took a week of preparation where the involved committee, including my son, almost had no sleep. Even one time my son was sick because he was so busy with the preparation. It wasn't a big deal if they (festival committee members) went through such experience only for once or twice. But the festival was held for a while, it's been already five years. So, giving so much effort without being paid was difficult"* (No.32)

All these circumstances mentioned above had led to the dismissal of many cultural and art activities that adversely impacted the revival of kampung identity. Some positive impacts, which were previously seen in the kampung, slowly began to vanish. It reached the point where most of the regular training was also no longer running. As explained below by some participants that the "creative" title was vague. *"I don't see any changes in this program since the program was held. From what perspectives can it be seen as creative?"* (No. 12). Meanwhile the other participant explained the condition in a more specific way:

> *"The local identity and speciality haven't been really cleared yet. There were hardly any changes in the kampung compared to the condition where the program wasn't held. It seems to me that only the physical changes made the kampung "creative", like murals, art galleries, and festivals. But I feel that the kampung still lacks in identity and uniqueness"* (No. 15)

Although it was not yet palpable, the stagnancy that occured in Dago Pojok could also happen in Bustaman, particularly because there were already some concerns regarding the funding for *Tengok Bustaman*, which relied on the residents and Hysteria. While the residents paid for caterings, Hysteria was responsible for paying external performers and logistics. Another concern was related to the short-staffed festival committee as the old members had other priorities but hardly regenerated new members. If there is no further step taken, it is possible that the festival could also be stagnant. As explained below by the head of RT 04 that since the festival was only used to get the government's attention on the kampung's existing potential, by this point there should have been more works from them to build up the kampung's potentials to the city level through soft and hard infrastructure upgrading.

> *"Since Bustaman is exposed to media and became popular, it's all burden for us. We want it to become better, but if there is no change, what are we gonna sell? Slum? Poverty? In the end, we only got the exposure but it didn't give us anything. Therefore, I beg, don't just expose us, but help us. It doesn't necessarily have to be physical helpd or money, we don't need that. We are independent. Help us with other things, like training how to market and sell our potentials, like our curry. We've been selling it only manually, but we know it won't work well in this digital world."*
> (No.23)

6.3.3 Developing New Networks

The other outcome of temporal place-making was related to the development of new networks between local community, CSO, and external stakeholders.

Network between residents and CSO

Kampung Bustaman

In Bustaman, one could not overlook the friendship between Hysteria and IRB. This relationship was established since the beginning of the festival in 2012, and strongly developed until the data collection of this study in 2017. Some interviewees mentioned that at least once a month there are youth who come to the Hysteria base camp, either to hang out with the members of the organization, play PS (play station), browsing the internet, or only to lie down. Other than that, they also occasionally arrange picnics and go on camping together. This friendship between Hysteria and youth was also evident when the researcher came to the Hysteria base camp for an interview. At that time, several Bustaman teenagers were there to spend the weekend. As explained by a member of Hysteria, "*Because we've been friends with them, the hours aren't limited. It's like when we want to meet our other friends, it can be anytime and the process is very natural.*" Another response in this matter was also mentioned by one of the housewife respondents who explained that if not every day, at least once a week there is a member of Hysteria who comes to Bustaman to chat and hang out with youth. Alternatively, it is the youth who go to the Hysteria base camp instead. *"I often go to their basecamp to pick up my child who often plays there" (No.8).*

The interview findings also showed that the collaboration with Hysteria also provided knowledge transfer regarding their kampungs. Despite the festival preparation meetings which were held a few months in advance, the core concept development process of the festival, which was called as 'framing,' was started long way before and done through informal discussions. While the residents gained a clearer understanding of their kampung's issues, the local organization also obtained new knowledge about the kampung and the community. During the framing process, Hysteria helped the residents to elaborate their needs and unidentified issues in the kampung into coherent themes. For instance, there were some negative comments about the motorcycle parking spaces which scattered

around in almost every narrow street in the kampung; the unhealthy multi-functioned spaces that was used as slaughterhouse and gathering; and the most populous alley in the kampung, *Gedong Sepuloh*, which had about ten houses with a combined population of 140 inhabitants. For people who had obtained higher education or worked in community services might easily see that the recurrent problems in the comments mentioned above from the residents were related to public spaces. However, that was not the case for kampung dwellers who have limited educational background and career field. In the beginning, before Hysteria gave them guidance and coherent framework, most of the residents were clueless in developing a comprehensive understanding of the issue they faced. As a member of Hysteria explained, *"Residents are aware of their problem because they have been facing it for a long time, but they don't know how to refine it."*

The present results also demonstrated that the network between the community and external organizations had been mainly developed only through youth groups. The local organization has had difficulty to get closer with other age groups and only able to have brief interactions when they gather in the kampung or through *Tengok Bustaman*. As explained by a representative of Hysteria, *"In Bustaman only youths like to come to the Hysteria base camp, but there are no groups of adults or older residents who want to visit even though we already invited them."* Several respondents confirmed this statement, from both male and female adults, who laughed when they were asked whether they also get-together with the local organization. For instance, a 51-year-old explicitly said that he never went because he is not interested. *"I don't want to. I'm too old for that"*. Some of them also gave comments which implied that the informal meetings and regular gatherings with Hysteria and other external communities are only aimed for youths. As a 63-year-old respondent commented, *"It's time for them (youth) to be active and give their contribution in the kampung. Our job as older people is only to supervise and give advice*. This view was echoed by

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another 50-year-old respondent, *"Our kampung has been more active in external projects and it's the youths who represent us"*.

Kampung Dago Pojok

In contrast to findings in Bustaman, the kind of friendship between the CSO and the local community was not found in Dago Pojok. Although the co-founder of Komunitas Taboo had moved to Dago Pojok since 2003, residents still recognized them as external actors. There were also impressions from interviewees that their relationship with the organization were more professional-based than friendship-based. When asked about how often they spent time with the organization except for the festival preparation, all of the respondents said that they rarely hang out together. Some negative responses regarding the presence of the organization also emerged from interviews. The first response was related to the structure of the festival committee where all Komunitas Taboo members were in charge for the chairman, treasurer, and secretary. This led to misleading perception about the organization that even caused rumours that they took some money from the festival sponsor. Komunitas Taboo then decided to change the structure of the festival committee in which they no longer directly involved in the committee.

> "*At the beginning when the festival was initiated, I was very supportive. When he first started the program, he asked for our help, and so we helped him. But the following year, he got funds but we were not involved. I heard he once got funds from the sub-district but when I asked, he answered it came from other sources. Then it means that they are not open in managing the festival's funds. Since then, I've become apathetic. He only shared the benefits with his people like his family and friends"* (No.21)

The other response was regarding the tendency of Komunitas Taboo to take advantage of the festival to expanding their network without involving the

community. This was found from the interview with several respondents who involved in *Kampung Kreatif Festival* that the external network was mainly handled by Komunitas Taboo without companionship from residents. In this case, there was an assumption among residents that Komunitas Taboo would be considered as representatives of the wider kampung community who speaks on their behalf.

> *"I just don't feel appreciated by him. Because instead of using local potentials, he asked people from outside of kampung to be the festival performers. For him, this kampung is like his own business. So he invited guests, showed them this kampung's potential, took pictures of the activities for promoting his business, and got popularity. Although after all, he's just a newcomer. I'm the one who stays here longer than him. I don't know the reason, but since then I decided to just continue by my own" (No.27)*

Another negative response was related to some exclusive spaces that was created since temporal place-making practices took place in the kampung. The marginalization of certain community members was exemplified in the case of cultural groups. The creation of twelve groups of residents based on their cultural specialties formed unequal interaction among a particular group of residents. This situation caused the resentment of some residents to participate in the *Kampung Kreatif Festival*, which became a barrier to their recognition, and eventually triggered conflict. As explained by one of the former group coordinators, there were only two groups that joined the festival while the other eight groups decided to cut ties. It was because some groups wanted to be more prominent than the others. Therefore, instead of unifying the different specialties, the program split them. *"With the different expertise and uniqueness that each group has, they should have realized that by uniting all the groups would make this kampung powerful because it has all the Sundanese traditional art and cultural assets." (No.18)*. This view was echoed by other interviewees from other cultural groups.

"Most of the time when I practicing with others, I would go somewhere else so that it won't disturb the residents. But sometimes even when I practiced here by myself, there were residents who shouted out: "It's noisy!" It's such a pity because when other groups of residents did their practice and they needed music out loud, I never complained. But when I did the same thing, even if I did it not for myself but for the festival, I got complained" (No.16)

This competition also happened between blocks. As Komunitas Taboo was based in RT 2 and RT 3, the activities were also centralized in the two blocks and this situation created enviousness among some residents from other blocks. An interviewee explained: *"He used to arrange the event in our block, but I don't know why he left and moved to the other block. I told him that rather than organizing activity in a small field, it's better to arrange it here because we have a better, spacious field. Our block is also more accessible than there"* (No.12). To avoid prolonged conflict, a decision was made that each RT created its own committee to manage all the arrangements related to the Kampung Kreatif Program. However, this plan did not work in the end because only one out of the six RTs was able to carry out its activity without assistance from Komunitas Taboo. Meanwhile, other RTs was not able to initiate their programs and still relied on the local organization.

Network between residents and external stakeholders

Kampung Bustaman

Based on interviews with youth respondents in Bustaman, their involvement in the festival did not only provide them a learning process related to event management, but it also gave opportunities to the residents to extend and strengthen their external networks through collaboration that occurred during the festival process. There was also suggestion that the interaction with various communities had opened up their mind and made them realize of the world

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beyond their kampung. They used to hang around only with their school friends and kampung neighbors, but now since they had participated in the festival, they met new people. For instance, one of the youths explained that he was following each other on social media with some external performers of *Tengok Bustaman* as they maintained their friendship by having rendezvous in the basecamp of Hysteria, while another youth stated that she had many friends from various cities because of her task in public relation of the festival which gave her opportunities to work with people from different communities.

The development of networks between community and external actors happened through several mechanisms that helped in the expansion of the kampung network. One occasion that was often said to offer a lot of interaction between kampung residents and external communities is Tengok Bustaman. Through several desk jobs, the community got the chance to collaborate with external people. During festival preparation, for example, the external communities were involved in making concepts, themes, and decoration properties (see section 6.3.1). Several residents were also appointed to provide their houses as accommodations for external performers. Not to mention, respondents who were involved as LO also claimed that they learned how to deal with various people and made many new acquaintances.

Another collaboration opportunity happened through the appointment of several youth to join Hysteria to attend external events. One female youth respondent mentioned that last year she presented about Tengok Bustaman to other creative communities. "*I was asked by Hysteria to represent them in Bandung to attend an event where there were many creative communities gathered and presented their work and communities. There, I presented about Tengok Bustaman. In the beginning, I was hesitant because it was my first time going to this kind of occasion. But after attending the event, I'm glad I decided to join them*" (No. 35). It was also important to note that every time there was a project related to the kampung, youth were immediately introduced through

Hysteria and were always involved in assisting the related communities. For instance, there were collaborations with British Council and Japan Foundation to make an interactive map and augmented reality game where youth were the ones who were mainly in charge to accompany them.

Other than external communities, the expansion of kampung network also included the collaboration between IRB with other kampungs' youth organizations. This could be formed because Hysteria actively mediated several events to gather youth representatives from different kampungs. This network was evident from the success of Hysteria in gathering twelve kampung representatives in the Forum of 12 Kampung Artists Semarang. Although this forum was only established in 2017, throughout its formation, several young people from 12 kampungs in Semarang had started building and strengthening their networks by visiting each other kampung regularly. Interviewees also mentioned that some members of IRB helped youth organizations of two kampungs that recently arrange small events in their kampung.

Although several mechanisms were carried out to expand the kampung network, the community had a long way to go until it could establish strong external networks without Hysteria, particularly because of the fact that there were only a few youths who were consistently willing to meet external communities. Thus, there was still a sense of doubt amongst residents as to whether they could carry on in the next festival without the presence of the organization. Concern was mainly expressed about negotiation that the community could not handle alone, such as the price of artists, performers, and logistics. Interviewees reported that they could cut down some of the festival expenses on account of the local organization's network with various NGOs and creative communities.

Kampung Dago Pojok

In contrast to earlier findings, interview answers showed that in Dago Pojok, external communities who were involved in the festival were mainly volunteers from university students and members of an art community formed by Taboo's founder. They helped in technical aspects, such as when the community did murals, held workshops, and *kerja bakti* for cleaning up the kampung. It was also noted that *Kreatif Kampung Festival* did not involve many external communities because the performers were entirely from residents, while in *Tengok Bustaman*, most performers were from external. This is what distinguished the impacts related to the development of external networks in the two kampungs, that respondents in Dago Pojok rarely mentioned that the festival could expand their networks. Indeed, there were only two interviewees who felt that they could collaborate with new people beyond their circles. These respondents were former youth members who were involved in the festival for three years and had the opportunity to work with government and another cultural group.

6.4 Discussion of the Results

The findings from this phase of the study are further discussed in this section which comprises three main parts: outcome, mechanism, and influencing factors of temporal place-making.

6.4.1 Outcome of Temporal Place-making

Interview findings showed that temporal place-making in both kampungs brought positive impacts on local empowerment as it meant as a learning opportunity in running festivals and transferring art and cultural knowledge. In Dago Pojok this outcome was done through practices between older and younger generation, which not only allowed the younger generations to get the knowledge of the cultural heritage potentials of the *Sundanese* ethnic in the kampung, but also gave the opportunities to collaborate between different age and gender

groups. While in Bustaman this type of knowledge was considered as new knowledge that came from self-learning and knowledge transfer from external communities that specialized in the related art activities. Temporal place-making in Dago Pojok also bridged and provided learning experience to collaborate between youth groups from different RT because usually, events in the kampung were carried out per block due to the distance between several RTs that were far apart. While in Bustaman, the opportunity to collaborate between blocks did not exist because every activity in the kampung must involve both RTs. In addition, the learning experience was seen from interactions between neighborhood organizations, namely between members of youth organizations and local representatives. In Dago Pojok, this outcome was demonstrated by the new social skills felt by members of youth organizations in approaching local representatives. While in Bustaman, the opportunity to coordinate between youth organizations and local representatives actually did not lead to collaboration but disputes instead, which is discussed in the next paragraph.

Interview findings also showed that temporal place-making brought positive and negative impacts on social connection. In both kampungs, participants of this type of activity said that the place-making interventions provided opportunities for them to work together with their neighbors and to expand their internal social networks by doing collaborations through the process of festival organizing. Despite this positive impact, the current finding found that temporal place-making brought adverse effects to the internal network in the form of internal conflict that led to social division between groups in the community. Interestingly, both were related to power difference. In Dago Pojok, this was seen from competition between different blocks and cultural groups. The conflict happened since activities in the kampung were centralized on the particular block and cultural group, which then caused jealousy among other blocks and cultural groups. While in Bustaman, power differences occurred between youth organizations and members of local representatives. In this case, the conflict

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initially happened due to differences of opinion between the two groups, but it was exacerbated because local representatives were using their power which caused prejudice to other community members.

Another social connection related outcome was regarding the development of networks between local community and external stakeholders. In both cases it was shown that local community could expand their network with other external stakeholders because of the presence of CSO. Nonetheless, the type of external actors was different in the two kampungs. In Dago Pojok, the network expansion was more with the government and private sector, while Bustaman had more access to other local organizations and communities. This difference was due to the different networks developed by the two CSO in the two kampungs. Bustaman focused on maintaining and expanding its networks with other local communities, with minimal physical, social, and economic changes on the everyday lives of the locals. As the project stabilized over tims, the network was even further developed through continuous collaborative arts and social activities. However, in the case of Dago Pojok, the collaboration between CSOs and residents weakened after its initial success. It was because the festival was held annually that the collaboration had difficulties in keeping up the momentum. More importantly, the ongoing activities on regular basis started to interfere some of existing regular activities in the kampung that evoked conflicts between residents from different groups. In addition to these internal conflicts, social divisions arose from unequal power and broken trust between residents and CSO. It was the result of the characteristic of CSO which was said to be non-transparent and dominant. This finding was consistent with previous studies arguing on the impact of cultural regeneration created division between some actors (Andres 2012; Roe and Gunnar 2014). Ho and Douglass (2008) also found in their study that place-making could also indirectly give negative outcomes to particular groups as a result of unequal powers within layer of community, including civil society.

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Temporal place-making was also found to bring positive impacts on local identity, namely recollection of local culture, promotion of local specialty, encouragement to involve in cultural activities, and build community recognition towards their potential. Regarding the first outcome, this study found that the level of recollection was different in the two kampungs. In Dago Pojok, the festival had accomplished the kampung's vision to create ongoing activities beyond the festival. It was seen through cultural activities done on a weekly and monthly basis. It then reinforced cultural identity of the kampung through some workshops, trainings, and performances using local art and cultural potentials. When they performed altogether, this learning encounter created new forms of collective actions in expressing cultural identity, which represent the identity of the neighborhood and its habitants. Meanwhile in Bustaman, the recollection of heritage could raise the acknowledgement of residents towards their kampung history and traditions, but coul not yet increase their participation in the traditional activities on a regular basis. During the festival, the recollection was palpable in the way the festival was arranged, through its theme, artwork exhibition, murals, games, and food bazaar. In this sense, the festival brought some cultural and historical points that were forgotten by the majority of residents nowadays through a more publicly attractive. Furthermore, this study also found that temporal place-making helped the community to build confidence by gaining external recognition for their potentials. This was seen in both kampungs where participants were proud when talking about the number of visitors that came to their kampungs specifically for the festival. They were also satisfied with the fact that their local potentials were receiving attention from the outside world. This study supported the finding by Prasetyo and Iverson (2013) on the impact of *Kampung Kreatif Festival* that collaboration with other external communities during the festival did not only introduce new forms of contemporary culture to residents but also amplified the idea that their traditional arts and culture were worthy of external audience.

Nonetheless, these outcomes on local identity did not last long. In Bustaman, the community, particularly adult groups, found the festival as a chance to promote their kampung specialties but they prefer a long-term and continuous strategy that could enhance economic improvement instead of making a short-term effort like the temporary festival. In this case, the adult groups did not highly consider the art festival as a driver of progress or something that can draw to strategies of kampung development. This was apparent that the number of curry sellers in the kampung remained little, and many youths who started to work still preferred to get other jobs outside kampung rather than to involve in the goat-related activities. Despite the improvement of youth's interest on the kampung specialty, it was difficult to persuade them to involve regularly in the goat-related activity. It was mainly related to the working hours of the activity that started from midnight till morning. Dago Pojok, on the other hand, had taken the festival as a tool to elevate their kampung. However, with the limited financial and networking capacity, the initial goals of getting an economic driver to improve the level of income of the community members were not yet reached. Instead, the festival outcome became saturated. Many residents who had started working for cultural activities in the kampung, eventually resigned. While fewer young people were willing to engage in the festival either because they were bored or had other priorities. This finding was also brought up by previous researchers who argued that despite the role of festivals in maintaining identities, representing investments in social capital, and productive expenditure within a cultural context, festivals can inevitably put economic pressure on residents as well (Gursoy et al. 2016; Rao 2001).

The most prominent finding of temporal place-making was the fact that it contributed to the establishment of new, permanent public spaces other than its ability to improve the aesthetic value of kampung through art installations and decorations. This is particularly seen in Dago Pojok in which the total public spaces made because of temporal place-making were six spaces. Nonetheless, the

activation of public spaces was needed. It is because out of six public spaces, only two were actively used by residents who were living in the block where the public space was built. While the other two were rarely used since regular workshops and training in the kampung had been vacuum, another one was not used as a public space because of conflicts among local residents, and one other public space was still actively used but only for members of two cultural groups.

6.4.2 Mechanism of Temporal Place-making

As shown in Figure 6.16, temporal place-making begins with a physical intervention (as seen on the yellow circle). The overall process of this phase is similar to the one in regular place-making – it starts with an initiation then followed with funding, meetings, and *kerja bakti* to establish temporary physical improvements for festivals. However, unlike the previous type of place-making, temporal place-making already involves external stakeholder since the first phase. As explained in earlier sections of this chapter (section 6.1.1; 6.2.1), the initiation of place-making through temporary artworks and festivals originates from CSOs. It starts with identification of the main issues and assets of the kampungs, local community approach and engagement, and discussion of the festivals' concepts with them. Among other steps in temporal place-making, the most apparent divergence between the two cases is related to the second step of this phase: funding sources. In Bustaman, the funding comes from the local community and CSO, while in Dago Pojok the funding is gained through the later source only with initial support from local government. Despite this difference, the implication of the funding source is surprisingly similar as the two cases, in the end, are challenged with the financial struggle to fund place-making (further explanation in section 6.3.2; 6.4.3). The next step is the arrangement of meetings for other festival preparation – which is usually done simultaneously with the fund seeking. Similar to the use of meetings in regular place-making, the meeting mainly aims to discuss task divisions, concept development, and operational details of the festival. Next, the community and CSO carried out *kerja bakti* to

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establish temporary physical improvement, such as making stages and backdrops, decorating with art, and rearranging existing spaces. The most palpable outcome coming from this stage is the (temporary) increase aesthetic value of places (see section 6.1.2; 6.2.2). This marks another difference with the process of regular place-making – where the end of its first phase is the establishment of new permanent places.
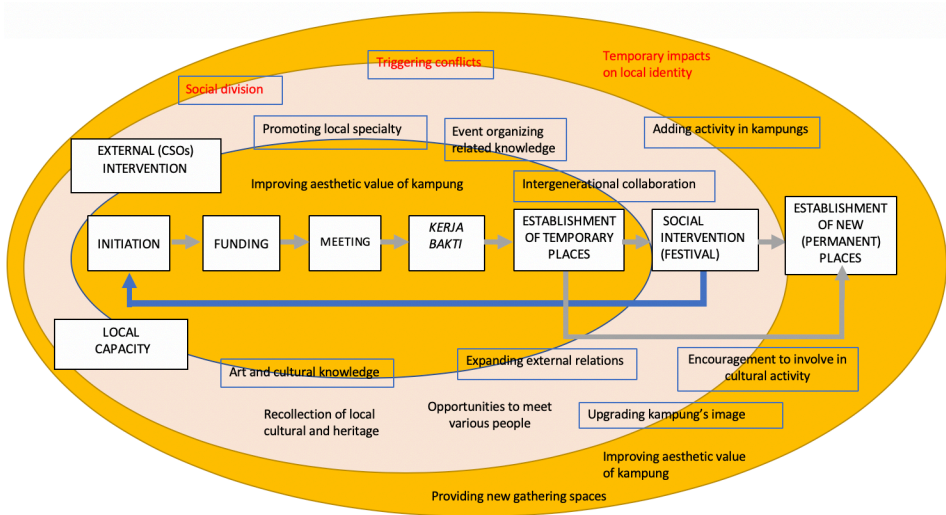
Figure 6.16 Temporal Place-making in Indonesian Kampungs

Once all the stage in the first phase is done, the next one shows where the social intervention takes place. As marked by the pink circle in Figure 6.16, social intervention in temporal place-making refers to a festival – where the activation of space is accomplished through performances, art exhibitions, discussions, and workshops. It is also intriguing to see that some outcomes from the first and the second phase intersect, such as local empowerment (knowledge in event organizing and art), social connection (expanding external relations and intergenerational collaboration), and local identity (promoting local speciality). This finding evidently shows – and supports what is found in regular place-making process, the importance of physical and social interventions in shaping place. A notable example is related to local identity in Bustaman, which has

distinctive feature related to its history and expertise in making goat-based dishes. In the first phase (physical intervention) place-making can promote local specialty with murals, which is created by incorporating a famous symbol that could directly illustrate a critical element of the local uniqueness. In this case, these localities represented their kampung with drawings of goat spirits and an Indonesian most famous painter who was born in the kampung. Meanwhile, with social intervention, the promotion of local specialty is done through historical theatre and culinary bazaar in the festival – where the residents sell various local signature dishes using goat meat. In this way, both interventions complement each other to provide beneficial outcomes of place-making despite their different nature and approach.

What is found to be quite surprising from the current finding is the fact that festival, which is supposed to be the "final stage" of the temporal place-making process – before it goes back to the 'initiation' stage, turns out to be the intermediary phase. In some cases of this study, place-making through interim effort is capable of reshaping spaces into permanent places. This result is further interesting to investigate as these new places are the result of interplays between physical and social interventions in spaces – whether intentional or not, as well as providing interactions between temporal and regular place-making. The former interplay is illustrated, for instance, where the festival has encouraged some cultural groups to create an art gallery to showcase their works. This gallery not only functions to exhibit their works but also a gathering space. An example of the latter interplays is shown in the fact that (pre-festival) *kerja bakti* initially aims only to create interim places to support the festival, such as stages and parking spaces. However, these arrangements (unintentionally) become useful for the daily lives of local communities (further explanation see section 6.1.2; 6.2.2).

As happened in the first and second phases, some overlapping outcomes appear in between the second and the last phase of the temporal place-making process. This time, nonetheless, not all the consequences are constructive – which

is particularly apparent with regards to social connection. The implication of this finding complements earlier findings – as explained in the previous paragraphs, by demonstrating that the interplays between physical-social interventions and between regular-temporal place-making do not always lead to positive outcomes. This can be illustrated briefly in the case of social division in Dago Pojok – where it happens because the festival interferes some of the regular practices in the kampung. In this fashion, long-term impacts of temporal place-making, such as artworks and cultural activities, are contested by a social organisation in the kampung because of the 'art' nature of temporal place-making that seen to be different from the value held within the community (further explanation see section 6.3.2).

The final note of this section emphasizes that although it does not appear on the Figure 6.16, the establishment of new permanent places is – and shall not, be considered as the end product of the temporal place-making process. This study shows that this last stage links to regular place-making process. In this way, the new permanent public spaces need to be maintained and (re)activated, and one of the ways to do it is through (physical and social intervention of) regular place-making.

6.4.3 Influencing Factors of Temporal Place-making

The temporal place-making experience of Bustaman and Dago Pojok indicates that there are two factors influencing relationships between place-making and social outcomes, namely the presence of civil society organisations and lack of local community capacity in financial aspect.

Civil society organisations

The first significant actor is civil society organisation(s). The implementation of place-making mainly depended on the capacity and network of these organisations, which could be seen as follows. First, they proactively intervened by using their interest and knowledge in urban planning, anthropology,

and art-based practices. In this sense, from the beginning they were aware that the community- and place-based strategy started with existing social and physical assets, which then made them do a "preliminary" research about existing conditions and stakeholders – then successfully brought them closer to the local kampung communities. They did a lot of testing and evaluation throughout the process of approaching and doing the research about the two kampungs. They were then able to value the local's intangible cultural history and sought to rebuild on that local asset while trying to save the settlements from demolishment. This study also found that the type of network of CSOs could bring different impacts to local communities – as explained in section 6.4.1.

Lack of financial capacity

The process of temporal place-making practice in this study demonstrates that the lack of certain capacity within a local community can lead to adverse outcomes. In this case, this is evident in the low capacity of community in financial aspect. Similar to previous studies within place-making context (Ho and Dougklas 2008; Houghton et al. 2015; Lazarevic et al. 2015), this study found that the relatively low socioeconomic conditions of kampung residents often hindered them from participating in place-making, which eventually reduces the opportunity for empowerment. It also appeared from the interview that residents tend to neglect to join in place-making when these two things were not present: strong motivation and force. This was evident through comments from local champions that many residents were unwilling to participate in the festival because it did not solve their financial issue. Therefore, the locals prefer to allocate their resources, such as time and energy, to support individuals rather than collective action.

Related to this factor, there is also a concern amongst interviewees regarding financial issues. In this regard, both kampungs struggle with the unstability of financial source for place-making. The results of the interview showed that in the case of Bustaman, residents have difficulty in obtaining

financial assistance for the festival. While in Dago Pojok, they depend too much on external resource to the point that once the funding to the kampung stopped, they faced many challenges and difficulty in implementing place-making. One small example is notable in interviews with members of the youth organization who explained that they wanted to propose funding for the festival, however, they did not know how to make a proposal that meets the standard nor the procedure to apply the proposal to the municipality. For further explanation regarding this topic see section 6.4.1.

6.5 Conclusion

This chapter provided an overview of the second finding of the qualitative phase which explained the overview of the relationships between temporal place-making with four social outcomes. In general, temporal place-making positively influenced local empowerment, social connection, local identity, and quality of life; although there were also some negative implications that happened throughout the process. For instance, this study found that temporal place-making had positive impacts on local empowerment through various knowledge that the community gain during their involvement in running the festivals. Nonetheless, temporal place-making did not reach the point yet where it completely recollected and reinforced the kampung's identity as well as its dwellers. The festival was able to make the kampung become more vibrant with its various activities and gained its popularity by attracting lots of visitors and media in the first few years, but it was struggling to make ends meet.

The next chapter integrates the findings from the quantitative and qualitative phase of this study.

Chapter 7

Synthesizing Quantitative and Qualitative Evidence: Variety of Place-making Impacts

The purpose of this mixed-methods explanatory sequential study is to understand how place-making impacts the community living in urban informal settlements in Indonesia regarding four aspects: local capacity, social connection, quality of life, and local identity. In the quantitative phase, four hypotheses were tested. The multiple regressions identified two dimensions of place-making that significantly impacted almost all four social outcomes, except for temporal place-making and quality of life which was found non-significant. Meanwhile the qualitative phase demonstrated that both place-making influenced all the outcomes.

At this point, it is also important to recall that it is not the purpose of this study to delve into the influence of socio-economic variables on the relationships between place-making and four social outcomes. This study only aims to test whether there are differences in those relationships and if the socio-economic variables are included. As was explained in section 4.4 that there was no distortion caused by the control variables. The regression results were the same as to whether the control variables were included or not.

This chapter integrates the findings of the quantitative and qualitative phases of this study which were explained in the previous chapters. The study results are discussed in detail by grouping the quantitative and qualitative findings related to the influential factors and the four social outcomes of place-making. The first section underscores the comparison between regular and temporal place-

making on local empowerment, while the second section compares the two place-making regarding their outcomes on social connection. The third and fourth sections explain the comparison related to local identity and quality of life.

7.1 Impacts of Place-making on Local Empowerment

Quantitatively, regular and temporal place-making positively and significantly influenced local empowerment. The analysis showed that temporal place-making had higher significant predictive power (0.363) over local empowerment than regular place-making (0.179).

The qualitative findings supported the quantitative result and showed that both place-making have positive impacts on local empowerment, with distinctions and commonalities. Figure 7.1 illustrates the two modes of place-making and their outcome on empowerment.

```
Temporal Place-making
├── Learning Experience
│   ├── Capacity to arrange art and cultural event
│   ├── Ability to collaborate between residents from different groups (blocks, age)
│   ├── Ability to collaborate between neighborhood organizations
│   └── Ability to collaborate with external stakeholders
├── Knowledge Exchange
│   ├── Kampung and community issues (from external perspective)
│   ├── Technical and operational knowledge related event organizing
│   └── Art and cultural knowledge
└── Participatory Process
    ├── Participate in identification and decision-making process for festival arrangement
    └── Participate in identification and decision-making process for community improvements
```

Figure 7.1 Comparison of Regular and Temporal Place-making
Impacts on Local Empowerment

As shown in the figure above, regular and temporal place-making gave learning experience as a result of residents' involvement in the place-making(s). This study found that the former place-making contribute to learning experience mainly in administration and management tasks, such as knowledge about annual funding mechanism, skill on proposal making and budgeting, as well as managing particular public spaces (further explanation see section 5.3.2). While the latter place-making provided various learning experiences in arranging art and cultural events; from conceptual, operational, technical, to cultural aspects (further explanation see section 6.3.1). Other than these two learning streams, place-making also provided learning opportunities in the practice of social skills, such as the ability to communicate and coordinate between different groups. This ability was not only evident within the community – among different group of residents, such as age and block groups – but also with external stakeholders. In this way, residents also gained experience to collaborate with external

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stakeholders which made them more open to the outside world. In the case of regular place-making, this outcome was seen through how some representatives of kampungs interacted with local authorities, such as when residents could learn the scheme to apply annual funding through assistance and trainings held by *Kelurahan*. This process was also found in temporal place-making case, which happened not only through collaboration with external communities involved during the festival but also with researchers from NGOs and students from local universities who came for conducting research and doing community service in the kampung. This result further supported the idea of Crosby (2015) who argued that festival in kampung was more than the physical site of art and cultural performance, it became a space of interaction where multiple groups interact, renew previous affection, form new affection, and learn together.

The second outcome showed that both types of place-making were capable of providing knowledge transfer amongst residents and between residents and external actors. In the case of regular place-making, the opportunity to exchange information and knowledge was evident in various forms, including: (1) knowledge related to community and kampung issues; (2) knowledge related to the nature of activity; (3) incidental/informal knowledge. These results agreed with prior research (e.g. De Carteret 2008; Houghton et al. 2015; Schugurensky 2006; Silberman-Keller 2003). For instance, Bendt et al. (2013) found in their studies regarding place-making through urban gardening in Berlin that the practice not only improved participants' knowledge related to the activity such as gardening, ecological, entrepreneurship; but also, other general, incidental knowledge including politics of space and self-organization.

Further investigation on this topic also showed that temporal place-making brought different knowledge related to kampung and community issues as well as its characteristic that emphasizes on event, art and culture. In regard to the former type of knowledge, temporal place-making could provide knowledge transfer regarding kampung issues, but in a broader context and from a different

perspective than the locals usually had during regular place-making. Through conversations and discussions of the broader group of external actors, there were some discussions about their kampung and communities that the locals were previously not aware of, such as the demolishment issue, public space, and value of local culture. This finding was aligned with the study by (Houghton et al. 2015) who found that a festival which was aimed to improve the quality and use of places in Brisbane City had allowed for various discussions between local community and professionals including topic on places, physical activities within places, cities, and other issue-specific planning matters. The interview findings also corroborated the results of previous authors (Rios and Watkins 2015; Stevens and Ambler 2010) who highlighted the outcome of the neighbourhood-level festival towards its community, stating that it could provide empowerment through knowledge exchange related to art and cultural event organizing. It is possible because of the collaboration that was happening among residents, and between residents and art and cultural based communities. Regarding this outcome, the current study found that while temporal place-making could provide exchange knowledge related to contemporary art, it could also regain existing cultural knowledge that was embedded in the community. In this case, the festival preparation allowed the younger generations – youth and kids – to get the knowledge from older generations regarding the cultural heritage traditions and potentials of their ancestors such as how to play traditional games and musical instrument.

Taken together, the result of this study was in line with Gordillo's (2015) findings which showed that a small-scale cultural event in the Malaysian neighbourhood gave learning encounters where new knowledge was gained such as planning events, arts and cultural skills, places, and political leaders. Nonetheless, it is important to mention that as the organizers of temporal place-making tend to vary in each festival, there were only a handful of residents – mainly members of the youth organization – who actively participated in every

festival consistently. It was these active residents who were then able to increase their capacity to run a festival based on the learning experience they had gained previously.

This study also found that both regular and temporal place-making contributed to the local empowerment by providing participatory process. It was in agreement with Balasiano and Maldonado (2014) who stated that place-making provided a participatory process where it was used to seek residents' opinions about community affairs, including improvement in the community, and the activity where the residents were persuaded to do something for the community. In regular place-making, the communities showed their willingness to act and to intervene in their neighbourhood for the betterment of their quality of life, which could be seen in how they arranged community meetings and made solutions together regarding the issues they had faced. The use of community meetings which served as a participatory process was also noted by previous research within the context of informal and low-income neighbourhoods (e.g. Jupp 2008; Ng 2015; Padawangi 2019). For instance, Ng (2015) found the same type of empowerment within the everyday life of Taiwanese informal settlers, that although the residents were poor and relied on limited materials for their public facilities, the upgrading work was dynamic and continuous. In the case of temporal place-making, the opportunity for the participatory process was not as high as in regular place-making. This was related to the fact that the intervention of external actors, in this case, referred to the civil society organization, was said to play a more important role than the community members during the process of temporal place-making. This condition happened because from the first initiation of temporal place-making it mostly came and was assisted by the organization. The same issue in using place-making as a participatory process was also raised by Silberberg et al. (2013) that to involve members of local community as much as possible throughout the process is important but at the same time difficult and time-consuming.

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7.2 Impacts of Place-making on Social Connection

The results of the quantitative analysis showed that both place-making significantly and positively influenced social connection; regular place-making had more explanatory power (.140) than temporal place-making (.091).

Contrary to the quantitative results, the qualitative analysis reported that both place-making had positive and negative impacts on social connection.
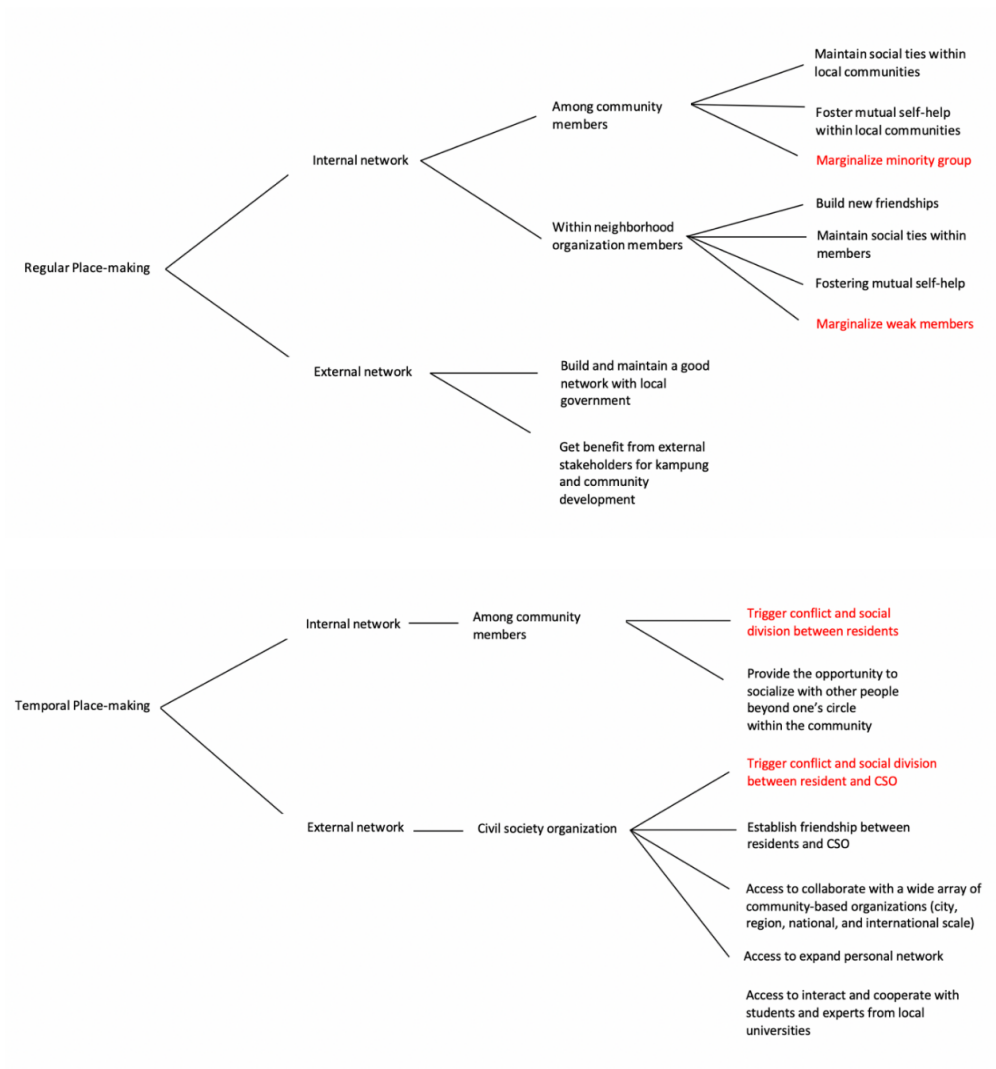
Figure 7.2 Comparison of Place-making Impacts on Social Connection

The investigation of place-making on social connection demonstrated the practice's ability to influence both internal and external networks. Nonetheless, as shown in the diagram above, regular place-making is distinctive from temporal place-making in some respects, which is also showing the opportunity for both forms to complement each other. Regular place-making was likely to influence internal network more than the external network whereas temporal place-making impacted the latter network than the former one.

In the case of internal network, regular place-making could maintain social ties, foster mutual self-help among members within the community and particular neighbourhood organizations, as well as provide the opportunity to socialize beyond one's social circle. Meanwhile, temporal place-making could only impact the internal network on the community scale because it could not engage the involved neighbourhood organization beyond the festival, and therefore most of the opportunity to interact and collaborate only happened during the festival preparation. Another reason was that temporal place-making was arranged by an irregular committee where the members changed from time to time. This also explained why this study instead showed that temporal place-making provided the opportunity for residents to socialize with other people beyond their circle within the community. These findings were in line with previous studies investigating the role of place-making on social connection. An example is seen in the study of Alzahrani et al. (2016), who demonstrated explicitly that weekly activity in two public spaces in London links the community together and contributes to strengthening social cohesion. In their mixed-method studies, Semenza and March (2009) also found that place-making interventions led to emergence of new friendship among neighbors in low-middle income American neighbourhoods, which was built throughout the process of creating interactive art features in the neighbourhoods. This finding also broadly supported the work of previous studies which argued that festivals could provide social interaction among people that overpassed their social boundaries (Gordillo

2015; Richards 2015; Rota and Salone 2014).

Turning now to the external network, it can be seen in Figure 7.2 that regular place-making could lead to the creation and maintenance of network with local government as well as the opportunity to get support from local partnerships with other external institutions, which were mostly private sector and NGOs. For instance, some members of the community got the opportunities to gain technical knowledge related to the improvement of public facilities through assistance and capacity building training and workshops by the government. It was the result of the ability to collaborate with external stakeholders. On the other hand, temporal place-making provided more opportunities for the community to reach a wide array of external groups. Regarding this, residents recognized more interaction and cooperation with new people beyond their circles, including various grassroot communities (in the city, region, and national scale), residents from other kampungs, as well as students and experts from local universities. Temporal place-making was also able to develop new relationships between residents and external actors beyond professional network – as was the case in regular place-making. This is mainly related to the fact that in regular place-making, external interaction is limited mainly to formal communication with local authorities concerning the kampung development matters. On contrary, temporal place-making allowed the communities to interact with external actor – which specifically referred to civil society organizations and other various communities – in ways that are not formal and superficial, but informal and meaningful (see section 6.3.3). It was evident in the creation of friendships between many members of the youth organization and the involved members of a civil society organization. In this regard, it was important to note that the network not only emerged at the community level but also at an individual level. This result reflected those of Piribeck and Pottenger (2014) about the process of improving public spaces through a temporary art-based project in a deprived neighbourhood. They found that this project, which involved a collaboration between local

community and external artists to improve the neighbourhood. not only developed the connection between the two groups but also created a new relationship by working with people whom may never come into contact if not through the project including those from non-profit organizations and private sectors.

This study also found that instead of unifying residents, temporal place-making caused social division amongst residents as well as between the community and CSO. It was in contradiction with previous research that investigated the role of place-making using art-based activities, including festivals, in community making and bringing people together across diversity (Kim and Miyamoto 2013; Rota and Salone 2014; Sandoval and Maldonado 2012; Thomas et al.2015). Indeed, this study's finding was similar to a study by Ng (2015) in the case of transformation attempt in Taiwanese slum settlement into a co-living artist village. They found that there were conflict and contradiction during the place-making process that happened among the residents and between the residents and the artists. This result also reflected that of Crosby (2015) who found multiple tensions between local community and CSO and within the community in the case of an annual art and cultural festival in Kampung Kalitaman, Indonesia; which was created by a local CSO but lasted only for two years because of the tensions that happened from conjecture between the groups. Despite these supporting previous findings, it was somewhat surprising that regular place-making partly contributed to this negative impact, in the way that the "art" nature of temporal place-making was seen to be against one of the regular place-making practices. This result, nonetheless, supported evidence from Buser et al. (2013) and Richards (2014) who also found opposition between the involved artists and conservative social institutions in place-making with a strong arts orientation.

7.3 Impacts of Place-making on Local Identity

The multiple regression analysis showed that temporal and regular place-making had a positive significant impact on local identity, with temporal place-making had higher explanatory power (.330) than regular place-making (.109).

Consistent with the regression findings, the interview findings showed that both temporal and regular place-making indeed brought positive impacts on local identity. The qualitative finding further supported the quantitative finding through participants' responses that mentioned more positive impacts of the temporal place-making towards the local identity compared to regular place-making.
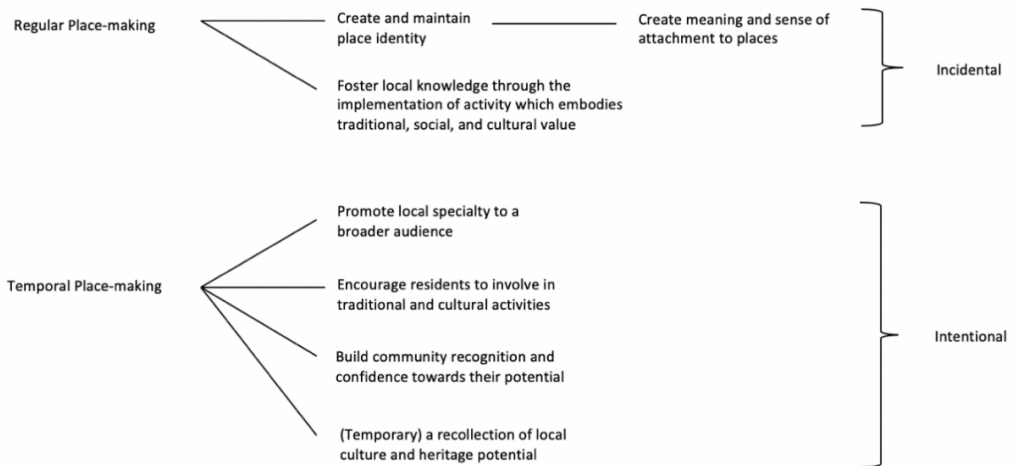
Figure 7.3 Comparison of Regular and Temporal Place-making

Impacts on Local Identity

As can be seen in Figure 7.3, regular place-making contributed to the creation of place identity and attachment and foster local knowledge, while temporal place-making was found to promote local specialty, encourage residents to involve in cultural activity, build community confidence towards their

potential, and recollect local cultural potential. With that being said, the latter form of place-making was better equipped to deliver local identity. This can be explained regarding the distinctive nature of temporal place-making that intentionally aims to promote local identity (this will be further discussed in the following paragraphs), while regular place-making is incidental, meaning that the community did not intentionally do these activities to promote their identity. Therefore, bearing in mind the aim of temporal place-making, this study argued that it played an important role in fostering existing identity which was embedded in the community through regular place-making.

This finding broadly supported the work of other studies in the value and meanings of public spaces in low-income neighbourhoods (e.g. Hernandez-Bonilla 2013; Hutama 2016; Qu and Dorst 2014), that despite the low quality of place, regular place-making was able to create and maintain place identity as well as develop attachment and meanings to places. For instance, Qu and Dorst (2014) found that local activities in Shenzen's urban villages did not only bring vitality and form a rich and colorful shared space, but also kept the identity of the urban villages. They further argued that as long as the community keeps such social and cultural activities, the urban village was still seen as a special place for its inhabitants. This view is supported by Sattarzadeh and Asl (2015) who showed that residents living in a traditional neighbourhood in Iran felt comfortable and were attached to the neighbourhood because of a conducive living environment rather than the visual aesthetic of the place.

This study also supported evidence from Rogers and Anastasiadou (2011) who demonstrated the role of temporal place-making through community-based festivals in promoting a local community's unique identity to a broader audience. While this study also supported evidence from other studies who argued that bottom-up practices through art and culture-led events in a neighbourhood engender pride in the community by attracting different segments of audience and visitors as well as creating collective entertainment opportunities in the public

space (Hannigan 2003, Lewicka 2005, Richards and Wilson 2007). It is encouraging to compare the present results with that found by Richards (2015) that small-scale festival in Barcelona's neighbourhood could increase local pride through the festival's recognition, from neighbourhood level to the city and national level, in which the identity of the festival and neighbourhood was eventually recognized and supported by the government. Furthermore, as the aim of the festivals was to celebrate the potential heritage and culture of the local communities, it was unsurprising to find the current study result showing that temporal place-making could encourage residents to involve in traditional and cultural activities. This finding was consistent with many previous studies in this area linking small-scale art and cultural festivals with an enhancement of community participation in cultural activities, particularly among youth groups (e.g. Crosby 2015; Gordillo 2015).

Interestingly, the impacts of regular place-making lasted longer than the one by temporal place-making. Despite the impact of temporal place-making that could revive cultural identity and build cultural consciousness, this impact was only temporary. It was because of the failure to monetize the community cultural assets, while one of the main aims of the festivals in the two cases was to make it as a short-term solution to stimulate the local economy. This finding broadly supported the work of other studies in this area linking the temporariness of a festival in generating economic impact which is linked to the short-term impact including cultural impact (e.g. Chen and Tao 2017; Coghlan et al. 2017; McClinchey 2008). For instance, a study by Chen and Tao (2017) found that a cultural festival in Zhucun, one of the Chinese urban villages, could reinforce the cultural commodity as well as strengthen the cultural identity because of the festival's ability to transform the cultural identity of the urban villages to economic capital.

7.4 Impacts of Place-making on Quality of Life

The quantitative result showed that it was only regular place-making that had a significant impact on the quality of life, while this finding was in contradiction with qualitative findings – suggesting that temporal place-making also contributed to the quality of life in the kampungs through improvement in the quality of places. The result of interviews showed that regular place-making improve quality of place, provide mental peace, and encouraged environmentally better habits. While temporal place-making was found to improve quality of place by establishing permanent new public spaces, increasing the aesthetical value of spaces, enlivened the environment, and built positive image to the kampungs as well as the confidence of the inhabitants regarding their kampungs.
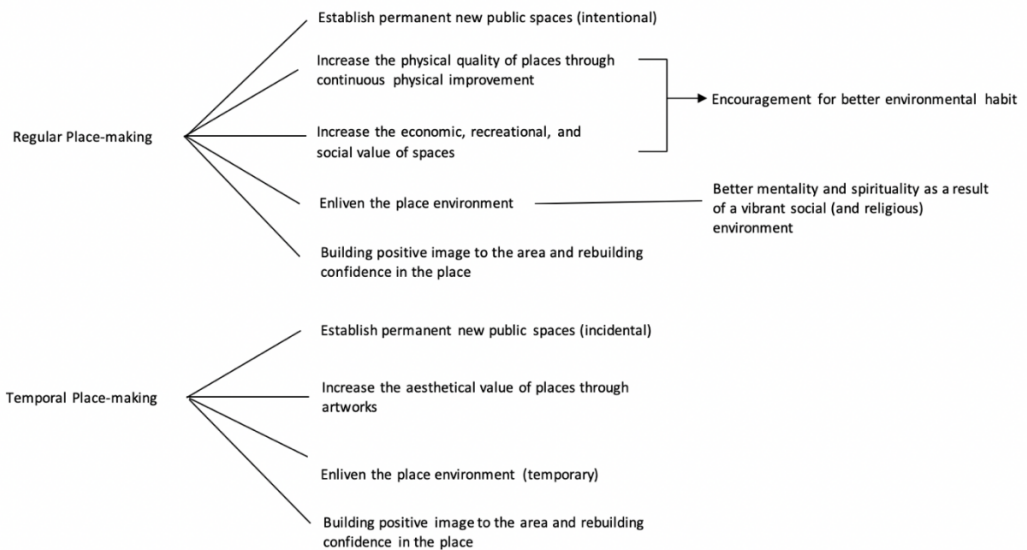
Figure 7.4 Comparison of Regular and Temporal Place-making

Impacts on Quality of Life

One of the most significant impacts of both place-making was their ability to improve the quality of place through establishing permanent public spaces. Interestingly, despite this similarity, the process of the two place-making

to reach this outcome was rather different. In regular place-making, the aim was indeed to build and improve the kampung environment – although not necessarily public spaces but the basic infrastructures and public facilities in general. On the contrary, the establishment of new public spaces in the temporal place-making was incidental as most of the public spaces were initially created for the festival arrangement. This was found to be related to the fact that in regular place-making cases, the informal settlers need to provide most of the facilities in the settlement on their own, regardless of their awareness of the notion of the value of public space in their neighbourhood. This finding broadly supported the work of other studies in this area that investigating public spaces improvement by a local community within the context of urban informal settlement, which was not only found in those authors working on Indonesian kampungs (e.g. Rahmi et al. 2001; Simarmata 2018), but also those obtained in other developing countries, such as Mexico (e.g. Hernandez-Bonilla 2013; Lombard 2014), Nepal (e.g. Chitrakar et al. 2016), and Colombia (e.g. Beza and Hernandez-Garcia 2018).

This study also found that regular place-making in Indonesian kampungs led to the increased value of spaces. Following the present result, previous studies demonstrated the various possible value that public space in the informal settlement could carry from place-making practices. For instance, Hernandez-Bonilla (2013) found that the creation of a public park in a low-income neighbourhood in Mexico by its dwellers had provided a new recreational space for the community. The study further noted that some residents took the economic opportunity from the creation of the park by selling candies and food in the park. This was similar to the creation of a fishing pond in one of the kampung cases, where a vacant space was transformed into a new recreational and economically productive place for its community. Meanwhile, Putra (2018) showed that regular place-making through maintenance of green space and urban farming in three kampungs in Jakarta not only helped in improving the physical health of its

dwellers through the provisions of food and medicinal plant growing but also providing economic benefits by supplying saleable commodities.

In agreement with previous studies who investigated place-making in informal settlements in developing countries, the result of this study showed that regular place-making contributed to the vibrancy of the kampung environments in which the residents had better mental well-being in addition to the vibrant social environment. This outcome was partly explained in the previous section that informed how regular place-making created place identity, while this outcome can also be partly explained by how it also improved liveability. The impact of regular place-making in improving liveability was in line with what was found in the literature. Gifford (1997 in Qu and Dorst 2014) stated that liveability in the human settlement depends on how the settlers appreciate their place based upon their daily interaction with the physical and social environment. This view was supported by Sandoval and Maldonado (2012) who asserted that daily activities through small businesses, church services, and other civic engagement activities in a neighbourhood could provide safe spaces for various social groups within a community in the Latino neighbourhood. Meanwhile, in his study, Hutama (2016) found that a liveable environment of the Kampung Code in Yogyakarta was one of the main space attributes that contributed in making its residents feel merry while they were living in the kampung.

Now turning to the impact of temporal place-making – other than the establishment of permanent new public spaces, its impact on the quality of life was also visible from how it temporary added the aesthetical value of some part of kampungs through mural and artworks as well as enlivened the areas. These two outcomes were not surprising as they are indeed one of the most well-known characteristics of festivals – its aim and ability to attract people to an area (Brito and Richards 2017; McClinchey 2008; Richards 2015). The current study also found that temporal place-making helped the community to build positive image for their kampung, which also contributed to the increase of community

confidence. In this regard, residents could see from someone else's perspective about their potentials through enthusiasm and encouragement from various communities and stakeholders who were involved during discussions, workshops, and the main event contributed to making the community more aware. The kampungs also improve their image as the local potentials become positively popular among different sections of the audience and visitors who came to the events. This study was in line with Crosby (2015) who found that small-scale arts festivals in Salatiga kampungs opened up the kampungs as spaces of public engagements where the locals had meaningful interactions with the outside world which then expanded their perspective or "social imagery" of their kampungs (p.1). This external recognition was notably important for kampung dwellers, seeing that they lived under negative stigmatization on their 'illegal', 'slum', 'poor' status, which is also felt by other millions of urban informal settlers. Such stereotypes often cause discrimination, exclusion, eviction, displacement, and marginalization by other citizens, as well as a "pretext to justify redevelopment of settlements" by the authorities (Lombard 2014, p. 4). Other than changing these stigmas, the kampung residents were also trying to be a part of the city as the main purpose of the festival was to strengthen the kampung identity until it can be acknowledged at the city level, if not at the national and global level.

There were some possible reasons why this finding was missing in the quantitative finding. First, many residents were not aware of the fact that these public spaces were a result of temporal place-making. In Bustaman, this was evident from the responses of some residents who did not participate in *kerja bakti* during the construction of a new public space, saying that the motorcycle parking was the result of the contribution of one of the residents. While in Dago Pojok, among the six created public spaces from the festival, only two were actively used by residents (see section 6.4). Another possibility of why temporal place-making was not seen to improve the quality of life of kampungs was

because of its inability to improve the local economy (as explained in section 7.3). Furthermore, there were perceptions among several interviewees in both kampung cases, which was possible to represent certain groups of residents who were not included as interview respondents, that the festivals were financially wasteful and unnecessary. Regarding this outcome, several authors who investigated place-making projects (e.g. Houghton et al. 2015; Lazarevic et al. 2016) also demonstrated the importance of getting strong financial support from the government for the viability of grassroot projects. On the other side, this study contradicted Joo (2019) who argued that the more bottom-up approach place-making project was relatively away from pressure to show quick and visible results, such as economic improvement, and thus place-making could prioritize improving local communities and enhancing intangible values. An example was seen in Chen and Tao's (2017) study who argued that during the early revival of art and cultural festival in an urban village, some villagers showed their dissatisfaction as they thought that the budget for the festival arrangements would be withdrawn from the village finances. The last reason could be explained from a methodological perspective, in the way that there is a different nature on the operationalization between quantitative and qualitative approach. Considering the nature of questionnaire that is very rigid and general, there are possibilities that the participants could not comprehend the question clearly. For instance, when there is a statement in the questionnaire saying that activities in the kampung make the respondents feel mentally and physically good, they thought about it in a general way. However, with specific question that popped up during in-depth interviews, the respondents would directly think about each of the activity that they participated in and provide further explanation that is still uncovered in the questionnaire. Having said that, the last possibility of this difference between quantitative and qualitative findings is related to the nature of both approach where the latter one has the ability to provide more information that cannot be seen using the former approach.

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7.5 Conclusion

Overall this chapter shows the various outcomes generated by community-based place-making, both through everyday life and regular activities that have been around for a long time in the community, as well as the small-scale festival that happened more currently. Most of the existing literature discuss that everyday life and small events are mainly related to the impact of the two relations. In this case, most of them are more concerned about the link between regular and temporary practices, whether they support or are against each other, which is in most cases investigated how the latter practice impact the former one (see example Citroni and Karrlhom 2019; Thomas et al. 2014). For instance, questions like what changes occur in everyday life when new art and cultural events are created as an effort to promote a neighbourhood into a tourism destination or higher income settlement (e.g. Rota and Salone 2014). Some other literature also shows how changes occur in everyday life in a neighbourhood when art and cultural events enter and successfully attract activities and new visitors in the neighbourhood (e.g. Kern 2015; Woronkowicz 2016). But there are only few discussions of how these regular and temporary activities – regardless of differences in characteristics, actors, and approach – is supposed to be integrated and treated in a synergic way. In this way, this study provides a different perspective that festivals can also be understood as more than a combination of traditional culture and temporary art or place-marketing, but as collections of steps and efforts of the community in doing something for their place. Other than that, the current study envisages kampung from a different angle, that it is beyond informal or low-income settlements, but as the continuous transformative place where some groups of active residents are the main agents of change that constantly functioning to remake their kampungs as a liveable place to live in. Having said that, this final part of the chapter emphasizes that differences in nature, process, and outcomes provided by regular and temporal place-making can be seen as variations of place-making to build a reciprocal relationship. Rather than

polarizing the two place-making, this study proposes a perspective that allows to see the dynamic complexities and different practices in the production of space – in the way that both forms of place-making can use their differences and share the same aims to improve the quality of life, build a positive image and identity, give meaning to where they live and make socially liveable places; by those who have less power and financial resource.

Chapter 8

Conclusions and Implications

This concluding chapter reflects on the aim of this research to investigate the phenomenon of place-making in the informal settlements in the context of the Global South, with specific concern in the case study of Indonesian kampungs in Bandung and Semarang. The aim was to fill the gap in the literature on the limited understanding of place-making implementation and contribution to community life in developing countries. It is crucial to understand place-making within this context, considering that differences in socio-economic, physical, and institutional contexts of the communities living in the area which might lead to the differences with the one in developed countries and under the Western context. As Robinson (2006 in Lombard 2009) stated that quite often, researchers of urban studies and development fail to understand urban problems in the Global South due to their fixation with "modern" Western cities (p.10). By knowing the roles of place-making and what factors influence the practice, it is also possible to prepare or maximize arrangements for the development of informal settlements in developing countries through existing community-based place-making in the settlements. This is mainly considering the current program of regional government and municipalities in several cities in Indonesia regarding their attempts to upgrade urban kampungs based on the potentials and/or issues in the areas. In addition to this aim, it was found in Chapter 2 that the gap in the place-making literature is related to the provision of evidence on which factors are decisive in reaching successful place-making and meeting specific (social)

outcomes. Previous studies also proposed the same opinion (e.g., Marshall and Bishop 2015; Woronkowicz 2016) that there is a need to have place-making studies in which particular factors and social impact hypotheses are investigated. Therefore, this study also aims to investigate the relationships between place-making towards four social outcomes, namely local empowerment, social connection, local identity, and quality of life. The exploration of what factors influence these relationships is provided as well.

The purpose of this chapter is to comprehend the findings of the research which have been presented in Chapter 4 to 7. It also provides conclusions and implications for theory and practice. This chapter is divided into four sections and arranged as follows. The first section presents concluding remarks by reflecting on the previous empirical chapters, which in this part, the sub-research questions are answered. It is followed then by answering the main research question. The second section addresses the scholastic and practical contributions of the research, whereas the third section underscores the study limitation. Finally, the last section provides future research suggestions and practical recommendations.

8.1 The Role of Place-making to Deliver Social Outcomes

Addressing the main research question, *"what is the role of place-making in reaching social outcomes in urban informal settlements?"*, this study aims to unpack and understand the mechanism of place-making (as a process) as well as its importance in delivering social outcomes to local communities. The present results demonstrate that the role of place-making lies in the following two ways. First, place-making can lead to favorable outcomes by combining and keeping the balance of the physical settings and social activities in places. Second, place-making can provide benefits to local communities through a variety of actions that are carried out regularly and temporarily in the process of space reproduction. Next paragraphs will further explain these two roles of place-making.
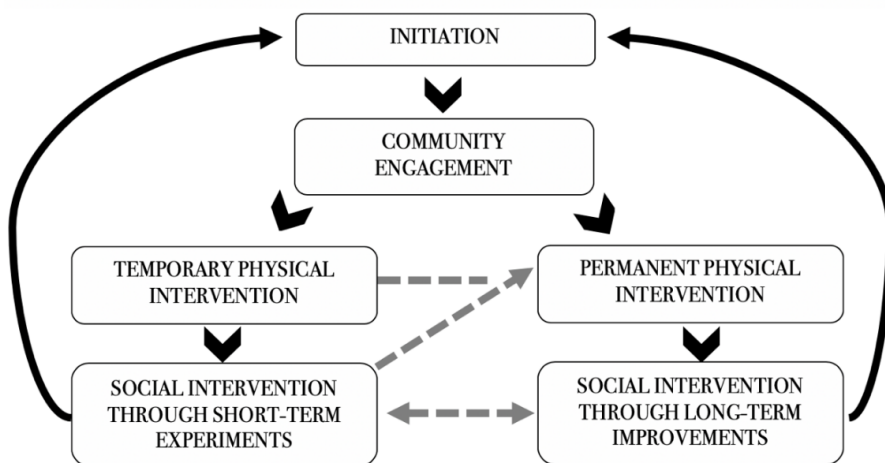
Figure 8.1 Place-making Process

As shown in Figure 8.1, this study found that place-making process is done through four steps: initiation, community engagement (which comprises of funding-seeking and meeting), physical intervention (through construction and establishment of places), and social interventions (with short-term experiments and long-term improvements for the places). As written in the study background, this study focuses on social outcomes because the concept of place-making as a process is mainly concerned with the social value of public spaces. Nonetheless, the findings of this study have shown that throughout the process, place-making also produces new physical places which support the social activities that take place in place-making and together they contribute to delivering social benefits. Although it does not appear in Figure 8.1, social outcomes emerge in all steps – with some of the outcomes intersecting between different steps (further explanation see section 6.4.2). That is to say, the provision of places should take into consideration the balance between both (physical and social) aspects – which can be maintained through place-making process (further explanation see figure 5.27; 6.16). The evidence from this study generally supports previous studies (e.g. Alzahrani et al. 2016; Bonilla 2013; Goldstein 2016; Silberberg et al. 2013) that demonstrate the role of place-making in delivering social benefits to local

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communities occurs as a result of the integration between physical setting of spaces and social activities.

Furthermore, this study also shows that the role of place-making to reach social outcomes not only lies in the combination of physical and social interventions but also in the nature of the approach that can be done through regular and temporary activities. Interestingly, there are some similarities between the process of place-making in this study with place-making from developed context (e.g., Mongard, 2019; PPS 2017; Silberberg et al.2013). This is evident, for instance, in a 10-step virtuous cycle model of Silberberg et al. (2013), the process basically begins with a discussion to plan the place-making project, is followed with implementation, and ends with maintenance. Nonetheless, the project is tested first before looking for funding and publicly holding the event, to ensure that the community will get involved in place-making. According to this study, the implementation is done right away after the initiation stage. At this point, it can be seen that although the step is similar, the order is slightly different.

The following sections will further explain about the types of relationships between place-making and social outcomes – which are broke down into four main outcomes, how these relationships come about, and what factors influence these relationships.

8.2 The Relationships between Place-making and Four Social Outcomes

The first sub research question is: *"what are the relationships between (regular and temporal) place-making towards four social outcomes, namely local capacity, social connection, local identity, and quality of life?"* The answer to this question was sought through a quantitative approach. Four main hypotheses, which stated that place-making has effects on the four social outcomes, along with each of their respective sub-hypotheses derived from Chapter 2, were tested. The results of this investigation are provided in Chapter 4 which suggest that most

of the hypotheses were in line with the proposed hypotheses.

This study showed significant and positive associations between place-making with local empowerment. This finding mirrors those reported in the literature. For instance, some researchers reported that the arrangements of everyday life activities (Balassiano & Maldonado 2015; De Carteret 2008) and temporary events (Cilliers et al. 2015; Dukanovic and Zivkovic 2015; Flanagan and Mitchell 2016; Silberberg et al. 2013) provide various positive benefits to community empowerment. It ranges from informal knowledge through interaction to learning experience through deliberative discussion. Based on these findings, this study suggested that the higher (variety and frequency) the arrangement and participation of activities in public spaces are done, the more empowered the community will be.

The current finding also demonstrated that there are significant and positive relationships between place-making with social connection. It was in line with earlier studies which also showed positive associations between regular place-making and social connection (Alaimo et al. 2010; Alzahrani et al. 2016; Ohmer & Beck 2006; Wakefield et al. 2007). In addition to these findings, this study also supported previous authors working in temporal place-making interventions through festivals and tactical art-based practices and found the positive link between the existence of those interventions with the increase of social capital and social cohesion within the community (Brisson & Usher 2005; Rao 2001; Semenza & March 2009).

Regarding the third outcome, local identity, the results of this study showed the positive and significant relationships between the outcome and place-making. This finding was in agreement with recent studies which demonstrate the role of temporal place-making (Coghlan et al. 2017; Jaeger and Mykletun 2013; Lew 2017; Rao 2001) and regular place-making (Lombard 2014; Main and Sandoval 2015; Qu and Dorst 2014; Semenza et al. 2007) towards the local identity, including individual, community, and place identity.

Unlike the previous three outcomes which were able to prove this study's hypotheses based on the literature, the current finding only confirms partly that the arrangement of place-making leads to a better quality of life. In this way, this study showed that regular place-making had a significant predictive power on the perception of the quality of life, while this was not in the case of temporal place-making and quality of life relationship. This study's result demonstrated that temporal place-making did not have a significant effect on this social outcome. With that being said, this study confirmed the previous studies, which suggested that regular activities could increase the quality of life of communities (Qu & Dorst 2014; Reis et al. 2000). Nonetheless, the current finding could not support those who found positive relationships between temporal place-making and quality of life (Cohen et al. 2018; Till and McArdle, 2015). The reasons for this insignificant relationship were explained from theoretical and methodological perspectives. From the former point of view, this study argued that despite the role of temporal place-making in providing empowerment, maintaining identities, and community cohesiveness, there was not much improvement in terms of the economic and physical environment (further explanation see section 4.5). Meanwhile, from the methodological reasoning, the nature of the questionnaire that only provides general questions might be interpreted differently by the respondents. This is particularly shown in how the result of the quantitative finding differs from the qualitative regarding this relationship between place-making and quality of life (further explanation see section 7.4).

8.3 The Mechanism of Place-making in Urban Kampungs

Addressing the second sub research question, *"how and why do the relationships between place-making and four social outcomes come about in the two kampung cases?"*, a qualitative approach was used as a helping lens to unveil and develop a deeper understanding of the dynamics and role of place-making in urban informal settlements, particularly towards the social aspects of the inhabitants

living in this type of settlement. The answers to this question can be seen in Chapter 5 on regular place-making and Chapter 6 on temporal place-making. The discussion of these two chapters – in which both have similar structure in terms of their impacts on local empowerment, social connection, local identity, and quality of life – was then integrated into Chapter 7.

How place-making influence the four social outcomes

As explained in the discussion on the impacts of place-making on local empowerment (see section 7.1), the research finding suggested that place-making provides a learning experience, knowledge exchange, and participatory process. Regarding the first outcome, this study demonstrated that place-making offered diverse learning experiences, which can be categorized into three learning streams: (1) learning about administration and management tasks, (2) learning about event organizing, and (3) learning about social skills. This study hence strengthens previous studies (Bendt et al. 2013; de Carteret 2008), which show that place-making can promote learning experience related to the practice of social skills and nature of the activity – in this case, referred to administration, management, and event-related tasks. The other impact of place-making on local empowerment is evident in how it offered opportunities for knowledge exchange. As in agreement with prior research, this study suggested that place-making facilitated the various exchange of information and learning from one another. It ranges from community and neighborhood issues (Houghton et al. 2015), nature of place-making activities (Rios and Watkins 2015; Stevens and Ambler 2010), to incidental/informal knowledge (De Carteret 2008; Schugurensky 2006; Silberman-Keller 2003). Other than the learning experience and knowledge exchange, place-making was also found to serve as a catalyst for a participatory process. Many previous studies in the literature have explained the relations between place-making and participatory planning/process (Brunnberg & Frigo 2012; Iwinska 2017; Marshall and Bishop 2015). The researches mostly discuss how place-making can be of benefit to participatory planning – considering the

participatory nature of the practice (place-making) – and how it can encourage the local community to participate and give their opinions in the formal planning process (Cilliers et al. 2014; Goldstein 2016; Quayle et al. 1997). This study confirms upon findings from previous studies that there is indeed an opportunity for place-making to serve as the catalyst for achieving a kind of participatory planning that not rely on the external stakeholders to accommodate the voices of community members. It is evident in this study that while the participatory process emerged with the mediation of professional supports, it can also arise without direct involvement from them. In this way, there are some groups within the community itself that act as a mediator to voice other people's opinions in planning neighborhood development (further explanation see section 5.1.2; 5.7).

The investigation of place-making on social connection demonstrated the practice's ability to influence both internal and external networks. This study's findings showed that place-making could build new friendships and provide an opportunity to socialize with other neighbors beyond one's circle as well as foster the existing relationship within the community. All these outcomes generally support what was previously found in the literature that place-making can foster sense of community by providing a condition where existing network among residents is strengthened (Ho and Douglass 2008; Lazarevic 2016; Peng 2013), and new friendships are formed (Gordillo 2015; Piribeck and Pottenger, 2014; Richards 2015; Rote and Salone, 2014). The current finding also demonstrated that place-making could help the community to build and maintain their external networks, ranging from the local authority, non-profit organizations, experts, to private sectors. These results were consistent with prior studies that have noted the importance of place-making in creating and expanding the community's external connections (Cohen et al. 2018; Stevens and Ambler 2010; Till and McArdle 2015).

Along with these positive outcomes, this study found that place-making can also marginalize weakly and minority groups, which then led to conflict and

social division within the community. This finding accords with what was found in the systematic review chapter (see section 2.5.5), which highlights that the most mentioned adverse impact – in the literature – that place-making could bring to the local community is social division (Andres 2012; Chan 2011; Ho & Douglass 2008; Lim & Padawangi 2008; Roe 2014). What is interesting is that most of the previous studies demonstrated that place-making could lead to social division because of the residential shifts – which usually happened between long-standing and new-comer residents (Andres 2012; Kern 2015; Roe 2014), differences on socio-economic status and cultural identities (Barnes et al. 2006; Lim & Padawangi 2008; Teernstra & Pinkster 2016), and differences on power and perspective between local community and external stakeholders (Crosby 2015; Ho & Douglass 2008; Lim & Padawangi 2008). This study shows that this is not always the case – as the current findings found that even in the homogenous environment in which most of the residents have been living together for a long time, social division is inevitable as long as power inequality and political interest are present in the community (see section 5.6.2; 5.7). When it comes to the social division caused by other stakeholders, however, this research matched those observed in earlier studies that different goals and power between the two groups can trigger conflicts within the community (see section 6.3.3; 6.4). Having explained all that, the current results support previous authors in the literature and at the same time, extend our knowledge regarding the cause of social division within the place-making context.

Another significant finding that has emerged from the analysis of the social value of place-making is its impact on local identity. Consistent with the place-making literature, the overall findings demonstrated that place-making could influence identity in ways that it can lead to: (1) creation and maintenance of place identity, (2) foster local knowledge, (3) promotion of local specialty to a broader audience, (4) community participation in traditional and cultural activities, (5) community recognition and confidence towards their potential, and

(6) recollection of local cultural and heritage potentials. This study also verified previous case studies (Andres 2012; Chan 2011; Cilliers et al. 2014; De Carteret 2007; Peng 2013; Roe 2014) by suggesting that through social and cultural elements of places – such as daily prayers to mosque, culinary enterprises, and informal gatherings – residents were able to create and maintain place and community identity as well as fostering embedded knowledge within the community. As the literature suggests, further investigation of this study found that place-making not only raises identity and promotes it to outsiders, but also during the process, place-making "popularize" that identity to the local community itself. In this way, they become aware of their potential that had been forgotten or not entirely recognized, which in turn affects their participation in activities that can regrow their potential. However, what also needs to be noted from the current result is that the use of place-making as a deliberate tool to improve community identity in a low-income neighborhood must be supported by local economic stability. This study supports evidence from previous studies (e.g., Chen and Tao 2017; Coghlan et al. 2017; McClinchey 2008) that without generating economic impact, the recollection of identity – along with community participation in promoting this identity – is perishable.

Finally, the last finding of this investigation on the relationship between place-making and social outcome highlighted the practice's ability to improve quality of life. It is encouraging to compare the present results which broadly support what has been found by other researchers within the same context: place-making can improve quality of place by adding various values – social, aesthetical, recreational and economic – to public spaces (Brunnberg and Frigo 2012; Hernandez-Bonilla 2013; Putra 2018), place-making can vitalize the place environment which leads to better well-being in addition to the vibrant social environment (Hutama 2016; Lazarevic et al. 2016; Sandoval and Maldonado 2012), and place-making can build positive image and confidence in certain places (Brito and Richards 2017; McClinchey 2008; Richards 2015). Apart from

these findings, this study also opens up a new perspective – which is rarely found in the literature – that place-making through temporary effort can permanently change and reshape the public realm. Most of the previous studies have only been able to show the use of festivals for temporary improvement on the aesthetic value of a place. Whereas, the current results demonstrated that it was during the process of remaking and rearranging spaces for the festival preparation that the ideas to establish permanent public spaces emerged and were executed. This is probably because most of the studies mainly focus on the final impact of festivals concerning place-branding or image-building, economic improvement, and neighborhood regeneration rather than investigating the process of festivals more comprehensively. Another prominent finding regarding the role of place-making in quality of life is that improvement in the (physical) quality of place could lead to the improvement in the (environmental and social) behavior of local communities. This is evident in the two cases that since some new permanent public spaces were established, several positive impacts emerged including the increased safety in the settlements and better environmental and social habits of the public spaces' users. These results have led to another point of view that despite the fundamental principle of place-making as a process, which views place as an on-going process rather than an end-goal, it should not override the permanent results that come from the process. This also showed some interrelations in spaces, in the way that the result of physical improvements of a place leads to improvements in the social aspect (further discussion on this topic will be explained in Section 8.4.1).

Why place-making is able to impact the four social outcomes

According to the results of the analysis in Chapter 5 and 6, several factors are identified and most of them revolved around three important key actors: local community, civil society organizations, and local government.

Based on the interview, it clearly showed that the implementation of place-making in kampungs relied on particular members of residents. They were

known as local champions – the forerunners, activists, and community organizers of particular activities or programs. In this case, they varied, from neighborhood representatives, cadres of women's association, leaders of youth organization, to ordinary individuals – those who did not represent any of the neighborhood organizations. These core groups were characterized by their strong-will in solving community issues and developing their kampungs by taking the initiative, arranging tactics, and having particular knowledge to carry out solutions (further explanation see section 5.7). This study further found the leadership capacity among these local champions. The leadership was shown in several ways: (1) how they mediate conflicts between members of the community (2) how keen they are to find external support for the community's benefit (3) how receptive they are in fulfilling community needs as well as in attempting to involve as many members within the community in decision-making process, and (4) how they can mobilize community resources (for instance by arranging collective action) to achieve communal objectives. In general, this study supported the finding of the systematic review which shows that willingness and capacity of local community are the main factors in influencing the implementation of place-making (see section 2.4.1). The current results also complemented the literature by providing insights that these two factors are not always found in the entire members of a local community. Instead, this study argued that a few members of the community could significantly influence – which in this case is the local champions. These local champions can potentially change the stigma of informal settlements – which tend to be perceived as "weak" and "powerless" – in the way that their interventions in place-making itself signal a degree of local control and power. This was in line with Mngutyo and Jonathan (2015), who demonstrated that in the areas where place-making is used to achieve urban revitalization, it is noticed that one individual or a group of people have championed its (revitalization) cause by maintaining the tempo of the action. Furthermore, this study also supported several previous authors (e.g., Jupp 2008; Ohmer and Beck 2006; Putra 2018;

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Sampson 2004) who acknowledged the importance of local champions within neighborhood organizations who act as the agents of change in the community by initiating activities that concerned the community's livelihood as well as connecting with other organizations to address community issues.

The internal network of local community emerged as another critical factor that influences the role of place-making. Consistent with previous urban informal settlement researches (Arefi 2011; Hutama 2016; Rahmi et al. 2001), the existing strong social ties within the community not only make some activities easier to be implemented, but also foster mutual self-help in the community. The strong social ties that was inherent in the community has been created from several reasons: (1) many of residents were still related to the core or extended familial ties, (2) the close gap between one house to another gave opportunities to the residents to maintain their network, (3) the fact that the majority of residents have lived there for generations, and (4) the same struggles that the residents went through. These two factors – the capacity of active residents and social ties within the community supported what previous studies found regarding the characteristics of inhabitants living in low-income neighborhoods– that given their limited resources, the urban poor usually count on their strong social networks, kinship ties, and active internal leadership in dealing with community issues (World Bank 2011 in Simarmata 2018).

In the literature, it was argued that the ability of people to claim, use and make meaning of particular places are always influenced and shaped by power (Bendt et al 2013; Peng 2013b; Quayle et al 1997; Sandoval and Maldonado 2012). The current findings supported this argument and showed that place-making is indeed influenced by the power, which in this case, derives from socio-political system in kampungs. Two groups who have higher power than the others, in this case referred to local elite and cultural majority group, appeared to be the negative mechanism. This study showed that the day-to-day management of affairs in an informal settlement is imbued with politics just like a legally

planned neighborhood. Moreover, this study supported the arguments which were mentioned by previous authors that unequal power, including the one that derives from socio-political structures within community, can be barrier for achieving successful placemaking (Darchen 2013; Lim and Padawangi 2008; Teernstra and Pinkster 2016a).

The two cases showed that the key leading roles in pushing forward progressive temporal place-making projects were the civil society organizations, who first saw the potential in the low-income neighborhoods that were overlooked by the government. The organizations' knowledge and experience to incorporate local heritage potentials into a contemporary art festival, bridging interactions between local residents with different local artists and community-based organizations, as well as helping the local communities to draw visitors from the city to the kampungs; are evidences of how important the presence of CSOs in place-making is. The importance of the CSOs was also evident in their capability of negotiating, maintaining the network, and being open to collaborate with other stakeholders which led to several collaborations. It then became the main network resource and support beyond the kampung boundaries. Nonetheless, the challenge of the CSOs was their ability to build a partnership with the government to support the place-making projects. The current finding in the two cases showed that it was very important to have government support before the place-making projects could produce a well-established flow of revenue. In this case, this study found the same issues with other studies in place-making that one identified negative factor was lack of reliable financing for place-making (Silberberg et al. 2013). The members of these organizations themselves admit that this is a part of the place-making process that still needs a lot of work.

The analysis further investigated that differences between civil society organization in the two kampung cases affect the relationships between the organization and the community, external network involved in the place-making, as well as the extent to which the place-making facilitated by this organization

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can influence the place-making arranged purely by the community. Regarding the place-making theory, external actor including civil society organizations should be act as supporters and as "resources of the communities" (PPS, 2009). This study found, however, that this is not always the case. In Bustaman, the involved CSO act like the one, by helping the community mostly from behind the scenes. On contrary, the one in Dago Pojok is somehow dominated the place-making project which did not make them (CSO) as supporting, but indeed, the main actors. As explained in section 6.3.3, this became one of the reasons that triggered social division between the organization and the community as well as within the community members themselves – as they were divided into the one who are pro and contra the CSO and the program that they initiated in the kampung.

8.4 The Complexity (and Potentials) of Place-making

While the previous two sections review the current study's overall findings, this third section adds concluding remarks in a more comprehensive way regarding what previous chapters explained. This study found that rather than simply celebrating the role of place-making in urban informal settlement communities, it is also interesting to see the relationship between the two as a complex entity that comprises some interrelations in spaces. Therefore, this part will discuss how differences get woven together, including those that exist between social and physical interventions; between forms of place-making; and between social outcomes. It is then followed with an explanation of the diverse factors influencing place-making implementation and development in kampungs, which also includes the interrelations between factors and actors.

8.4.1 The Intertwined Roles of Physical and Social Interventions

Our study of place-making in Indonesian kampungs both confirms and expands upon findings from existing studies of place-making in urban informal settlements which suggested that physical and social praxis in spaces express the

dynamic nature of this kind of settlement, where places are made and remade through both interventions. The current study also showed the intertwined role that physical and social constructions play in place-making. In Chapters 5 and 6, the process of place-making in which residents socially and physically construct places in kampungs. Although this study separated the explanation of the two, in reality, physical and social interventions get woven together and are impossible to be separated. This led to another insight that both of the forms of interventions (physical and social) need to be taken into consideration in understanding how places are created and transformed. The tangible results from this physical intervention not only shows the transformation of places over time but also in the places itself. An example can be seen in how the physical construction of public spaces attracts users of the spaces to do various social praxis in the spaces. On the other side, most of the public spaces in kampungs cannot be lived and enhanced if it is not for the social activities within the community which encourages them to physically improve the spaces. As the residents want to be more comfortable doing their social praxis in the spaces, they transform the existing spaces into better places. A small example is the construction of pavements that encourage residents to add and maintain greeneries on the streetways. Another example is shown in the renovation of a public toilet which attracts various groups of residents to the place for not only using the toilet as its literal function but also for having conversation and playing together with other residents, which then results in the construction of another community gathering space on the second floor of the public toilet. Having explained all of this, investigation on place-making in kampungs support the notion that places are not merely (physical) backdrops for social interaction and community-building efforts, but instead, they are part of the vital components in shaping these experiences.

8.4.2 The Interplays between Place-making

Much of the previous studies are more concerned about the link between lived experience through everyday life and temporary practices in spaces such as

through neighborhood festivals, whether the two forms support or are against each other, with most cases investigated how the latter practice impact the former one. However, it is very rare to discuss from the perspective of how these regular and temporary activities – regardless of differences in characteristics, actors, and approach – is supposed to be integrated and treated in a synergic way. In this way, this study provides a different perspective that festivals can also be understood as more than a combination of traditional culture and temporary art or place-marketing, but as a collection of steps and efforts of the community in doing something for their place. With that being said, place-making that is comprised of regular and temporary practices are found to have interplays.

In terms of empowerment, regular place-making represents the capacity of residents who can carry out physical and social activities in the neighborhood as a place not only to live but also a place to learn and continue to improve their lives going forward. Temporal place-making complements the learning process by providing knowledge, experience, and perspectives that are different from those provided from regular place-making. This complementary function can also be seen from the social connection aspect in which regular place-making strengthens an existing network and temporal place-making expands the network by providing access to parties that were previously untouched in regular place-making. In terms of local identity, regular place-making with various routine activities carried out by residents for a long time has accidentally formed an identity and given meaning to the neighborhood. However, this identity is often unrecognized by residents as it is seen as something ordinary. In this case, temporal place-making helps to promote this identity by creating activities that focus on highlighting the potential and identity of the existing neighborhood, including one that arises from regular place-making. Meanwhile, regarding the quality of life, regular place-making can improve the place quality and well-being in the neighborhood through continuous physical and social construction. Temporal place-making helps regular place-making to improve the quality of life

by transforming neglected spaces in the neighborhood into places that are more comfortable to use for regular place-making. In addition to it, temporal place-making also provides a vibrant environment by attracting visitors and helps to build a positive image and confidence for the neighborhood and its community.

Among all the interplay between regular and temporal place-making, the most surprising one is related to the fact that a strong existing religious group within the community has restricted the implementation of temporal place-making in the neighborhood. This is an example of how certain groups in the community work to change the built environment through their control over the space by using their group's assets, such as in this case is religion. At the same time, this also represents that while one group is able to exercise control over the space and maintain its identities and values, it makes the public realm to become no longer a place that represents differences.

8.4.3 The Interplays between Place-making Outcomes

The current findings showed that place-making has brought several positive impacts to local communities as already discussed in Chapter 7, although they cannot be too much romanticized, considering that there are several adverse impacts come along with them. The following paragraphs do not intend to explain the positive and negative impacts of place-making as it was already provided in the previous chapter. This part rather attempts to open up another discussion regarding the interplays between outcomes of place-making, where the relations among outcomes have shown tendency to influence and shape them from one to another. To summarize, one outcome may need to be considered in combination with the other outcomes rather than being treated as a unidimensional.

The first interplay that this study found is between local empowerment and social connection. This interrelation is evident in the fact that almost every place-making practice in the kampungs – which is also the proof of local capacity where the community can organize various activities to elevate their kampungs –

can be done and sustained mainly because of the social connection that exists in the community. At the same time, this study also demonstrated that when the social connection is eroding, the level of engagement and participation in the community declines as well. This condition shows that a strong social connection makes the mobilization for collective actions easier to be conducted. In some cases, this study also found that the social connection itself is somehow the result of the capacity. It was palpable in a situation where particular (social) networks were hardly, if not at all, present before place-making entered. An example can be seen where respondents said that one of the learning experiences they got was capacity in interacting with several parties, teaching them to collaborate, and some finally made a new network that didn't exist before. In this sense, place-making made individuals from different groups in the community work together for the same goals.

The existing body of research in place-making, particularly in informal and marginalized neighborhoods, found that the local capacity building is indeed inseparable with the social networks of the inhabitants. For instance, in her investigation on how particular knowledge was produced in Mexico's urban informal settlements, Lombard (2014) found that the local capacity was built through the relationships, interactions, and collective efforts among the residents which mainly happened when they were involved in their everyday life activities. In a similar vein, Dale and Sparkes's research (2011) showed that the collective actions among community have made them aware of their community's values, and through which they become more willing to participate in improving their community and were able to mobilize themselves to defend their community from developers. While de Sartre et al. (2012) found that local capacity and self-organization, was produced at the same time with the internal network. He argued that various life histories and experiences of the residents that they went through together in their places were becoming part of the learning process which produced both capacity and network at the same time. As a result, the residents

increased their capability together in solving many problems in their neighborhood, from the major one like housing funding and construction without professional help (known as 'self-help') to the smaller one like the conflict between residents. The above studies supported that network and capacity are indeed inseparable. No matter which component comes first, it will lead to the other one, and they both transform spaces into places.

8.5 Implications for Theory and Practice

This study departs from several issues found in theory and practice. From theoretical issue, this study has added knowledge on the implementation of place-making as a social process in urban informal settlements and what impacts this process could contribute to the social and public life of informal settlers, particularly in the developing context. Some of the results of this study have practical contributions for place-making implementation in urban kampungs, which can also provide lessons to other similar informal settlements and low-income neighborhoods.

8.5.1   Theoretical Contributions

Relationships between Place-making and Social Outcomes

By analyzing the relationships between place-making and different forms of social outcomes, this study has contributed to the gaps found within the systematic literature on place-making (see section 2.6; 2.7). The first gap was related to the very few studies investigating crucial factors in reaching (specific) social outcomes of place-making. As explained in section 1.4, most studies in place-making were only keen to identify influential factors, while other studies focus on examining the impacts only or investigating the relationships between non-residential factors and social outcomes. This study has contributed to filling this gap by directly providing relationships between place-making and specific social outcomes as well as the factors influencing these outcomes (see section

8.1; 8.2). The present study has also gone some way towards enhancing the understanding of several aspects regarding these factors and outcomes of place-making. First, willingness and capacity are not always found in the whole community members. In this study, place-making could bring positive social impacts through a few strong-willed, initiative, and highly capable residents. These residents – have been called as local champions – were proven to deliver beneficial outcomes on local empowerment, social connection, and quality of life (see section 5.7; 8.2). Second, this study provides new insights that even in the neighborhood where the internal network is dense, the social division can still be present in the community. In this case, particularly, the social division happened because of the unequal power that exists in the community – in which some of the dominant groups marginalized the weaker groups (see section 8.2). Lastly, the evidence from this study also indicates that outcomes of place-making have the tendency to influence and shape one another. In other words, one outcome may need to be considered in combination with the other outcomes rather than being treated as a unidimensional. An example can be seen in the case of social division and marginalization where they can cutback some positive impacts of place-making – such as community empowerment and recollection of local identity (see section 8.4.3).

Intertwined Relationships in Place-making

The results of this study complement those of many earlier studies stating that physical and social constructions characterize place-making as a process. In this regard, this study provides the type of places being created in the process as well as strengthens the idea that although place-making as process focuses more on the social aspect of the process, (physical) places are still nonetheless transformed as a result. The current study also adds to existing knowledge in the literature by looking into the two interrelations in spaces during the process of place-making. Despite that many previous studies have already stated the importance of physical and social praxis, only a few clearly explained how they

could create an ongoing circulation of space (re)productions. This study shows that place-making is done through the subsequent intertwining of physical and social interventions whereby places are made, remade, and transformed with the following steps: construction, renovation/rearrangement, and maintenance. The first two stages are carried out with physical interventions, while in the last stage, places are maintained through social interventions – regular and temporary activities. This comes with a side note that although these interventions are mostly palpable after new places are established, some social activities may have already occurred in between the process of physical intervention and contributed to the place-making initiation. That is to say, the current finding strengthens the idea that social and physical interventions are hardly separated in place-making.

This study will also prove useful in expanding the understanding of how regular and temporary practices – despite their distinctness, can be seen as the accumulation of local community efforts in making their places. It was found that much of the previous studies paid more attention to compare regular activities by the community with a temporary effort – such as festivals. Rather than polarizing the two place-making, this study proposes a perspective that allows seeing the dynamic complexities and different practices in the production of space as variations to build a reciprocal relationship. Further investigation of this research provides insights that, most often, regular and temporal place-making can complement and support each other in delivering positive social impacts on the community (see section 8.4.2). The results reported here also shed new light on the ability of temporal place-making which has not been found in other studies, that temporal place-making can also permanently transform public spaces – which some of them are used for supporting regular place-making (further explanation see section 6.1.2; 6.2.2; 6.4.2).

Place-making in the Developing (and Asian) Context

Overall, the current study contributes to the understanding of place-making implications in a broader context by focusing on its implementation in

the context of a developing Asian country – with specific concern on urban informal settlements. One of the gaps found within place-making literature is its conceptualization that has been limited to the Western and developed context. It then has left uncertainties whether place-making brings benefits to other communities elsewhere in the world. As quoted from Peirce (2015 in Iwinska 2017, p.23): "Even though place-making still does not translate into many languages, projects which include the approach are carried out in locations as distant as India or South Korea". The findings of this study have indeed proven this argument right. Although place-making is a relatively new concept in the discussion of Indonesia's urban planning, the basic idea that underpins the place-making has been long implemented in the country. The following paragraphs will pinpoint the contribution of the current findings in extending the knowledge of place-making processes in urban informal settlements and in providing a basis for the one in Indonesia.

As discovered from the two kampung cases, this study provides evidence that place-making can bring positive impacts to residents in deprived neighborhoods in a developing country. It comes with a side note that forms, mechanisms, and outcomes of place-making in these neighborhoods are different from those in the Western context (see Chapter 5, 6, 7). In this sense, the current study found that place-making as a process has been inseparable from the social and public life of kampungs. Every day, week, and month, various physical and social activities with different purposes fill shared spaces in the kampungs. These activities are *kerja bakti*, everyday life activity, religious practices, and women-based activity. Interestingly, throughout the implementation, these activities have more impacts than their initial objectives. An example can be seen during *kerja bakti* – where it actually aims to improve build environment, the collective and voluntary nature of the activity has led to not only physical but also social benefits (see section 5.3).

Further investigation also showed that the social structure of the kampung communities has a significant influence on place-making. In this way, it particularly refers to the administrative and neighborhood organizations in kampungs (see section 3.1.3; 5.7.3). These organizations – which have different goals and activities, play similarly essential roles in reviving public space and social relations in the kampungs. One example is the presence of women's associations (PKK). The organization's primary goal is to empower housewives to be active and able to develop their families well. However, from the place-making perspective the organization's activities can be seen more than as a part of the local effort to empower housewives. In this case, it is also a proof that the existing spaces in the kampung are valuable: a small room at *Posyandu* can be a space of empowerment where many residents exchange and increase their knowledge through monthly check-up; and a narrow alley can be a social space where housewives have frequent interactions, maintain their networks, and build new friendships.

Another finding related to neighborhood organization in kampungs – that is also worthy of further exploration, is that place-making can lead to women empowerment. Many of previous studies within the informal settlement context showed that male groups played more active and vital roles in place-making, while the female groups are passive. This study provides a new understanding that women can also hold significant roles in place-making. The different tasks between men and women are still distinguishable in particular activities, such as physical construction. However, one should not generalize and underestimate the crucial roles that women group has done in other areas in kampungs, particularly related to social- and organizational-related activities. It was palpable in one of the kampung cases where women actively ran two neighborhood organizations. Although both men and women are involved in social organizations in the kampung, women tend to dominate on a day-to-day basis. The groups worked within a broad remit of improving the lives of local people through a mixture of

informal, social activities within the neighborhoods, such as developing new facilities for children and lobbying officials for the funding of new public spaces.

Methodological Aspect

From a methodological aspect, this study tried to fill in the gap of previous studies in place-making that only took one of the methodological approaches, either those investigating the quantifiable effect of place-making in neighborhoods or the other ones dealing only with narrow subjectivity. By using both quantitative and qualitative studies focusing on the social impacts of place-making, this research contributed to a greater understanding in this context as well as adding mixed-method studies in place-making, which has been rarely touched in the literature.

8.5.2 Practical Contribution and Recommendation

As explained earlier, one of the main keys to the viability of place-making lies in the vision and leadership of local champions. Local neighborhood organizations are a potential vehicle in which some of the active members of these organizations can build community capacity and facilitate neighborhood and organizational collective capacity. However, deliberate strategies must be incorporated into the organization's overall agenda to build relationships among neighbors, develop strong organizations capable of addressing community-wide issues, and facilitate trust and social control among neighbors, including those who are not currently involved in the organization. There is an important role for planners to play in nurturing and supporting these "champions", ensuring they are well informed on kampung development programs. By this, it is necessary to strengthen local institutions by understanding the actions taken by the urban kampung community through empowering community-level administrators, not only RT and RW but also neighborhood organizations such as PKK and youth organization. This empowerment is needed particularly in organizing community-level activities and what these local leaders should do and need in order to sustain their place-making projects, more particularly regarding the

solution of the limited public finances.

Nonetheless, it is also important to note that this depends on the kampung, as some neighborhood administrators and organizations are already capable than others – called "local champions" (see section 8.2 for further explanation regarding the characteristics of local champions). This should be taken into consideration when policy-makers, planners, or municipal officers want to provide a community empowerment program, ensuring that the program suits with what the existing capacity that the community has. For instance, this study demonstrates that community participation is easier through the mechanism of solving everyday concerns of residents in particular domains in the neighborhood, such as safety and nuisance, than it is to create mechanisms that open up long-term, strategic neighborhood interventions. In the two cases, place-making can be considered as a successful way to empower and strengthen the community through small-scale and short-term projects that improve particular places in the neighborhood. However, it is more challenging to involve the community in the larger-scale and longer-term project. One of the reasons is that most residents have been inconsistent to participate and focus in a neighborhood upgrading program that runs long. Another reason is regarding the fact that most of the residents prefer to do operational work rather than the conceptual one.

Other than the local champions, this study also found another group of important actors, which are civil society organizations. They are not part of the local community but still responded to local needs. These initiatives have broadened their network over time and bridged local communities with other external actors. Planners or public officials can help build these initiatives in a number of ways: involving them when planning kampung improvement programs, providing supports in terms of opportunities and facilities to accommodate the use of art and culture in arranging neighborhood festivals.

This study found that there are a number of challenges in place-making such as lack of financial support and too few involved residents (see section 6.4.3)

– which can adversely impact relationships between place-making and social outcomes. But in some cases of this study, the challenge also includes how to mediate the differences within the local community in using the public realm in kampungs, particularly those who have different aims and perspectives. Therefore, moderation is necessary to mediate in this situation, to arbitrate in conflicts between different 'conceptions of place' of different user groups (e.g. ethnic or social groups) and to promote a collective place-making that brings different interests together.

8.6 Study Limitations

At the same time as this study has revealed important findings, it has also uncovered limitations. One source of weakness in this study which could have affected the generalizability of these results is its relatively small sample. The study is limited to the context of one place-making case study only – which is Indonesia – as the data were collected solely from the residents in two Indonesian kampungs. Therefore, more case studies should be taken to make a more generalizable result. Future studies with a bigger sample size that focus on residents of other urban informal settlements or poor neighborhoods are needed. Considering the heterogeneity in this type of settlement, it is also critical for those interested in understanding place-making in informal neighborhoods to take into consideration the differences that exist among them. In this way, this study limited only investigating settlements that are located in big cities and in the central and strategic locations; and have been long established with more homogenous ethnics and religions. Meanwhile, previous research (e.g., Andres 2012; Bendt et al. 2013; Roe 2014; Drinkwater and Platt 2015; Franz et al. 2008; Woronkowicz 2016) suggested that geographical characteristics of the place-making area, including location and size of the area, provision of basic infrastructures, access to surrounding areas; are considered as the influencing factors of place-making. It is interesting, therefore, to investigate other

neighborhoods that have different characteristics with this study's cases, such as those which are located in medium- or small-sized cities and in the peri-central; as well as new established settlements with a more socially and culturally heterogeneous environment or different multicultural ethnics. This investigation is important to see how spatial characteristic (scale, size), physical characteristic (urban, semi-urban, rural), and cultural characteristic (ethnics and religion) affect the ability of place-making in influencing social outcomes.

Another limitation of this study is that it is limited by concentrating only on those residents that are public space user, advocates, and agents of change working for place-making; but excluding those who did not participate at all. Whereas, this study found that despite some members in the community emerged as leaders in putting the effort together, in most cases, not everyone in the community would want to play an active role. Indeed, participants in both cases affirmed that there was a culture of indifference in the public realm of their kampungs. They referred this "indifference" to the lack of interest to participate in place-making by a considerable number of residents. Such residents were only known to participate in activities where they were either strongly motivated or forced to make an appearance. One of the forces was through the use of incentive which could both refer to financial means and other essentials that gave direct benefits over residents' basic needs. When these two things were not present, these residents tend to neglect participating in placemaking. Notwithstanding this study limitation – whilst assuming that public space in kampungs does not connote the same for all the residents, this study suggests further investigation regarding the impact of place-making on non-participant residents.

Lastly, the present study is limited by the lack of information on the larger scales of planning as it is only conducted in the local scale. The outcomes that are achieved and considered important at the neighborhood scale, may not be regarded in the same way as other scales. A focus of the local scale needs to be complemented by interventions at other, larger scales of planning. In this way,

the views and opinions of other, upper, external actors who directly and indirectly influence the viability of place-making should be explored. That is to say, we should not only use the accounts of residents but also the perspectives of all the actors involved particularly the municipal authorities.

8.7 Future Research Suggestions

To conclude this study, one main direction for future research is proposed to address previously mentioned contributions and limitations of this study that need further investigation. The current study strengthens the idea that place-making cannot be achieved solely through a formal plan. Indeed, the success of place-making depends on various factors outside of governmental influence. It is evident in the two present cases that illustrate multiple ways where place-making is made possible through factors that spring from within local communities. This study also demonstrates that the place-making process does not happen linearly and binary, but it is influenced by many interplays between various components instead. Such complexity and organic process of place-making are in line with the notion of complexity theory which portrays an emergence of phenomena that is spontaneous, in the process of becoming, and not imposed by one single factor (Meerkerk et al. 2013). As described by Iwinska (2017, p. 15), "complexity theory offers to see society as an entity which changes continuously, due to the ongoing interactions happening within it – between society, places, organizations". The current findings have explained many interconnections between places and their users, between resources, and between outcomes. However, this study did not further address these interconnections nor relate them to particular urban theory. Given the nature of complexity theory that focuses on the relation and integration between institutions at multiple scales, such approach might be able to allow a more comprehensive analytical focus from place-making in neighborhoods, towards broader social, political, and economic contexts and influences. It is mainly important, considering the limitation of this study which focus only on the

process, factors, and outcomes of place-making in the neighborhood scale. Whereas, there are other externalities on a broader scale that are likely to impact place-making on the local scale, such as an economic shift, political climate, legal context, and city regulations. This begs for further research that explicitly takes into account what components at multiple scales can impact these interconnections within place-making in the neighborhood scale. The following research question can be helpful to lead the research*: to what extent the relations between the power hierarchy and the strategy developed in the urban scale impact place-making in the local scale?* Another interesting exploration using the complexity theory is related to the concept of self-organization that stems from the theory. This study found that two critical factors in determining the viability of (bottom-up) place-making in the local scale are the capacity of local champions and civil society organizations. Nonetheless, this study leaves mostly untouched the possibilities and constraints that these initiatives may provide when it comes to incorporate place-making in the neighborhood scales for a top-down placemaking project in the city scale. The following research question is then proposed: *how to bridge bottom-up (place-making) initiatives on a small scale to the top-down initiatives on a larger scale?* Other than to provide insights of how these initiatives emerged and evolved, this research can also be used to address the infamous weakness of place-making in the small scale that it is difficult to place it in the bigger scale projects and incorporated with governmental policy and projects.

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Appendix 1: PRISMA Checklist

Section/topic	#	Checklist item	Reported on page #
TITLE			
Title	1	Identify the report as a systematic review, meta-analysis, or both.	1
ABSTRACT			
Structured summary	2	Provide a structured summary including, as applicable: background; objectives; data sources; study eligibility criteria, participants, and interventions; study appraisal and synthesis methods; results; limitations; conclusions and implications of key findings; systematic review registration number.	1
INTRODUCTION			
Rationale	3	Describe the rationale for the review in the context of what is already known.	2
Objectives	4	Provide an explicit statement of questions being addressed with reference to participants, interventions, comparisons, outcomes, and study design (PICOS).	2
METHODS			
Protocol and registration	5	Indicate if a review protocol exists, if and where it can be accessed (e.g., Web address), and, if available, provide registration information including registration number.	3
Eligibility criteria	6	Specify study characteristics (e.g., PICOS, length of follow-up) and report characteristics (e.g., years considered, language, publication status) used as criteria for eligibility, giving rationale.	3
Information sources	7	Describe all information sources (e.g., databases with dates of coverage, contact with study authors to identify additional studies) in the search and date last searched.	4
Search	8	Present full electronic search strategy for at least one database, including any limits used, such that it could be repeated.	4

Study selection	9	State the process for selecting studies (i.e., screening, eligibility, included in systematic review, and, if applicable, included in the meta-analysis).	4 - 6
Data collection process	10	Describe method of data extraction from reports (e.g., piloted forms, independently, in duplicate) and any processes for obtaining and confirming data from investigators.	4 - 6
Data items	11	List and define all variables for which data were sought (e.g., PICOS, funding sources) and any assumptions and simplifications made.	NA
Risk of bias in individual studies	12	Describe methods used for assessing risk of bias of individual studies (including specification of whether this was done at the study or outcome level), and how this information is to be used in any data synthesis.	NA
Summary measures	13	State the principal summary measures (e.g., risk ratio, difference in means).	NA
Synthesis of results	14	Describe the methods of handling data and combining results of studies, if done, including measures of consistency (e.g., I^2) for each meta-analysis.	NA
Risk of bias across studies	15	Specify any assessment of risk of bias that may affect the cumulative evidence (e.g., publication bias, selective reporting within studies).	3 - 5
Additional analyses	16	Describe methods of additional analyses (e.g., sensitivity or subgroup analyses, meta-regression), if done, indicating which were pre-specified.	3 - 5
RESULTS			
Study selection	17	Give numbers of studies screened, assessed for eligibility, and included in the review, with reasons for exclusions at each stage, ideally with a flow diagram.	4 – 6
Study characteristics	18	For each study, present characteristics for which data were extracted (e.g., study size, PICOS, follow-up period) and provide the citations.	7
Risk of bias within studies	19	Present data on risk of bias of each study and, if available, any outcome level assessment (see item 12).	NA

Results of individual studies	20	For all outcomes considered (benefits or harms), present, for each study: (a) simple summary data for each intervention group (b) effect estimates and confidence intervals, ideally with a forest plot.	NA
Synthesis of results	21	Present results of each meta-analysis done, including confidence intervals and measures of consistency.	NA
Risk of bias across studies	22	Present results of any assessment of risk of bias across studies (see Item 15).	NA
Additional analysis	23	Give results of additional analyses, if done (e.g., sensitivity or subgroup analyses, meta-regression [see Item 16]).	6 - 20

DISCUSSION			
Summary of evidence	24	Summarize the main findings including the strength of evidence for each main outcome; consider their relevance to key groups (e.g., healthcare providers, users, and policy makers).	21
Limitations	25	Discuss limitations at study and outcome level (e.g., risk of bias), and at review-level (e.g., incomplete retrieval of identified research, reporting bias).	21
Conclusions	26	Provide a general interpretation of the results in the context of other evidence, and implications for future research.	21

FUNDING			
Funding	27	Describe sources of funding for the systematic review and other support (e.g., supply of data); role of funders for the systematic review.	NA

Appendix 2: Operationalization Table

Independent Variables	Indicators	Measurements		Questionnaire			
				Code	Question	Answer	Scale of Measurement
CAPACITY (Andres, 2012; Bendt et al., 2013; Benson and Jackson, 2012; Brunnberg and Frigo, 2012; Chan, 2011; Cilliers et al., 2014; De Carteret, 2007; Friedmann, 2010; John, 2010;	**Self-organization** (Andres, 2012; Bendt et al., 2013; Benson and Jackson, 2012; Brunnberg and Frigo, 2012; Cilliers et al., 2014; Friedmann, 2010; Knight, 2010; Rota and Salone, 2014; de Sartre et al., 2012; Zelinka	Organizing small - routine placemaking (daily, weekly, monthly)	Type of activity	B003	What kind of activity/activities is/are done routinely?	Multiple choice (with possible answer more than one)	Nominal
			Frequency of organizing	B002	In average, how many times per month do residents arrange routine/everyday activities together in those public spaces?	Ratio scale from "Once per month" to "every day"	Interval/Ratio
		Organizing big - temporary placemaking (yearly or a	Type of activity	B008	What kind of temporary event/program(s) that has/have been planned and held a few times a year by residents in	Multiple choice (with possible answer more than one)	Nominal

Knight, 2010; Peng, 2013; Rota and Salone, 2014; de Sartre et al., 2012; Semenza, 2003; Warren, 2014; Zelinka and Harden, 2005)	and Harden, 2005)	few times in a year)			kampung's public spaces?		
			Frequency of organizing	B009	In total, how many times per year do residents arrange the selected event/program (s)?	Ratio scale from "Once per year" to "others"	Interval/Ratio
	Participation in activities (Buser et al., 2013; Chan, 2011; Drinkwater and Platt, 2015; Franz et al., 2008; Ho and Douglass, 2008)	Participation in small-routine activity	Type of activity	B004	In which activity that you ever participated in?	Multiple choice (with possible answer more than one)	Nominal
			Intensity of participation	B005	In average, how many times per month do you usually participate in the selected activities?	Ratio scale with 6 anchors ranging from [1] "Occassionaly/not every motnh" to [6] "every day"	Interval

			Type of activity	B011	In which activity that you ever participated in?	Multiple choice (with possible answer more than one)	Nominal
		Participation in big - temporary event	Intensity of participation	B010	In average, how many times per year do you usually participate in the selected activities?	Ratio scale with 6 anchors ranging from [1] "Never" to [6] "Others"	Interval
NETWORK (Andres, 2012; Bendt et al., 2013; Buser et al., 2013; Chan, 2011; Drinkwater and Platt, 2015; Foo et al., 2015; Friedman, 2012; Peng,	**Interaction with other residents** (Buser et al., 2013; Drinkwater and Platt, 2015; Friedman, 2012; Peng, 2013; Rota and Salone, 2014)	Interaction with other residents	Frequency of interaction with other groups	B012	How many times per month do you interact with other neighbours besides your family, relative, and business partners?	Ratio scale with 5 anchors ranging from [1] "Once in a few months" to [5] "few times a week"	Interval

2013; Rota and Salone, 2014; Semenza 2003)	**Collaboration with other stakeholders** (Andres, 2012; Bendt et al., 2013; Chan, 2011; Drinkwater and Platt, 2015; Foo et al., 2015; Keating, 2012; Peng, 2013; Rota and Salone, 2014)	Frequency of collaboration with other stakeholders	Collaboration with civil society organization	C002	In the past year, how many times the collaboration with the organization has been held?	Ratio scale with 6 anchors ranging from [1] "Never" to [6] "Others"	Interval
			Collaboration with local government	C004	When did the last time the municipality provide improvement program in this kampung?	Ratio scale with 6 anchors ranging from [1] "Never" to [6] "More than one year ago"	Interval
		Importance of having collaboration with other stakeholders	Importance of having collaboration	C003	It is important to have collaboration with the organization	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval
			Government	C005	It is important to have collaboration with local government	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval

PERSONAL FACTORS (Benson and Jackson, 2012; Darchen, 2013; Franz et al., 2008; Main and Sandoval, 2014; Peng, 2013; Rios and Watkins, 2015;)	**Socio-economic status** (Benson and Jackson, 2012; Brunnberg and Frigo, 2012; Darchen, 2013; Franz et al., 2008; Pollock and Paddison; Sandoval and Maldonado, 2012)	Gender	Households	A003		Male/Female	Nominal
			Respondent	A001		Male/Female	Nominal
		Age		A002		Numbers	Ratio
		Marriage status (of the household)		A004		Multiple choice	Nominal
		Status of households	Relationship between respondents and households	A005		Multiple choice	Nominal
		Type of Occupation	Main and secondary job	A011		Multiple choice with open questions	Nominal

		Education	Level of education	A006		Multiple choice	Ordinal
		Income of households	Total income	A012		Numbers	Ratio
			Total persons contribute to income	A013		Numbers	Ratio
		Social assistance from government	Description of program and number	A014		Yes/No and open questions	Nominal
		Number of people living together		A010		Numbers	Ratio
	Long-standing residents and new-comers	Place of origin	Name of the city	A007		Multiple choice	Nominal
			The reason of moving	A008		Open questions	-

	(Pollock and Paddison, Sandoval and Maldonado, 2012; Drinkwater and Platt, 2015)	Length of residence	A009		Numbers	Ratio

Dependent Variables	Indicators	Measurements		Questionnaire			Scale of Measurement
			Code	Questions	Answers	
LOCAL EMPOWERMENT (Bendt et al., 2013; De Carteret, 2008; Dukanovic and Zivkovic 2015; Franz et al., 2008; Peng 2013; Quayle and Driessen Van Der Lieck, 1997; Rios and Watkins, 2015; Rota and Salone, 2014; Warren, 2014; Teernstra and Pinkster, 2016)	Knowledge exchange and high level of learning (Bendt et al., 2013; De Carteret, 2008; Peng, 2013; Quayle and Driessen Van Der Lieck, 1997; Rios and Watkins, 2015; Rota and Salone, 2014; Warren, 2014)	Gaining more knowledge related to the placemaking practices in the area		D001	The placemaking activities help me to learn new things related to the nature of the activities	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval
		Gaining more understanding towards broader issues about kampong	Understanding leads to high level of awareness	D002	These activities/programs encouraged me to be more understand and aware upon their kampong and its future development	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval

	Everyday learning/informal learning (De Carteret, 2008)	Learning that happens incidentally as a result of involvement in activities	Gaining informal knowledge from ordinary conversations	D003	These activities/programs give opportunities to exchange knowledge that are useful for me but not related to the nature of the activities, any issue related to kampong, or professional knowledge	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval
	Mobilization capacity (Peng, 2013)	Capacity to intervene and be active in solving problems		D004	These activities/programs make me to think more on how to intervene and be active in solving problems in the kampong	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval

			Capacity to persuade elders to participate in social movement	D018	These activities increases my motivation for doing voluntary works and participating in local organisation	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval
		Increasing motivation for volunteering and participating in non-profit organisation	Capacity to persuade youth to join local organisations				
SOCIAL CONNECTION (Dukavonic and Zivkovic 2015; Ho and Douglass, 2008; Lazarevic, 2016; Peng, 2013; Piribeck and Pottenger, 2014; Rota and Salone, 2014; Warren, 2014)	Strengthening network among residents (Ho and Douglass, 2008; Lazarevic, 2016; Peng, 2013; Rota and Salone, 2014)	Improve the relationship between local people with different age	Increases on the interaction, dialogue and cooperation among different group of local residents	D005	These activities/programs increase interaction, dialogue and cooperation between different generation	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval

		Improve the relationship between local people with different hierarchy (ethnics, jobs, incomes, political views)		D006	These activities/programs increase interaction, dialogue and cooperation between middle-income and lower-income residents	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval
		Improve the relationship between long-standing with new-comers		D007	These activities/programs increase interaction, dialogue and cooperation between long-standing with new comers	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval

	Mutual helps based on collaboration (Chan, 2011; De Carteret, 2008; Peng, 2013)	Based on common objective among residents	Common objective among residents have drawn closer connection	D016	The common objective of residents in arranging these activities have drawn them closer to one another	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval
	A new relationship/friendship (Piribeck and Pottenger, 2014; Rote and Salone, 2014)	Link together various groups of community	Makes the possibility to socialise with new people beyond their circle	D008	These activities/programs help me to create new friendships with various groups of people who may never come into contact if not through the placemaking	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval
		Mutuality of interest	Attract various people from broader area of the city	D017	The placemaking activities attract various people from broader area of the city	Likert scale with 5 anchors ranging	Interval

						from [1] Highly disagree to [5] Highly agree	
QUALITY OF LIFE (Cilliers et al., 2015; Drinkwater et al., 2015; Franz et al., 2008; Friedmann, 2010; Ho and Douglass, 2008; Main and Sandoval, 2015; Rota and Salone, 2014; Semenza, 2003)	Improve the quality of place (Hunter, 2012)	Characteristic of the area and the services the place can offer to residents	Add more activity to the area and make this kampong become more alive	D009	These activities/programs add more activity to the area and make this kampong become more alive	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval
	Building positive image to the area and rebuilding confidence in the place (Andres, 2012; Chan, 2011; Knight, 2010; Lombard, 2014; Semenza, 2003)	This area has known more positive for residents and outsiders	There is an upgrading image from initial poor image to become good place (social and playful, creative atmosphere)	D010	The placemaking activities lead to an upgrading image from initial poor image to become good place	Likert scale with 5 anchors ranging from [1] Highly disagree to [5]	Interval

					Highly agree	
	Safety and security (Lazarevic 2016; Teernstra and Pinkster 2016)	Feeling safe walking around the neighbourhood	There is no difference when walking in the daylight and at night	D011	The placemaking activities make me feel that walking around the kampung at night is more secure and safe	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval
	Well-being (Cilliers et al., 2015; Ho and Douglass, 2008; Semenza, 2003)	Residents enjoy better health outcomes in addition to a vibrant social environment	Very good general physical health	D012	The placemaking activities make me feel mentally and physically greater	Likert scale with 5 anchors ranging from [1] Highly disagree	Interval
			Hardly feel depressed				

						to [5] Highly agree	
LOCAL IDENTITY AND PRIDE (Chan, 2011; Lazarevic, 2016; Peng, 2013; Piribeck and Pottenger, 2014)	Strengthening local cultural identity and pride (Chan, 2011; Hunter, 2012; Lazarevic, 2016; Peng, 2013; Piribeck and Pottenger, 2014)	Enhance the confidence of local residents towards their local culture and communal identity		D013	The placemaking activities make me feel more proud of my own culture and community	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval
	Cultural regeneration (Andres, 2012; Chan, 2011; Peng, 2013)	General local attitudes towards cultural speciality	Improvement in residents' willingness to preserve and participate in cultural activities	D014	The placemaking activities made me found importance in preserving local culture and more willing to participate in cultural activities	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval

		Local specialities become more known to public	Local products and traditional events become more known to public	D015	The placemaking activities make the local specialities (products) become more known and traditional events become larger	Likert scale with 5 anchors ranging from [1] Highly disagree to [5] Highly agree	Interval

Appendix 3: Research Instruments

3.1 Household Survey Questionnaire

Questionnaire for Assessing Placemaking in Urban Kampungs

My name is Poeti Nazura Gulfira Akbar, currently undertaking a PhD in Institute of Housing and Urban Development Studies (IHS), Erasmus University Rotterdam, Netherlands. I am conducting a research about how Placemaking, a process of increasing the quality of places through everyday life activities and long-term programs in public spaces, socially effects the residents in urban kampung. Regarding to this, urban kampung is defined as a highly-dense settlement with limited space in urban area. Your kampung is included as one of three cases of my research as there are indications of transformation in kampung's public spaces with active usage and collective efforts among residents.

You have been selected as one of the people who can contribute to give required information. All information collected is for academic research purpose only, and therefore, the information will be remained confidential.

Thank you for your valuable time to participate in my research.

Approximate time: 30 - 45 minutes

(Fill by Surveyor)

Name of Surveyor:
Date of Survey:
Date of Data Entry:

	Code	Name
City		
Kampung		
Block		
RT/RW		
House Address		
Number		

GPS Coordinates		
Name of Household		

PLACEMAKING IN KAMPUNGS

No	Statement	Description	Code
B001	Where do residents usually or most often arrange activities together in public spaces? (multiple responses are accepted) [1] = Mosque [2] = Sport field [3] = RW's hall [4] = RT's hall [5] = Streets/Alleys [6] = others _____(Specify)		
B002	In average, how many times per month do residents arrange **routine activities** together in those public spaces? Code: [1] = 1 time per month [2] = 2 – 3 times per month [3] = every week [4] = 2 – 3 times per week [5] = every day		
B003	What kind of activity/activities is/are done routinely? (multiple responses are accepted) Code: [1] = promoting well-being (mental and physical health) [2] = promoting environmental issues [3] = caring for public spaces [4] = planting greenery/urban gardening [5] = promoting recreational activities [6] = promoting social cohesion (better connection between residents) [7] = promoting sports and games	Name of the program	

	[8] = promoting culture and arts [9] = increasing entrepreneurship [10] = generating/organizing renewable energy [11] = improving safety [12] = establishing infrastructure [13] = supporting/engaging with young people [14] = empowering women [15] = providing care for elderly people [16] = offering education [17] = others _____(Specify)		
B004	In which activity or activities have you ever participated? Code: [1] = promoting well-being (mental and physical health) [2] = promoting environmental issues [3] = caring for public spaces [4] = planting greenery/urban gardening [5] = promoting recreational activities [6] = promoting social cohesion (better connection between residents) [7] = promoting sports and games [8] = promoting culture and arts [9] = increasing entrepreneurship [10] = generating/organizing renewable energy [11] = improving safety [12] = establishing infrastructure [13] = supporting/engaging with young people [14] = empowering women [15] = providing care for elderly people [16] = offering education [17] = others _____(Specify) [18] = never	Name of the program	

B005	In average, how many times per month do you usually participate in the selected activities? Code: [1] = Occasionally/not every month [2] = 1 time per month [3] = 2 - 3 times per month [4] = every week [5] = 2 – 3 times per week [6] = every day		
B006	Is/are there any **temporary event/program(s) that has/have been planned and held a few times a year** by residents in kampung's public spaces? Code: [1] = Yes [2] = No [3] = I don't know	Name of the program	
B007	Where do residents usually arrange those event/program(s)? (multiple responses are accepted) [1] = Mosque [2] = Sport/empty field [3] = RW's hall [4] = RT's hall [5] = Streets/Alleys [6] = others _____(Specify)		
B008	What kind of event/program(s)? (multiple responses are accepted) Code: [1] = promoting well-being (mental and physical health) [2] = promoting environmental issues [3] = caring for public spaces [4] = planting greenery/urban gardening [5] = promoting recreational activities [6] = promoting social cohesion (better connection between residents) [7] = promoting sports and games [8] = promoting culture and arts	Name of the activities	

	[9] = increasing entrepreneurship [10] = generating/organizing renewable energy [11] = improving safety [12] = establishing infrastructure [13] = supporting/engaging with young people [14] = empowering women [15] = providing care for elderly people [16] = offering education [17] = others _____(Specify)		
B009	In total, how many times per year do residents arrange the selected event/program (s)? Code: [1] = 1 time [2] = 2 – 3 times [3] = 4 – 5 times [4] = 6 times [5] = others _____(Specify)		
B010	In total, how many times per year do you participate in the selected event/program (s)? Code: [1] = Never [2] = 1 time [3] = 2 – 3 times [4] = 4 – 5 times [5] = 6 times [6] = others _____(Specify)		
B011	In which activity or activities have you ever participated? Code: [1] = promoting well-being (mental and physical health) [2] = promoting environmental issues [3] = caring for public spaces [4] = planting greenery/urban gardening		

	[5] = promoting recreational activities [6] = promoting social cohesion (better connection between residents) [7] = promoting sports and games [8] = promoting culture and arts [9] = increasing entrepreneurship [10] = generating/organizing renewable energy [11] = improving safety [12] = establishing infrastructure [13] = supporting/engaging with young people [14] = empowering women [15] = providing care for elderly people [16] = offering education [17] = others _____(Specify) [18] = never		
B012	How many times per month do you usually interact with other neighbors besides your family, relative, and business partners? Code: [[1] = Once in a few months [2] = 1 time per month [3] = 2 – 3 times per month [4] = every week [5] = few times in a week		

COLLABORATION WITH EXTERNAL STAKEHOLDERS

C001	From the following organization, which one that has been actively initiating programs in kampung? Code: [1] = Komunitas Taboo/Histeria [2] = Others_____(Specify) [3] = I don't know		
C002	In the past year, how many times collaboration with the organization has been held? Code: [1] = Never [2] = 1 time [3] = 2 – 3 times		

	[4] = 4 – 5 times [5] = 6 times [6] = others _____(Specify)		
C003	"It is important to have collaboration with the organization" Code: [1] = Highly Disagree [2] = Disagree [3] = Neutral [4] = Agree [5] = Highly Agree		
C004	When did the last time the municipality provide improvement program in this kampung? Code: [1] = Never [2] = Less than a month ago [3] = 1 – 3 months [4] = 4 – 6 months [5] = More than 6 months but less than one year ago [6] = More than one year ago		
C005	"It is important to have collaboration between local residents and municipality" Code: [1] = Highly Disagree [2] = Disagree [3] = Neutral [4] = Agree [5] = Highly Agree		

SOCIAL IMPACTS
Please tick (V) on the column that is most suitable with your condition.

No	Statement	Highly Disagree	Disagree	Neutral	Agree	Highly Agree	Code
D001	The placemaking activities help me to learn new things related to the nature of the activities						
D002	The placemaking activities encourage me to understand and be more aware upon their kampung and its future development						
D003	The placemaking activities give opportunities to exchange knowledge that are useful for me but not related to the nature of the activities, any issue related to kampung, or professional knowledge						
D004	The placemaking activities make me to think more on how to intervene and be active in solving problems in the kampung						
D005	The placemaking activities increase interaction, dialogue and cooperation between different generation						
D006	The placemaking activities increase interaction, dialogue and cooperation between middle-income and lower-income residents						
D007	The placemaking activities increase						

	interaction, dialogue and cooperation between long-standing with new comers					
D008	The placemaking activities help me to create new friendships with various groups of people who may never come into contact if not through the programs/activities/supports					
D009	The placemaking activities add more activity to the area and make this kampung become more alive					
D010	The placemaking activities lead to an upgrading image from initial poor image to become good place					
D011	The placemaking activities make me feel that walking around the kampung at night is more secure and safe					
D012	The placemaking activities make me feel mentally and physically greater					
D013	The placemaking activities make me feel more proud of my own culture and community					
D014	The placemaking activities made me found importance in preserving their local culture and more					

	willing to participate in cultural activities						
D015	The placemaking activities make the local specialities (products) become more known and traditional events become larger						
D016	The common objective of residents in arranging these activities have drawn them closer to one another						
D017	The placemaking activities attract various people from broader area of the city						
D018	The placemaking activities increases my motivation for doing voluntary works and participating in local organisation						

SOCIO-ECONOMIC INFORMATION

No	Statement	Description	Code
A001	Name of the respondent: Code: [1] = Male; [2] = Female		
A002	Age of the respondent:	Number	
A003	Gender of the household: Code: [1] = Male; [2] = Female		
A004	Marriage status of the household: Code: [1] = Married and living with family; [2] = Divorced; [3] = Others _____ (Specify)		
A005	What is the relationship between respondent and head of household?		

	Code: [1] = Household head; [2] = Spouse of household head; [3] = Son/daughter; [4] = Other family members _____ (Specify)		
A006	Level of Education Code: [1] = None; [2] = Primary school; [3] = Secondary school; [4] = Vocational school; [5] = University		
A007	Place of Origin Code: [1] = From the city they live now (Bandung/Semarang) → go to V008 ; [2] = From other city _____ (Specify)		
A008	What reasons made you move here?		
A009	How long have you stayed in this kampung?	Number	
A010	How many people live together in the same house with you?	Number	
A011	What is the main and secondary source of your household income? Code: [1] = Day Labor; [2] = Construction Labor; [3] = Servant/Maid; [4] =Petty Business; [5] = Business owner using hired labor; [6] = Self-employed in business/service provision; [7] = Regular salaried employment in Government, NGO or other institutions ; [8] = Regular salaried employment in some fixed business establishment (shop, factory, hotel, etc.) or in transport sector (bus, truck, etc.) ; [9] = Allowances (old , divorce, child, education ect.) ; [10] Others _____ (Specify)	Primary Secondary (if the person has secondary job)	
A012	How much is your average of total income per month? Code: [1] = Rp 0 – Rp 500.000; [2] = Rp 500.001 – Rp 1.000.000; [3] = Rp 1.000.001 – Rp 1.500.000; [4] = Rp 1.500.001 – Rp 2.000.000; [5] = Rp 2.000.001 – Rp 2.500.000; [6] = More than Rp 2.500.000		
A013	How many persons from your household contribute to the household income?	Number	
A014	Do you receive any social assistance program (cash transfer, free educational facility, etc) from the government? If yes, what are they and how much? Code: [1] = Yes; [2] = No	Description of program and number	

3.2 Interview

Kampung:
Name of respondent:
Gender:
Age:
Affiliation in kampung:
Date:

Interview Guide with Representative of Kampung Organizations

1. Since when have you been a leader in this kampong?

2. What is the history of the program?

3. How do you organize the program?

4. Do you have any particular aim and vision?

5. Did you have any organizational experience before?

6. What are the major obstacles in running programs in this kampong? What are the opportunities?

7. Are there any changes in the kampong after the event has been routinely held?

8. Do any governmental actors have influenced the continuity of activity in the kampong?

9. Which space or place in kampung do residents like the most? What do they usually do there?

10. Do you see the residents as an active citizen? Why?

11. What are the primary needs of residents regarding the condition of this kampong at the moment?

12. Are the residents highly motivated to participate in the programs and activities of this kampong?

13. How often and for how long do residents usually participate?

14. Are there any other non-governmental actors have been involved in the development of the kampong? Do they have any impact or influence upon it?

15. How has the local organization brought the agenda/program with residents?

16. Who are the best partners for placemaking activities in the kampung?

Interview Guide with (non-leader) Residents

1. How long have you participated in this program?
2. What are the main activities of this program ?
3. Who are usually the initiator of the program?
4. Do other people in kampung like to engage in this program too?
5. What has the main benefits gained from these activities for kampong?
6. Do you think these activities have given you opportunities to make a new relationship/friendship by working with new people who may never come into contact if not through the project?
7. Have you gained new knowledge and learn new things after participating in these activities?
8. Have the way you interact with other neighbors changed since you joined the activities?
9. Do you get to know/feel more connected with other residents from the different group during the activity? Are there any changes in how you interact with them?
10. Do these activities/programs make this kampong more alive?
11. How many people outside this kampong that usually attend/participate in the events?
12. Do you know what significant problems or challenges that currently faced in the kampung?
13. Do residents have a particular tactic to solve issues in this kampong?
14. How do you see your cultural heritage resources? Is there any change in the value of your culture and identity?
15. In which phase of the program that you were asked about your acknowledgement?
16. How would you grade civil society organizations and government as partners? Do you think they are valuable assets to this kampong?
17. Has any collaboration between local organizations and public sectors ever impacted residents?

About the Author

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PROFESSIONAL PROFILE

Lecturer in Tourism Department
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ACADEMIC BACKGROUND

Bournemouth University
Master of Science in Tourism Management and Planning,
2012 - 2013

Bandung Institute of Technology (ITB)
Bachelor of Science in City and Regional Planning,
2007 - 2011

CONFERENCE & WORKSHOPS DURING PHD :

Speaker at The V Creative Cities International Conference, Porto, Portugal
Speaker at HCNY Urban Heritage and The Modern City, New York, US
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