# THE CO-CREATION OF CONVIVIAL CITY

RECLAIMING THE RIGHT TO THE KAMPUNG IN THE TOURISTIC CITY

THE CASE OF YOGYAKARTA, INDONESIA
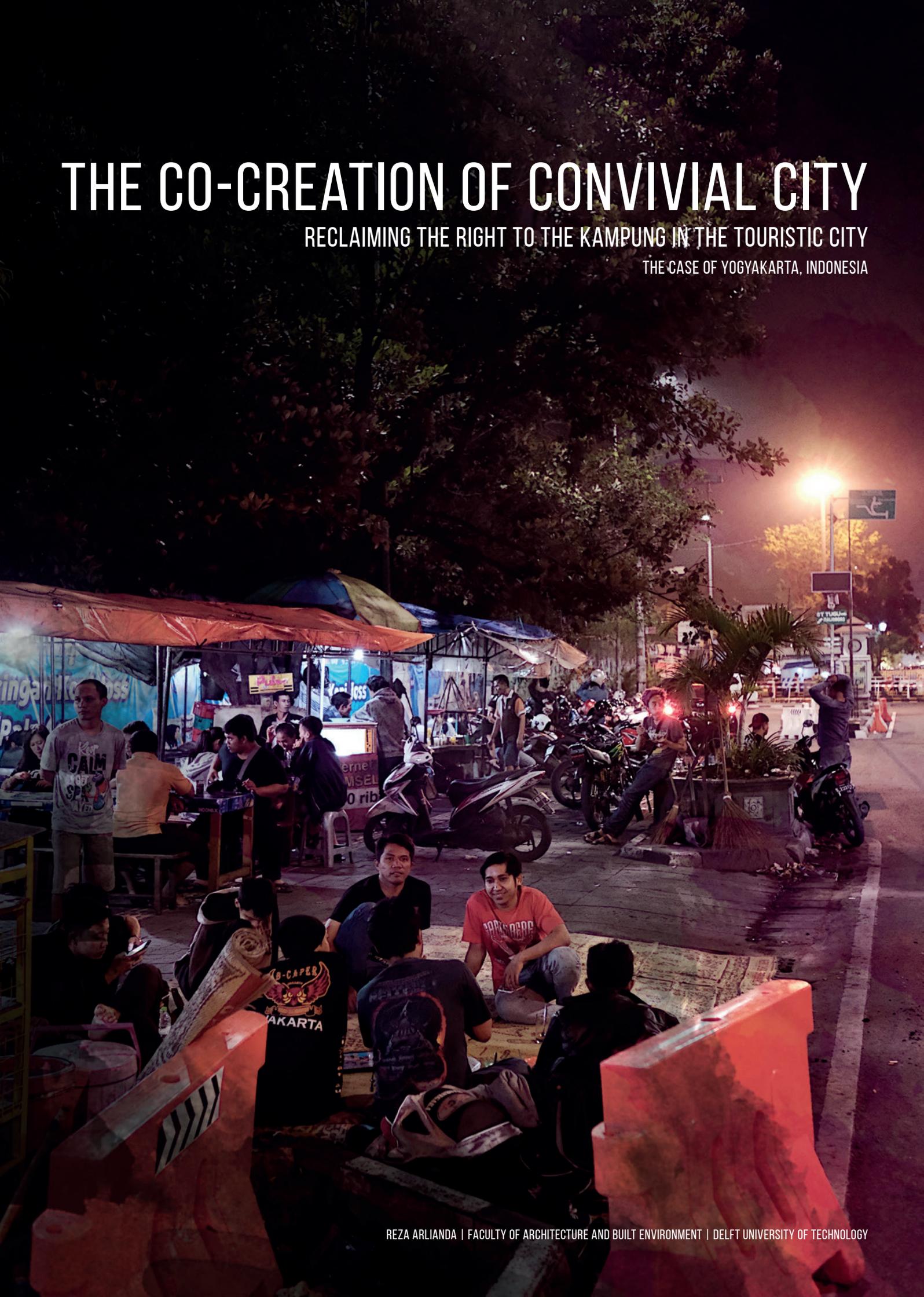
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THE CO-CREATION OF CONVIVIAL CITY

RECLAIMING THE RIGHT TO THE KAMPUNG IN THE
TOURISTIC CITY

CASE STUDY: YOGYAKARTA, INDONESIA

GRADUATE THESIS REPORT

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ACKNOWLEDGEMENT

ARE YOU OKAY, JOGJA ??

TRAFFIC ISSUES

GENTRIFIED SMALL
SOCIO-ECONOMIC
CULTURE

HI RISE
BUILDINGS
POPPING UP

POLLUTION

BIG ADVERTISEMENT
EVERYWHERE

READY TO
ERRUPT
VOLCANO

LOW QUALITY
PUBLIC
REALM

LOSING
LIVABILITY
KAMPONG

POLLUTED
RIVER

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01. CONTEXT

1. CONTEXT

1.1 MOTIVATION

There was a time when people can serve food to any guest, a family member came to the sick people house for a care-treatment, or merely collective inhabitants keep an eye to the safety of the neighborhood, all for nothing but basic courtesy within each other. People always proud when their neighborhood is memorably comfortable to live in. Friendly neighbors and remarkable gathering activity in their environment produce long-time memory and place attachment towards their hometown. However, when the city is now perceived as the engine house for the economic growth, where the city prefers high-skilled worker and high capital ownership to ensure the continuity of city metabolism, courtesy and friendliness are being dissed out from an exhaustive list of survival requirement of city life.

"Rather than serve the food to the guest, why don't they go to the restaurant? Rather than giving care-treatment to the ill or old people, why not they just go to the doctor or nurse? It is the police job to ensure our neighborhood safety. Rather than spend my time on taking care kids, it is economically better to do my high earning job and give spare the money for the professional child care". All these statements that once considered rude and inappropriate slowly influence the rational decision by the city folks, particularly for those cities in developing countries that being pressured to increase its eco-

Illustration of massive transformation by urbanization: Source: Author

nomic stake in the global competition.

Personally, I have an uneasy feeling on this trends, primarily as an Indonesian people when its capital, Jakarta is ranked as ten most dangerous cities in 2017 safe cities index (The Economist, 2017). The rises in inequality, class segregation, over-population, over-privatization, inadequate public infrastructure, and even the extensive dependency in the professional complex have put Jakarta as the unbearable city to live in. The worst part is, the terms "Jakartanization" is now a thing as many Indonesian cities start to imitate the development of Jakarta. My hometown, Yogyakarta, that once were proud of their "Jogja berhati nyaman" slogan (Yogya has a comforting heart) and give an impression on how friend-ly Yogyakartan people is to any visitor is starting to follow the Jakartanization trends. This research, therefore, is a method for me to understand the complexity beyond this unfriendly-zation of the city.

SELECTION OF RESEARCH STUDIO

The research explores the complexity of 3.5 million people city of Yogyakarta the fabric and landscape intervention. The strategic and design framework address the underlying complex forces by an appropriate research method that the complex city studio offers. In addition, the research group that focused on global south urbanization may support my research focus that located in the South-east Asian region.

ASEAN
AREA: 4.435.618 KM2
POPULATION: 639 MILLION
DENSITY: 141/KM2

1.2 WHERE THE URBANIZATION IS ORIENTED?

1.2.A A MASSIVE GROWTH IN A TROPICAL REGION: THE INEVITABLE URBANIZATION

The recent most significant phenomenon is the massive urbanization and boom in the human population, which Doug Saunders defines this continuous population growth as the twenty-first century's major theme that remark the human history (Saunders, 2011, p. 8). The massive growth and the rural-urban migration stimulates the emerging of the hugely populated hyper cities with more than 20 million inhabitants in all over the world that Mike Davis predicts ninety-five percent of this urbanization will happen in the developing countries (Davis, 2006, p. 10). The result of this tremendous growth, therefore, would be very costly, as the population intensification surpass the capacities of the city's environment to support it and thus restraints the capability to develop its nurturing culture (Illich & Lang, 1973, p. 17).

As the trends transcend in every part of the world, there is little global interest to explore the extensive urbanization and population growth phenomenon in the South-east region of Asia. Thus, only a

EUROPEAN UNION
AREA: 4.475.757 KM2
POPULATION: 511 MILLION
DENSITY: 116.8/KM2

Population and density comparison: Source: Author, analyzed from World Population Prospects: The 2015 Revision

few people know how massive the process and its impact is happening right now. Despite its archipelago characteristic that the large part of the territory is sea, it populated with the relatively similar number with the European Union. The density in Association of South-East Asia Nations is 20% higher compared with the density of European Union. In the number of population alone, these 11 countries in the congested tropical region would contribute 792 million people in 2050, 8% of the global population. It is astounding as the exact region is only populated with 20% of that number in the

century before (United Nations, 2015).

Regarding urbanization, the rises in the population are parallel with the expansion of the urban area. Within 15 years span, South-Asia adds 15% to its urban-rural ratio, and it is predicted that 64% of the Asean population would live in the urban area (United Nations, 2014). When the future of the world is a total urban area, it is debatable whether this would be a desirable future for the population. The critics that Southeast Asia should always remain predominantly agrarian society stimulate the anti-ur-

POPULATION GROWTH OF SOUTH-EAST ASIA (THOUSANDS)

COUNTRY OR AREA	1950	2015	2030	2050	2100
BRUNEI DARUSSALAM	48	423	496	546	489
CAMBODIA	4433	15578	18991	22545	23928
INDONESIA	69543	257564	295482	322237	313648
LAO PEOPLE'S DEMOCRATIC REPUBLIC	1683	6802	8489	10172	10411
MALAYSIA	6110	30331	36107	40725	40778
MYANMAR	17527	53897	60242	63575	56026
PHILIPPINES	18580	100699	123575	148260	168618
SINGAPORE	1022	5604	6418	6681	5593
THAILAND	20710	67959	68250	62452	41604
TIMOR-LESTE	433	1185	1577	2162	3234
VIET NAM	24810	93448	105220	112783	105076
ASEAN	164899	633490	724847	792138	769405
WORLD	2525149	7349472	8500766	9725148	11213317

The urbanization growth in South-east Asia; source: World Population Prospects: The 2015 Revision

banization sentiments in sociology discourse (Sheng, 2012, p. 19). It makes sense to perceive such sentiments since its geographic character with its volcanic activity and abundant marine life inherit Southeast Asia with fertile resources for rural civilization identity. Therefore, the utopia that aims for the environmental friendly civilization may be obtainable by Southeast Asian countries.

However, such sentiments might be misleading. Saunders explain it as the village traps, where the government's romantic policies to maintain the tradi-

tional equilibrium for agrarian society prevents the villagers from moving off and establish a modern economy. Instead of developing its self-sustaining future, clinging to the agriculture lifestyle induces a massive depression and high-unemployment, one of the reasons for the epidemic farmer suicide phenomenon in India (Saunders, 2011, pp. 99-109). Despite its rich concentration of natural resources, villages are doomed to waste an economic opportunity, primarily if it measured by the globalization age's demands for the high productivity society.

SHOUTH EAST ASIA URBANIZATION (URBAN-RURAL RATIO)
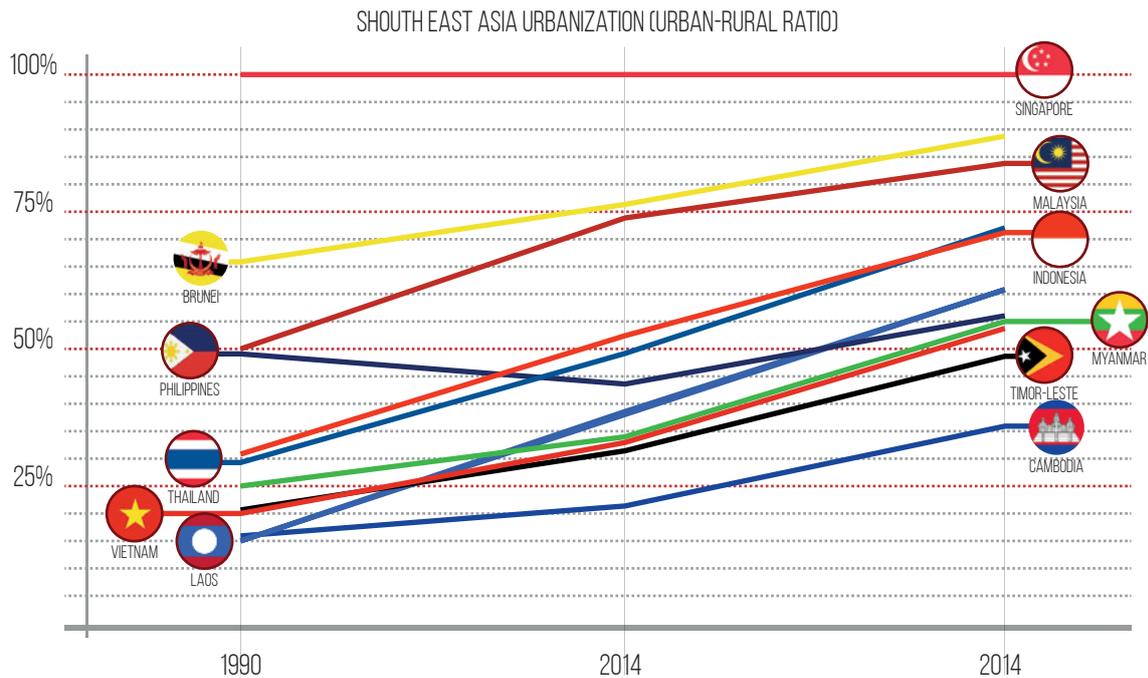
Diagrams of urbanization growth in South-east Asia; source: World Population Prospects: The 2015 Revision

The urbanization is inevitably progressing further disregard whether the society can adapt or not. The transformation and continuous reconstruction of the rural into an urban trend bring forward the question on where the urbanization should be oriented: will it arbitrary enough to make the society lost in the process, or will it enable the society to direct the reconstruction of their living environment. To explore such complexity, this research would focus on the direction of the urbanization in the world's tropical region, Indonesia.

1.2.B A CHANGE IN EVERYTHING: INDONESIA AND URBAN-RURAL URBANIZATION TOWARDS UNMANAGEABLE FUTURE

Urbanization brings change in the entirety of the living environment. It transforms the agrarian and relatively self-subsistence lifestyle of the community towards the urban future along the massive transformation on the ecosystem structure. People have to adapt to the fast-paced reconstruction of daily life yet only a few, or maybe no one would understand on what purpose and reason behind this hasty urbanization.

Ask a simple question on why we transform the tropical landscape of paddy field, rainforest, or pristine coastline into an urban complex of housing, highway, and even downtown might result in various polarized answers. A pragmatic perspective might appoint the massive number of population to justify the urbanization of the landscape. The left would argue that this landscape defor-

mation is the consequences of surplus absorption and extensive resources exploitation in the capitalist economy, while in the other hands the capitalists would prefer to choose the argument of economic growth and poverty alleviation to justify it even further. There would be extensive debate and disagreement in the social discussion, yet the ongoing urbanization still progresses forward without a clear direction.

To define the orientation of the urbanization is not a new agenda. The ASEAN organization already calls for the definitive blueprints for shaping its unity in vision, identity, and community in responding to the global scale challenges (ASEAN Secretariat, 2017). However, defining a vision for urbanization identity is not an easy phase. In addition to the unclear definition of urban area and boundary, many cities subscribe to the pragmatic patronage of modernization and change their structure to compete in the global economy. Those cities replace

METROPOLITANIZATION OF SOUTH EAST ASIA IN INDONESIA

JABODETABEK METROPOLITAN AREA

NORTH COAST ECONOMIC CORRIDOR

KEDUNG SEPUR METROPOLITAN AREA

GERBANGKERTOSUSILO METROPOLITAN AREA

BANDUNG RAYA METROPOLITAN AREA

GREATER YOGYAKARTA METROPOLITAN AREA

INDONESIA'S FAVOURITE TOURISM CORRIDOR

SARBAGITA METROPOLITAN AREA
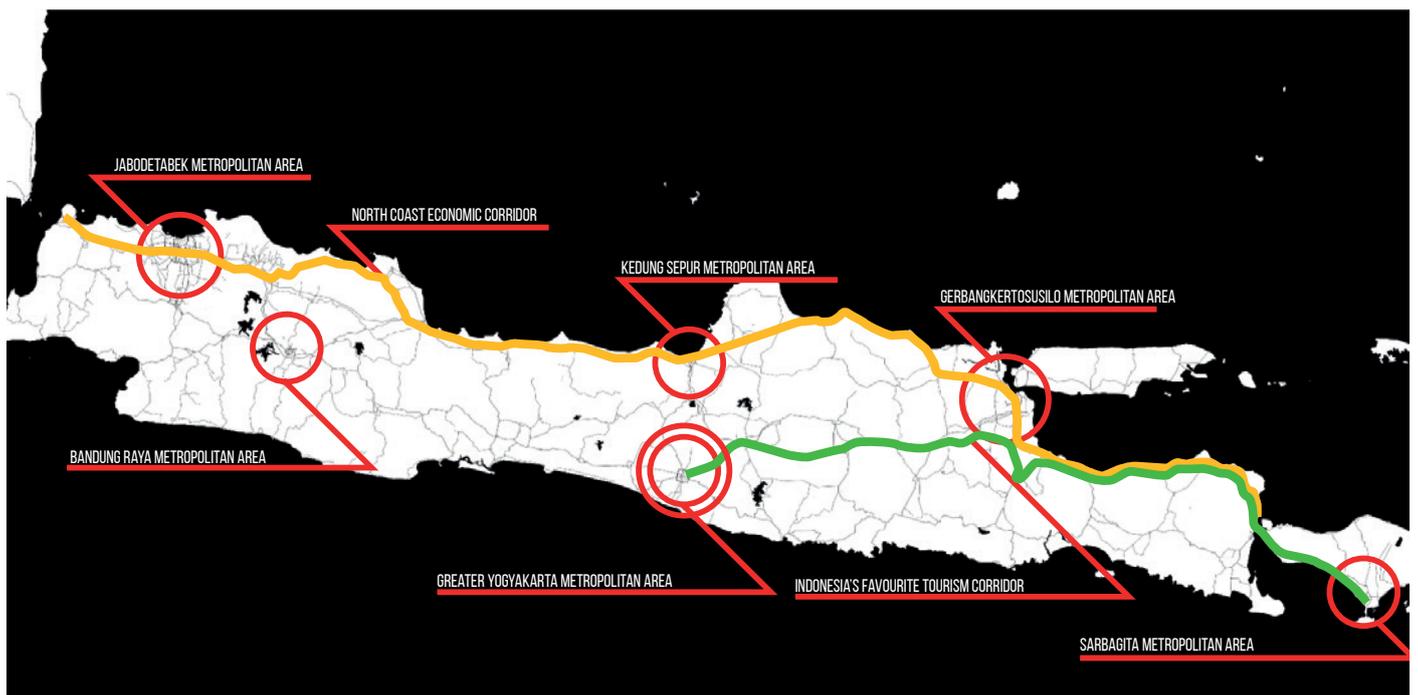
The emerging metropolitan in Java island; source: Author
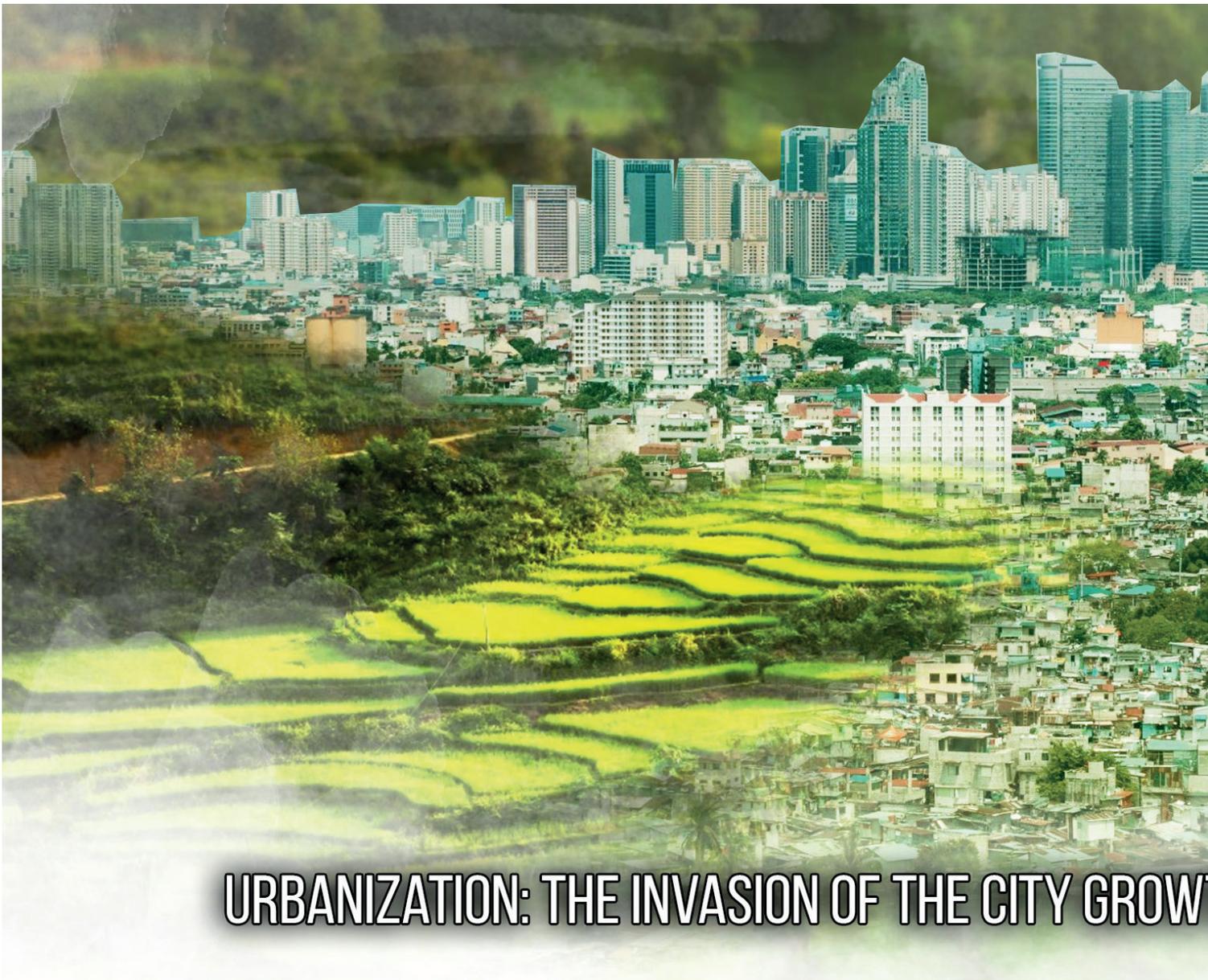
traditional shophouses with a shopping mall, glass-and-steel office towers, and extensively favoring the emergence of McDonald's and Burger King in every corner of the street, all these efforts that are been criticized for eradicating the traditions and imitating any other city in the world (Sheng, 2012, p. 19).

Take for example the direction of metropolitanization of capital cities. Indonesia alone has nine metropolitan regions that contribute around 64 million people to ASEAN population, in which five of them are located in Java island and ready to urbanize the total population 145 million people from other smaller cities and rural villages (BPS, 2013). This peri-urban growth known as desakota urbanization that operated without a clear orientation induces the sporadic and private intervention, thus underplayed the room for public planning and cooperation. While it might be the best for public interest if the communication between the private and public sectors are in the line of transparency and accountability as the private sector can fill the service gap that left by the government, such ideals are hard to find in the sprawling urbanization in Indonesia.

As the privatization characteristic overshadows the desakota urbanization,

TH IN THE CULTURALLY EMBEDDED LANDSCAPE?

Impression of invasive urbanization in Indonesian community; source: Author

the aims for regional economic improvement and rural productivity as desirable effect leads to negative changes and externalities such as spatial segregation, structural fragmentation, and infrastructure deficiency (Hudalah, Winarso, & Woltjer, 2007, pp. 506-509). A further transformation induces greater changes in the community's lifestyle and city's metabolism. Bottled water, shopping malls, private security firms, waste management, and all the public services can only be provided for those who can afford it while the government is left with limited resources to tackle the bigger picture of public necessity especially for the urban poor (Sheng, 2012, pp. 59-60).

All these changes for a vague reason and orientation behind the urbanization. While the complex and sporadic transformation emerges in the desakota process, an answer on what purpose and direction of the urbanization becomes less comprehensive for the affected community. People lose control towards their surrounding and just humbly follow the massive transformation of the living environment. These urban-rural developments, therefore, calls for the academic discourse on how the people able to control the urbanization process.

1.3 THE FRIENDLY CITY

Human wants to live in a friendly environment where they can easily manage, understand, and interact to fulfill their daily life necessity and personal creativity. While urbanization relies on the collective construction from the inhabitants, the non-inclusive and participative urbanization would increase the alienation and loneliness of the inhabitants, as many people do not have a voice in the process; stimulate a further social problem within the city. As remarked by historian Yuval Noah that people in this age are more prone to kill themselves rather than from a great disaster and war (Harari & Perkins, 2017, p. 321), the millennial time

urbanization has a great impact in creating the non-friendly environment.

A friendly city, therefore, becomes a major point on how the urbanization should be oriented. It remarks the urgency on how the city can genially provide a space on which people able to shapes their own environment in non-rivalrous manners. As Habraken mentions that the vernacular self-help urbanization can still be visited in an Indonesian and Malaysian kampung (Habraken, 2016, p. 55), the exploration for a friendly city that enables a collective construction of urbanization can be explored in the traditional city of Indonesia, Yogyakarta.

Impression on how Yogyakartan people utilize their city; source: Author

1.3.A THE SO-CALLED FRIENDLY YOGYAKARTA

Yogyakarta is one of 9 Indonesia's metropolitan area (Mebidango, Jabodetabek, Bandung Raya, Kedungsepur, Gerbangkertosusilo, Mamminasata, Palembang, Sarbagita, Kartamantul) and the significant welcome gate with the characteristic of an ancient temple and cultural tourism for Indonesia's tourism corridor (Yogyakarta-Bromo-Bali). Regarding the urban-rural spatial identity, the distance between Yogyakarta and the capital city Jakarta is 523 km, slightly further compared to Amsterdam-Paris, thus expected to have a significant variation of the city characteristic and not just a monotonous development with similar pattern compared with Jakarta.

Citied from one of the prominent global traveling institution, "If Jakarta is Java's financial and industrial power-house, Yogyakarta is its soul" (Lonely Planet, 2017). Named after the Indian city in Ramayana Epic- "Yogya" means proper and "Karta" means prosper, Yogyakarta gain a special region status in Indonesia that allows the monarchy governmental system within the Republican governance of Indonesia. In a simple description, the monarch run with the motto of "tahta untuk rakyat" (throne for the people) as its ethos that expects the sultanate to emphasize the livelihood and the culture of the society. This socio-cultural aspects of lifestyle have enabled the "rakyat" (people) to shape their environment and its urbanization, stimulating the creation of the friendly Yogyakarta.

Such claim is not self-evident; in fact, Yogyakarta is well-known among Indonesian as the friendliest city. Beyond the hospitable characters of the inhabitants, the spatiality of the city reflects this so-called friendly claim. Despite a little number of global-scale industry and its relatively weak economy, the valuable friendly structure of the city nurtures the massive number of population. I argue that there are three friendly spatial structures of the city: The working class quarter of kampung structure, the manageable source of living of urban agriculture, and the performance of the domestic market for the local economy.

1.3.B THE FRIENDLY STRUCTURE
1.3.B.1 WORKING CLASS QUARTER: KAMPUNG STRUCTURE

In the recent discourse that appoints the lack of the citizen participation as a cause the hollowness of the contemporary city, kampung as a specific urban structure with its self-construction characteristic that prevalent in the Malayan society has long become an example of the inclusive and participatory urbanization. While the terminology of kampung might refer a rural settlement or village, the Malayan word kampung—Desa for Javanese and Negri or Ohoi for eastern Indonesian—is also applicable for referring the Indonesian's urban form of a working-class quarter.

Regarding the shaping power of the inhabitants, the inherent self-administering and sometimes self-sustaining citizen characters of the kampung remark the friendly reciprocation between the inhabitants and the city structure. It has generated its own ur-

ban agenda initiatives that endorse the public goods improvement based on the local necessities. The communal organs of kampung can self-organize the fundraising and labor sharing to establish a particular development that fit its needs with scarce resources. The initiatives interventions vary from the community property that require the communal use characters such as public halls and bathroom, to the collective action that organize the public safety and livability such as night watch and child care. Summarized from the study of John Sullivan in the Yogyakarta's Kampung, within ten years the community can pave 78% of its alley, constructed 72% of its storm water drain system, emerged 11 community halls, and many other things (Sullivan, 1986, p. 78).

Even though kampung has the same morphological characteristic as the informal settlement that usually filled by the urban squatters and immigrant, a kampung is actually the original urban form that constructed by the natives. Derives from this indigenous context of the ex-colonialized region, the local well-known anthropology professor, P.M. Laksono signify the urgency to make the kampung as a primary inspiration and vision for the further city development (Wijoyono, 2014). As the needs for democratic spaces emerges in this millennial age, it is true that the city must reconsider Kampung as the most valuable structure of the society.

The structure of kampung residential; photographer: Avi Aziz Permono

Handwritten annotations on image: "Hotel & other property industry", "Private boarding for stu...", "Growing gated community", "Nature in the city"
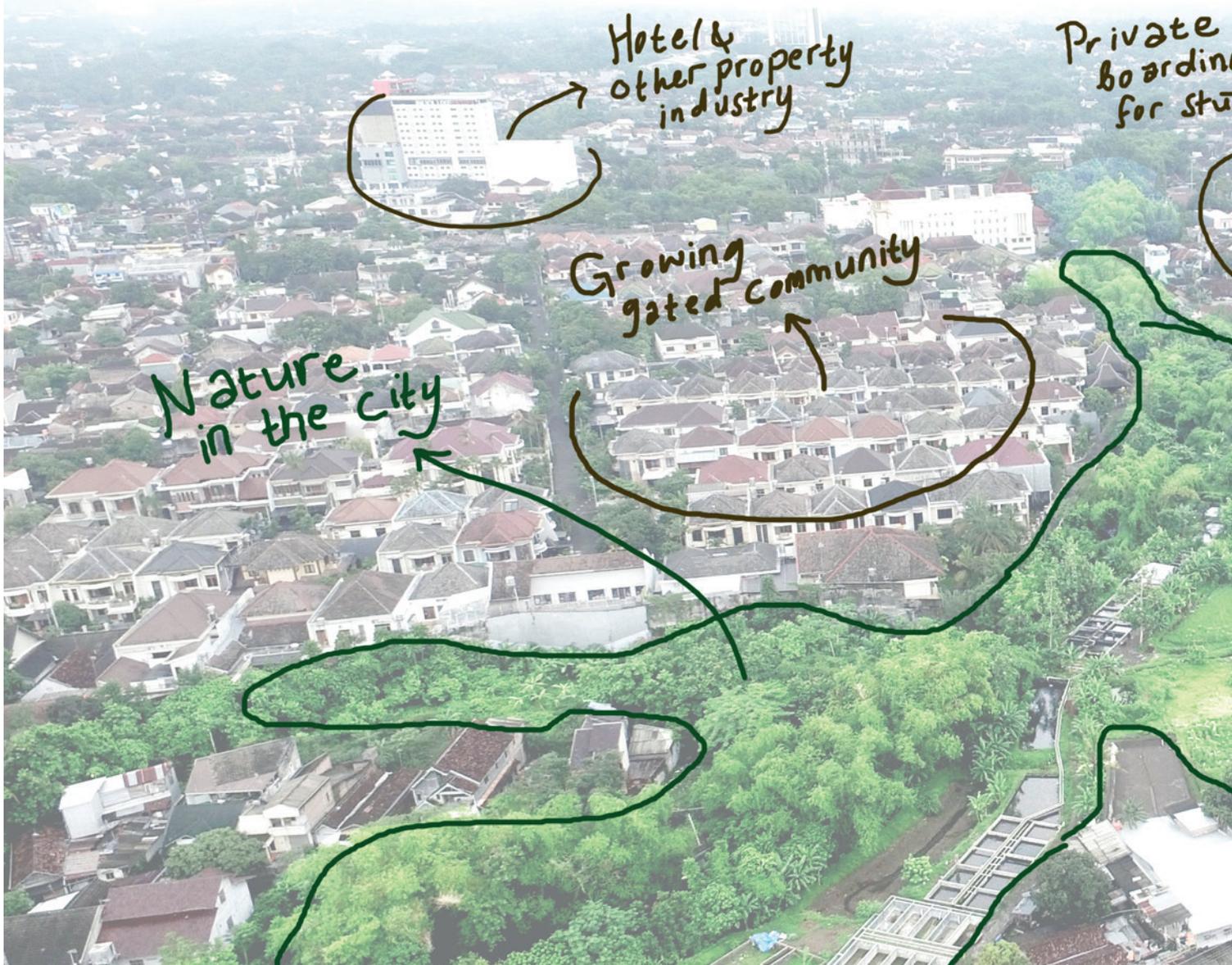
In the time when environmental crisis strikes society like global warming and scarce resources, there is a lot of call for responsive strategies regarding the mode for the source of living, one of them is urban farming. The critics that long-distance transportation for the food and its further consequences for spendthrift carbon footprint have pointed out the environmental urgency to produce the foods in the heart of urban activity. Big cities such as New York and London have developed the farming on top of the city building as an attempt to shift to the more ecological habit for foods production. Although this trends can provide a relatively new solution, cities in South-East Asia has long filled with small-scale agriculture in the fissure of the urban area.

The geographical figures for the urban area in the tropical area would go hand in hand with the agriculture land. The urban form is mostly complemented with enough land for agriculture, in which the urbanized land is usually linearly oriented with the ground level elevation as it marks the irrigation system. In Yogyakarta, this urban-agriculture figures that typically contain a paddy field are north-south orientation with both regional integrated irrigation system or isolated land with the rainwater catchment system. This role of traditional agriculture system of subsistence farmer has formed an efficient distribution of labor tasks and environ-

Handwritten annotations on image: "...g house ...dent", "Agriculture for source of Living of the city"
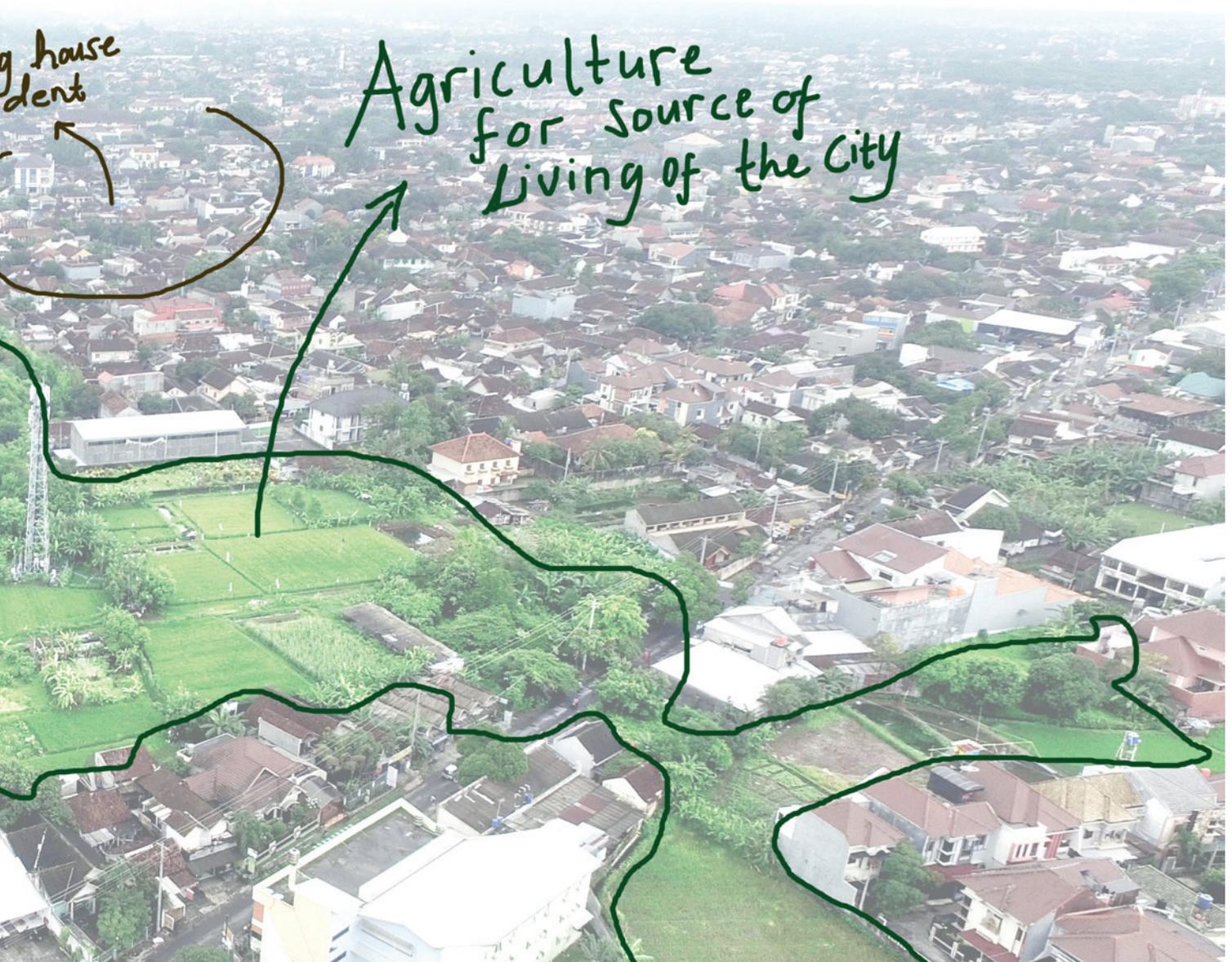
The shifting city structure; photographer: Avi Aziz Permono; edited by author

mental flexibility under an integrated food production systems for a small number of population (Marten, 1986, p. 330), thus become the most critical structure to sustain the surrounding urban population.

This primary mode for basic sustenance sustains the community's well-being now becomes increasingly scarce as the land is changed into residential units. Parallel to the disappearance of agriculture land, the society needs to find an alternative for the source of living. In this context, Yogyakarta hastily diversifies its economic sectors with any viable resources. The cultural heritage and the natural beauty of the city, therefore, become one of the prominent resources for the appearance

of the tourism industry, which becomes the focus of this research.

1.3.B.3 DOMESTIC ECONOMY: LOCAL MARKET, A STREET VENDOR, AND HOUSEHOLD PRODUCTION

Concerning the flow of capital and the citizen's right to gain the opportunity for a source of income, a domestic market is an important role in sustaining the local economy. The domestic market remarks the existing economic sector of the community, in which mostly consisted of household and small-scale industry. All the local production require a spatial structure in the city, in which it takes the form of traditional market and street vendor.

Spread among the Yogyakarta's fabric, the traditional market consists of two types, one is the formalized building that

the biggest one in the city center host up to 2900 tenants, and the second is the informal market that seasonally occupies the street or seasonal building such as weekly market or farm animal market. Because of the historical colonial discrimination that the indigenous people were considered to be incapable and unskilled in trade and therefore was not allowed to occupy most important economic center (Ford, 1993, p. 376), the traditional market is the only easy access for the society to perform their economic activity.

The policymaker seems to underestimate the role of the traditional market. In June 2017, the mayor issued the regulation about the traditional market that justifies the demolition of one of the traditional market in Yogyakarta. Despite the vision to provide a pedestrian-friendly sidewalk

near the train station (Putsanra, 2017), the eviction process comes without a clear relocation strategy for the merchants and therefore weakening the traditional market's role even further. In the time of ever-growing global power, the urgency to give access for the local economy needs to be incorporated to balance the neo-colonialization process, thus, therefore, such important structure of traditional market significance needs to be conserved and improved.

With a diverse pre-condition culture of Indonesia that legate a diverse mode of production especially in the gastronomy sector, it is effortless to find various street vendors in Yogyakarta. Either in the day where the street vendors support the break time for the formal workers and students or in the nighttime where sidewalk custom-

Impression of transformative market shift; source: author

ers enjoy the various night foods for their dinner. Such informality in the economic sector constitutes substantial sources of employment, one of the reasons why with a weak international-scale industry Yogyakarta still able to host a massive amount of population.

In the continuous process of capital lending and borrowing in the kampung society structure (Sullivan, 1986, p. 73), the autonomous micro-credit within the society has stimulated the growing number of these small-firm like informal street vendor. The vital part of the street vendors is that the fact that such informal economy is attractive and easy to establish, it accommodates a massive scale of the population into a self-employed society with great independence characteristic for the citizen (Maloney, 2004, p. 1160).

However, such independence and freedom can be exploited that it would unconsciously damage the city overall. The uncontrolled waste management and sanitation provision might pollute and contaminate the city with a dirty look, thus increase the cost for the public sanitation department. Unfortunately, as street vendors' mechanism is not a concern in the city regulation, there is no effort to integrate such good informal structure into an essential sub-service provision such as clean water, waste management, and electricity. While in the western city the advancement of ICT can help to maintain infrastructure such as transportation, there is also an opportunity to utilize ICT as tools for incorporating the street vendors' structure.

02. THE ISSUES

UNDER POVERTY LINE (FAMILY)
: < 1000
: 1001 - 2000
: 2001 - 3000
: > 3000

SOURCE: HTTP://SIPR.JOGJAPROV.GO.ID/DATA_PETA#

0   2   4   8KM
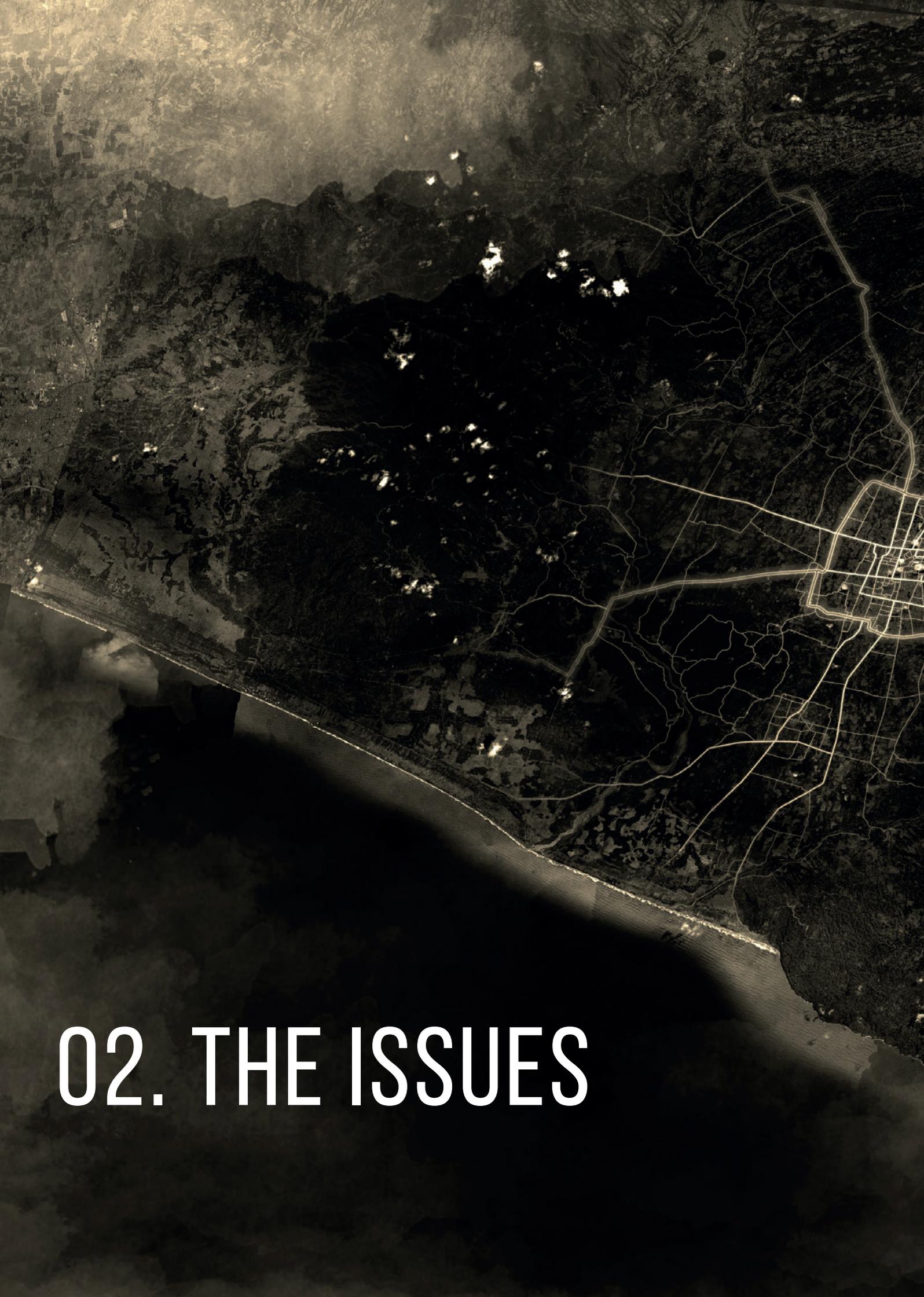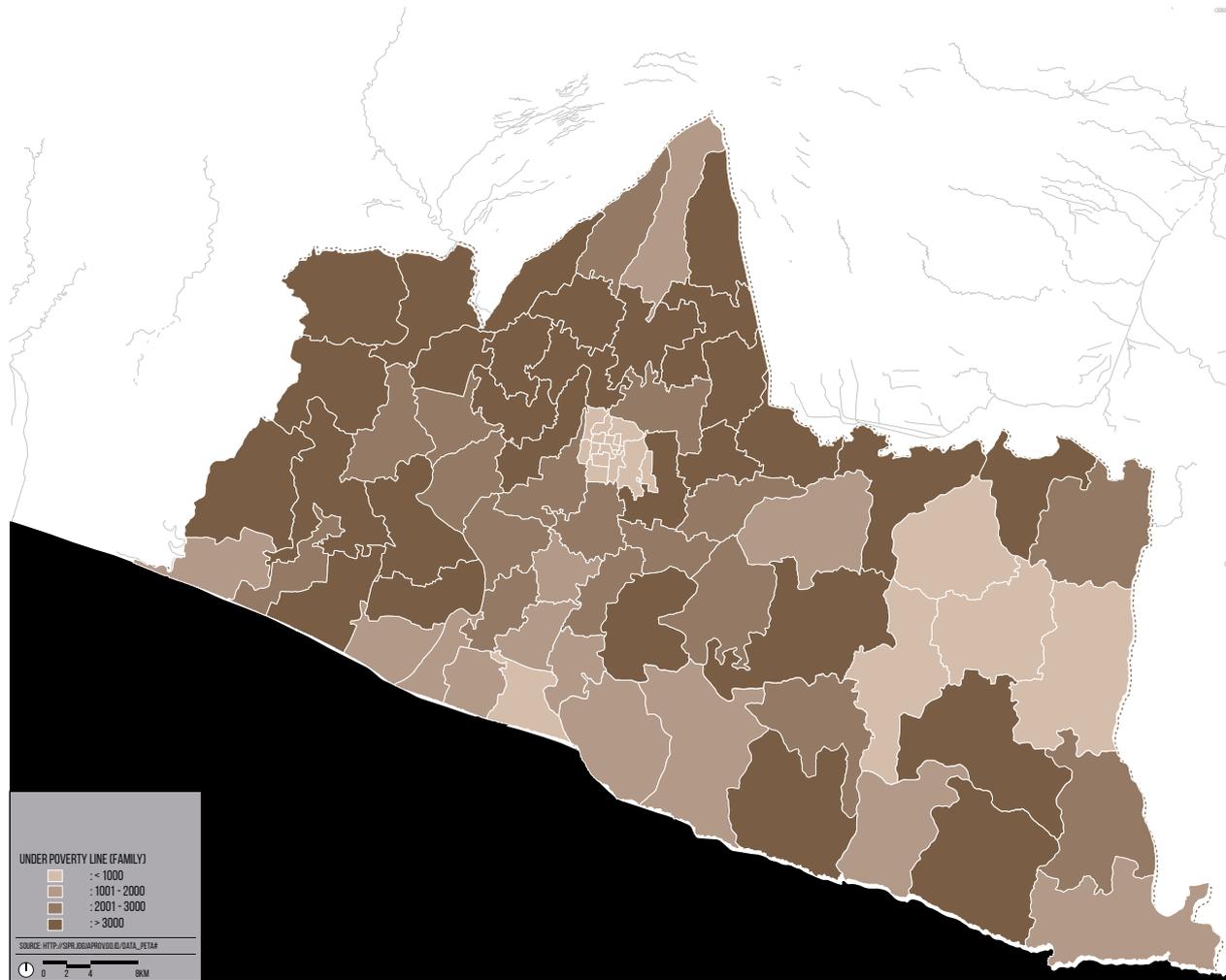
Distribution of poverty; source: http://sipr.jogjaprov.go.id/data_peta#

2. THE ISSUES

2.1 PROBLEM FIELD

2.1.A THE 'NO-LONGER FRIENDLY' CITY

While the friendly city implies the manageable environment by the inhabitants, Yogyakarta now suffers the growing anxiety towards their living environment. Several articles signify the harsh future for Yogyakartan people like prediction that the young generation would be homeless (Saroh, 2016), the perpetual rises in living expenses (Putsanra & Hasan, 2017), the loss of spaces and land (Fitrat, 2015), and even the suicidal tendency in the impoverished area (Jumali, 2017). This phenomenon remark about the situation where the inhabitant has to lose control over their city.

Statistically, the city that once was proud of their prosperous welfare of general citizen is proven the other way around. It is surprising for such humble city to score the highest inequality index in Indonesia with 0.425 GINI index ratio (Katadata, 2016), exceeding the capital Jakarta that previously suspected as the unequal city. The other surprising fact is that the inequality rate in urban part of the city is scored higher compared to the traditional rural area which relatively more equal (Sudjatmiko, 2017). The number of poor people in Yogyakarta amplifies this inequality rate. 532590 people, 14.55% of the population, are scored lower than

INDONESIA'S INEQUALITY INDEX (GINI RATIO)
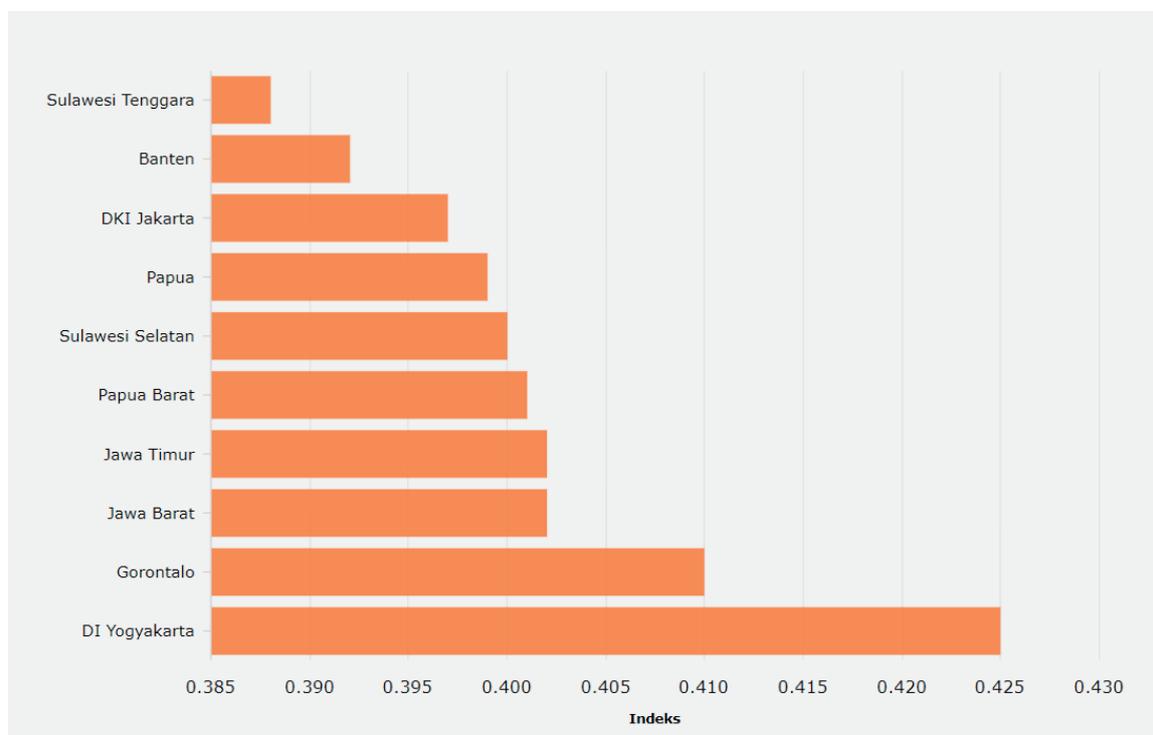
the already low poverty line, 321.060 rupiahs per month (around 19 euro) (BPS, 2016). There still a lot of socio-economic discussion regarding the reason behind the sudden degradation of living quality, but the sudden transformation of the city structure provides the evidence and scope to analyze it.

The adaptation process of the city to conform global economy and the wave of neo-liberalization has initiated the growth-oriented transformation of the city (Harvey, 2007, p. 1), which advocated in the rhetoric for a modernization. This transformation enables the extensive expansion of the property industry and privatization regarding the land utilization; subtly stimulating various elite gated community, land reconfiguration, and spatial segregation in the city structure. While this transformation sprawl sporadically in the periphery area, the transformation stimulated by tourism sector in the city center provides a clear indication on how the recent transformation disrupts the socio-economic situation. For the city that a large number of its population would not able to afford 6 cups of Starbucks coffee, the new modernization and tourism development of the city with its hotels, shopping mall, expensive restaurant, and many consumerism lifestyle centers remarks the alleged structure that stimulates the unfriendly-zation of Yogyakarta. Within this framework, the focus of this research analyzes the tourism sector in the urbanization of the city.

2.1.B CASE STUDY: THE CENTRALLY LOCATED URBAN QUARTER, KAMPUNG BULE OF SOSROMENDURAN

Kampung bule, the terminology that is used by Yogyakartan people to indicate the tourism-intensive kampung that mostly populated by foreigner tourists is the region where western-like lifestyle amenities such as bar and western restaurants lies in Yogyakarta. While tourism kampungs are dispersed in several parts of the city, one influential kampung bule is the Kelurahan Sosromenduran. Located near the train station and city's main heritage street, the city's mayor appointed this kampung as an international tourism kampung with the aim of economic development. The mayor specifically requests the community to explore the community potential for the tourism industry (Rurit, 2010).

This kampung with 8.355 population is visited by around 3000 domestic tourists and 2000 international tourists yearly. With 157 hotels and 30 homestays, the incorporation of the tourism industry is expected to alleviate the economic situation of 20% population that lies beneath the poverty line (Sosromenduran. com, 2018). This optimism towards the tourism might not be based on hollow foundation, as the government's economic emphasizes on tourism has transformed the poor laborer's kampung of Sosrowijayan in 1970 into an economic powerhouse for Yogyakarta (Timothy, 1999, pp. 376-377). While the growth in the economy is tremendously significant, now the negative impact of the tourism slowly show its effect. Over-dependency towards the industry, massive growth of hotels franchise, the change in lifestyle, and the loss in city's livability are several worrisome impacts that are now happening in this kampung. Then the question arises whether the tourism would bring more good or on the contrary deteriorate the kampung, just like the international protest towards the tourism in the city, "tourism kills neighborhoods" (Hunt, 2017).

Satellite view of kampung bule; source: google map

2.2 PROBLEM ANALYSIS

2.2.A A GOOD BUSINESS ATMOSPHERE

As one of the five highest human development index in Indonesia that score up to 83,78 (BPS, 2015), Yogyakarta is one of the examples that specifies the development characteristic of the global south city. Inheriting the long civilization chronicle that shapes the history in South-East Asia from the local kingdom era, colonialization age, and the Republican reformation, Yogyakarta possesses two endowments that stimulate the touristic human migration. First is the city cultural heritage such as the sultanate castle, ancient temple, and simply the gastronomic heritage that attract the short-term and seasonal tourist migration, and the second is the massive number of university and high education that attract the long-term national migration.

From the Dutch East Indies era, Yogyakarta has been populated by the local scholars stimulated by the "Taman Siswa" (garden of students) foundation that claims to be the protest movement for the Dutch government inadequacy in providing basic education for the citizen (Kelch, 2014). Despite the historical turmoil and development in the socio-politics situa-

tion, the continuous concentration of the educated citizen shapes the city identity into a well-known scholar city of Indonesia, attracts students from various Indonesia's geographical ethnics and adds around 82.000 peoples into Yogyakarta's population per year (KEMRISTEKDIKTI, 2016).

Together with the around 4.000.000 seasonal tourists arrival in one year range of 2015 (DIY, 2015, p. 7), the amounts of new students from outside the city increase the demand for the accommodation such as hotel, apartment, and boarding house, and a city's instrument to catch the capital flow such as shopping mall and expensive restaurant. Even though some hotel already existing from the very first time Yogyakarta adapting tourism industry in the early 70's (Timothy, 1999), the drastic modernistic change of the city appeared a bit late in the early 2000s, signify the neo-liberalization and decentralization campaign from the national reformation in 1998.

In addition to the role of Yogyakarta due to its strategic position as the welcome gate of the Indonesia tourism industry, the city branding that has long be-

Distribution of good atmosphere for business in Yogyakarta; source: Author

come the city ethos and shape the citizen lifestyle, "Jogja berhati nyaman" (Yogya has a comforting heart, a friendly city), has persuaded various stakeholders both policymaker and the investor to participate in the city transformation. This good business atmosphere for the tourism industry can incubate the economic development and growth to compete in the global scale. Despite the ongoing optimism in the industry, the lack of government capability in directing the spatial transformation and the fierce nature of the rich investors have triggered the enormous worrisome development all over the city.

What happens in Yogyakarta, therefore, validates numerous critics about the tourism development in the global south. The cheap labor force exploitation, foreign control of the industry, existing culture disruption, and even the degradation of the environment (Brown & Hall, 2008) can easily visible in the city even without a dedicated academic research about it, stimulate the social awareness and solicitudes of all classes about the change that going through in the city.
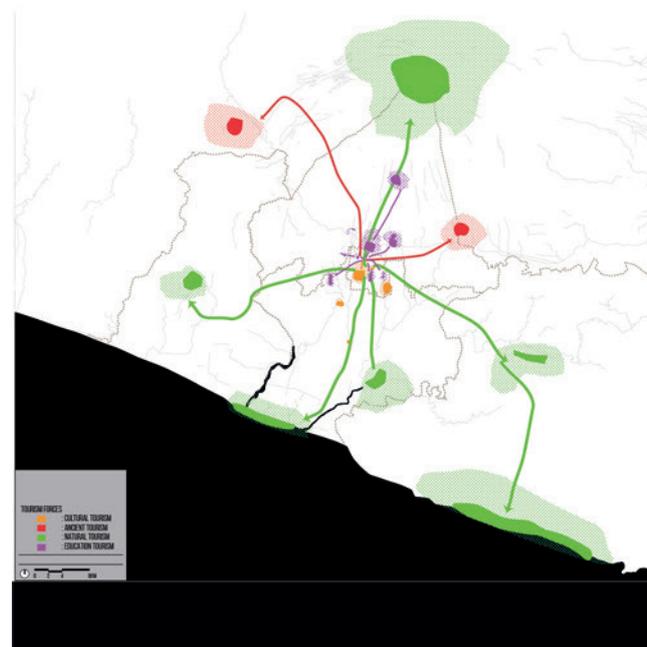
LUHAN-BULE-BERKELIARAN-NAIK-BECAK-KELILINGI-ALUN-ALUN-YOGYAKARTA

HTTPS://WWW.YOUTUBE.COM/WATCH?V=N9PUF0RIC7S

4 TOURISM FORCES

SULTANATE WATER CASTLE HTTP://ALLINDONESIATOURISM.COM/ATTRACTION/YOGYAKARTA/WATER-CASTLE-YOGYAKARTA

ANCIENT TEMPLE PRAMBANAN HTTP://WWW.THEHISTORYHUB.COM/PRAMBANAN-TEMPLE-FACTS-PICTURES.HTM

GUNUNG KIDUL BEACH HTTP://WWW.YOGYA-BACKPACKER.COM/INDRAYANTI-BEACH-PANTAI-INDRAYANTI/

GADJAH MADA UNIVERSITY HTTPS://BERNAFASDIJOGJA.WORDPRESS.COM/TAG/GRHA-SABHA-PRAMANA/

2.2.B THE INDIVERTIBLE TRANSFORMATION

In addition to numerous impact in the socio-culture realm, the capital-intensive atmosphere without clear urban planning and design has changed the spatiality of the city in the undesirable ways. The city that once has a livability nature to support its population has gradually lost its mildness. With the obvious exponential change in daily life such as traffic jam and the temperature rise, the greater problems arise quietly without a sudden realization from both society and government:

2.2.B.1 OVERLAPPING PROPERTY BUSINESS WITH RESIDENTIAL

Due to the tourism flow, major investment growth for the private industry such as hotel, exclusive boarding house, and shopping mall overlap the bottom-up residential kampung. The usually low-quality urban forms and dense concentration of kampung mark the spatial segregation and inequality condition of the city compared with the ongoing modernization developments, thus the perception that the existing residential is a mere underdeveloped and non-productive part of the city jus-

tify the developments even further.

This modernization was started in the early 2000 with the reconstruction of public realm in the city's axis avenue Malioboro -in which the local activist criticized as a non-transparent planning made by the government to slowly gentrify the street from the informal economy of the street vendor (Wijoyono, 2011), and expand furthermore to the numerous massive construction of high-rise hotel and apartment in the several artery roads up to the recent time (Kresna, 2017). The city transformation that pioneered by the monumental high-rise does not stop the even massive destruction by the earthquake in 2006, and volcanic eruption in 2010 remind how vulnerable the city is. Instead, the vigorous investors dismiss the threat and continue to go beyond the artery line, transforming the kampong around the university and tourist attraction into an exclusive accommodation that further increase the living cost up to 36% (Putsanra & Hasan, 2017).
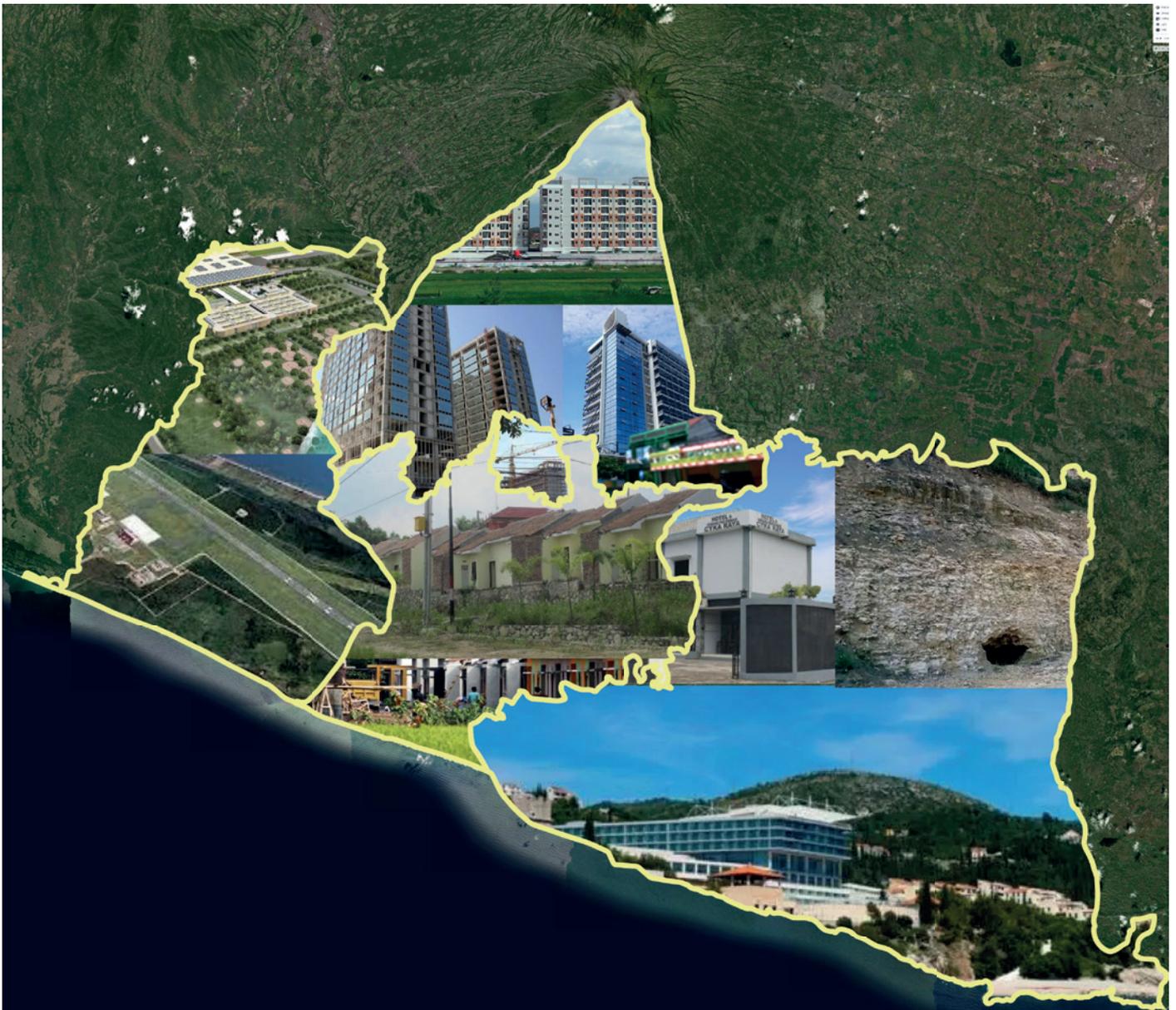
The extensive transformation of Yogyakarta; source: Author

2.2.B.2 ECONOMIC GENTRIFICATION

The ongoing trend transforms the economy of the city. The extra-local economy such as modern supermarkets and expensive restaurants replace the locally generated economy such as traditional market and street vendors. The recent fast-growing supermarket revolution poses a threat for the small farmer and producer as they would not be able to adapt the supply chain requirement standard for the quality, quantity, and time consistency (Natawidjaja, 2005, p. 9). As the consumer change the habit from the traditional market, there comes the possibility that the unemployment number would arise as the traditional workers would need a different set of knowledge to adapt to the modern market.

2.2.B.3 LAND TRANSFORMATION

The increasing pressure from the property business developer and the increased number of the population have stimulated the decline of productive agricultural land and transform it into a property business. As the head of agriculture department of Yogyakarta, Benny Nur Hantoro Said that within two years the city's agriculture land has declined from 6 hectares and it is only 65 hectares in 2015 (Fitrat, 2015). In addition to the social stigma that the agriculture operator is only for the lower-class citizen, it is hard to maintain the agriculture land inside the city as there is no awareness in the city regulation and development about how important this urban food producer in the structure of the city.

2.2.B.4 UNAFFORDABLE LAND PRICE

As the demands of the investor to have the business in Yogyakarta arise, there comes the inevitable rise in the land prices. The gentrification pattern appears similar to the tourism-intensive area such as Venice, instead of living their daily life in the potential land, most people in the strategic area just transform their house into an exclusive student housing or tourist accommodation. As the research made by the local journalist Mutaya Saroh concludes after comparing the average wage and the skyrocketing housing price in Yogyakarta and reveal that only a few people able to own a house, it is possible that the future generation of Yogyakarta would become homeless (Saroh, 2016).

OVERLAPPING PROPERTY BUSINESS
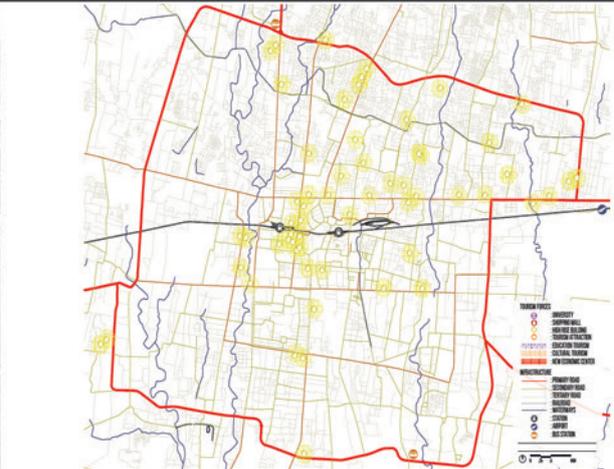
ECONOMIC GENTRIFICATION
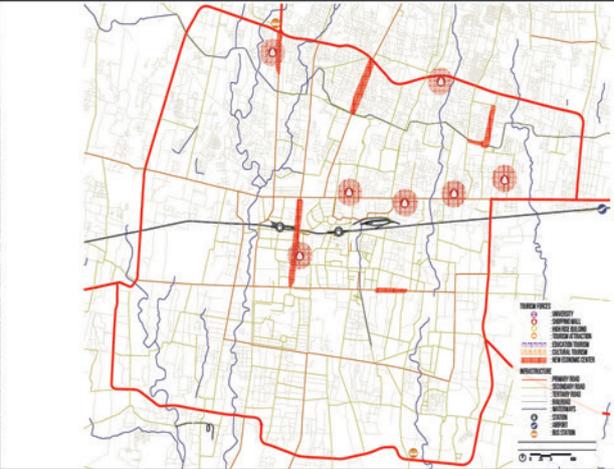
LAND TRANSFORMATION
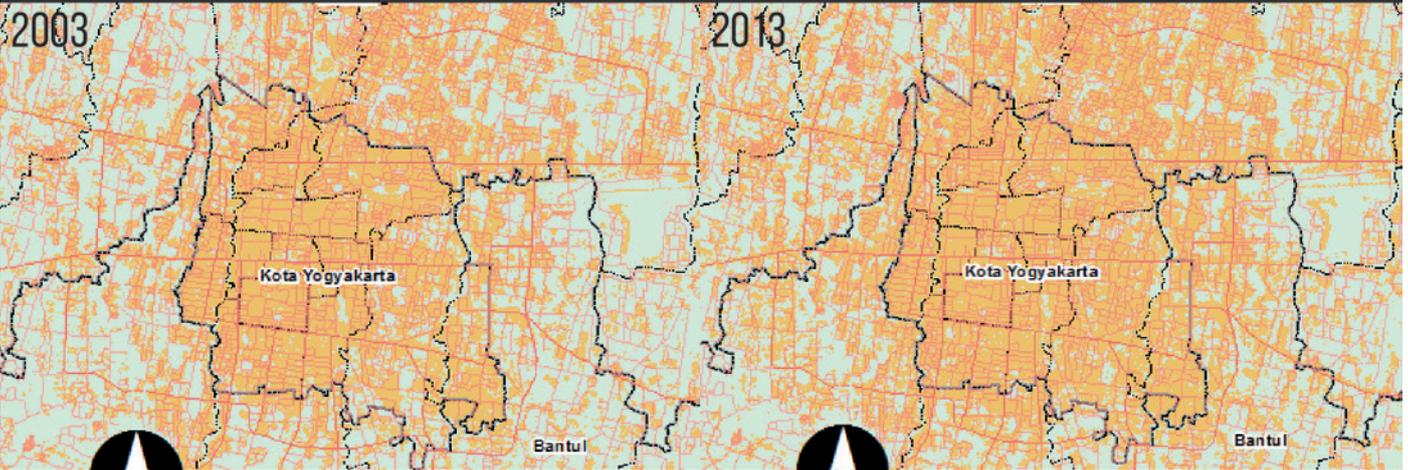
2003   2013

Kota Yogyakarta   Kota Yogyakarta

Bantul   Bantul

LAND PRICE RISES

Lipsus Kebutuhan Rumah

Harga Tanah di Yogya Naik Gila-gilaan

Peneliti Ungkap Penyebab Tingginya
Harga Tanah di Yogyakarta

2.2.C THE RESISTANCE TOWARDS THE TRANSFORMATION OF YOGYAKARTA

Despite the optimism that the city reconstruction to accumulate the capital gain from the tourism industry would reduce the economic disparity, the increasing number of Yogyakarta poverty line (BPS, 2016) prove the citizen's solicitudes that Yogyakarta is slowly become an unfriendly city that follows the Jakartanization trend in Indonesia (Putsanra & Hasan, 2017), inspiring several movements to resist a further transformation. An artist and community movement that conduct the urban festival named "Mencari Haryadi" (Looking for Haryadi) aim to deliver the community protest towards the city mayor, Haryadi, of his incompetence in the public realm planning that stimulates the hotel's construction and traffic issues (Putra, 2013).

As one of the campaign issued, "Jogja ora didol" (Jogja is not for sale) that concern to the extensive privatization in the city transformation that deprives the public right towards their living space (Sesanti, 2016), a further city planning research needs to be conducted in order to respond the ongoing privatization of the city. The public aspiration to bring back the friendliness of Yogyakarta needs to be incorporated in the fabrication of the district spatial planning -in which still non-existed (Putsanra & Aziz, 2017), and be emphasized to regain the commonalities and spatial justice in the public realm that now being exploited.

The growing resistance in Yogyakarta; source: Author

PROTEST AGAINST THE LOSS OF CITY'S LIVABILITY: WATER, LIGHT, ACCESS, PUBLIC SPACE

GROWING SENTIMENTS OF THE CITIZEN TOWARDS THE TRANSFORMATION

DIVIDE AND CONQUER: HORIZONTAL CONFLICTS STIMULATION

JOGJA IS NOT FOR SALE

Local artists protest toward the partiality of the city;
source: https://antitankproject.files.wordpress.com/ 2008/07/tanah-untuk-investor.jpg?w=216&h=300

2.3 PROBLEM STATEMENT

Massive privatization and business venture encouraged by the tourism industry has transformed the city in an undesirable way for the locals. A recent sporadic development of high-rise building and expensive economic center without a clear urban planning and transparent decision-making has stimulated a significant protest due to the loss of the livelihood, control, and navigation in their living environment. The city slowly become friendlier for the investor rather than for its citizen; as the inhabitants no longer have the right to their city.

2. THE INDIVERTIBLE TRANSFORMATION

GLOBAL ECONOMY

COMMUNITY

ECONOMIC GENTRIFICATION

OVERLAPPING PROPERTY INDUSTRY WITH RESIDENTIAL

3. COMMUNITY RESISTANCE

LAND TRANSFORMATION

UNAFFORDABLE LAND PRICE

TOURISM

EXTRACTION CONFLICT

UNFAIR INDUSTRY

HARVESTING

1. GOOD ATMOSPHERE FOR BUSINESS
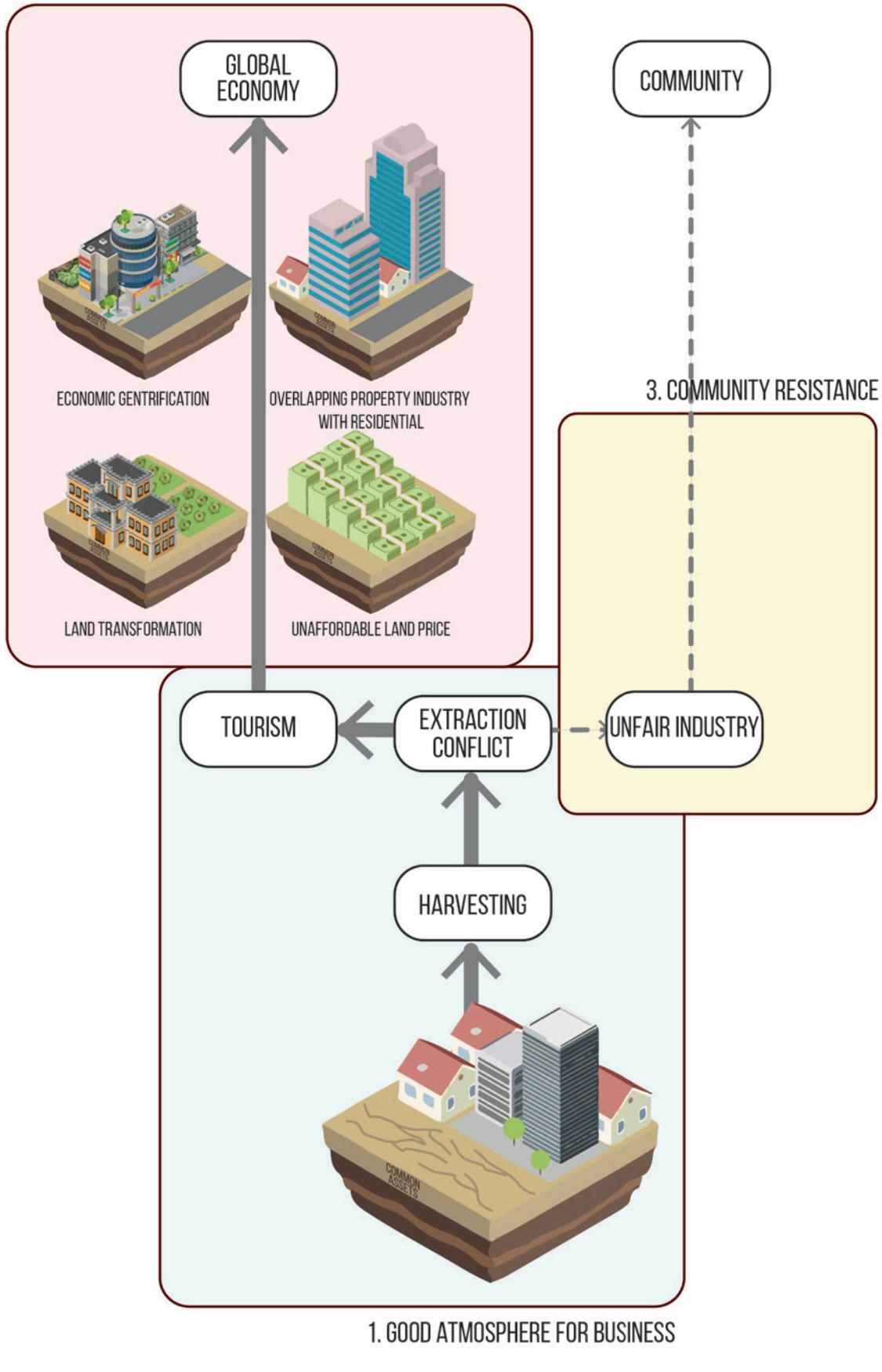
Diagram of the problem; source: Author

2.4 RESEARCH QUESTION

2.4.A MAIN RESEARCH QUESTION

How can the conviviality concept bridge the indigenous community and the tourism industry in co-creating the friendly tourism kampung in the Yogyakarta city?

2.4.B SUB-RESEARCH QUESTION

1. SQ1: How the conviviality idea translated in the urbanism discourse?

2. SQ2: Who are the responsible actors in exercising the convivial tourism kampung?

3. SQ3: How the combination of the kampung's community with the tourism industry shapes the city?

4. SQ4: What is the necessary spatial instruments to co-create a tourism kampung?

GLOBAL
ECONOMY

COMMUNITY

TOURISM

CONVIVIALITY

KAMPUNG'S
SOCIETY

HARVESTING

CULTIVATING

SHAPING POWER DISTRIBUTION

COMMON
ASSETS

VIVI-
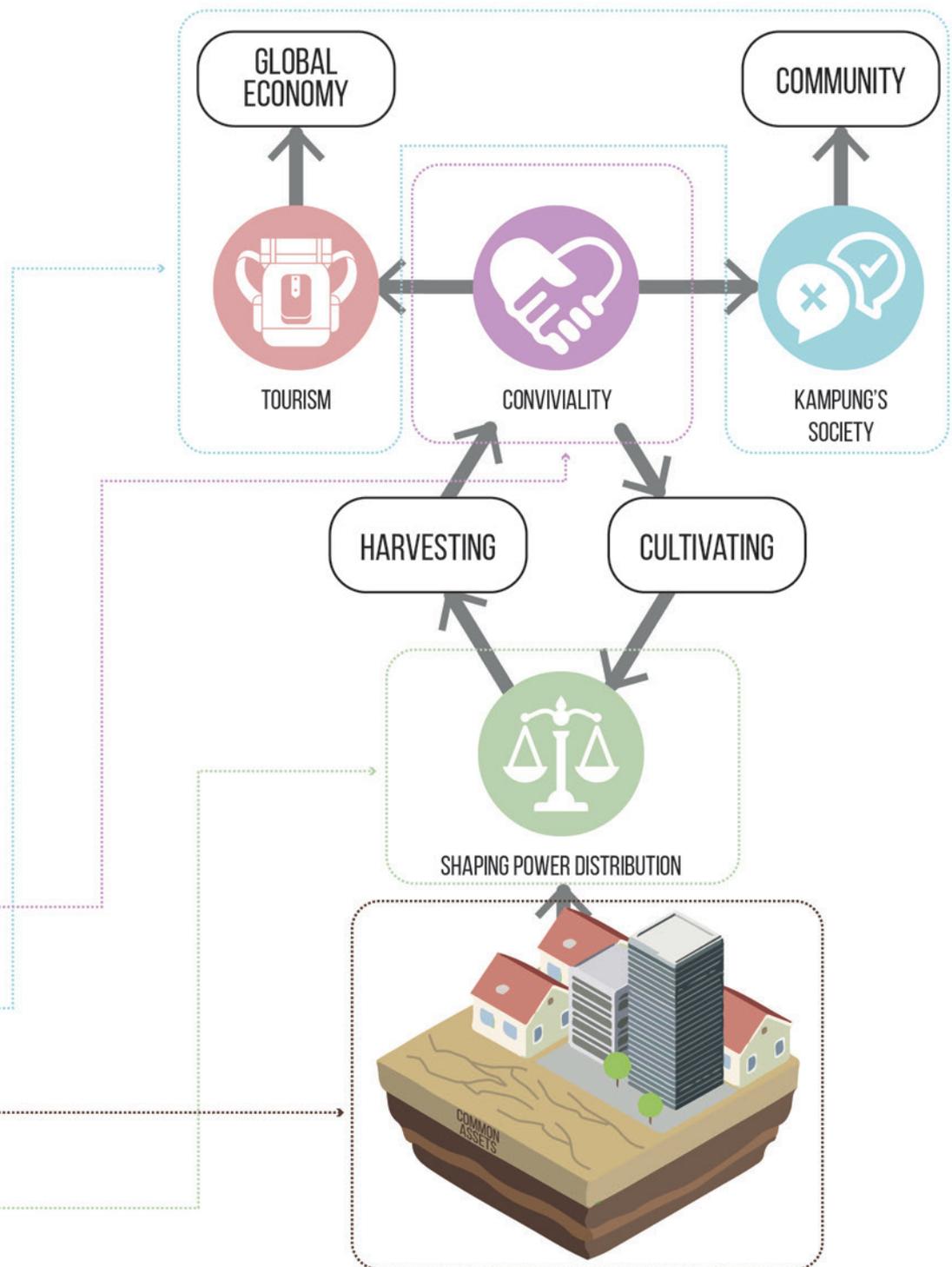
H THE

EATE

2.5 RELEVANCE

2.5.A SCIENTIFIC RELEVANCE

Even though there are strong critical discourse and legitimation that capitalist urbanism creates a massive gentrification and expulsion, there are little translation that can guide the policymakers to restructure the growth, especially those who hails from the global south. Underlining the multidisciplinary attempt, the bridging research from urban planning with tourism discourse would enrich the vocabulary either for both discipline discourses and also a political orientation for the future. This research aims to envision the alternative future of urbanization with the utilization of contemporary industrialization of tourism.

The further contribution to the urbanism discourse is in the exploration of urban design and planning of conviviality. Despite the friendliness and hospitality are always the primary parameter that cited by people when they have to describe the quality of the city, the discourse in conviviality is barely explored in the urbanism science. Most people will use a statement like "I like Barcelona, the people there are really friendly" as an answer if they are being asked "which city you like the most?", However, in the science of the city itself, such simple terminology is being overlooked. In this thesis,

the spatiality and policy about conviviality are being tested.

2.5.B SOCIAL RELEVANCE

The pro-growth economic policies and the local autonomy government have given way to the privatization process as an optimist attempt to increase the number of housing, jobs, education, and basic amenities at the local scale. However, such optimism leads to the massive suburbanization and spatial fragmentation generated unconsciously, producing the dystopian society that suffers massive environmental degradation such as loss of biodiversity and resource availability for public utility. The importance to rethink on how the development should be oriented arise in responding to the incapability for the society to participate and express their contextual aspiration in the existing exclusive spatial planning that still crowded by international agenda such as globalization and neo-liberalization.

SCIENTIFIC RELEVANCE: EXPLORING THE IDEA OF FRIENDLY CITY IN URBANISM DISCOURSE

"WE LIKE BARCELONA, THE CITY IS FRIENDLY, PEOPLE HAVING FUN IN THE STREET!"

IMAGE SOURCE: HTTPS://S-I.HUFFPOST.COM/GEN/2006764/IMAGES/O-TOURIST-FACEBOOK.JPG

SOCIAL RELEVANCE: EXERCISING THE RIGHT TO THE CITY IN PARTICIPATIVE DEVELOPMENT

"GOTONG ROYONG!"

IMAGE SOURCE: HTTP://TABLOID-DESA.COM/WP-CONTENT/UPLOADS/2017/10/GOTONG.JPG

The convivi...

2.6 AIMS

2.6.A ANSWERS THE TOURISM INDUSTRY: AN INCLUSIVE, PARTICIPATIVE, AND SELF-DEFINING CITY

As the Head of Environmental Services of Yogyakarta, Budi Raharjo mention, there is a growing dilemma for Yogyakarta city development. In the one hand, the growing sector of tourism demands the intensification of accommodation service suppliers, while on the other hand, the environmental disaster that magnified by the service intensification would endanger the society (Putsanra & Aziz, 2017). This dilemma is the major challenge in the redefinition of spatial planning in the recent trends as it is irrefutable that the tourism industry is a great contribu-

tor to the city economy. The rise of the local resistance campaign towards the development is not a quest to undo the transformation that has already been done. Instead, it is a call for planners to take a position to constitute a spatial justice and advocate the castaway citizen from the tourism industrialization wave.

Spatial justice in Yogyakarta has something to do with the degradation of the citizen capacity to participate in the urbanization by the recent tourism industry privatization. The existence of the land that is held in common provides a shared territory for the community to feel comfortable outside their private zone (Alexander et al., 1977, pp. 337-338) has long become the instru-

ment of the citizen to orient in their city. This purpose of the common land in Yogyakarta that used to be protected by the culture such as "tanah adat" law have deteriorated as an expense for the business development. Therefore a reasonable response is to reinvigorate the socio-spatial aspect of the city to enable the self-defining and participative urbanization.

2.6.B CONVIVIALITY OF THE CITY

The terminology of conviviality covers the goal for friendliness and the warmth of the city. The idea of reviving the Yogyakarta's conviviality itself is not new; there has been a romantic aspiration and discussion within the soci-ety. The nostalgic paradigm that claims Yogyakarta before was more friendly and concern into a provision of public goods rather than the private one (Nasrudin, 2013) has curated the multidisciplinary perspectives into a singular concern in the urban design of the city. Responding to this social urgency, recovering the conviviality of the city is the important step for the overly privatized city, and this effort needs a political willingness which transcends all the level of stakeholders. The campaign for the convivial common land recovering in the political corridor, therefore, needs a clear goal and strategy to be embedded in the root of the city development problem, the tourism industry realm.

2.6 METHODOLOGY

MOTIVATION → **THE 'NO LONGER FRIENDLY' CITY** ← CONTEXT

PROBLEM ANALYSIS

A GOOD BUSINESS ATMOSPHERE → THE INDIVERTIBLE TRANSFORMATION → THE SOCIAL RESISTANCE

PROBLEM STATEMENT

RESEARCH QUESTION

THEORETICAL ANALYSIS

CONVIVIALITY

| GENERAL DEFINITION | CONVIVIAL THRESHOLD | CONVIVIAL PRINCIPLES |

SQ1

STAKEHOLDER ANALYSIS

THE KAMPUNG SOCIETY

THEORETICAL ANALYSIS

| ORIGIN OF YOGYAKARTA'S KAMPUNG | RECENT URBANIZATION OF KAMPUNG: CHEAP CITY | KAMPUNG GOOD GOVERNACE |

POLICY ANALYSIS

| CITY'S SPATIAL PLANNING AND KAMPUNG REGULATION | AUTONOMOUS KAMPUNG FUNDING POLICY |

THE TOURISM INDUSTRY

THEORETICAL ANALYSIS

| CULTURAL TOURISM | DEVELOPING CREATIVE & RELATIONAL TOURISM | STAGE OF TOURISM |

POLICY ANALYSIS

| 4 TOURISM PROGRAMS OF YOGYAKARTA | CAPITAL DEPENDENCE COMPETITION |

SPATIAL ANALYSIS

THE ENCOUNTER REALM

REGIONAL 'TOURISM-KAMPUNG' DISPERSION

| REGIONAL INFRASTRUCTURE | REGIONAL ADAPTATION OF TOURISM | 'TOURISM-KAMPUNG' IN THE CITY |

CITY STRUCTURE

| INFRASTRUCTURE | ECONOMIC DISTRIBUTION | ECONOMIC CONCENTRATION |

KAMPUNG STRUCTURE

| ENCLOSURE | SUPPORTING STRUCTURE | SPACE UTILIZATION |

THE KAMPUNG BULE: SOSROMENDURAN

| LOCAL EXTERNALITIES | LAND OWNERSHIP AND THE REVERT OF TRENDS |

SQ2

HYPOTHESIS

CONCLUSION OF THE ANALYSIS

STAKEHOLDER
GOVERNANCE

GATE OF YOGYAKARTA'S
TOURISM

INTERVENTION HYPOTHESIS

RIGHT TO THE
KAMPUNG

PROMOTION OF THE
PARTICIPATIVE SHAPING POWER

DESIGN FRAMEWORK

THE ENCOUNTER REALM

KAMPUNG SIDE

NURTURE THE SEMI-PRIVATE

INTERMEDIARY

STRENGTHENING THE PESANGGRAHAN

TOURISM SIDE

CULTIVATE THE PUBLIC REALM

DISPERSION OF CONVIVIAL TOURISM KAMPUNG

STRATEGIC FRAMEWORK

GOTONG ROYONG TOOLS: A SELF-DEFINING COMMUNITY

TOOLS FOR KERJA BAKTI: A SET OF ACTION

PATTERN BOOK

TOOLS FOR MUSYAWARAH MUFAKAT: A SET OF CONVERSATION PLATFORM

ONLINE DISCUSSION PLATFORM

TOOLS FOR TANAH ADAT : A SET OF ADVOCATION ARGUMENTS

PLACEMAKING LEGAL SYSTEM

REFLECTION

SQ4

SQ3

JOGJA IS NOT FOR SALE!!!

SATIRE AND PROTEST SONG FROM LOCAL MUSICIAN: JOGJA HIP-HOP FOUNDATION

SOURCE: HTTPS://WWW.YOUTUBE.COM/WATCH?V=JXXER_WINV0

Javanese	Indonesian
Jogja Ora Didol!!!	Jogja tidak dijual!!!
Ini kotaku, kotamu, kota kita	Ini kotaku, kotamu, kota kita
Rumah Bersama untuk kita semua	Rumah Bersama untuk kita semua
Jogja Istimewa, Tetaplah Sederhana	Jogja Istimewa, Tetaplah Sederhana
	Pasar pasar hilang gaungnya
Pasar-pasar padha ilang kumandange	Justru kalah dengan mall yang gemerlap lampunya
Malah kalah karo mall sing padang lampune	
Simbok-simbok kepeksa nguculi jarike	Ibu-ibu terpaksa membuka ikatan kain jari-knya (kain tradisional jawa)
Dha ganti katok gemes macak kaya SPG	Berganti dengan celana gemes, berdandan seperti SPG
Merapi gregetan, blegere ilang	Merapi gegeretan, gelegarnya hilang.
Ketutupan iklan, dadi angel disawang	Terutup iklan, jadi sulit untuk dipandang.
Neng duwur dalan, balihone malang	Diatas jalan, balihonya malang melintang
Sampah visual pancen kudu dibuang	Sampah visula memang harus dibuang
Lan, lan, hotel, hotel bermunculan	Dan, dan, hotel-hotel bermunculan
Suk-suk pari ambruk karo pemukiman	Berdesakan dengan pemukiman
Lahan hijau makin dihilangkan	Lahan hijau makin dihilangkan
Ruwet, macet, Jogja berhenti nyaman	Ruwet, macet, jogja berhenti nyaman
	Hoi! Kembalikan kotaku, itu bukan milikmu
Hoi! Balekno kutaku, kuwi dudu nggonmu	Bukan hanya milik kapital saja, rumah ber-sama untuk kita semua
Bukan hanya milik kalangan kapital saja	
Rumah bersama untuk kita semua	
	Memperindah, keindahan dunia.
	Tertata, diteliti, tentram, sejahtera dan berkecukupan segala sesuatunya
Hamemayu, hayuning bawana	Seiring dengan semangat zamannya
Ditata, dititi, ditentrem kerta raharja	Apakah jogja siap istimewa
Seiring dengan semangat jamannya	
Apakah jogja siap Istimewa	

English

Jogja is not for sale!!!

This is my city, your city, our city

Collective home for all of us

Jogja is special, keep humble

Traditional markets lost its voice

Lose to the mall and its gleaming light

Women obliged to take off their jarik (Javanese cloth)

Change to hot pants act like a SPG (sales person girl)

Merapi is cranky, lose its rumble.

Covered by advertisement, hard to be seen.

On top of the street, billboard lies.

Visual trash should be taken away

And hotels are emerging

Competing with residential

Green space is being taken away

complicated, jammed, jogja stop comforting

Hoi! Give me back my city, it's not yours

Not for the capitalist only, common home for all of us

Beautifying the beauty of the world.

Plan conscientiously, peaceful, prosperous, and adequate its needs

Along with the age

Will Jogja keep special?

03. ANALYSIS

3. ANALYSIS

3.1 THEORETICAL ANALYSIS

3.1.A WHAT IS CONVIVIALITY

By definition, conviviality means the quality of being friendly and lively. The term is being used to summarize many accents of society's good nature such as sociability, gregariousness, affability, friendliness, and as simple as kindness. The general purpose of the conviviality concept is the friendliness and hospitability of the city. The idea of such neighborliness within the city is an interesting part of the social realm to take into consideration in urban planning and design, as it aims to go beyond the livability of the city into a joyful space to live in with a strong social bond and care within each other. The concept of conviviality, therefore, comprises both the built environment and its inhabitants social-culture.

The primary literature regarding conviviality is derived from Illich's work Tools for Conviviality. In Illich words, convivial society should be designed to allow the autonomous action from all its members to the extent that the activities are creative and joyful (Illich & Lang, 1973, p. 33) as it would give a room for care and warmth to be radiated when the primary necessity is already autonomously accessible by all the member. The idea of conviviality, therefore, can be applied in the city where instead of greedy growth in economy or productivity as a social ambition, the city should keep its fitness in the limit where all its member can perform with the least dependency. When care and the moral economy is not a commodity that been transacted, society can interact with each other with genuine hospitality.

3.1.B CONVIVIAL THRESHOLD AS A LIMITATION

Using Illich perspective, conviviality can be concluded as the opposite of advance industrial productivity and over-commodification of goods and product (D'Alisa, Demaria, & Kallis, 2014, p. 79), as growth of tools and its productivity that pass a certain threshold increase regimentation, dependence, exploitation, and impotence (Illich & Lang, 1973, p. 34). The limit for

the productivity lies in the proliferation of tools and knowledge such as machinery and institutions in the society, up to the situation where the ordinary people can use these societal tools in simplicity and autonomous way. Illich mentions the example for such simple tools that benefit to the society are the diffusion of new devices like toothbrush and soap, as it becomes so simple there is no possible way to monopolize it.

The convivial threshold is a vital limit that located before the certain point when the increased productivity no longer increases the well-being of the society. The chart shows that when the autonomous production of basic needs accumulated and embedded as the inner strength of society, the well-being of community also increases. At specific point society reach its peak autonomy and start to depend on each other, the convivial threshold lies in this area where it consists higher autonomy and efficient heteronomy. The heteronomous network ensures the collective well-being of its members, but when the dependency with others increased beyond the situation when

people no longer able to autonomously maintain their well-being, it drops in the professional complex area. In this area, where any goods and services are become commodified, it hosts the possibility to expand the unsustainable industrial productivity in exploitative ways. As the invention still increase slight well-being, the extraction of resources would gradually degrade the environment thus affecting the reduction of societal well-being. This chart concludes that any extension of productivity should stick to the convivial threshold.

Illich estimated that if the productivity surpasses beyond the convivial threshold, it will cause tremendous threats to society; overgrowth, the disappearance of convivial works, over-programming to society, non-participative politics, threats to the right to tradition, and high amount of compulsory means (Illich & Lang, 1973, p. 61). All of these catastrophic threats evidently appears in Yogyakarta, something that the common people remarks the change in lifestyle as "jaman e ra mbejaji" (worthless age), derives

from author's communication with a cab driver near the train station. The threshold, therefore, serves as the limitation for the tourism market from conviviality framework. In the tourism market where the commodification of living space with the bed and breakfast industry aims for the maximum profit and utilization of city structure, gentrify the residential area into accommodation market, the inhabitants of the city would slowly evict by tourists. It replaces the autonomous community with mere tenants. Thus the city no longer inhabited by an intimate society that shares human warmth and care in the neighborly bonds. The threshold, therefore, remarks the needs to divert the aim of the tourism industry, from maximum profit and productivity into welfare-oriented productivity with the maximum autonomy and efficient heteronomy from its inhabitants.

3.1.C CONVIVIALITY AND THE RIGHT TO THE CITY

Regarding what Illich emphasizes in the convivial reconstruction for giving freedom to make and give shape things according to their own ethical values and cares (Illich & Lang, 1973, p. 24), the implementation in the city discourse is similarly explored by the right to the city discourse. Harvey defines the right to the city means for the reclamation of the shaping power in the urbanization process. It underlines the common people significance in the dramatic urbanization that the driving power typically lies in the hands of a few, whether an oligarch, state-elites or the capitalist class (Harvey, 2012, pp. 4-5). The conviviality of the city is immediately affected by the exercise of the inhabitant's right to the city.

This subaltern-like movement for the right to the city is surprisingly relatable to the situation in Yogyakarta. The city transformation that is shaped by the capitalist class stimulates the movement that promotes the similar value with the right to the city. The critics that generally directed to the loss of Yogyakarta's friendliness form various movements that also voice up the city's environment, culture, and living space by the capitalist elites (Sesanti, 2016, p. 113). Without any connection with the academic discourse, the grass root

DIAGRAM OF CONVIVIAL THRESHOLD

HIGHER AUTONOMY

EFFICIENT HETERONOMY

AUTONOMY

CONVIVIAL NETWORK

EXCESSIVE INTER-DEPENDENCY

AUTONOMY LEVEL

WELL-BEING

JOYFUL WELL-BEING
LEVEL OF WELLBEING

RADIATE THE WARMTH OF COMMUNITY

SELF-DEFINING COMMUNITY
AUTONOMY

CO-EXISTENCE
EFFICIENT HETERONOMY

PRODUCTIVITY (RESOURCES/TIME)

CONVIVIAL THRESHOLD

ACCUMMULATION OF INNER STRENGTH

DEPENDENCY INTO PROFFESSIONAL COMPLEX

CAPACITY

PRODUCTION OF BASIC NEEDS

INDUSTRIAL EXTRACTION

PRODUCTIVITY ADD LITTLE TO COMMON WELL-BEING

UNSUSTAINABLE & ENVIRONMENT QUALITY DEGRADATION

PRODUCTION TYPE

Diagram of convivial threshold; source: Author, inspired by Ivan Illich's works

movements that cry for the nostalgic hospitality of Yogyakarta, in fact, validate the needs for the exercise of the right to the city. Within this framework, if Yogyakarta's government exist to support the traditional kindness of the culture, then, therefore, the incorporation of the common people's right to the city is the core value to reconstruct the conviviality of Yogyakarta.

3.1.D CONVIVIALITY IN YOGYAKARTA: THE GRANDMA ANALOGY

There is a substantial opportunity to encompass the conviviality concept in the appropriate society especially for a community that lies in the tropical part of the world. Reflecting to the suggestion that the relaxed 'tropical' mode of embodiment and style of interaction is one of the factors that shaped the conviviality of space of encounter in the multiculturalism (Wise & Velayutham, 2013, p. 14), the existing social interaction custom between Yogyakarta's citizen just needs to be spatially provided in the city fabrics.

To apply the concept to urbanism discourse, the concept can be simplified by the analogy process compared with the conviviality of Grandma. Grandma is the international symbol of the actor with unlimited hospitability that readily provides any foods and happiness to the family member. She would always care to bake a cookie or cook some food on every possible occasion when the family member visited her. Three key-points underline the conviviality of grandma:

1) Capacity & capability: there are kitchen and living for grandma to share a feast.

2) Autonomous & voluntary: Grandma is free and have a time to care.

3) Encounter occasion: there are holidays and the family member gather around her.

These three key-points can be adopted in how the city works: The autonomous community is represented by the active involvement of kampung society, and the guest for the encounter occasion is invited by the tourism industry. To establish a convivial interaction then the improvement in the encounter realm as a living room is the one that can be explored in the spatial planning and design.

1) Capacity & capability: there are commonly owned space that people have various capacity & knowledge on how to use it (encounter realm).

2) Autonomous & voluntary: the society is existence and autonomous in their neighborliness habit (kampung society).

3) Encounter occasion: there are gathering-intensive activity that invite the foreigner to the city (tourism industry).

CONVIVIALITY OF GRANDMA

CAPACITY & CAPABILITY
there are kitchen & living room

AUTONOMOUS & BENEFICIENCE
grandma is free and have a free time to care.

ENCOUNTER OCCASION
there are holidays when people gather around her

CONVIVIALITY OF THE CITY

CAPACITY & CAPABILITY
there are spaces and people have a various capacity & knowledge on how to use it.

AUTONOMOUS & BENEFICIENCE
the society is self-fulfilling and have a lenience time

ENCOUNTER OCCASION
there are encounter-intensive activity in public realm.

ENCOUNTER REALMS

KAMPUNG'S SOCIETY

TOURISM INDUSTRY

Diagram of Grandma analogy; source: Author

67

<9TH CLASSICAL JAVA

10TH-16TH MATARAM'S TIME

1755' GIYANTI AGREEM[...]

3.2 STAKEHOLDERS ANALYSIS: THE TWO FACES AT ONE COIN?

3.2.A ONE SIDE OF THE COIN: THE KAMPUNG SOCIETY

3.2.A.1 THEORETICAL ANALYSIS

3.2.A.1.I ORIGIN OF YOGYAKARTA'S KAMPUNG

The area in which now is being administered as Yogyakarta consists of a various history. The existence of Indonesia's largest Hindu temple, Prambanan, and world largest Buddhist temple site, Borobudur since around 9th century that both now are listed as UNESCO World heritage site indicate the presence of a long civilization, the one that historians mention as Java's glorious past of classical period (Jordaan, 2016, p. 3). The Hindu-Buddhist civilization is reflected by the borrowed terminology from Indian Sanskrit to represent the classical kampung settlement with word Desa that means an area, and Thani from Sthaniya that means large village. With the religious and agricultural character of the classical java settlement, Kampung was dispersed with the decentralized economy through the rural landscape (Christie, 1991, pp. 24-36). The spread of kampung in classical Java era can be considered as an early form of polycentric urbanization.

The urbanization process in this pre-colonial time depends heavily on balance between kampung size and the fertile landscape, on which villages frequently tended to segregate into two or more nucleated hamlets rather than maintain its growth towards the size of the town. Those hamlets were administered by a council of heads that appears voluntarily from the member, on which later the state (frequently Dutch) imposed village headmen for administrative convenience (Christie, 1991, p. 32).

Despite the integration of the polycentric agriculture community by the irrigation distribution and governance is the widely held view on which the formation of early Mataram state is developed (Christie, 1995, pp. 241-242), it was due to the Dutch intervention that the growth of the kampung reach the size of modern cities and towns (Christie, 1991, p. 25).

The remarkable events that transformed the collection of Mataram's kampung into Yogyakarta city were the 1755's Giyanti agreement that divided the Mataram's into Yogyakarta and Surakarta kingdom. The construction of Yogyakarta's city center along the north-south orientation between the Mount Merapi and Hindia

Illustration of the crhonology of kampung civilization; source: Author

Ocean brought the civic center to support a city scale urbanization. The construction of Kraton's Royal building was complemented with various civic building and monument such as market, mosque, public space, church, and Pal Putih monument were constructed along with the Dutch political building such as Dutch residency and military fortress (Adrisijanti, 2007, pp. 4-5).

In this Yogyakarta's kingdom times onward, the urbanization process started to diversify the kampung. In his works, Sullivan divide the characteristic into three typology: the residential and official quarters of princes and high nobles, the various foreign compound for colonialists, traders, and any non-Javanese subject such as Dutch, Arabs, Indians, Chinese, and so on, and the quarters of varying occupational groups: class of laborers, soldiers, artisans, and so on (Sullivan, 1986, p. 65). The dispersion of the typology was reflected in its name and location. Kampungs inside the Kingdom's wall was mostly occupied by the royal workers, i.e., Patehan for tea maker, Nagan for a musician, and Mantrigawen for the chief employee. Kampungs outside the walls were the occupied by another profession and soldiers, for example, Pajeksan for an attorney, Dagen for a carpenter, and Bugisan for the soldiers. Even further from

the city center, lies the foreigner residential area, for example, Kranggan for Chinese ethnicity, Sayidan for Arabs, Menduran for Madura people, and Kota Baru for Dutch (Utomo, 2015). That diversification of kampungs remarks the urbanization development from 18th to the early of 20th century.

In a later development, the political position from Yogyakarta's Kraton in the revolution against the Dutch colonialization and its service towards the Indonesian republic gave Yogyakarta a special administration region title in the new republic constitution. The sustainability of the Kraton in republic administration conserved the Javanese culture and personality over the course of history that nowhere in Indonesia this distinct cultural style been more marked than in Yogyakarta (Carey, 1986, p. 19). This ongoing tradition reflects the late 20th-century development of Yogyakarta's kampung. In comparison with the other Indonesian big city's kampungs that has been deteriorated into a slum-like residential, Yogyakarta's kampungs still preserve several of its spatial qualities.

Population growth signifies the needs for housing, and within this urbanization trends in Yogyakarta, kampung plays a big role in providing a space for living. On the contrary of general policy for formal social housing to supply the housing demands, in Yogyakarta, the population growth is absorbed by the kampungs. The densification of the city happens informally as population implements the space sharing in traditional rooming houses or pondoks (similar to boarding houses) (Ford, 1993, p. 392). The attraction towards the various sources of employment inside the city motivates the internal migration and densify the kampung even further.

Even though Yogyakarta provides a relatively higher number of the source of employment, Yogyakarta has never been an economic center city. There were no critical industrial and trade activities within the city; the only economic activities were limited only for city's day-to-day life needs (Setiawan, 1998, p. 100). The city, after all, is self-subsistent, the balance between the production and consumption within the region helps to sustain the price of daily necessity to relatively low. Bakti Setiawan comments it in his thesis that describes Yogyakarta before 1998, that even though the average household incomes were below Rp. 200,000 per month (later in 2016 it becomes Yogyakarta's poverty line), the living cost in Yogyakarta is meager that the poor can still live and enjoy the city (Setiawan, 1998, pp. 102-103).

This well-known situation gives Yogyakarta a famous nickname for a cheap city among Indonesian people. The low living cost of to live in Yogyakarta's kampung is relatively still in existence up until now compared to other big cities or even a rural area, but the changes in lifestyle due to the recent economic situation and massive commercialization might divert this situation. It is reflected the previously mentioned in the problem analysis that the citizen's sentiments keep growing up and voicing the slogan "Yogyakarta is no longer comforting."

3.2.A.1.III KAMPUNG'S GOOD GOVERNANCE

The unclear authority and resources between the administration of the Yogyakarta's city government and the rural government have failed to perform a collaboration in providing public service, urban development, and rural protection. Despite Yogyakarta's having been awarded in Urban Innovation Management Award by World Bank in 2003 for their metropolitan governance (Hudalah, Zulfahmi, & Firman, 2013, p. 66), the fact that the absence of transparent and horizontal decision-making process is being exercised in the technocratic manners, has strip community's knowledge to their immediate surrounding. Nobody knows where the trash and waste are being transported, where the city water and irrigation system is located, and even to pinpoint the reason and who is responsible for the traffic congestion just outside his or her home.

Several efforts have been made to overcome the problematic city development governance by various intriguing public policies, yet the influential stakeholders as the one who can comprehend the policies always find its way to lobby the policy (Sesanti, 2016, pp. 14-30). Kampung's community has been forced to adapt with any change that the powerful stakeholders deem appropriate, yet instead of solving the city economic and mismanagement problems, it reduces the capacity of the city's inhabitants to grasp their living environment situation. As the basic unit for Yogyakarta's civilization, the powerless of kampung's community marks the threat for the city. The more technocratic decisions linger over the city, the more it cultivates ignorance and misconduct.

A good governance system needs to be established. The growing city problem in Yogyakarta is not a matter public obedience towards the system, lack of citizen's education, or the lack of regulation; it is a matter of the inclusion scale in the city's governance. When the policy is made yet the affected and powerless people have no sounds and influences towards the policy, the governance would not be effective. There are two main aspects in Dwipayana and Eko description about good kampung's governance, one is a democratic aspect that enables participation, transparency, and responsive to the immediate local needs, and the second is an alignment of actors that aim for the horizontal decision-making and collaborative works (Dwipayana & Eko, 2003). These values should be fundamentally elaborated in the urbanization process of Yogyakarta.

Regarding the city's spatial planning, Yogyakarta uses a zoning policy that implemented for the range of 20 years from 2015 to 2035. This policy agglomerate the city into two zones, a protection zone, and a cultural zone. The protection zone emphasizes the areas that support the sustainability of the city. It consists three subzones of heritage zone, green and open spaces zone, and local protection zone in the riverbank. The cultural zone defines the spaces for the socio-cultural dynamics of the city. It covers zone for residential, trades and services, offices, public services, industry, and other purposes (Perda Yogyakarta 1/2015, 2015, pp. 8-13). The availability of protection zone that ensures the environmental co-existences and heritage legacy is inferior towards the cultural zone. Although the balance between the classical kampung with the landscape was the historical stimulation for the city development, this balance is no longer feasible due to the high number of population.

Within this framework, the responsibility to ensure the city's livability relies on the general population that resides in the residential zones. The city planning, therefore, is complemented by a series of city's mayor policies that affecting the kampung: an inhabitant organization of social housing flats (Perwal No.9, 2015), a community movement towards an orderly kampung (Perwal No.22, 2015), a smoke-free region (Perwal No.12, 2015), a child-friendly city (Perwal No.34, 2015), an implementation of market (Perwal No.33, 2015), and a living environment quality agency (Perwal No.55, 2015). There still an exhaustive government regulation list that might affects the livability of the kampung, but from the list of regulation implemented here emphasizes two main focus for the city policy, the self-governing inhabitant's organization and the spatial quality of the kampung.

Later in the orderly kampung policy, the self-governing is promoted to cover the regulation implementation in the collectivist manners. Based on the deliberation, participation, and sustainability, the movement is aiming for the neatness within the kampung's utilization of right of way, business permit, building improvement, sanitation, and social order (Perwal No.22, 2015, pp. 4-5). While this seems like a proxy nudge set by the government and might end up with externalities such as local regimentation and limiting the liberty of kampung inhabitants, the program still relies heavily on the Javanese culture for deliberation and understanding between each other. Within the implementation of several policies, the way of exercise of kampung's member action towards their neighborhood is challenged.
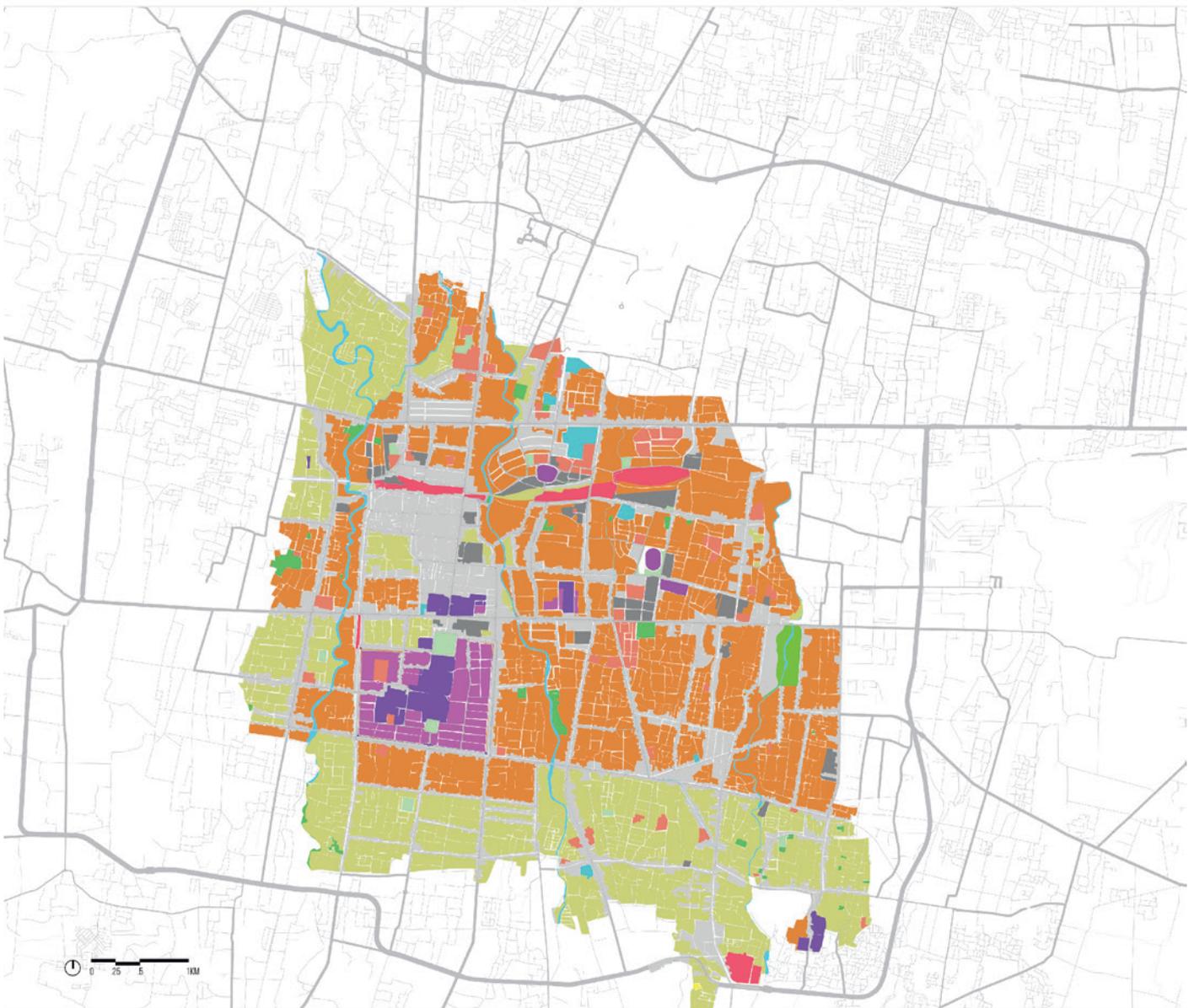
CULTURAL ZONE

: MEDIUM DENSITY RESIDENTIAL   : TRADES AND SERVICES   : TRANSPORTATION   : TOURISM AREA

: HIGH DENSITY RESIDENTIAL   : OFFICES   : EDUCATION

PROTECTED ZONE

: GREEN AREA   : HERITAGE AREA

: RIVER DEMARCATION

City's spatial planning and zoning; source: http://gis.jogjaprov.go.id/layers/geonode:pola_ruang_rdtr_kota_jogja

In the Indonesian national policy of UU No. 6/2014 about Desa/Village, there is a strong awareness that kampung, where around 60% of Indonesian people live in, should be empowered, developed, and protected to create an autonomous, equitable, and prosperous society (UURI, 2014). This policy implements the subsidiary funding from the combined national, provincial, and district budget into a village-managed enterprise (BUM-Des). A high amount of capital around 800-1.400 million Rupiah (45.000-82.000 Euro) is allocated directly to the kampung's governing body in the expectation that they can autonomously provide the public services and infrastructure for the improvement of common well-being.

There is no further explanation in the policy manuscript on how the allocation and assessment of the public funding utilization (Sidik, 2015, p. 117). The goal is to empower the kampung's capacity in deciding their agenda as its fundamental value, but in the condition when the community is still learning for a decision-making process, guidance in the spatial and policy framework is deemed to be necessary. Such guidance, therefore, needs to be territorialized and localized into a specific kampung to be further elaborated by the local governance system.

AUTONOMOUS KAMPUNG FUNDING PROGRAM

DANA DESA UNTUK PEMBANGUNAN

Dana desa dimanfaatkan untuk meningkatkan perekonomian dan kualitas hidup masyarakat. Pada 2017, masing-masing dari 74.954 desa ditargetkan menerima Rp 800,4 juta. Adapun selama tiga tahun, dana desa yang tersalurkan mencapai Rp 127 triliun.

PEMBANGUNAN INFRASTRUKTUR & FASILTAS KESEHATAN 2017

37.368 unit sarana MCK

66.884 km jalan desa

7.524 unit posyandu

1.819 unit pasar desa

12.596 unit irigasi

16.296 unit instalasi air

511,9 km jembatan

f indonesiabaik.id   indonesiabaik.id   indonesiabaik.id   SUMBER: KEMENDES PDTT, SETKAB   www.kominfo.com

KOMINFO

IMAGE SOURCE: HTTPS://KATADATA.CO.ID/PUBLIC/MEDIA/IMAGES/TEMP/2017/10/20/2017_10_20-02_37_14_EB50AC9E80DC1A0BEF7A66AFB2EF58FB.JPG

AUTONOMOUS KAMPUNG FUNDING DIAGRAMS
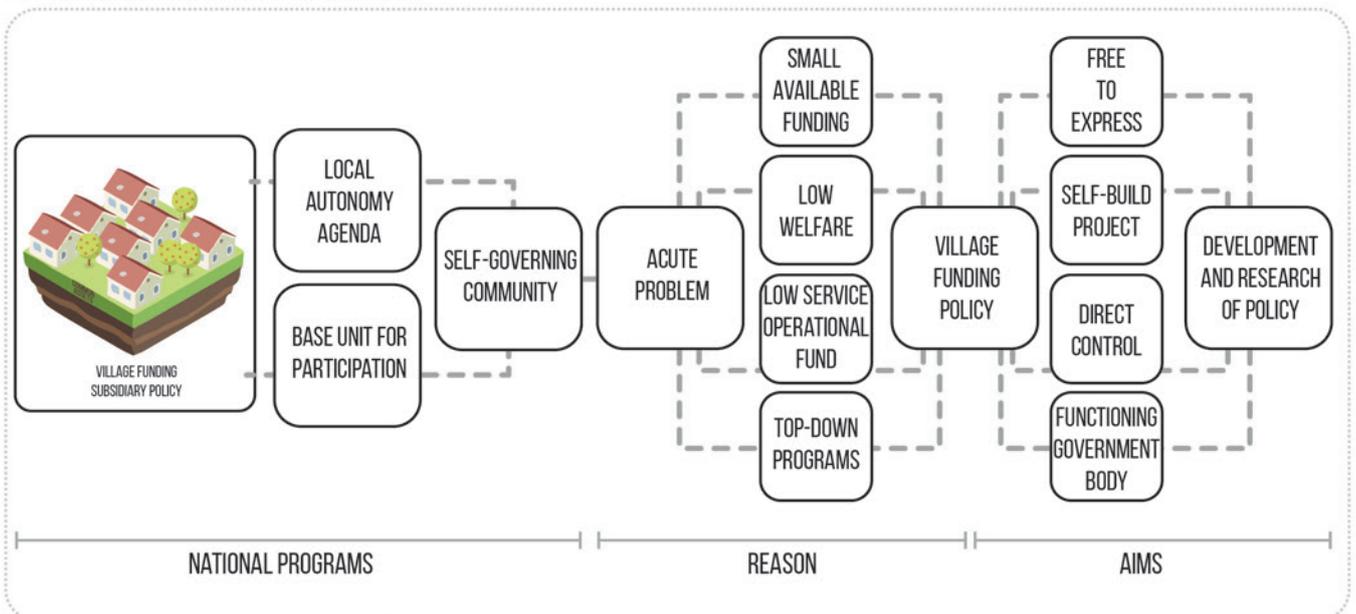
Diagrams of autonomous village funding subsidiary programs; source: Author

The high amount of subsidiary kam-
pung's funding requires a good govern-
ance system. As the several governance
objectives are stated in the empowerment
of kampung's community policy: partic-
ipative action, endogenous initiatives,
and coordination of local organization
(Perwal No.40, 2008, p. 4), the map of
the involved stakeholders still need to be
clarified. In conforming the ongoing de-
velopment, there are several kampung's
actors that need to be clarified their role
in the urbanization process:

1. Kampung's members: In the process of
   governance, the inclusion of common
   people needs to be carefully elaborated
   to mitigate the high possibility of in-
   creasing bureaucratization.

2. Kampung's chief: In the case of urban
   kampung, the administrative chief is
   the democratically elected Kepala RT/
   RW (head of neighborhood associa-
   tion)

3. Karang taruna: In definition, Karang
   taruna means youth organization that
   organically developed by the youth

and afterward it will be elaborated as a
partner in the kampung's governance.

4. Social organization: there is a lot of
   topic-specific social organization that
   establishes their own initiatives such as
   PKK (family welfare organization), Re-
   maja masjid (mosque's youth), disaster
   mitigation group, and the Non-govern-
   ment organization.

5. Cooperation institution: this local or-
   ganization is responsible for the mi-
   cro-finance of the small and household
   economy.

6. Lembaga pemberdayaan masyarakat
   kelurahan (LPMK): LPMK is the social
   institution guided by the policy that
   holds the responsibility for the grass-
   roots development.

7. Government body of Kelurahan: The
   administrative government of the kam-
   pung.

8. City Government: The body and the
   mayor is the head director for the city
   urbanization.

9. Various government's department: it
   concludes all the responsible govern-
   ment body for the regional develop-
   ment. It varies from the department
   of transportation, Cooperatives and
   small-medium enterprises, culture, and
   regional development.

There a lot of responsible actors regarding the development of the kampung, from the local organization with low power, to the higher power of the government body. However, the distribution of action and policy lacks in transparency and publication, as it stimulates various sentiments from the common people. To mitigate such miscommunication, a good governance system with its publication and deliberation instruments needs to be synthesized.

3.2.B THE OTHER SIDE OF THE COIN: THE TOURISM INDUSTRY

3.2.B.1 THEORETICAL ANALYSIS
3.2.B.1.I CULTURAL TOURISM

The main reason for the social reluctance toward the city's tourism industry can be traced back to the how the tourism is treated in the city. The existing industry relies heavily on the patronage and subsidy for the cultural tourism (Richards, 2013, p. 132), allocating the resources and the accumulated capital to establish a further accumulation that accelerates the privatization of the city. The production of services and hospitality extends in the massive creation of inauthentic experience, thus concealing the local activities and needs in the back region and closed to the outsider (MacCannell, 1973, p. 590). This focus on the production of constructed social reality therefore unconsciously put the local needs as unprioritized aspects.

Cultural tourism is essential to attract foreign visitors as it provides distinct experiences compared with the tourist's background. The condition that Yogyakarta has a long history with various heritage spot and strong Javanese way of life present the engine for the tourism industry. However, when the extension of such tourism progress even further, there lies the problem of heavy dependence as the culture would rely on the single source of income even further. This reliance stimulates the change in the culture as the tourism scam, and fraud habits suddenly appear both in the individual and institutional form. The city should be able to survive even without the tourism industry, if one day Yogyakarta becomes less attractive and the city's economy would collapse without the tourism industry, then, therefore, an alternative of cultural tourism is necessary.

3.2.B.1.II DEVELOPING CREATIVE AND RELATIONAL TOURISM

Beyond the tourism that relies on the static cultural capital, the authenticity and satisfaction of tourism rely even further on the connection of tourists to the creative and relational capital of the destination's inhabitants. Creative activity such as football match, music performances, or art exhibition, and relational activity such as workshop or camping, have a strong potential to be incorporated as it requires active participation for both the tourist and the inhabitants. The result of creative and relational tourism contribute much satisfying tourism experiences such as friendship and self-enrichment (Richards, 2013, p. 134), in addition to the economic purpose of the tourism.

To illustrate the development, Greg Richards explains in the chart of intangibility and performativity in the horizontal axis, and the activity exchange on the vertical axis. Four kinds of tourism, grand tour (when high nobles host their guests), cultural tourism (when people pay to see the heritage of the city), creative tourism (when creative activity is the attraction), and relational tourism (when the bond between the tourist and host is the purpose of tourism) lie in the quadrant with the distinction whether the product is tangible culture or intangible creativity, and whether the activity is about transaction or relationship. The focus of the developing the creative and relational tourism can be hypothesized by moving the character in the clockwise direction, that in the long term it might be postulated as a spiral movement of the tourism nature.

There are the needs to change the mindset of how the city treats the tourism industry. The heavy reliance on the cultural commodification should be channeled into new forms of creative and relational tourism which needs an active exchange between the locals and the tourist (Richards, 2013, p. 136). The co-created experience, therefore, would put the locals in the same priority with the tourist, establish a new kind of social space that shares the intimacy of its users.

CULTURAL TOURISM

IMAGE SOURCE: HTTPS://WWW.ROMEANDVATICANPASS.COM/IMAGES/HOME/BENEFITS-05.JPG

CREATIVE TOURISM

IMAGE SOURCE: HTTP://WWW.POINTPARK.EDU/MEDIA/ACADEMICS/BUSINESS/FEATURES/COLDPLAYCONCERTPHOTO_685.JPG

GRAND TOURISM

IMAGE SOURCE: HTTPS://I.PINIMG.COM/736X/5E/25/B2/5E25B27004332DC41G65001
78E74C6D72--GAME-OF-THRONES-DRESS-GAME-OF-THRONES-COSTUMES.JPG

RELATIONAL TOURISM

IMAGE SOURCE: HTTPS://MEDIA-CDN.TRIPADVISOR.COM/MEDIA/PHOTO-S/07/E3/35/01/VIETNAMESE-STREET-FOOD.JPG

DIAGRAM OF TOURISM EVOLUTION

TRANSACTIONAL

CULTURAL TOURISM
(SIGHT-SEEING, DAY TRIP, ETC)

CREATIVE TOURISM
(FOOTBALL MATCH, MUSIC AND
PERFORMANCE EXHIBITION, ETC)

CULTURE AS PRODUCTS

EVOLUTION OF TOURISM

CREATIVITY AS PRODUCTS

GRAND TOUR
(ELITES NETWORKING,
PILGRIMAGE)

RELATIONAL TOURISM
(CO-CREATION EXPERIENCE,
FRIENDSHIP, ETC)

RELATIONSHIP
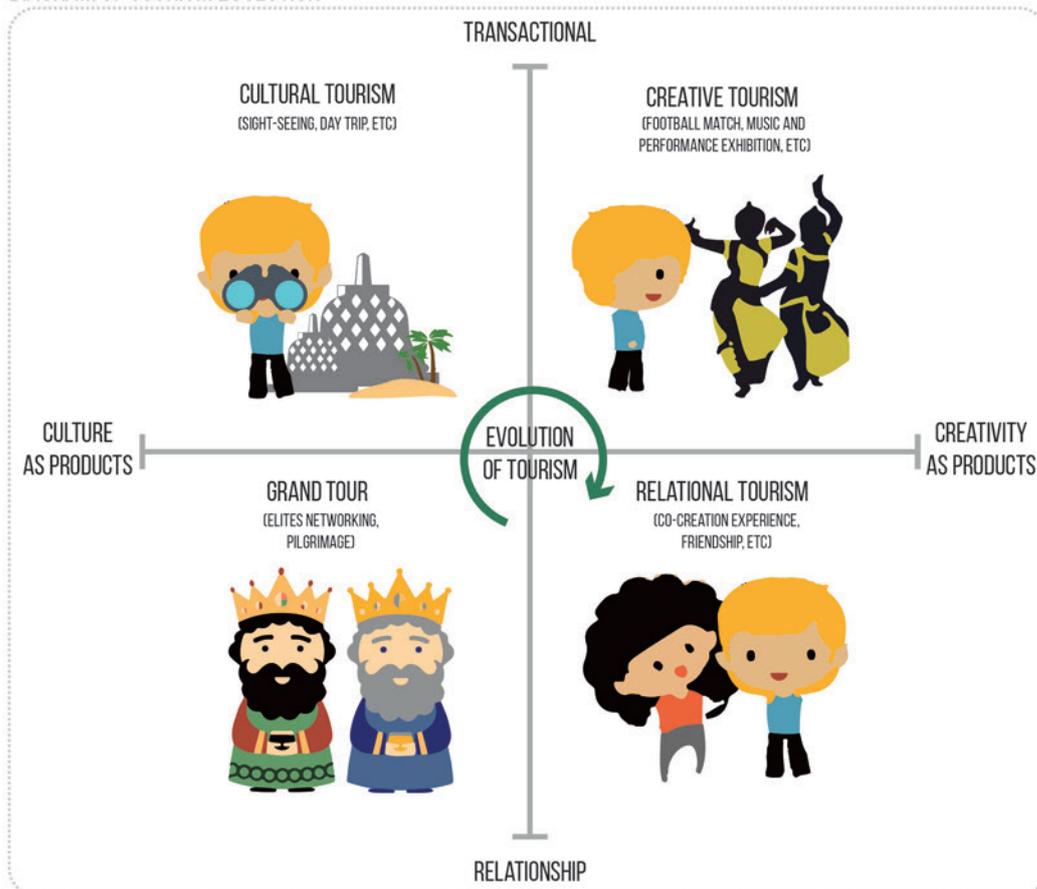
Illustration of the evolution of tourism; source: Author

In spatiality, the stage on which tourism takes place defines the characteristic of the tourism. The intimacy of relational tourism can only be happening in the area where people are live in their genuine lifestyle, not a staged experience such as ethnic performance that its sole purpose is only for the tourist attraction. In analogy to the restaurant, the kitchen where the foods are prepared is the area where the authentic relationship with the place can be established, in compared with the shopfront that decorated with many niches and gimmick that got nothing to do with the actual way of life. To move into relational tourism, the backstage of tourism is the spatiality that needs to be encouraged.

To illustrate the spatiality, MacCannell explains that there are six stages in which tourism activity takes place (MacCannell, 1973, p. 598). Stage 1 where there is no a further information about the place except what the visible scenery. Stage 2 is the touristic front region that has been decorated, for example, the fishnet and wood in-terior of seafood restaurants. Stage 3 is the region that entirely organized like a backstage, for example, the simulation arcade with costumes and artifacts of historical culture. Stage 4 is where the backstage is accessible for the tourist, for example, the artisan workshop and open kitchen. Stage 5 is a back region that may be altered a bit as there is a possibility for tourist to come, for example, the factory or kitchen tour. Stage 6 is the complete backstage that contains the most private place of the host such as bedroom or bathroom.

Encouraging the backstage spatiality in tourism activity does not mean to give up the private activity entirely. Instead, it promotes the intimate relationship between tourist and host into their private life. It intensifies the public spaces performance with various local genuine activities that connect and enrich both the tourist and the host. Decoration and gimmick might be necessary for the aesthetic purpose, but only if it also an essential feature of the destination not a mask for tourism attraction.

DIAGRAM OF TOURISM STAGE

STAGE 1	STAGE 2	STAGE 3	STAGE 4	STAGE 5	STAGE 6
PUBLIC DISPLAY	DECORATED SPACES	DEDICATED SPACES FOR CULTURAL DISPLAY	'DISPLAY' FACTORY	PRIVATE SPACES THAT CAN BE DISPLAYED	PURE PRIVATE SPACES

FRONT STAGE

BACK STAGE
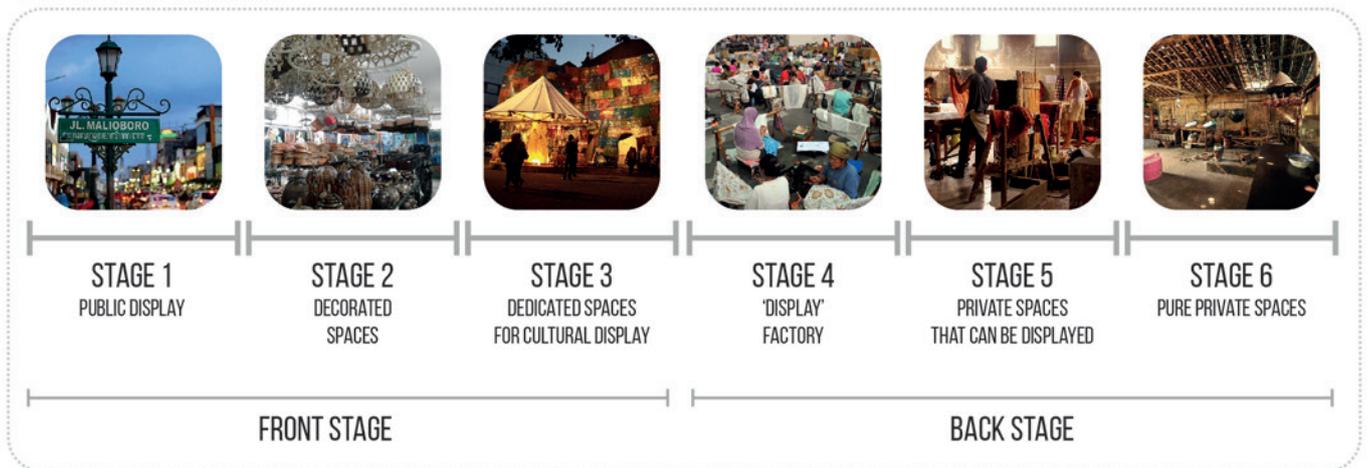
Illustration of the tage of authenticity; source: Author, inspired by McCannell works

In the 2010's city regulation number 4 concerning tourism organization article 3, the tourism industry is envisioned to achieve several goals, varied from conservation dimension of the environment, culture, and local wisdom, and economic dimension of employment and city's branding. One of the aims that directly stated to the conviviality is to cultivate the friendship both for inter-regional and international (Pemkot Yogyakarta, 2010, p. 4). In this document, it is clearly stated that Yogyakarta's tourism industry should be based on the value of participatory, autonomy, equality, and kinship, the value for the convivial city. Despite the legislative values that are stated before, the implementation of the policy is lost in its complexity, resulting in the problematic situation for the city.

There various existing government's programs to elaborate the tourism industry that stated in the same document, in which all these programs are aimed to be established by the private initiatives whether in the form of enterprises company or local organization cooperation (Pemkot Yogyakarta, 2010). These programs can be summarized into:

1. Management, development, and maintenance of tourism attraction: nature, cultural, and humanmade.

2. Provision of facilities and building leasing in the touristic area.

3. Stimulation for tourism commercial business: transportation, trip agency, gastronomy, accommodation, consultation, guides, water sports, and spa.

4. Organization of entertainment and recreational activity: meeting, trip, conference, and exhibition.

The local government is obliged to provide the information, legal status, and security of tourism attraction to ensure

the good climate for business development. In the basis of kinship values, the research and development for the city potential for tourism business are heavily encouraged. Thus the promotion for tourism is proliferated in the scholarly and policymakers discussion. The emphasize for the tourism business development by the government in these programs depicts the general political orientation that the government takes regarding the tourism industry in Yogyakarta.

PEMERINTAH KOTA YOGYAKARTA

PERATURAN DAERAH KOTA YOGYAKARTA
NOMOR 4 TAHUN 2010
TENTANG

PENYELENGGARAAN KEPARIWISATAAN

DENGAN RAHMAT TUHAN YANG MAHA ESA

WALIKOTA YOGYAKARTA,

Menimbang :
a. bahwa dalam rangka mendukung Kota Yogyakarta sebagai Kota Pariwisata berbasis budaya dan untuk melaksanakan Undang-undang Nomor 10 Tahun 2009 tentang Kepariwisataan, maka perlu adanya pengaturan Penyelenggaraan Kepariwisataan;

b. bahwa pengaturan penyelenggaraan kepariwisataan sebagaimana dimaksud pada huruf a diatas dapat mendukung pariwisata di Kota Yogyakarta lebih berkembang sehingga dapat mengangkat dan melindungi nilai-nilai budaya, agama dan karakteristik Kota Yogyakarta;

c. bahwa Peraturan Daerah Kota yang mengatur tentang Izin usaha di bidang Pariwisata yang sudah tidak sesuai lagi dengan Undang-Undang Nomor 10 Tahun 2009 dan Peraturan Daerah Kota Yogyakarta yang mengatur tentang Retribusi Izin Usaha di Bidang Pariwisata yang sudah tidak sesuai lagi dengan Undang-Undang Nomor 28 Tahun 2009 tentang Pajak Daerah dan Retribusi Daerah , sehingga perlu disesuaikan dan diganti;

d. bahwa berdasarkan pertimbangan sebagaimana dimaksud pada huruf a, b dan c diatas, perlu membentuk Peraturan Daerah tentang Penyelenggaraan Kepariwisataan;

Mengingat :
1. Undang-Undang Nomor 16 Tahun 1950 tentang Pembentukan Daerah-daerah Kota Besar Dalam Lingkungan Propinsi Jawa Timur, Jawa Tengah, Jawa Barat dan Dalam Daerah Istimewa Yogyakarta (Lembaran Negara Republik Indonesia Tahun 1955 Nomor 53, Tambahan Lembaran Negara Republik Indonesia Nomor 859);

2. Undang-Undang Nomor 28 Tahun 1999 tentang Penyelenggara Negara yang Bersih dan Bebas dari Korupsi, Kolusi dan Nepotisme (Lembaran Negara Republik Indonesia Tahun 1999 Nomor 75, Tambahan Lembaran Republik Indonesia Negara Nomor 3851);

City's regulation for tourism; source: Pemkot Yogyakarta. (2010). Peraturan Daerah Kota Yogyakarta Nomor 4 Tahun 2010 Tentang Penyelenggaraan Kepariwisataan. Yogyakarta.

Despite the underlying values that expected as the navigator for the tourism industry, the emphasis on the private business development makes the tourism industry prone to the profit-based orientation rather than the convivial orientation. As the government tourism office prioritizes the destination development, capacity building, and tourism marketing (Gubernur DIY, 2015), the industry organization itself is submitted to the market control. It is shown how market-oriented the city in the Yogyakarta's government incentive towards the business and entrepreneur establishment, that it even reach the title for the 4th easiest city to doing business in the world (Sesanti, 2016, p. 60).

As the government allows a various legal organization from the enterprises to the local organization to participate in the tourism industry can be perceived as the effort for the decentralization and democratization agenda (Pemkot Yogyakarta, 2010, pp. 4-6), the capital-intensive requirement for the business creates the monopoly by the dominant actors. The growing sentiments that the low capital and poor citizen can only watch how the tourism industry perform in their daily environment reflect the undesired externalities from the market-oriented economy. As the economic growth convey the class segregation and inequality, the previous aim to establish a friendly image and relation by tourism industry becomes irrelevant.

There are various obligations that limit the private enterprise to perform a socially responsible business activity (Pemkot Yogyakarta, 2010, pp. 12-15). From the normative aspects such as respecting the local tradition, hospitable performance, and non-discrimination conduct, to the business implementation aspects such as sustainable industry and elaborate the local products are already synthesized in the tourism regulation, but the emerging conflicts prove its contradiction. With the profit-oriented enterprises, the responsibility to cultivate the expected public goods is deemed to be unprofitable for the actors, or somewhat costly.

As the policy emphasizes the development of private power as the main actors in the tourism industry, the management should not be purely controlled by the market. As in the neo-liberal economy framework, there is a various option that can be promoted such as green capitalist and socially responsible firms (Gibson-Graham, 2008, p. 616), the legislative aim to reach the convivial city should be elaborated by the non-profit efforts, whether from the government body or the community itself.

LANDPRICE

: >20 MILLION RUPIAH	: 5-10 MILLION RUPIAH	: 2-3 MILLION RUPIAH
: 10-20 MILLION RUPIAH	: 3-5 MILLION RUPIAH	: 1-2 MILLION RUPIAH

: 0.5-1 MILLION RUPIAH	: 0.1-0.2 MILLION RUPIAH
: 0.2-0.5 MILLION RUPIAH	: <0.1 MILLION RUPIAH

The land price distribution, the most expensive areas are located

in the city center and in the rural administration of Sleman (lack of detailed urban planning); source: http://peta.bpn.go.id/

Despite massive tourism that is happening in Yogyakarta, only a few people that able to adapt the waves easily. From the stereotypical, introvert personality of Yogyakartan people to the language barrier with the tourists, the interaction between the non-tourism worker inhabitants and their guests is barely evident (Oktaviyanti, 2013, p. 207). As the government still promotes the growth of the tourism industry, then the city should refine the inclusion of various stakeholders. To complement the list of actors from the kampung's community, the process for a participative development tourism kampung requires an action from the tourism's stakeholders:

1. The tourists: This includes the student's emigrant and the domestic and international tourists.

2. Paguyuban pedagang kaki lima Malioboro: The local coordination of the touristic street vendor in the Malioboro street.

3. Local tourism trades and services organization: The services provider such as car and motorbike rental, trip organizer, and the guest house association.

4. Perhimpunan Hotel dan Restoran Indonesia: The association of hotel and restaurants in Indonesia have a strong interest regarding the sustainability of the industry.

5. Yogyakarta tourism department: The government body that manages the tourism industry.

6. Hotel investor: powerful actors that invest in the emergence of the hotel industry. The Sultan ask for reducing the hotel investments in the urban area (Rudiana, 2015)

The actors for tourism industry can promote creative and relational tourism to ensure the sustainability of the industry. together with the stakeholders in the kampung sector, clear spatial planning and initiatives can influence the socio-spatial realm of the tourism kampung.

3.3 SPATIAL ANALYSIS

3.3.A REGIONAL TOURISM DISPERSION

3.3.A.1 REGIONAL INFRASTRUCTURE

In the provincial administrative, special region of Yogyakarta consists of one urban area and four rural districts that connected only by the automobile infrastructure. With only one inter-province train line and airport, the mobility between each district relies hardly on the usage of private transportation. The lack in public transportation infrastructure stimulates the rapid growing motorization trends in Yogyakarta, reflected in annual rises in around 10.9% and 7.7% in the ownership of motorcycle and car respectively (Dirgahayani, 2013, pp. 75-76). In 2015, this regional infrastructure was flooded by 2,2 million private automobiles in which 87% of the number is a motorcycle (BPS, 2016, p. 51). With the lack of public transportation, the motorcycle dependency does not only increase the regional pollution but also high risk in the traffic accident.3.3.a.2 Regional adaptation of tourism

INTERCITY HIGHWAY
MAJOR STREET
TRAIN LINE
AIRPORT
TRAIN STATION
BUS STATION

0   2   4   8KM
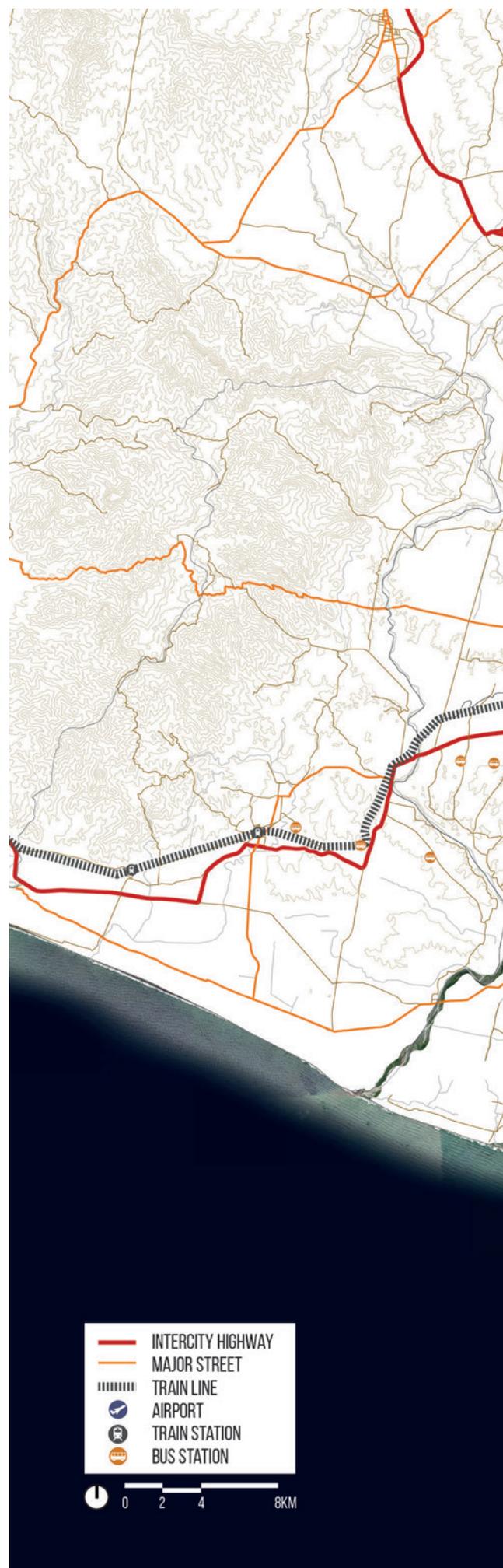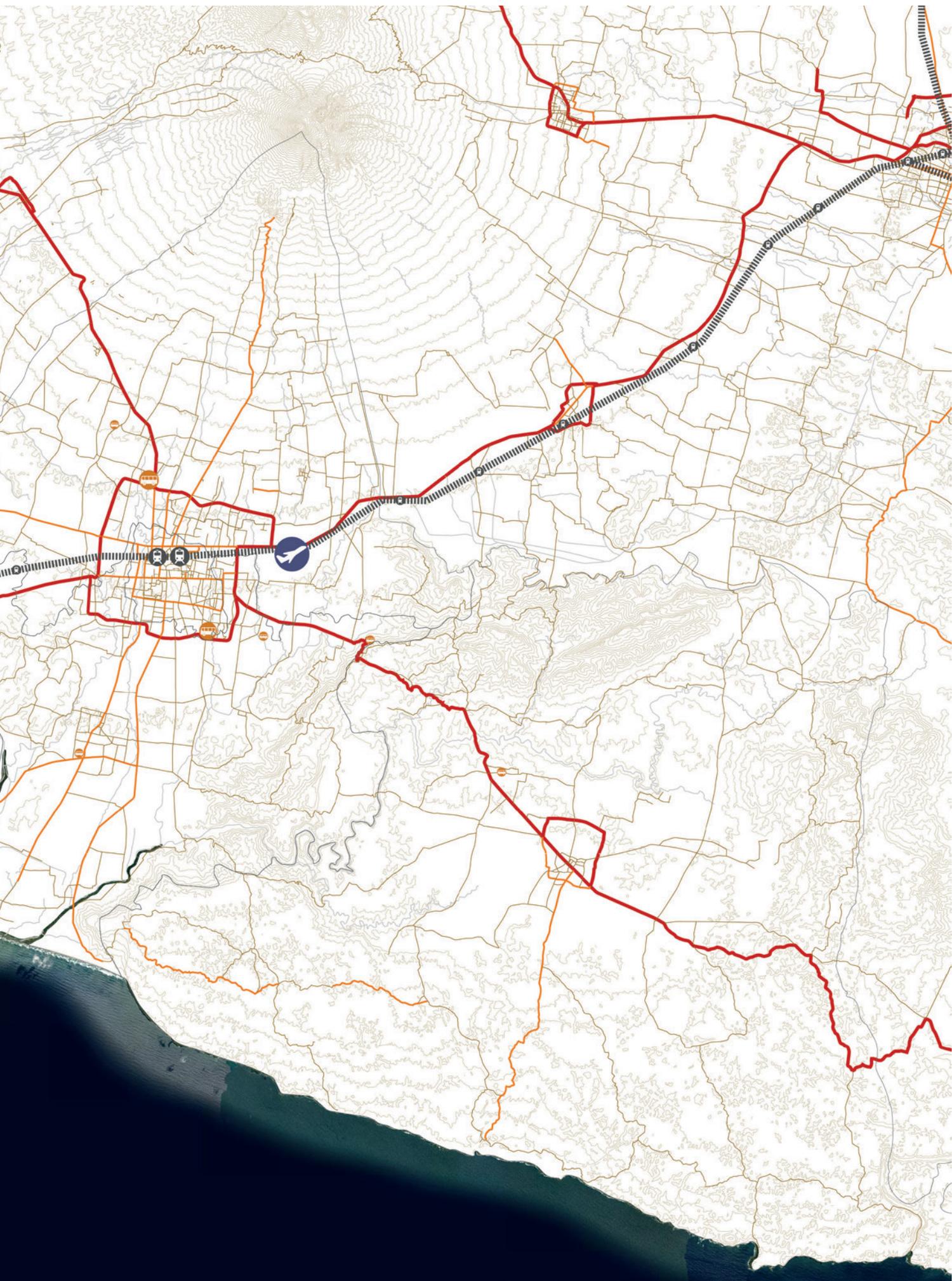
Regional metropolitan infrastructure; source: Author

Administratively, only 11.22% of the population that live in the urban area of Yogyakarta city, the rest lies either in the greater metropolitan area that still lacks detailed urban planning or in the rural area that goes hand in hand with the agriculture land. There is no clear definition of urban and rural area of Yogyakarta, as mostly the population supports their necessities with the cultivated landscapes and spread the settled area around the region. With the recent land transformation trends and the increases in the natural landscape tourism, in the range of 2010 to 2016, there are 8% decreases in the agriculture occupation and 2% increases in the tourism industry of hotel, restaurants, and trades. In 2016, 26.6% of the population have this hotel and restaurant occupation as their source of income, the sector that absorbs the highest employment rate in Yogyakarta (BPS, 2016, p. 74).

ADMINISTRATIVELY URBAN AREA
ADMINISTRATIVELY RURAL AREA

PEOPLE'S FOREST
PROTECTED FOREST
WATER RETENTION
COASTLINE AREA
HERITAGE AREA
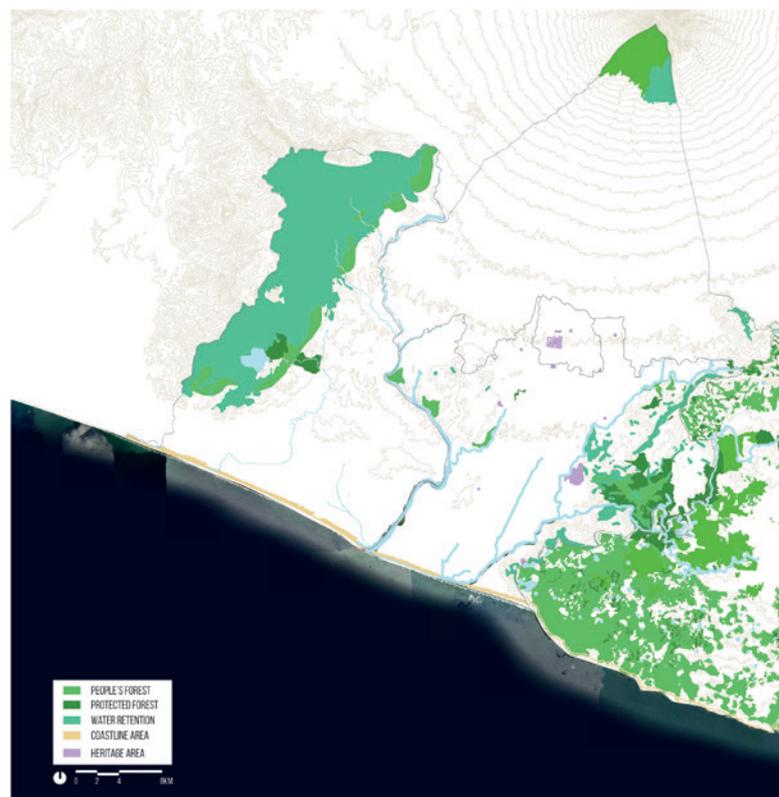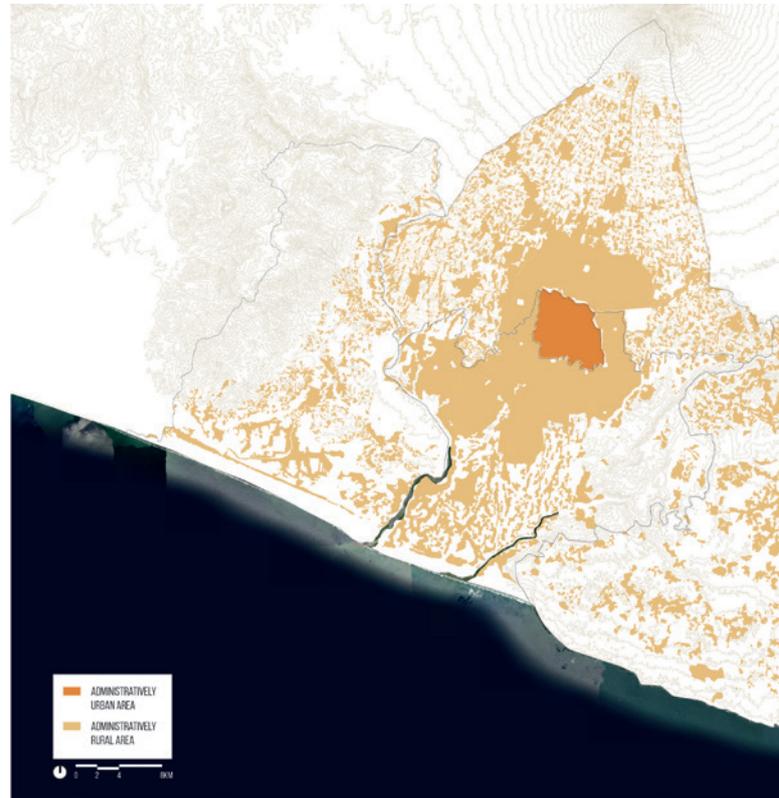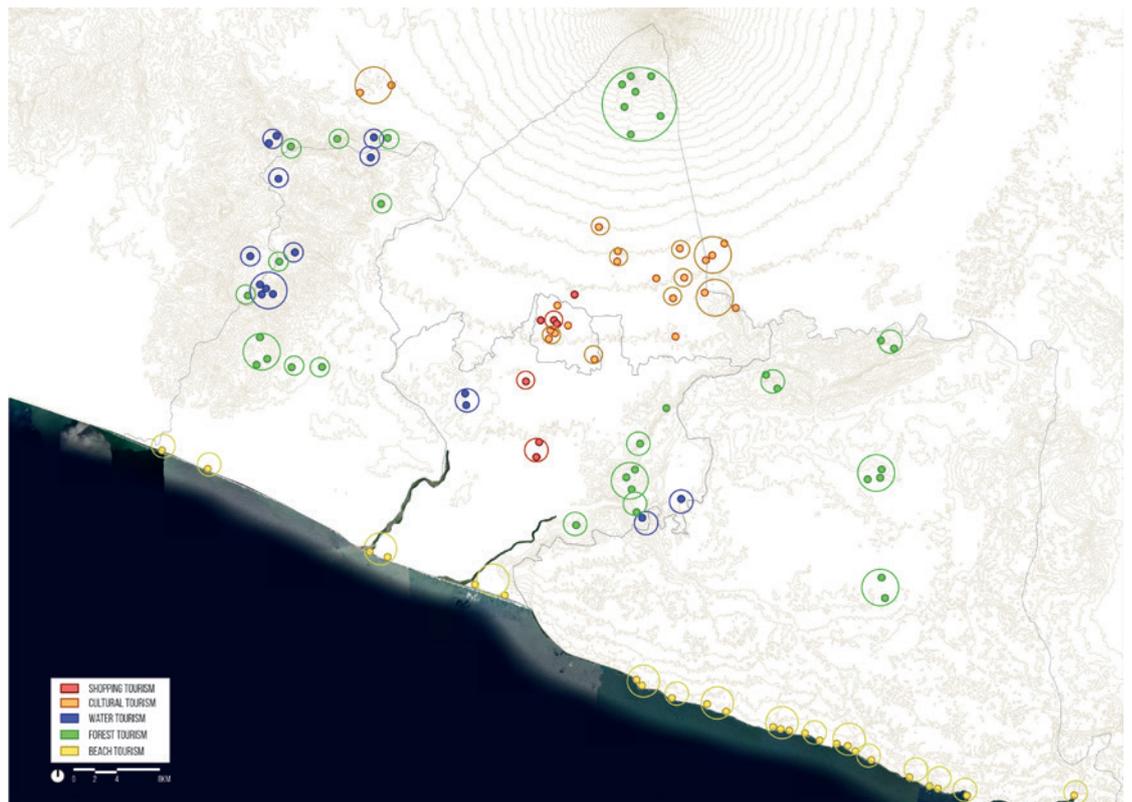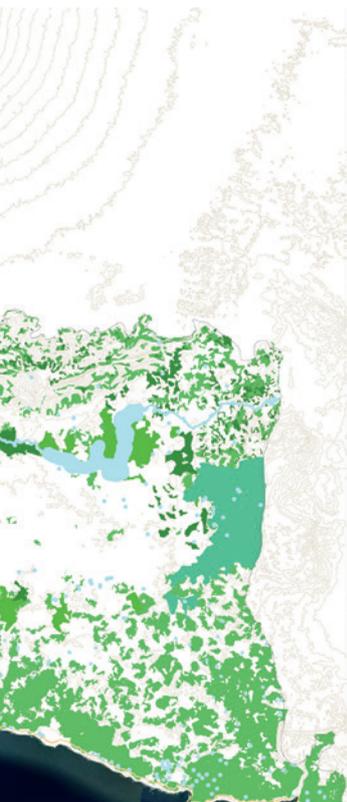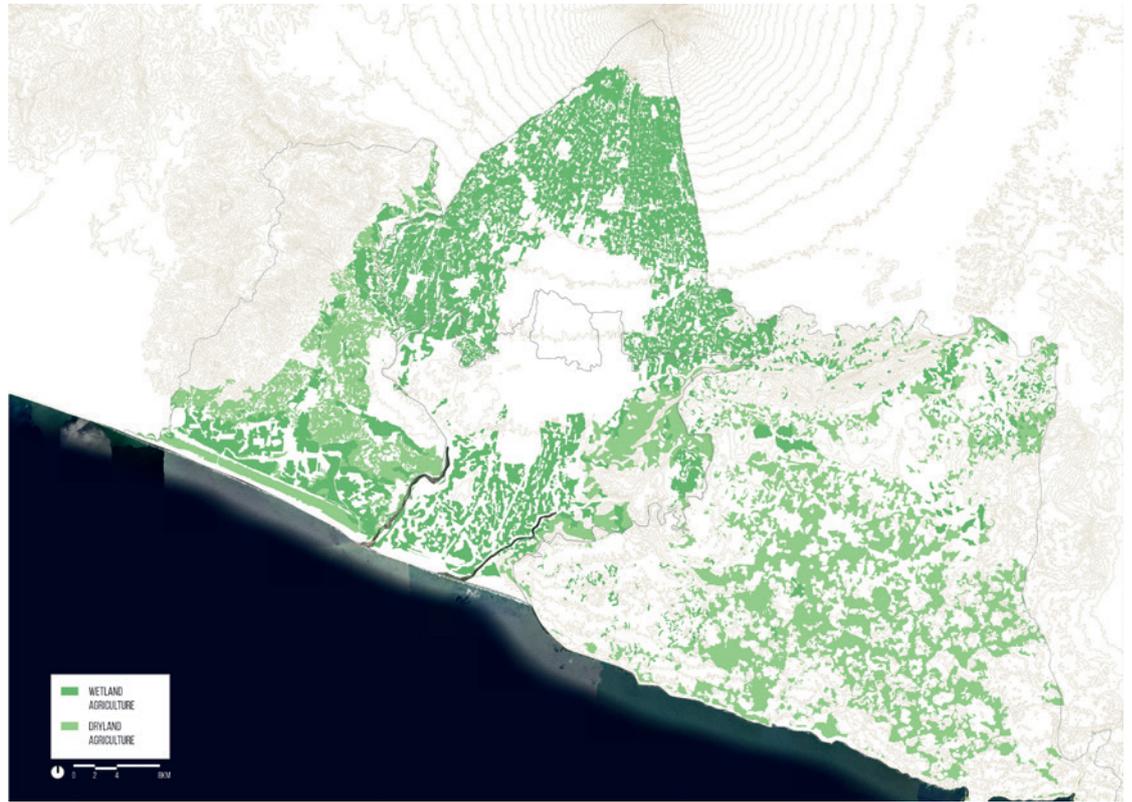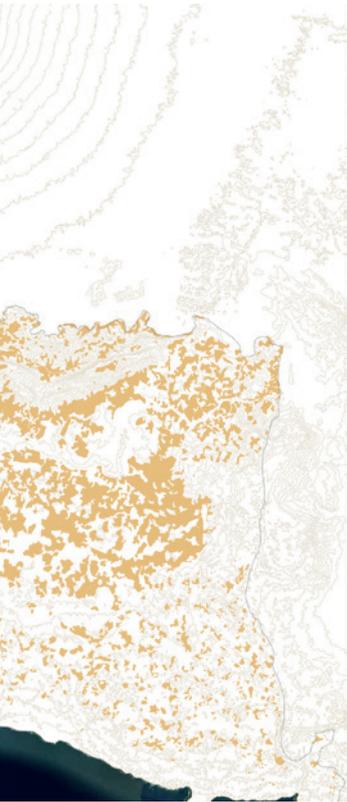
The dispersion of residential, landscape utilization, and tourism kampung in metropolitan; source: Author analyzed from http://gis.jogjaprov.go.id/

With a steady rise in the tourists and students arrival, 4 million annual tourists in 2015 (DIY, 2015, p. 2) and 79.000 new higher education students in 2015 (KEMRISTEKDIKTI, 2016, p. 18), the city structure is gradually transformed to accommodate such influx in population. The increases in such temporary immigrants accommodation are reflected in the map. The purple is the part area where student boarding house rental is spread in the related kampung, mostly due to its proximity to the location of the university. The green areas are the neighborhood that transformed its residential area into a tourism kampung. Within those areas, a steady influx of newcomer stimulates a rapid change in the lifestyle of the kampung's society.

ECONOMIC CONCENTRATION

: CULTURAL TOURISM AREA   : TOURIST ATTRACTI

Legend:
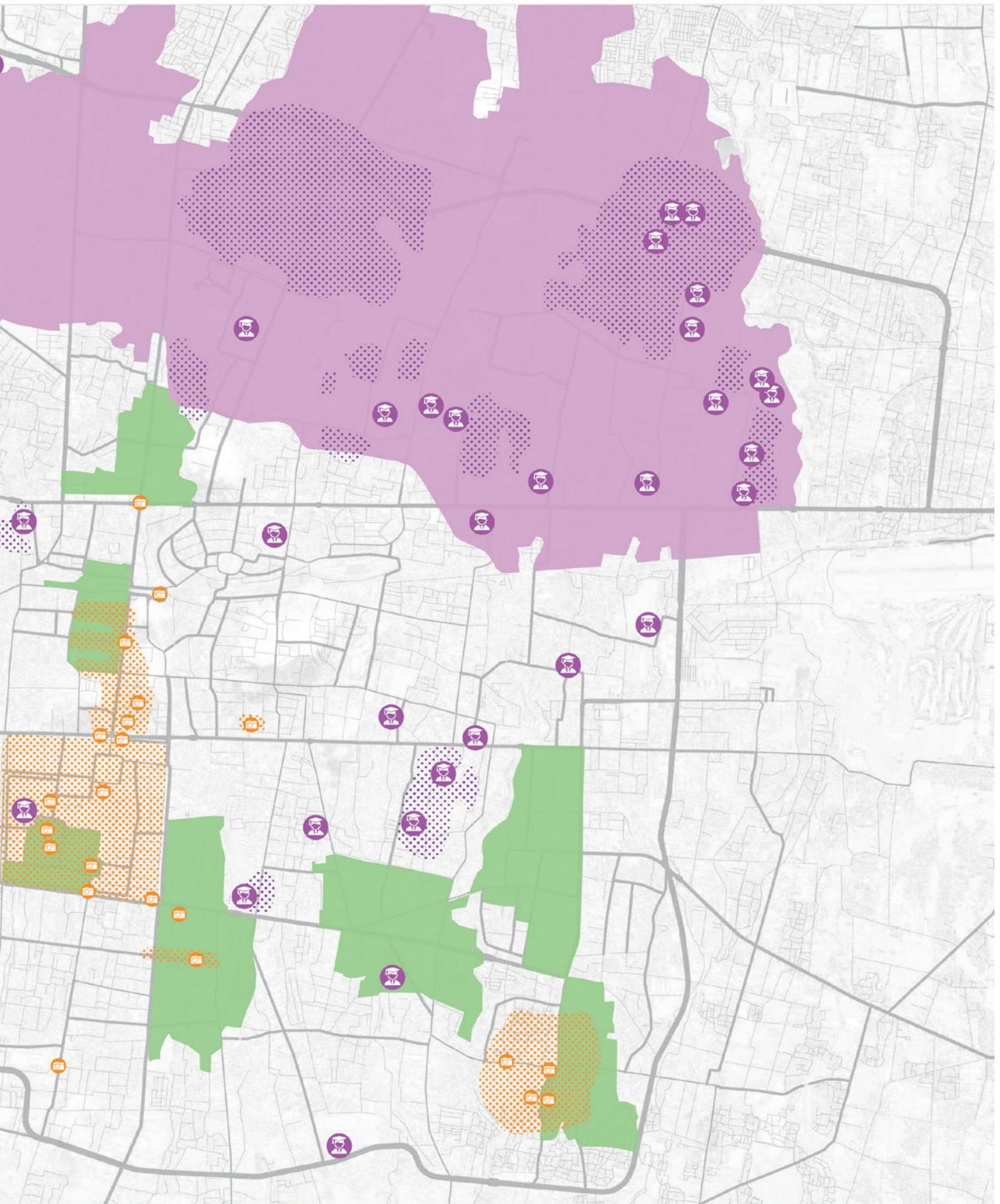
:STUDENT AREA	
:UNIVERSITIES	
:TOURISM KAMPUNG	
:STUDENT KAMPUNG	

3.3.B CITY STRUCTURE

3.3.B.1 CITY INFRASTRUCTURE

As stated previously, that Yogyakarta is mostly dominated by private automobile, the public consensus towards the city's public transportation is low. This is mainly due to the lack of systematic network planning process and bus corporation performance that the demands toward the public performance decreased sharply from 36% load factor in the early 2000 to 27% in the 2007 (Munawar, 2007, p. 2). With the increasing motorization trends and no clear boundary between urban-rural structures, the extending urbanization is worryingly sprawl to the hinterland and stimulates land transformation. In this context, joint governance from south and north district of the city with the urban government creates a cooperation practice for 'Kartamantul' metropolitan governance to improve regional infrastructure services (Hudalah et al., 2013, p. 66). With the lack of public infrastructure, it is not surprising that Yogyakarta would extremely congest by car, and it is multiplied greatly by tourist bus during a high season.
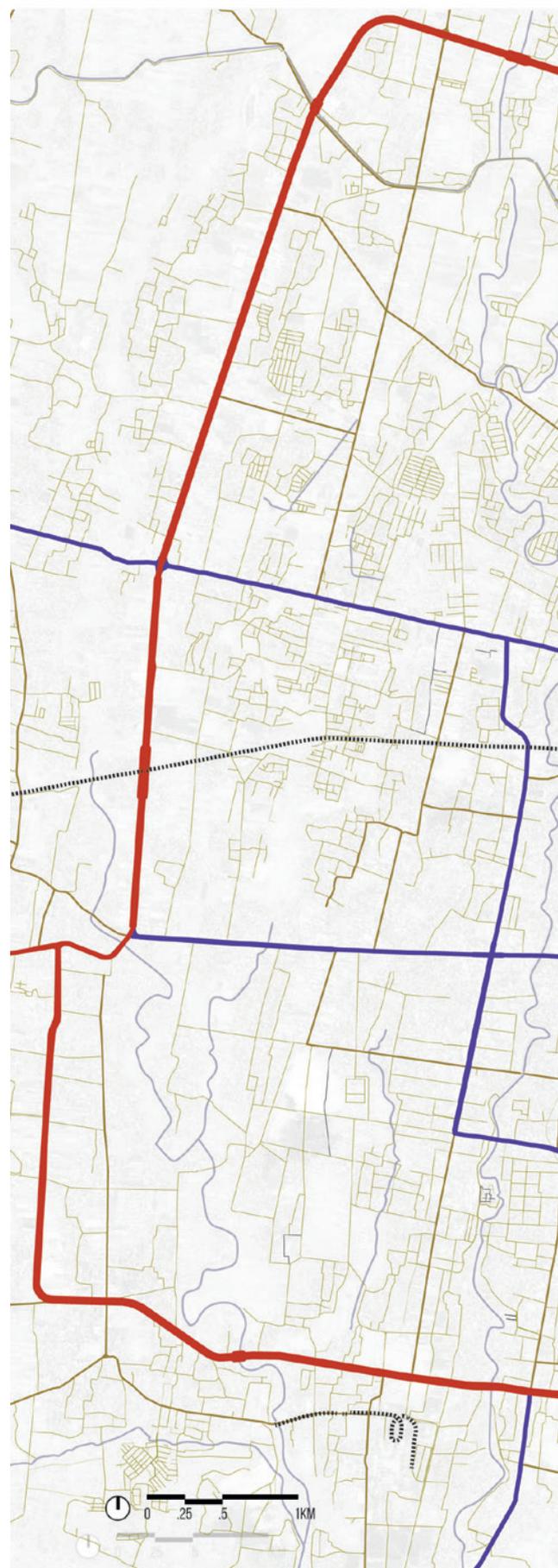
CITY INFRASTRUCTURE

———— : INTERCITY HIGHWAY   ———— : TERTIA

———— : 4 LANES MAJOR STREET   ·········· : RAILRO
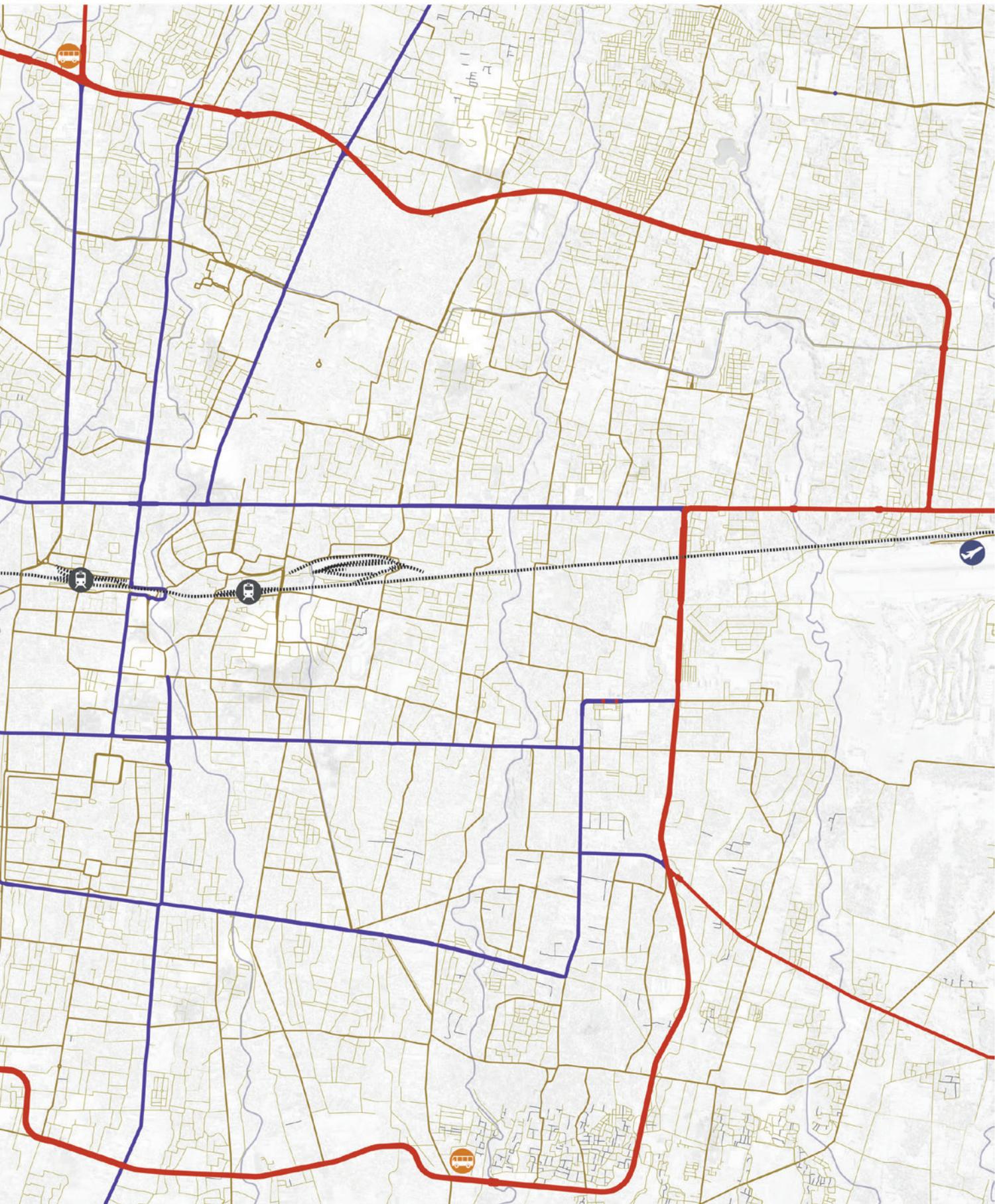
City infrastructure; source: Author

Regarding the negative externalities of capital-intensive market system in the Yogyakarta's tourism, it is legislatively supported for the city to have an alternative economy for job opportunity in a well-distributed way (Pemkot Yogyakarta, 2010, p. 4). Within this framework, the local cultures for street hawkers provides the low capital opportunity for the lower-class citizen. In contrary to the common view of modern city that perceive these informal economy as an illegal activity (see Turner & Schoenberger, 2012, p. 1029), Yogyakarta promotes street hawking as their legal economic systems. Stated in the local regulation that any street economy activity is the citizen basic right to the city, and it is government's responsibility to give empowerment, protection, and development for these economic actors (Pemkot Yogyakarta, 2002). Street vendor both the stationary and the mobile type have a characteristic that provide an alternative to the capitalist economy (Gibson-Graham, 2008, p. 617). It provides local trading systems that performed by self-employed, cooperative, and household industry that directly give the empowerment to the lower-class citizen. Such street economy spread informally along the major city street to complement the formal structure.
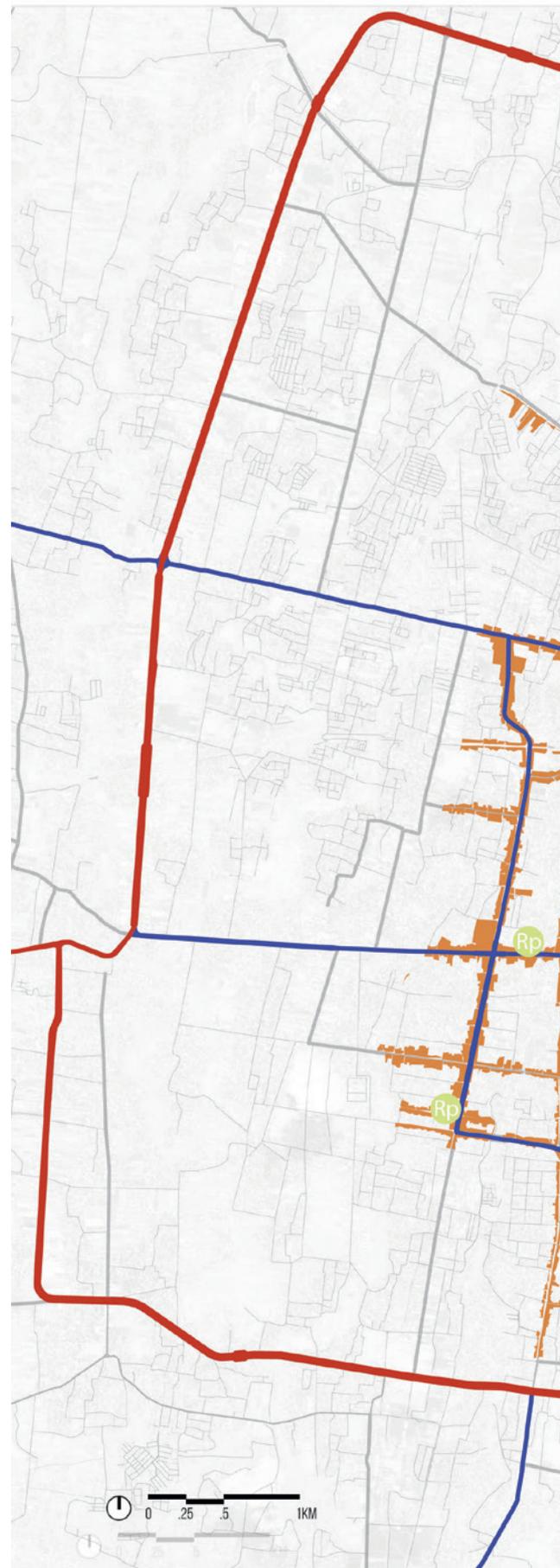
ECONOMIC DISTRIBUTION

⸻ : INTERCITY LOGISTIC STRUCTURE
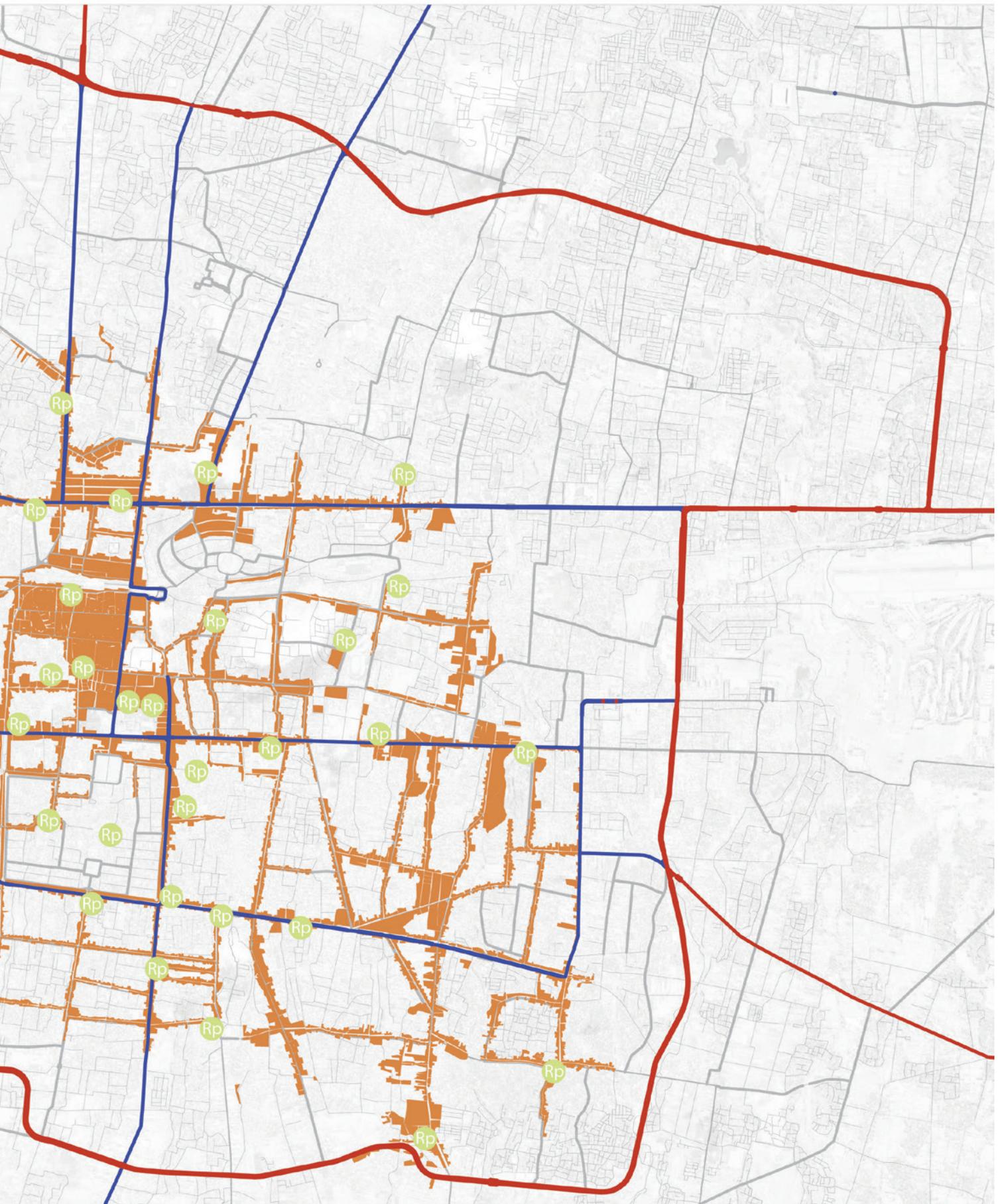
— : CITY LOGISTIC STRUCTURE   (Rp) : TRADITIONAL MARKET   ▮ : TRADES AND SERVICES DISTRIBUTION IN URBAN ADMINISTRATION

Economic distribution; source: Author, analyzed from http://gis.jogjaprov.go.id/layers/geonode:pola_ruang_rdtr_kota_jogja

ECONOMIC CONCENTRATION

▨▨▨▨ : MOST EXPENSIVE LAND (>20 MILLION RUPIAH/M2)

3.3.B.3 ECONOMIC CONCENTRATION

The economic growth stimulates the rises in the land prices, especially in the strategic area for the tourism industry. The red area outlined in the map describes the highest land price in Yogyakarta, the area with high proximity to the tourism forces whether near the cultural attraction or the university. It is the strategic land for economic activity and property industry such as shopping mall, boarding houses, and hotel. This area transforms the residential area of kampung into the downtown of the city; it becomes the most vulnerable area for gentrification.

: EXPENSIVE LAND (10-20 MILLION RUPIAH/M2)　　　　$: EMERGING SHOPPING MALL　　　　: EMERGING HOTEL AND HIGHRISE

Economic oncentration; source: Author, analyzed from http://peta.bpn.go.id/

LOW ENCLOSURE KAMPUNGS

SCHOOL

HERITAGE SITE

MAIN TOURISM SITE

325 M

KAMPUNG PATEHAN-TAMAN SARI

HIGH ENCLOSURE KAMPUNGS

HOTELS AND OFFICE

5-10 m

CEMETARY

405 M
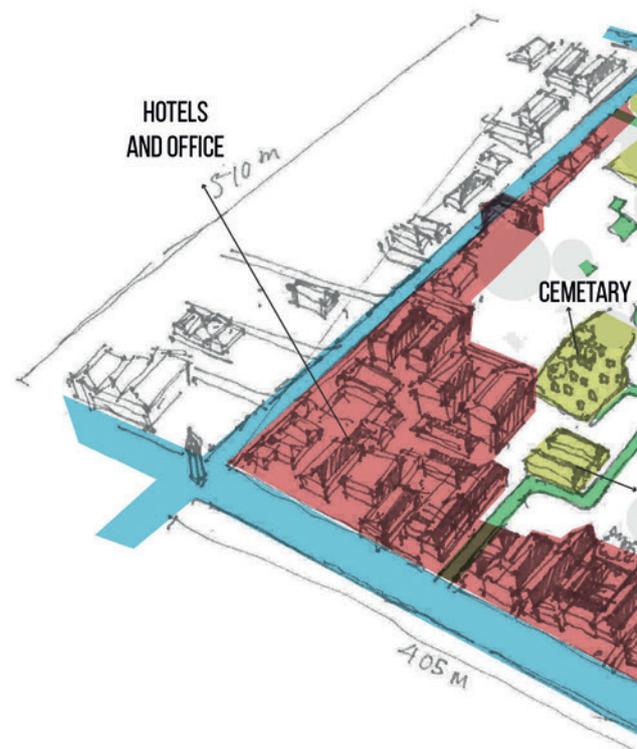
KAMPUNG COKRODININGRATAN

KAMPUNG ENCLOSURE   COMMUNITY

3.3.C THE TOURISM KAMPUNG'S STRUCTURE

3.3.C.1 KAMPUNG'S ENCLOSURE

As the main structure for inhabitant's residential area, most kampungs is located behind the major structure of the city. The global development such as hotel, shopping mall, and modern convenience store become both a protective wall and also enclosure for the residential. With small access that sometimes only a motorcycle and bike can pass, a kampung is naturally limited to the slow traffic only. This helps to maintain the public quality of the kampung as the danger and noise from the fast traffic would not permeate into the residential area. the inclement effect is that kampung become invisible in the public goods and service provision, as the densification goes beyond the limit, the spatial qualities are gradually degraded and make kampung looks like a slum settlement.

TRADITIONAL MARKET

MOSQUE

MERCHANDISE JEWELRY SHOP

MOSQUE

340 M

68 M

220 M

.01 M

MOSQUE

PATEHAN TAMAN&

COMMUNITY CEMETARY

SCHOOL

URBAN AGRICULTURE

PURBAYAN

KAMPUNG PURBANYAN-BASEN

RIVER

SCHOOL

MOSQUE

TRAIN STATION

190 M

MOSQUE

HOTELS

455 M

Sos Sos

KAMPUNG SOSROMENDURAN-SOSROWIJAYAN

| | 'S SUPPORTING STRUCTURE | COMMON SPACES | MAJOR CITY STRUCTURE | KAMPUNG SETTLEMENT |

Enclosure of the kampung by modern development; source: Author

3.3.C.2 LOCAL EXTERNALITIES

Bule in definition refers to the light-skinned people; this term derives from the colonial time to indicate the European people that lived in the boulevard area. though originally the terms are only used for the Dutch people, nowadays the term is being used to refer to all the foreigner people disregard the skin color. As the foreigner usually a tourist, the area that hosts a lot of international tourist gain a kampung bule nickname. Sosromenduran, the neighborhood administrative that consisted of seven kampungs, Sosrowijayan Wetan, Sosrowijayan Kulon, Sosromenduran, Sosrodipuran, Pajeksan, Jogonegaran, and Sitisewu, is the famous tourism neighborhood in Yogyakarta. Located exactly near the central train station, now the majority of the neighborhood's land is zoned for the trades and services purposes by the city planning with 157 hotels, 30 homestays, 14 restaurants, and 21 food-kiosk (Sosromenduran.com, 2018).

■ 6 METERS WIDE STREET   ■ 2 METERS WIDE ALLEYS   ■ TRANSPORTATION HUB
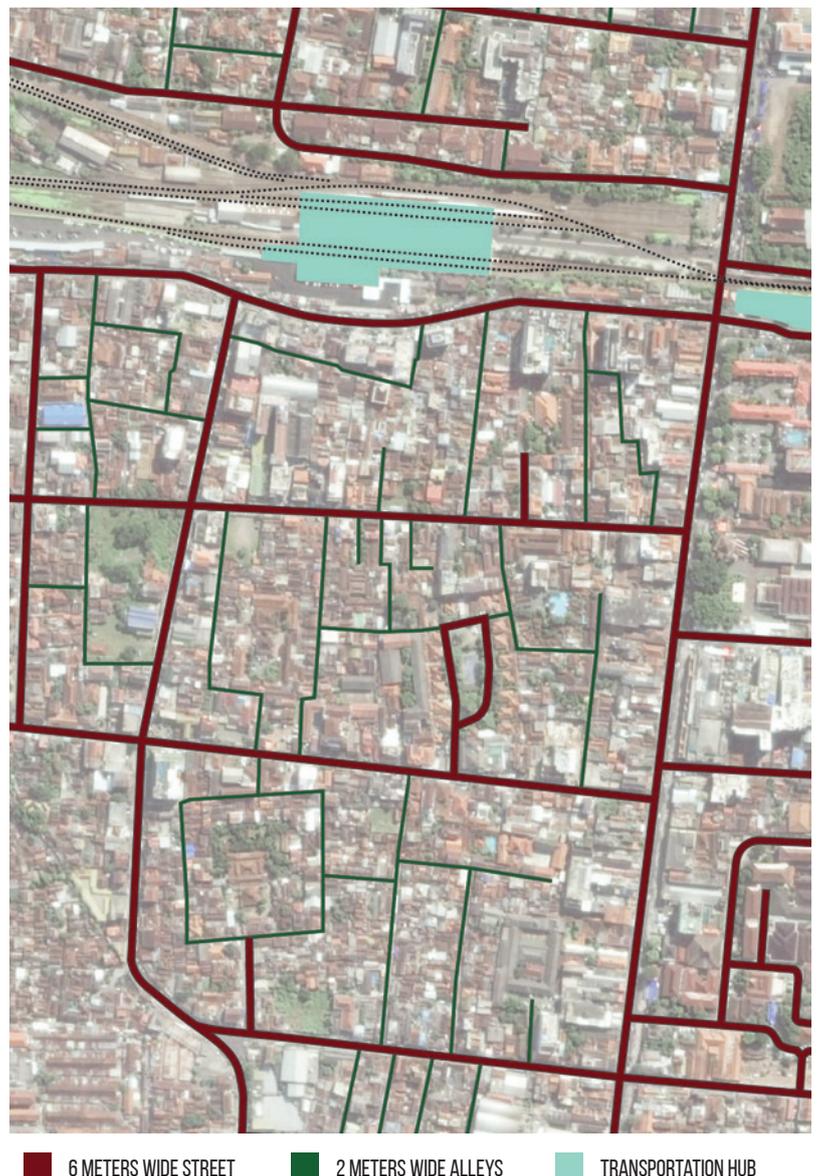
Sosromenduran's infrastructure; source: Author

With the easy access to the international and domestic tourist due to its location, this kampung plays a role as the entrance for Yogyakarta tourism. The high number of visitors, the emergence of the hotel, and the government plan for focusing on the tourism economy, Sosromenduran have a high vulnerability to the gentrification. In Oktaviyanti's research for the social impact of the Sosromenduran's tourism industry, she mentions several negative impacts that are influencing the community. In her conclusion, the externalities are: lousy competition between the tourism workers, degrading tolerance, the change in lifestyle, and the change in the local values (Oktaviyanti, 2013, p. 207). This emphasizes the needs for spatial exploration to mitigate the internalities.

TRADES AND SERVICES · RESIDENTIAL · OFFICES · TRANSPORTATION
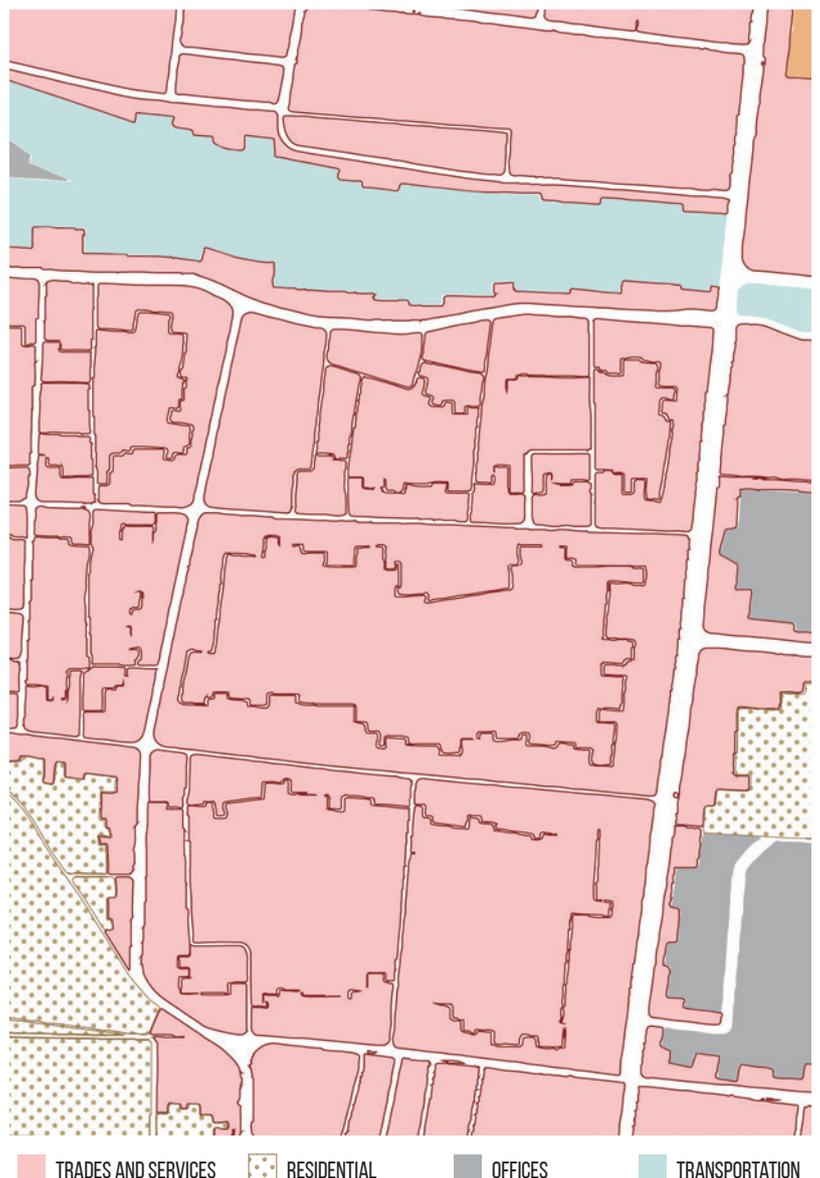
Kampung's arbitrary trandes and services zoning; source: Author, analyzed from http://gis.jogjaprov.go.id/layers/geonode:pola_ruang_rdtr_kota_jogja

3.3.C.3 LAND OWNERSHIP AND THE REVERT OF TRENDS

To mitigate the tourism intrusion within the kampung, the land ownership the reveal the possible actor to overcome the externalities. Despite the structural spatial construction for trades and services, most of the land is still owned by kampung's community. With the privately owned land as the majority of the structure, the government can only persuade the landowner to adopt the tourism agenda. This persuasion, in fact, is a successful one; since the ends of 70s people began to extend their homes and business for tourism purposes; accommodation, car rentals, tour agencies, and art galleries (Timothy, 1999, p. 377).

Now that the land is still privately owned and yet mostly it serves for tourism services. The high number of hotels and services provider does not only create the unhealthy competition between the kampung's members but also destroy the unique qualities of the cultural commodities (it adds what Harvey mentions in creative destruction of the unhealthy competition Harvey, 2012, p. 92), as the kampung become a generic bed and breakfast neighborhood. To ensure the sustainability of the tourism, therefore, the kampung needs to revert the industry's recent trends; revitalize the authentic kampung's life again. The one who can revert the transformation trends is still the landowner, yet it requires a collective action from the kampung members to revitalize the traditional convivial community.
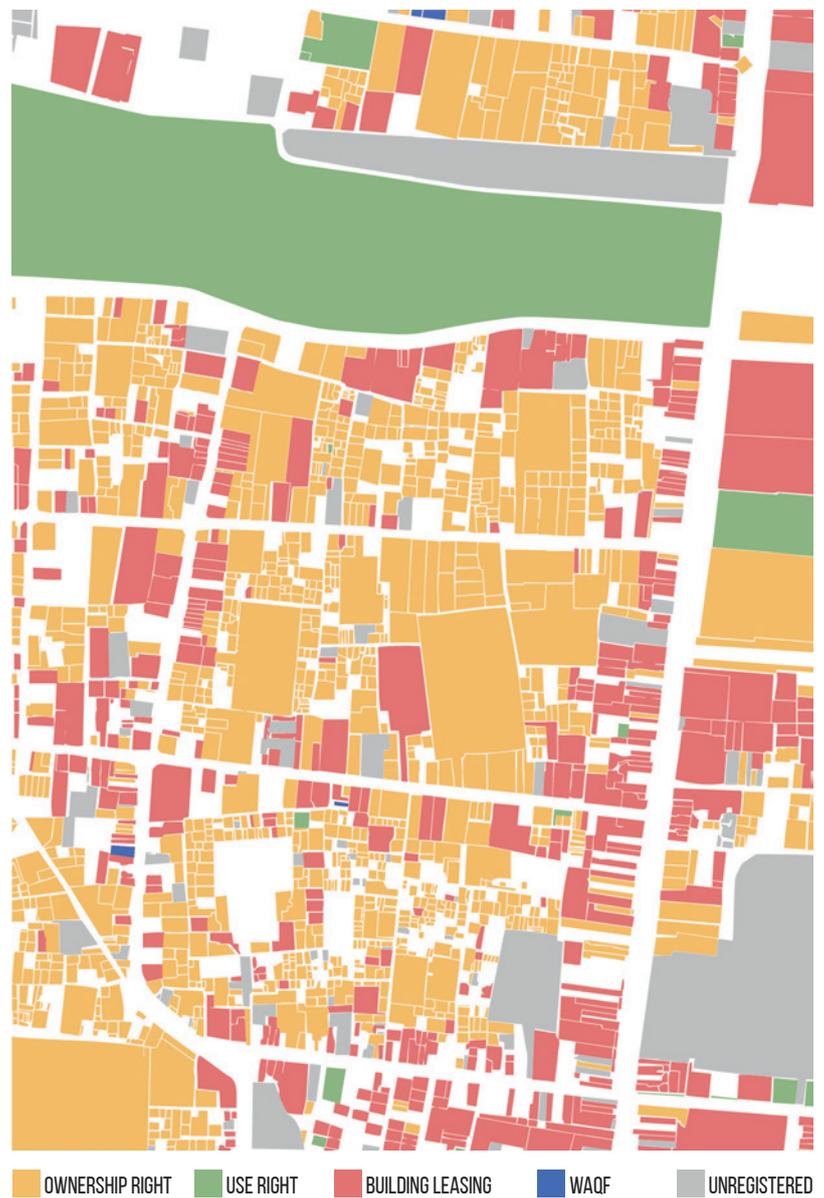
Land ownership; source: Author, analyzed from http://peta.bpn.go.id/

3.3.D THE SOCIO-SPATIAL ASPECT IN THE CITY

3.3.C.1 THE DISAPPEARANCE OF KAMPUNG'S SUPPORTING STRUCTURE

Despite its invisibility in government works, kampung has self-developed several public amenities. In Yogyakarta, several collectively owned public amenities spread inside the residential kampung. These amenities support the endogenous economic production, domestic market, and the basic well-being of the community in collective and voluntarily manners. As an example, the religious building, community building, cemetery, green spaces, or sports field are already accessible for the community members without any expenses as its maintenance relies on the voluntary act from the community members.

These self-generated amenities are the core point in the reconstruction of the friendly city. In order to reach the convivial public realm, the amenities need to be easily used by the member of the community for the accomplishment for the self-defined purpose by the user without restraining the other to use them equally (Illich, 1973, p. 35). For further initiatives, it is important to empower the performance of the existing public amenities by enabling the self-made revitalization and reconstruction of the loss amenities due to the land transformation. In the next strategic framework chapter, this framework for the self-generated amenities synthesizes the urban initiative in the pattern language method.

KAMPUNG'S STRUCTURE — NARROW KAMPUNG'S ENTRANCE

KAMPUNG'S AMMENITIES — COLLECTIVE SPORTS FIELD

KAMPUNG'S ECONOMIC PRODUCTION — HOUSEHOLD WORKSHOP
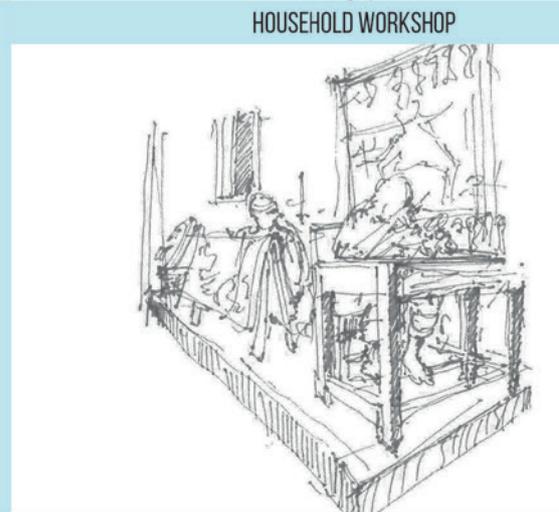
KAMPUNG'S ECONOMIC ACTIVITY — TRADITIONAL MARKET

NARROW KAMPUNG'S ALLEYS
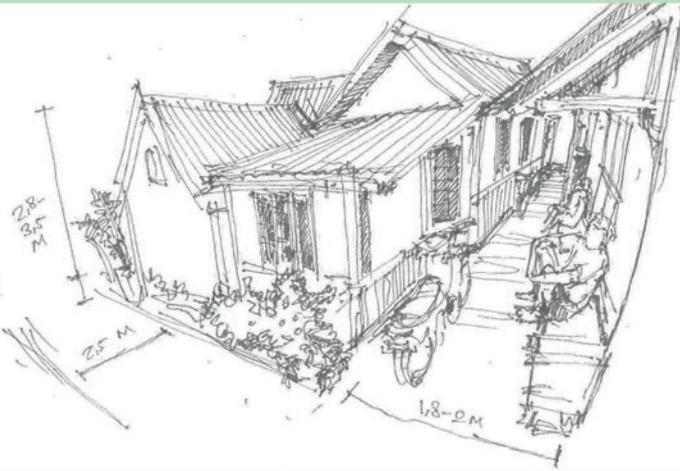
GREENERY ENCLAVES

COMMUNITY RELIGIOUS BUILDING

MOSQUE

COMMUNITY WATCH POST

URBAN AGRICULTURE
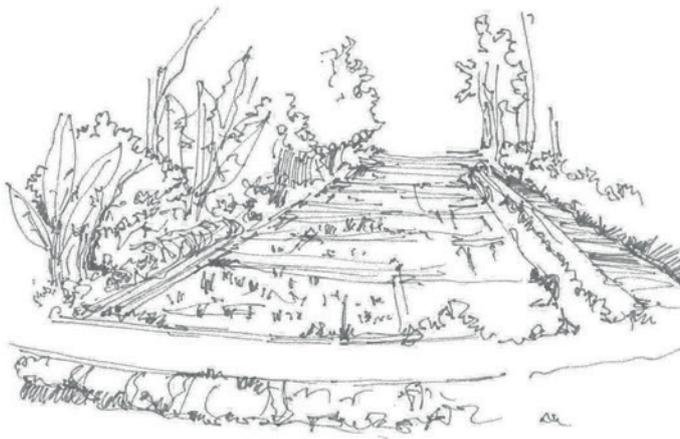
TOURISM SERVICES
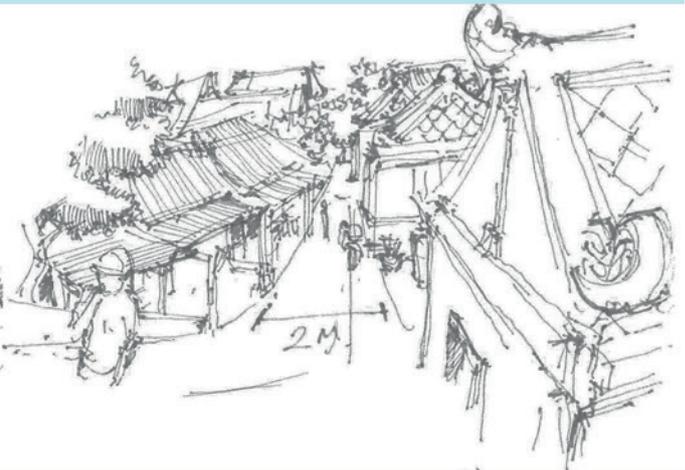
STREET HAWKERS
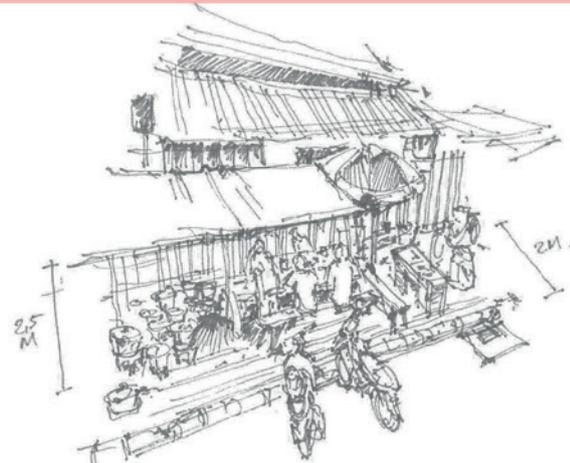
MOBILE STREET VENDOR

Typology of kampung's supporting structure; source: Author

3.3.C.2 EVERYDAY URBANISM: THE INFORMAL COMMUNITY'S UTILIZATION OF SPACES

The utilization of public realm in Yogyakarta is complicated, with a lack of formally provided public realm; the people can still occupy any kind of spaces for public activity. The street vendor can establish a temporary stall, and the customer can simply sit in the sidewalk, the street can easily transform into an event stage in any cultural occasion, and the unused land mostly being cultivated as a kitchen garden. The appropriation in the form of small economic spaces, events, and daily lifestyle of city structure remarks the informality in the socio-culture. Informality in the land utilization does not necessarily an illegal action; the flexibility of the legal system depends on the consensus of the users. This flexible use of spaces is the cultural conviviality of the society, yet it signifies the importance of the availability of public realm to ensure the sustainability of the tradition.

PUBLIC REALM APPROPRIATION FOR ECONOMCI ACTIVITY

TEMPORARY TENT OF SMALL COMMERCE

MAT FOR SITTING IN THE STREET
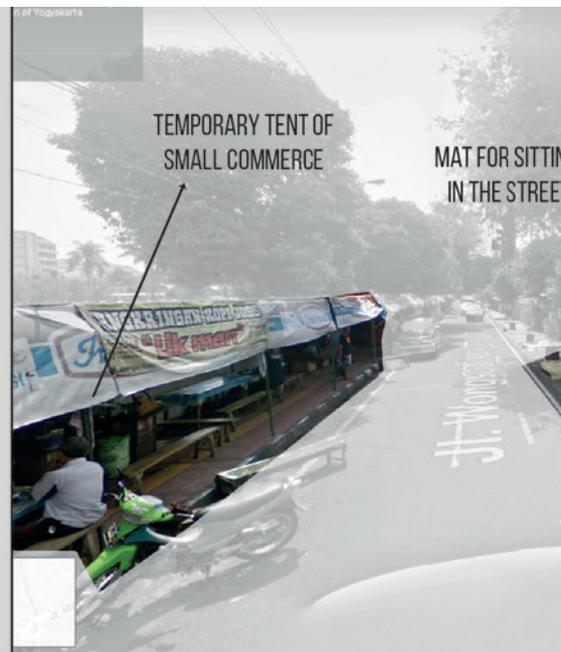
OCCASSIONAL EVENT APPROPRIATION

NO SIDEWALK

DAILY UTILIZATION OF PUBLIC REALM

BANANA TREE AND KITCHEN HERBS

OPEN SPACE

GROUND LEVEL, SUPPORT AS A PLACE TO SIT

APPROPRIATION OF SIDEWALK

PRIVATE SECURITY

DESPITE OPENNESS OF SPACE, IT PSYCHOLOGICALLY CLOSED

PUBLIC REALM MANIPULATION

The everyday urbanism in the city by kampung's society; source: Author
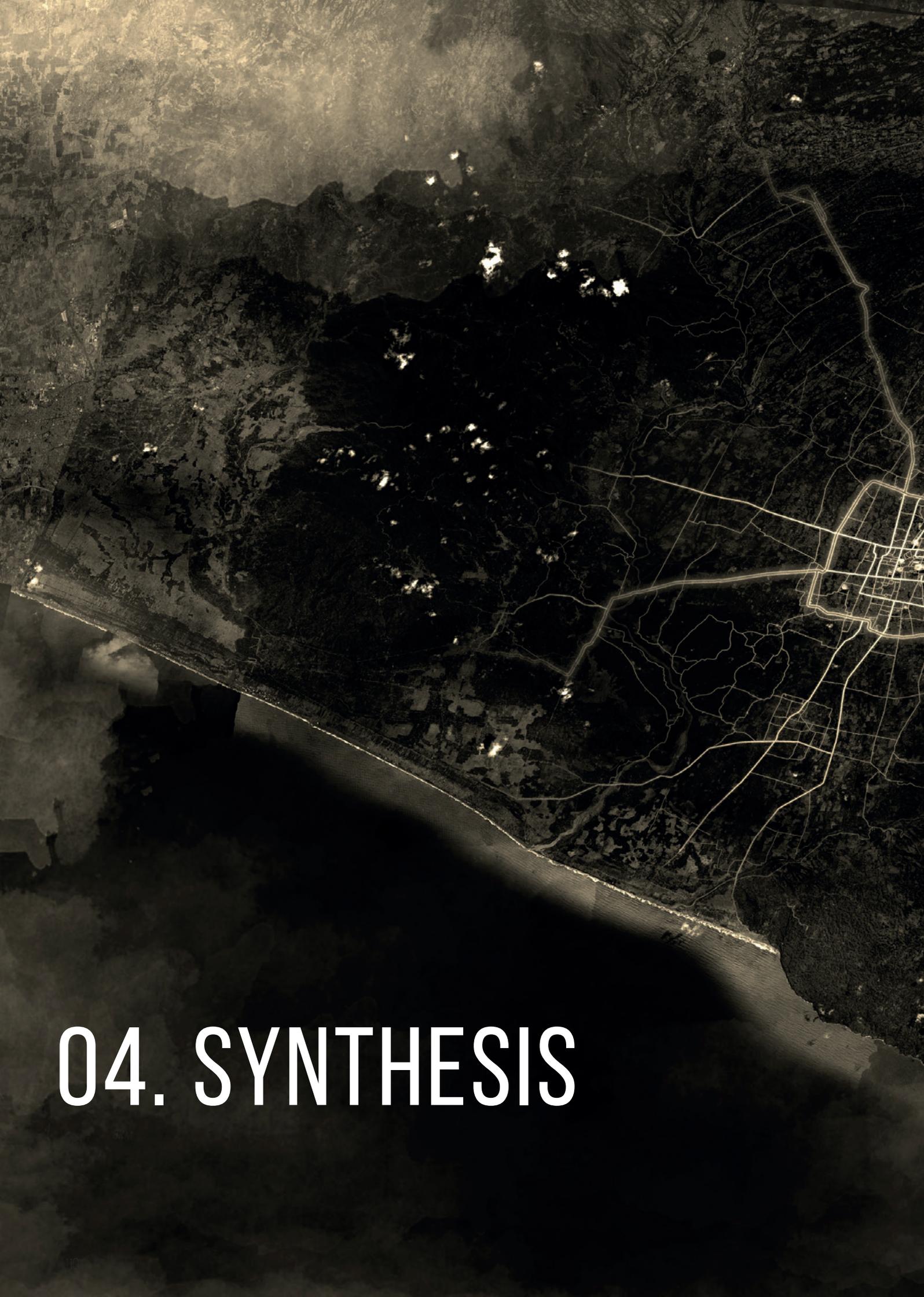
04. SYNTHESIS

4. SYNTHESIS

4.1 CONCLUSION

4.1.A THE SOLIDARITY OF STAKEHOLDERS

The social solidarity from the kampung community and tourism industry actors is necessary in co-creating a convivial city. In the stakeholder analysis, the local communities lie in the lower right quadrant with high interest but low power, while the upper left quadrant's actors, the government body that holds a high power barely put focus in the loss of kampung's livability that heavily influenced by global power and private investor. The goal for convivial kampung is to empower the local community into the primary decision maker while co-operating with government body and tourism stakeholders in reconstructing the friendly city.

The social solidarity can be exercised in the stakeholder charts to map the distribution of the initiatives. Classified as local actors, the local leader & academic, community organization, local entrepreneur & artisan, and urban farmer already have a related activity that needs to be empowered. While the most appropriate government body such as ministry of public works, public housing, transportation, culture & tourism, and cooperatives small & medium enterprise needs to be encouraged to extend its performance in providing the public services. The global economy actors such as tourism and big enterprises can be requested to participate in the improvement of the opportunity creation and corporate social responsibility scheme such as culinary and cultural agenda as it also benefits their interests. These initiatives for social solidarity in kampung's urbanization would be explored with a pattern language method in strategic framework.

POWER

LATENTS

City government

Yogyakarta's tourism department

Government's department

Kelurahan government

PROMOTERS

Investors

Hotel and restaurants association

Street vendor organization

Kampung's empowerment institution

Cooperation institution

Social organization

Tourism trades and services association

Kampung's Chief

Karang taruna

Tourists

Kampung's member

APATHETIC

DEFENDERS

INTEREST

Kampung's actors	Initiatives	Tourism's actors	Initiatives
Kampung's member		Tourists	
Kampung's Chief		Street vendor organization	
Karang taruna		Tourism trades and services association	
Social organization	?	Hotel and restaurants association	?
Cooperation institution			
Kampung's empowerment institution		Yogyakarta's tourism department	
Kelurahan government		Investors	
City government			
Government's department			

Stakeholder analysis; source: Author

4.1.B INTERVENTION IN THE GATE OF YOGYAKARTA'S TOURISM

Following Harvey's remarks to Engels perspective in Haussmann works, the redevelopment breaches in the centrally located quarter along with its gentrification and subtle eviction is also evident in Yogyakarta's centrally located kampung (Harvey, 2012, p. 16). While the tourism kampungs are dispersed all over the region, the location that has a high impact from the tourism is located in the center of Yogyakarta, Sosromenduran kampung. This kampung that located beside the tourist attraction and the central station experiences a high threat of gentrification while at the same time become the profit generator of the tourism industry. This kampung, therefore, becomes an appropriate location for testing the spatial intervention with the strategic and design framework for this research.

The skyline of centrally located and tourism intensive kampung; photographer: Avi Aziz Permono

4.2 INTERVENTION HYPOTHESIS
4.2.1 RIGHT TO THE KAMPUNG

In the pursuit of conviviality and the neighborliness of community, people need to be able to have control over their surroundings. One can be friendly if they familiar with their neighbor, knowledgeable about their hometown structure, and have a capability to shape their immediate environment. The inhabitant's right to their kampung that familiarizes the shaping power over the process of urbanization goes beyond the private or individual access to the resource that kampung can offer, which in this case is tourism industry. It aligns with what Harvey mention as the right to the city, which the right to change the city to what we desire by ourselves depends on the exercise of collective power over the urbanization process (Harvey, 2008, pp. 1-2).

The hereditary virtue from past generation to promote the neighborliness ideals within the kampung emphasizes the importance of collective power. As Sullivan mention in his research about Yogyakarta's kampung, the individualistic perspective in which some people are self-centered and not willing to help the neighborhood are considered as a childish and spoiled behavior (Sullivan, 1986, pp. 82-84). The selfless characteristic of the community for the sake of collective power is the determinant foundation that helps the sustainability of the kampung over a generation. Thus, the recent individualization breaches due to the tourism industry would deteriorate the kampung existence.

The right to the kampung, therefore, is the appropriate framework on which the recent urbanization and its tourism adaptation can fit in. It is not a manifesto or imported lifestyle and approach. Instead, it revitalizes the neighborliness virtue of collective power over the livability of the kampung. This right reclaims the shaping capability of kampung's community over their living space.

4.2.B PROMOTION OF PARTICIPATIVE SHAPING POWER TOOLS

Regarding the claim for a shaping power, it is a direct call for involvement and participation from kampung's inhabitants. The participation should go beyond the existing framework that defines the participation as a mere consensus agreement towards the spatial planning that is mentioned in the city's zoning regulation (Sesanti, 2016, p. 128), the involvement should be equipped by more extensive socio-spatial tools for participative development. Tools that enable every part of the citizen, beyond the capital and personal power limitation, to be collectively performed in the kampung shaping process.

These tools for traditional "gotong-royong," in which by definition can be translated as tools for sharing the burden, is the central concept to pursue the conviviality. The equally distributed shaping power among all people to put to use for caring and contribute to each oth-

er (Illich & Lang, 1973, pp. 24-25) is facilitated in the strategic framework. The strategy consists of three tools:

1. Tools for Kerja bakti (community service): a set of action

2. Tools for Musyawarah Mufakat (deliberation and discussion): a set of conversation platform

3. Tools for Tanah adat (customary space) creation: a set of arguments

05. STRATEGIC
FRAMEWORKS

5. STRATEGIC FRAMEWORKS

To achieve a convivial society, community needs a set of tools that enable self-realization and enhance their ability to pursue their own goals uniquely (Illich & Lang, 1973, p. 37). By self-defining their life and ensuring the capacity for others capability to do so, any mutualism symbiosis between each other would emerges without a monetary transaction and depends solely on the exchange of kindness and care. While it might sound like a radical revolution for the currency market and mode of transaction, the existence of alternative economy such as housework, family care, household flows, or even gift giving (Gibson-Graham, 2008, p. 616) in Yogyakarta community (e.g. food sharing of selamatan or labor sharing of Kerja bakti) prove the otherwise. Such pursue for conviviality by exercising the right to the kampung is precisely empowering the traditional culture.

5.1 STRATEGY FOR EXERCISING THE RIGHT TO THE KAMPUNG: GOTONG ROYONG; A COLLECTIVE, PARTICIPATIVE, AND SELF-DEFINING STRATEGY FOR TOURISM KAMPUNG

By definition, gotong-royong means sharing a burden, a labor sharing system that aims for mutual cooperation between society (Sullivan, 1986, p. 70). These co-creating forces are the Indonesian version of participatory urbanism that exercises the right of the community member to shape their kampung. Such neighborly cooperation value that is being inherited from each generation is the missing link in the modernistic approach of real estate industry for tourism in Yogyakarta.

Kampung is a traditional structure where Indonesian people develop their own culture collectively. It is not some mono-functional area where the great businessman can establish a significant Disneyland just for the sake of tourism industry; many individual actors shape their kampung into a collective heritage. In fact, the culture-shaping in the process by its inhabitants is the main attraction on why people visit the kampung. Kampung, therefore, can't easily be marketed as a public theme park for a tourist where the property industry put a price tag for the utilization of the land, and the only one can afford that price is the consumer, a tourist. The inhabitants should stay there, co-create their experience along with their spatial environment in the pursuit of the balance between their own well-being and tourist's well-being.

Within this set of perspective, an endogenous participatory urban design instrument of Gotong royong tools is vital strategies to avoid the clash of interest between the tourism industry and local needs. When a community shapes their own surrounding according to their own needs for a living space, they gain a sense of attachment that sharpens their right to the kampung. Moreover, as this right is exercised over time, the local culture as the main attraction of the tourism also being empowered. Within this "sharing a burden" tools, a co-creation of convivial experience and contemporary culture between the host and the guest is being operated.

PATTERNS
OF COLLECTIVE WORKS

CONVERSATION
AND DELIBERATION

PLACEMAKING
ARGUMENTS

Illustration of gotong royong urbanization strategy; source: Author

5.2 TOOLS FOR KERJA BAKTI (COLLECTIVE WORKS): PATTERN BOOK, A SET OF ACTION

Regarding the participatory action, Indonesian people are familiar with the term of Kerja bakti, a collective work within a neighborhood to ensure the livability of the kampung. This Indonesian version of community works relies on the voluntary and collectivity of the inhabitants to do unpaid works to improve the kampung, for example cleaning the environment, constructing a well and waterways, planting trees, and paving the street. The deliberation between members decides the objectives and actions of kerja bakti; it depends on the collective agreement on how they want to shape their kampung. Regarding the trend for creating a tourism kampung, those various actions are being curated in the catalog of participatory urban intervention, a pattern book.

As one of the powerful urban design tools promoted by Christopher Alexander, pattern language promotes self-constructing guidance that people can explore for their own house and neighborhoods (Alexander et al., 1977, p. x). Pattern design is essential tools that enable the "Do it Yourself" participatory urban initiation by the community with specific guidance. Within this book, a collection of pattern ideas is presented with a several spatial or cultural ingredient to make a tourism kampung. This book serves an inspirational purpose and aims for the collective input and personal method for the implementation. The incomplete form of the book seeks for the further feedbacks and criticism by the participants to enable a participatory discourse in for the co-creation of tourism kampung.

5.2.A THE AUTHENTIC TOURISM EXPERIENCE

Collective works for experience co-creation requires an authentic interaction, not a mere transactional exchange between the customer of tourism and its supplier. This condition is the reason despite the extensive mass tourism that happening right now most tourist still yearn for authentic experiences and explore the "only local knows" region of the presented touristic area. In the work of staged tourism authenticity, MacCannel develops his model of tourism stages that vary from the front region which decoration for tourism is presented into a back region where the existing social spaces for the local to perform their life on a daily basis (MacCannell, 1973, p. 598). Space, where tourist can interact directly with the destination's community daily life, is the region where the quest for authentic tourism experience is obtained.

Concerning the expected authenticity for tourism activity, empowering the daily spaces of kampung society is the foundation for a better experience. Space for local activity operation is the place where tourism can connect the human warmth, intimacy, and empathy between the guest and the host. The co-created experience that takes places in the heart of kampung is the main denominator that distinguishes the kampung tourism with the theme park tourism; it is the experience in which the slogan for "live like a local" tourism triumph over the mass tourism industry.

PATTERNS
OF COLLECTIVE WORKS

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AND DELIBERATION

MACCANNELL'S TOURISM STAGE OF AUTHENTICITY

STAGE 1
PUBLIC DISPLAY

STAGE 2
DECORATED
SPACES

STAGE 3
DEDICATED SPACES
FOR CULTURAL DISPLAY

STAGE 4
'DISPLAY'
FACTORY

STAGE 5
PRIVATE SPACES
THAT CAN BE DISPLAYED

STAGE 6
PURE PRIVATE SPACES

FRONT STAGE — BACK STAGE

PROMOTE TOURISM TO EXPLORE THE PRIVATE

PROMOTE THE PRIVATE TO PROVIDE PUBLIC PURPOSES
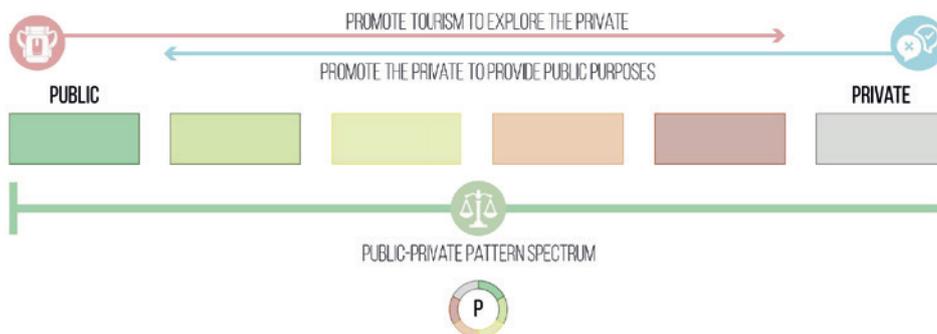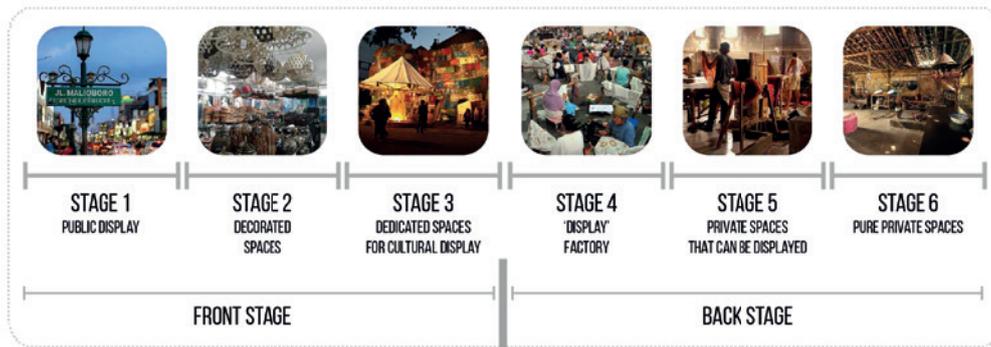
PUBLIC — PRIVATE

PUBLIC-PRIVATE PATTERN SPECTRUM

P

Diagrams of authentic tourism experiences; source: Author, inspired by McCannell's works
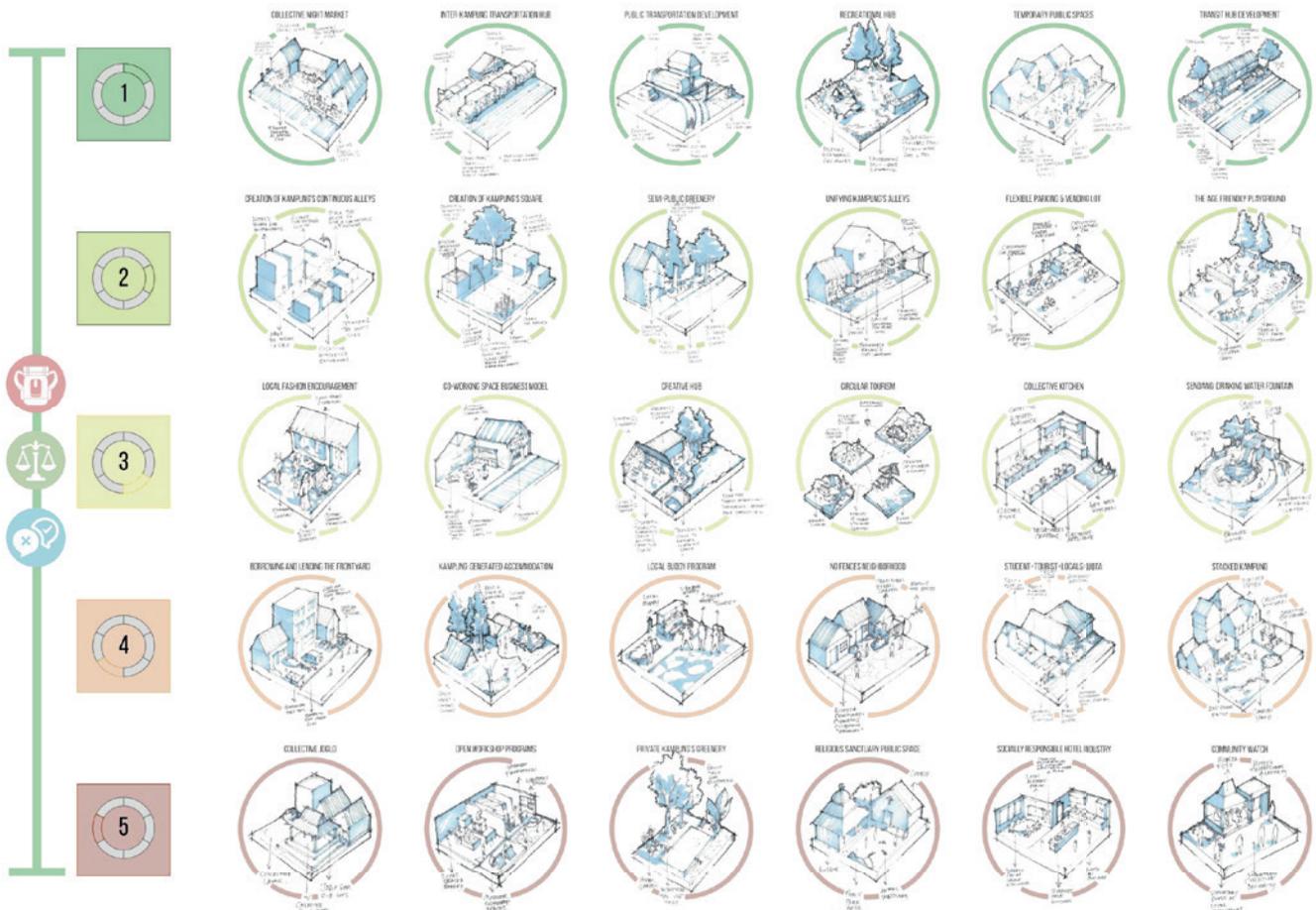
Distribution of pattern language for tourism kampung in the authentic spectrum; source: Author

5.2.B THE SPECTRUM OF THE PATTERN

Derived from the quest for authentic co-creation space, the set of actions for the tourism kampung is divided into a public-private intervention spectrum. Based on the idea that tourism come from the public end and the kampung community from the private end, the ranged spectrum provides various intervention that can be appropriated by each actor within the stages, whether it is the local inhabitant for creating their living being, government for promoting the regional tourism economy, or even the tourist for improving their tourism experiences. The range consists of these values:

Stage 1: 100% public, this is the stage where the public activity is established in a non-rivalrous manner with a public park and small commerce. The tourist can experience the public life of kampung in the central city street.

Stage 2: 75% public, this stage is where the tourist can permeate the kampung easily. Various patterns aim to co-create the alleys as a collective front yard for the community that increases kampung's well-being.

Stage 3: 60% public, this stage is where the private commerce can provide a public function. Specific business models such as co-working space café and cultural promotion for promoting local garment are established to increase the kampung identity in public.

Stage 4: 60% private, this is the stage where tourist can permeate into kampung private life. Kampung-generated accommodation and other patterns that enable tourist and locals to live in the same private living space will co-create the culture.

Stage 5: 75% private, this is the stage where the private function is not profoundly obliged to serve a public service.

Respective actors to the pattern language; source: Author

A few activities such as open kitchen and workshop from the local artisan or some socially responsible programs from hotel industry to its community would help to establish an intimate connection between tourist and the community.

5.2.C RESPONSIBILITY DISTRIBUTION

By dividing the pattern into several stages, it provides various urban initiation option for the community. The intervention can be initiated by different actors, yet the parallel action constructs a collective improvement for tourism that exercises their right to the kampung. A street vendor activity turns out to improve their kampung's vitality significantly because at the same time the government extensively promotes a public space. A neighborhood small and household economy can suddenly increase their economy only by promoting an open workshop because the

hotel industry attracts the diversity of their room tenants with the student and long-term occupant that able to improve the neighborhood social capital. These internalities can be achieved through the distribution of responsibility for initiatives.

The initiative for tourism kampung is stimulated by promoting an active exchange for in between spectrum and preserve the quantitative balance between each stage. By utilizing the forum platform, the information about the quantity is presented to inspire what kind of pattern stage that still needs to be improved in a kampung area. Not only this gives personal freedom for the inhabitants and tourism actors to choose what kind of action they are going to take, the collective exercise of the right to the kampung further increases the social consensus for a cultural placemaking wisdom.

5.3 TOOLS FOR MUSYAWARAH MUFAKAT (DELIBERATION AND DISCUSSION): ONLINE DISCUSSION PLATFORM, A SET OF CONVERSATION PLATFORM

In the pursue for participative urbanization, one of the core requirements is the social consensus. While in the western, democratic approach for social consensus is fulfilled by a referendum and public voting, in South-east Asia community, it is approached by discussion and consensus through inhabitants convention (Sullivan, 1986, p. 66). In Javanese culture, this process is called Musyawarah mufakat, a deliberation method by inhabitant's conference that usually takes place in the local community building or directly in one of the houses within the kampung. The role of the moderator or notary is taken voluntarily by any inhabitant of the community, and all the member have the horizontal position to be the speaker to voice up their thought.

5.3.A TOURISM KAMPUNG ONLINE DISCUSSION PLATFORM: COMMUNITY-MADE MINUTES OF THE MEETING

Among the critics of technocratic and non-transparent decision making in urban planning, the urgency for communication emerges as the initial foundation for participation development. The previous culture for Musyawarah mufakat requires intimacy between the member and the topics; it relies on the personal knowledge of their neighbor and the neighborhood. As this is the critical aspect for conviviality of the community, the process becomes an exhaustive and costly approach for a higher scale intervention such as ur-

ban planning and urban design. The more number of the population and the stakeholders grows, the harder for the community to establish a musyawarah.

When the urges for accommodating tourism within the kampung is rising, and more people are influenced, the instrument for a more prominent discussion on consensus needs to adapt. The previous problem in the mediation process for musyawarah now can be bridged by the online forum platform. While the market urbanization is being accommodated by an online application such as Airbnb, Roomster, or Couchsurfing, the participatory urbanization also needs to be facilitated through the online application.

Regarding this situation, the tools for conversation is established by moderating an online discussion forum; https://www.reddit.com/r/kampung-wisata/. The whole content of the pattern book is publicized in the subreddit forum where the public can analyze, give input, or even give an example of how they implement the patterns. This forum platform, therefore, acts as an incomplete almanac for tourism and kampung development that can be accessed and completed by the general public, just like how Wikipedia give access for a collective contribution for shared human knowledge.

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reddit | r/kampungwisata   Find a community, post, or user

r/kampungwisata

Posts

🔥 HOT ▾

↑ 2 ↓   Posted by u/reseday 3 days ago
Gotong Royong: together we co-create a tourism kampung   Discussion

Kampung Wisata

Tourism is an excellent activity that human always yearns. It is an appropriate reward that helps to recreate people's motivation and inspiration for shaping their happy life. By traveling to different places with unique culture, activity, and hospitality, people are able

💬 Comment   ➦ Share   •••

↑ 2 ↓   Posted by u/reseday 2 days ago
List of Tourism kampung in Indonesia   Kampung promotion

Here an incomplete list of tourism kampung that you can visit and get inspired on. of course we need you to complete this one. please feel free to make a post here

Sumatra

Desa Mandala (Mentawai)

💬 Comment   ➦ Share   •••

↑   Posted by u/reseday 2 days ago
Feed the bees; a lovely flower field in Yogyakarta

https://www.reddit.com/r/kampungwisata

COMMUNITY DETAILS

r/kampungwisata

3
Subscribers

2
Online

a participatory instrument for friendly tourism kampung. discuss any idea and criticism for a better kampung

SUBSCRIBED

CREATE POST

USER FLAIR PREVIEW

u/jakasembungbawagolok

ADD USER FLAIR

Screenshot of online discussion platform for tourism kampung urbanization; source: Author

The forum aims for an extensive discussion on the other two tools, the set of action and advocation concerning the tourism kampung. By putting a various participatory pattern and placemaking rhetoric online, people can judge and scrutinize the idea while synthesizing a more localized action. A person can put their works there and ask for advice, a community can present and promote their kampung, the government can quickly elaborate the already established discussion, and multidisciplinary scholar can collectively discuss the development of tourism kampung all over Indonesia. This online forum can serve the evolution process for Musyawarah mufakat.

This tool aims to inspire another part of the city and community outside of Yogyakarta for participatory urbanism alongside promoting the integration of local wisdom in city development. While the set of rhetoric provided in this thesis is embedded for Javanese culture, the other part of Indonesia has their own local wisdom that also needs to be integrated. By enabling an online discussion concerning the spirit for local empowerment, the various input from another part of Indonesia and any member of the society from all social class can improve the inclusiveness of the recent urbanization process in the grander scale.

Illustration of online deliberation and discussion; source: Author

5.4 TOOLS FOR TANAH ADAT (CUSTOMARY SPACE) CREATION: PLACEMAKING RHETORIC, A SET OF ADVOCATION

Regarding the spatial intervention in the city, ensuring the availability of lot for development is an essential starting point. A placemaking strategy is necessary to enable the construction of public space, as the recent market urbanization that monetizes the land makes it nearly impossible to create such space. In this set of tools, the strategy takes form in several rhetorics for placemaking advocation that synthesized from the traditional culture of Yogyakarta. It aims to convince people and landowner that creating public space and facilities in their land will improve the general well-being of the community.

In the west, some recent rhetoric for placemaking takes a narration for shared space or public goods, while in Indonesia the same purpose is delivered in the idea of customary land or right. By definition, customary right is the right to gain a living from natural land and resources with communal characteristic and non-privatized (Ismi, 2013, p. 14), a cultural, spatial manifesto that legitimately enables various actors to co-create their environ-

ment. This right for access to common land though being recognized by the legal system, the lack in the customary land mapping process by the government results in the non-definitive location. Although Indonesian city is evolved from the traditional form, this customary right is mostly existing only in the rural area while the city is now exhaustively adapting the public-private land management system.

The city still needs a public space to ensure its livability, thus the Tanah adat needs to be advocated. Within this framework, the strategy for placemaking is delivered with three traditional legal rhetoric: Magersari, Waqf, and Use Right. While the last two are already legally registered by the National Land Agency (http://peta.bpn.go.id/) and its availability can further be promoted, the Magersari is a local term that also being used for particular land management system of sultan ground which is entirely organized by the Sultanate of Yogyakarta and is left blank in the national legal land system.

CONVERSATION
AND DELIBERATION

PLACEMAKING
ARGUMENTS

5.4.A MAGERSARI AND SULTANAAD GROUND

By definition, magersari or ngindung is the right to stay and build a house in the previously owned land by the family or landowner that generated by the act of kindness and mutual relation between each other (Syamsudin, 2014, p. 19). Although the non-permanent ownership of land by the magersari resident can be considered as a leasing system, it does not involve money and renting system due to the transaction that is purely based on the interpersonal relationships. One can say it is a feudal system in which the ngindung resident is an unpaid worker for the landowner, but the application of magersari is mostly used for a non-hierarchical relationship such as a family bond, in fact, it is the historical generator for the kampung settlement and community.

In convivial perspective, magersari indicates a community in which warmth and friendliness are radiated in the Javanese culture (Budiarto, 2005, p. 11). The mutual interaction between each community member is well preserved in the non-monetized land; the transaction uses intangible currency such as kindness and willingness to help each other. The abstractness of this system is the main reason on why there is a lot of informal settlement in Indonesia as the definition of ownership for public-private land administration unable to register the land accurately.

Even though the magersari system is used by many landowners all over Java to their relatives (even it is used as a place name in several cities), in Yogyakarta the most notably scale for magersari is performed by the Yogyakarta sultanate kingdom, mostly known as tanah sultan (sultan ground). Social welfare, openness, and the promotion of local wisdom are core values for the legal integration of sultan ground in government policy, as the sultan ground is not owned by the king but rather the sultanate institution. Stated in the provincial regulation, sultan ground is divided into two terms, tanah keprabon (royal land and building) consists of various public facilities, sultanate building, and royal cemeteries that spread all over the city, and dede keprabon (non-royal land and building) that consists people settlements and sultanate-originated kampung land with magersari systems (; Gubernur DIY, 2017, pp. 3-6).

The process for the sultanate magersari is started by administering the serat kekancingan (a contract submission) and later is assessed and governed by panitikismo (sultanate land management). Though mostly the land is being used as the residential area, the land use still needs to align with the core value to serve general welfare and public livability of Yogyakartan people. With a proper discussion and consensus, this sultanate's magersari, therefore, is powerful rhetoric for placemaking strategy to convince the creation of public spaces and facilities within the kampung.

Illustration of Magersari land distribution; source: Author, analyzed from http://peta.bpn.go.id/

5.4.B WAQF

By definition, Waqf means donating personal wealth in the form of land to the community or institution that later would be used for the public good according to Islamic pedagogy (PPRI 28/1977, 1977, p. 1). In Islamic belief, this type of land is purely reserved for either religious or public facilities purposes with a charitable trust that valid eternally and is forbidden to establish profit-oriented management within it. This type of legal land is vital to balance the privatization of land and its property industry of the city as it is legitimately reserved for the specified public facilities purposes.

In the land legal system, waqf as Islamic land management is implemented in the city structure of Yogyakarta. The procedure for an individual to donate the land is by mandating a clear tendency and the expected use of the land to a nadzir, a mature, healthy, and free individual or institution that live in the same districts with the land, in front of legal administrator that later would be registered in the national land agency (PPRI 28/1977, 1977, pp. 1-3). The nadzir is obliged to give a periodic report of the land utilization to the previous owner and the land agency to avoid the misconduct in the management of the land that not corresponds the stated aim.

The legal status of the land is applied eternally, which means every land use should conform the public purposes that intended in the certificate. The intended use for the land is reserved only for charitable causes, beneficiary of this land can take form in the public utility such as mosque, schools, drinking fountain, or simply a public space that contribute to the wellbeing of specified group of people such as the poor, travelers, or an entire community around the land. The non-reclaimable attribute of waqf land makes it essential for the sustainability of the public goods.

The rhetoric for the waqf land promotes the multiplication of waqf land for placemaking. It advocates the dispersion of private land to provide collective benefit for the society. As the public beneficiary of the waqf land needs to be explored in the public goods discourse, any charitable intention from the donors can be well-discussed by well spatial planning and design and further be constructed collectively by the affected community.

Illustration of waqf land distribution; source: Author, analyzed from http://peta.bpn.go.id/

5.4.C USE RIGHT

Two previous rhetorics depend on the non-monetized land transaction and purely rely on the Javanese culture and Islamic values on its view to the kindness and general well-being, thus it is unethical for the land to be used for profit-oriented economy. While both rhetorics are important for the construction of non-rivalrous public spaces and facilities, the local economy still needs to be facilitated within the realm. Another rhetoric to complement it is the use right. Use right enables the leasing programs for either state-owned land or privately-owned land with a specific period and payment in its legal agreement (PPRI 40/1996, 1996, pp. 15-20). This right is usually used for public facilities such as train station and port, or for profit-oriented land management such as agriculture and forest utilization.

While mostly this right is being used for large-scale utilization of land, the application is not limited by the scale, and it emphasizes the legal leasing system between the landowner and the user. This right is the formal version form of the magersari system; for example, some land is being lent for agriculture production without any renting transaction. Within this framework, the dispersion of small economies such as street vendor and a temporary market can easily be accommodated legally through this right.

It is easy for the public space to be invaded by street vendor acquisition, and though it is serviceable to enable all the small and informal street hawker to perform their economy, it also necessary to integrate it within the legal system to ensure their right. Local regimentation is common in Indonesia, preman (can be translated as local thug even though they are not necessarily a criminal) performs an informal levy to the street vendor and sometimes enable local oligarch between each other as the externalities from the informal distribution of small economy privilege. Through the rhetoric of use right, the legal placemaking for small economic activities can be mediated through this rhetoric.

Despite its valuable characteristic in forming the public environment, the availability of use right land is scarce in the city and needs to be promoted even further for the decentralization of shaping power. Various programs can be established through this instrument if the legal registration process can be minimized by using the ICT system. This rhetoric, therefore, promotes the technological improvement in the legal system. It aims for the use right registration for small economic activities to be as simple as clicking the parking machine, diversify the roadside utilization beyond the existing condition for a mere parking lot.

Illustration of use right distribution; source: Author, analyzed from http://peta.bpn.go.id/

06. DESIGN
FRAMEWORKS

Labels within the figure: POWER · LATENTS · City government · Yogyakarta's tourism department · Government's department · Kelurahan government · Cooperation institution · APATHETIC · COLLECTIVE LATAR · WALL OF SIGNATURE · KAMP PLAN BOA

6. DESIGN FRAMEWORKS

6.1 EXERCISING THE RIGHT TO THE KAMPUNG SPATIALLY: THE ENDOGENOUS PLANNING BOARD

In exercising the three tools explained in the strategic framework, kampung's society requires the planning board to self-organize the urbanization of the kampung. The good governance system of the board is necessary to mediate and promoting various stakeholders to participate in the urbanization process. While the board consists of actors ranged from the locally affected stakeholders such as kampung's members and

street vendor syndicate to a higher authority and power such as government and hotel's association, the board should facilitate the ethical examiner such as sultanate magersari's organizer, waqf's nadzir, and even the kampung member to align the transformation orientation to convivial city. This board, therefore spatialize the reclaiming process through the spatial strategy:

6.1.A PLACEMAKING PROMOTION

A place-making argument is the starting point for the implementation of the right to the kampung. It advocates

Illustration of social solidarity in creating kampung's planning board; source: Author

people with ethical calls to participate in the tourism kampung development through the utilization of the land legal system. With the argumentative tools, it promotes the collective action from kampung's society for recreating the public amenities and facilities. Any individual can decide which intervention they may want to participate in their privately owned land, but the tool explores more possibility for collective placemaking; donates the private land for public purposes. With two ethical calls from both religious perspective and cultural tradition, waqf and magersari generate a specific non-rivalrous public space that should exclusively limited only for a non-exploitative and non-profit-oriented activity. The economic realm to complement the public spaces, therefore, is facilitated by the implementation of use right legal system in the space. To achieve the right to the kampung, the economic activity should facilitate the domestic market for household and small economy goods and services. The process for promotion needs to be carefully explored by the second tools for the deliberation to avoid one-sided interests.
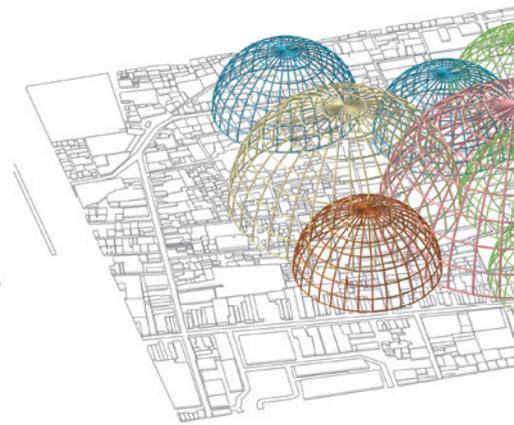
6.1.B DELIBERATION THROUGH ONLINE DISCUSSION

The board is responsible for organizing the discussion of the spatial intervention in the online platform. Whether to publicize the government plan for the improvement in a public area or to discuss a private action by individuals, the social consensus for the spatial intervention can be explored in the online deliberation. From delivering the placemaking arguments to discussing urban initiative patterns, the platform can provide a healthy and ethical communication for the stakeholders. This does not necessarily replace the conventional discussion in the real time, but rather complement it to ensure the deliberation's depth and transparency. When the development of the area can be readily publicized to the public in the online platform, the public critics, inputs, and advice reduce the room for mismanagement and miscommunication, ensuring the public to get a grip on what is going on in their environment.

Illustration of strategic frameworks utilization by the planning board, from left: placemaking, online deliberation, and pattern distribution; source: Author

6.1.C DISTRIBUTION OF ACTION: PATTERN IMPLE-MENTATION

After a placemaking and deliber-ation process, the board is responsible for inviting any kampung members to participate in the spatial intervention by performing various actions in the pattern book. The collective action by the mem-bers can be guided by voluntary urbani-zation discussion in the online platforms, yet it still gives spaces for personal desire to manipulate the pattern according to their own aspiration. The participative actions disperse the shaping power to all member of the community; it enables the endogenous development from within the kampung; exercising the right to the city. With this process, the inhabitants can expose the legal issue of the informal action, so the process conforming the public interests rely on the social norm rather than the top-down governmental controls.

6.2 RECLAIMING THE RIGHT IN THE REALM OF AUTHENTIC TOURISM KAMPUNG

What makes tourism in the kampung unique is the way that it displays the cultural lifestyle in its everyday life. There is no specific and well-designed arcade similar to any theme park, and yet it still provides the tourist with various fulfilling experiences. Such experience takes place in the physical space of the kampung, yet access to a more intimate realm relies on the convivial relationship between the tourist and the inhabitants. To explore the spatial configuration, the design framework divides the spatial intervention and pattern into 5 tourism experience realms:

1. Front yard realm: a public realm of the city on which any tourist can swarm around.

2. Exchange realm: a realm where the economic transaction happen, it serves a purpose like a display window of any commodity and activity that the kampung can provide such as food vendor and sports activity.

3. Daily needs realm: a space where people can practice their needs collectively, like a place to work, access clean water, and prepare foods.

4. Relationship realm: a spatial configuration where the relationship between the tourist and kampung's society is being exercised. This includes a private guest like accommodation and a friendly hotels in the kampung.

5. Tradition realm: a realm where the community perform their daily routine, such as community watch, religious rituals, and free time activity.

Row 1 diagram labels:
COLLECTIVE NIGHT MARKET | INTER-KAMPUNG TRANSPORTATION HUB | PUBLIC TRANSPORTATION DEVELOPMENT | RECREATIONAL HUB | TEMPORARY PUBLIC SPACES | TRANSIT HUB DEVELOPMENT

JL. MALIOBORO

Row 2 diagram labels:
CREATION OF KAMPUNG'S CONTINUOUS ALLEYS | CREATION OF KAMPUNG'S SQUARE | SEMI-PUBLIC GREENERY | UNIFYING KAMPUNG'S ALLEYS | FLEXIBLE PARKING & VENDING LOT | THE AGE FRIENDLY PLAYGROUND

Row 3 diagram labels:
LOCAL FASHION ENCOURAGEMENT | CO-WORKING SPACE BUSINESS MODEL | CREATIVE HUB | CIRCULAR TOURISM | COLLECTIVE KITCHEN | SENDANG DRINKING WATER FOUNTAIN

Row 4 diagram labels:
BORROWING AND LENDING THE FRONTYARD | KAMPUNG-GENERATED ACCOMMODATION | LOCAL BUDDY PROGRAM | NO FENCES NEIGHBORHOOD | STUDENT+TOURIST+LOCALS QUOTA | STACKED KAMPUNG

Row 5 diagram labels:
COLLECTIVE JOGLO | OPEN WORKSHOP PROGRAMS | PRIVATE KAMPUNG'S GREENERY | RELIGIOUS SANCTUARY PUBLIC SPACE | SOCIALLY RESPONSIBLE HOTEL INDUSTRY | COMMUNITY WATCH

Illustration of the 5 realms and its respective patterns; source: Author

To avoid the transformation of the kampung into a fully empty shell full of bed and breakfast area where the inhabitants' displacement by the tourists, the balance between each realm needs to be encouraged. It is necessary to focus the intervention not only in the profit-oriented realms to beautify the kampung and attracts more tourist but also on the invigoration of Javanese culture in the daily life of the inhabitants. The reconstruction of the traditional and relationship realm facilitates the displaced activity by the hotel industry to revitalize the traditional kampung, thus reclaiming the authentic Javanese lifestyle again in the centrally located working-class quarter in the city.

Illustration plan for the front yard realm and the implementation zone of its respected patterns; source: Author

Illustration plan for the exchange realm and the implementation zone of its respected patterns; source: Author

Illustration plan for the daily needs realm and the implementation zone of its respected patterns; source: Author

Illustration plan for the relationship realm and the implementation zone of its respected patterns; source: Author

Illustration plan for the tradition realm and the implementation zone of its respected patterns; source: Author

Cultivating the public realm illustration between the front yard and exchange realms; source: Author

Strengthening the pesa...
between the exchange, ...

6.3 DESIGN ILLUSTRATION

The design framework would exercise the entire tourism kampung realm. In this research, three spatial intervention concepts provide the impression of how the design and the pattern implementation is tested. Those three concepts explore how the complexity of the pattern and realm influence each other.

The design concepts are:

1. Cultivating the public realm: mostly focused on the implementation of pattern in realm 1 and 2. It emphasizes the spatial intervention of the public structure in the city in general.

2. Strengthening the pesanggrahan (guest house): the intermediary area consists of various the middle realms. It ex-
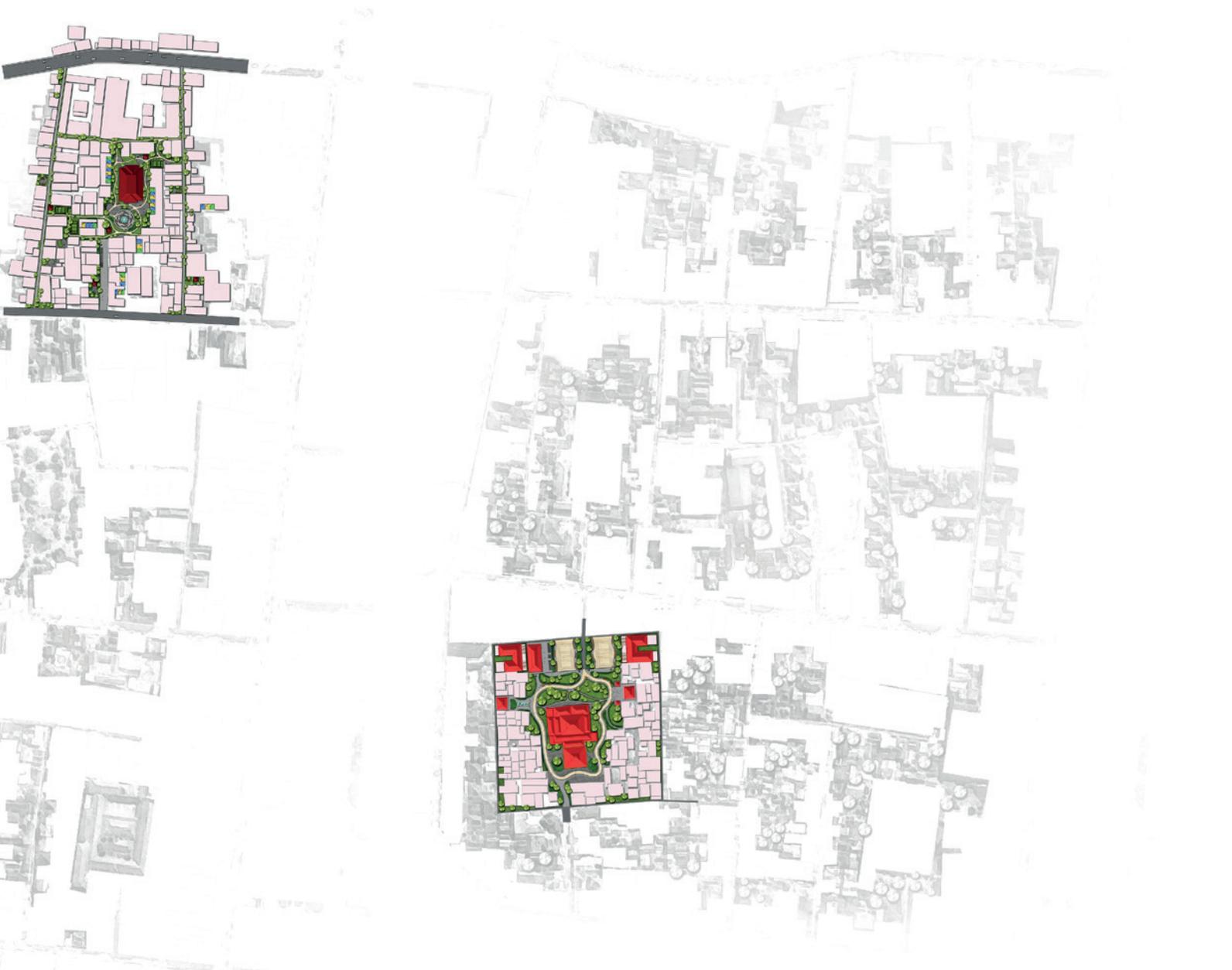
...nggrahan (guest house), the intermediary illustration
...basic needs, and relationship realms; source: Author

Nurture the traditional lifestyle illustration in relationship and tradition realms; source: Author

plores how the economic activity and exchange in the tourism kampung.

3. Nurture the traditional lifestyle: the spatial intervention in the kampung's structure focuses on the exercise of relationship and tradition realm. It provides the space for the authentic everyday life of the community.
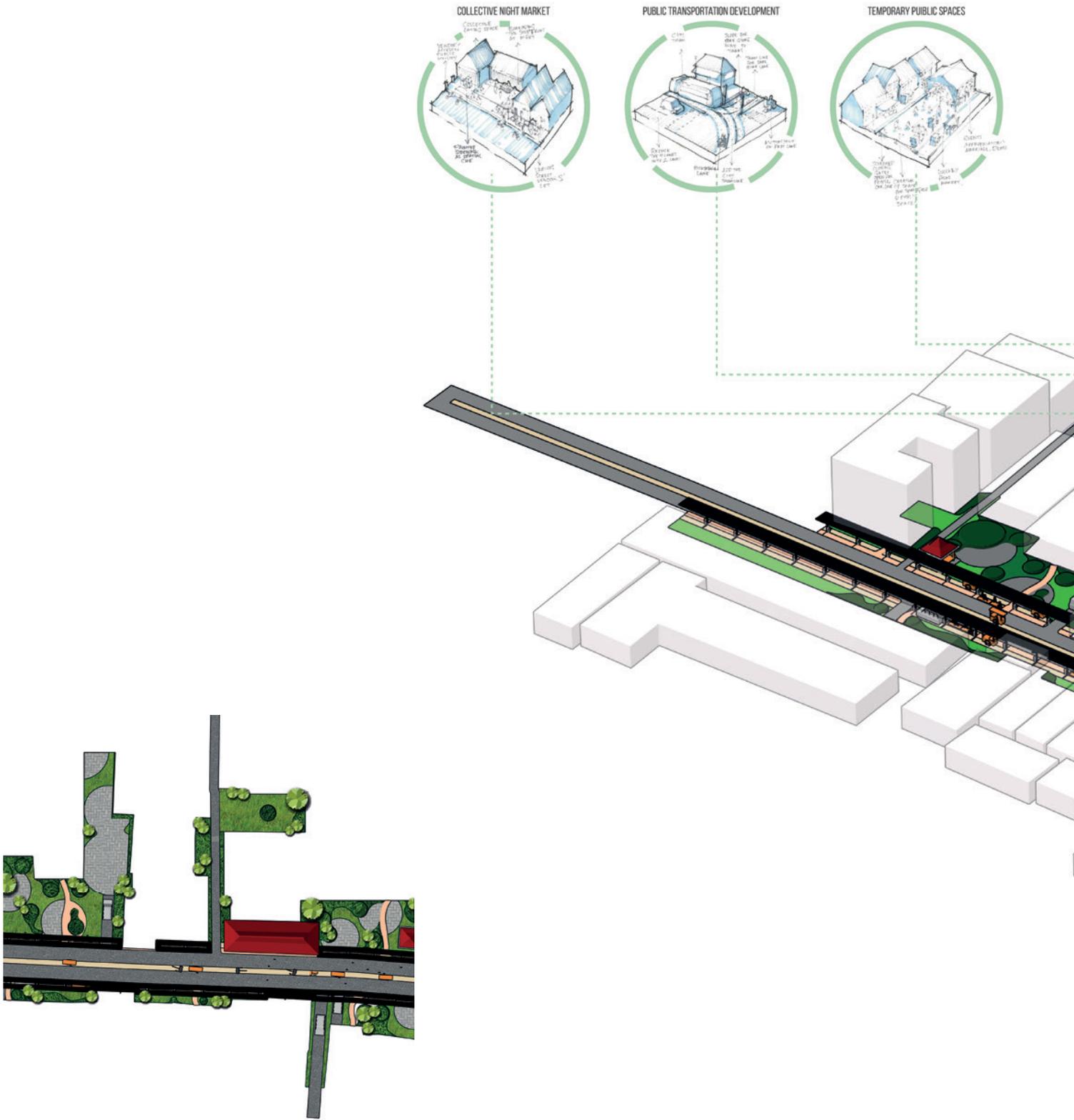
6.3.A SITE 1: CULTIVATING THE PUBLIC REALM

The concept aims for spatial improvement in the public structure. Tourists are dispersed easily in the public structure; they perform an economic transaction such as transportation and culinary in the major attraction of the

TRANSIT HUB DEVELOPMENT SEMI-PUBLIC GREENERY FLEXIBLE PARKING & VENDING LOT CO-WORKING SPACE BUSINESS MODEL BORROWING AND LENDING THE FRONTYARD

Cultivating the public realm plan and patterns utilization; source: Author

city. The high concentration of activity in the main structure can degrade the spatial quality with the traffic congestion, littering, and an unhealthy competition by the street vendors. This concept covers various patterns in the public spectrum, improving the front yard and exchange realm of the city's tourism such as public transportation, touristic paratransit system, co-working spaces, and local sports and events spaces. This aims to ensure the sustainability of the tourism activity in Yogyakarta.

COLLECTIVE NIGHT MARKET

Illustration of Collective night market; source: Author

6.3.A.1 COLLECTIVE NIGHT MARKET

It would be a pity for a community that previously has a scheduled market for locally produced commodity exchange such as Pasar legi or Pasar Malam to be overwhelmed by the convenience store franchise that sells an imported commodity. As the local producer barely find an appropriate market for their product within their own community, it is essential for the kampung community to have an appointed space and time for their own market. This pattern proposes an idea for kampung community to have an informal market by utilizing the previous market culture to establish a weekly night market in the kampung's structure. By lending the closing store's shopfront or parking lot within the kampung for the informal space, the organization for market activity, sanitation, and utility can be performed by the local youth organization such as Karang Haruna. This pattern aims for the autonomous local market to balance the growth of global market within the kampung.

SHOPFRONT FOR FOOD VENDOR
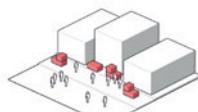
STREET FOR MOBILE VENDOR
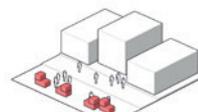
SIDEWALK FOR SITTING
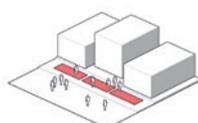
ICT SYSTEM FOR VENDORS
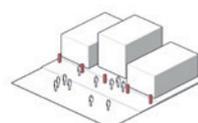
TRANSIT HUB DEVELOPMENT
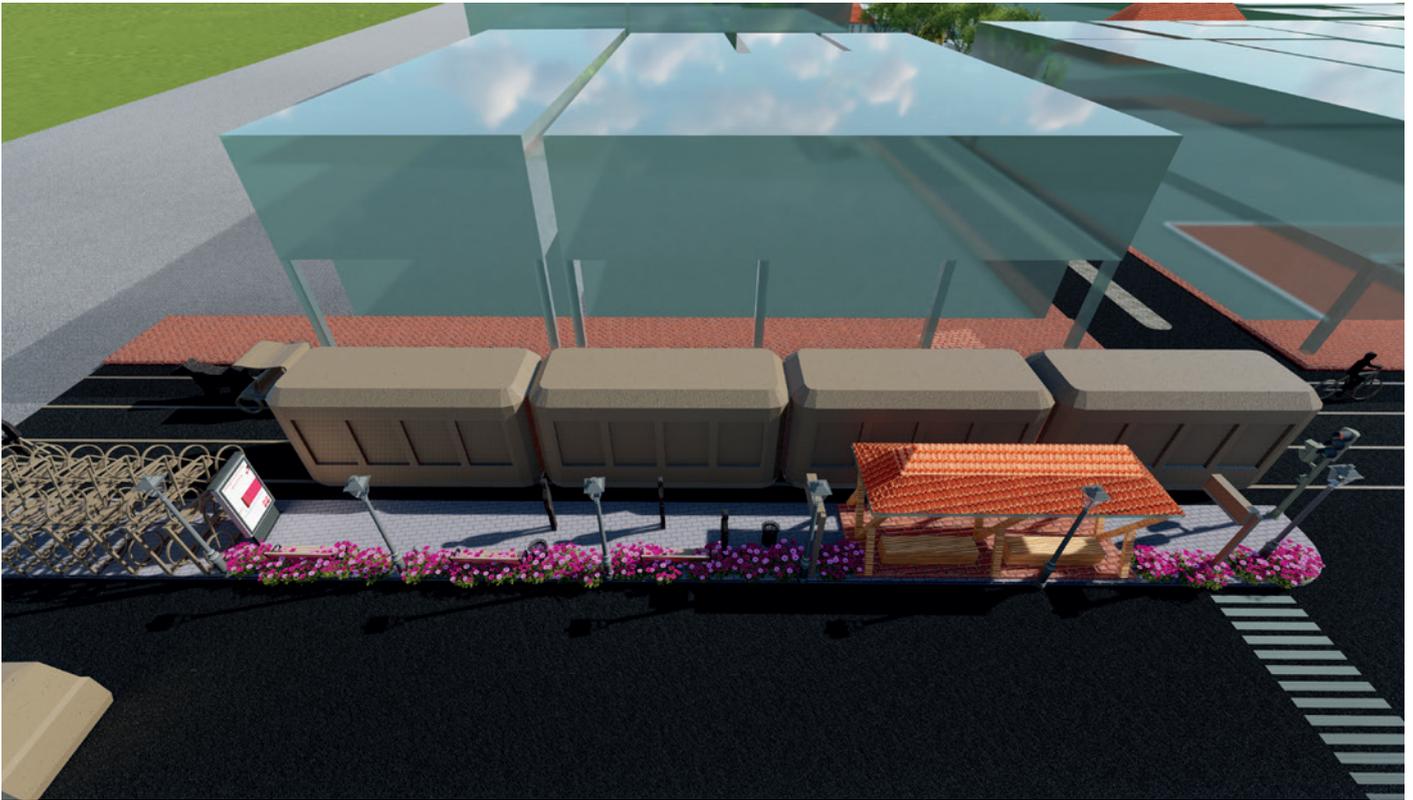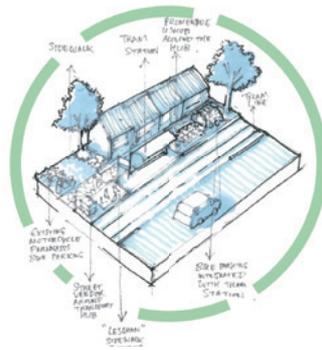
Illustration of transit hub development; source: Author

6.3.A.2 TRANSIT HUB DEVELOPMENT

The application of transit-oriented development core idea is not only applicable for the long-distance intercity transportation such as train station and airport but also handy guidance for the city's slow traffic such as a tram or kampung's train-truck. With the various transportation mode available in Yogyakarta that serves the short-distance mobility, both the traditional such as rickshaw and horse carriage and the modern ones such as online ojek, the lacks in the medium distance public transportation stimulates the growth in fast mobility transportation lifestyles such as car and motorcycle. This lifestyle removes the significance of kampung, reducing the potential living-environment quality improvement of the existing residential structure. This pattern aims for intensification of function in the medium-distance public transportation's surrounding such as tram stop or maybe metro line in the future. Extra space for a street vendor, bike parks, rickshaw and online ojek gathering spot improve the legibility and significance of kampung's center and public spaces.

TRAIN STOP
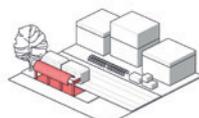
BIKE RENTAL AND RACKS
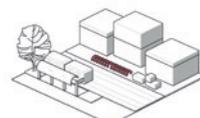
STREET VENDORS AROUND THE STOP

SHOPS NEAR THE HUB
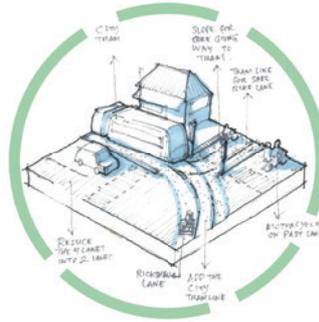
Illustration of public transportation development; source: Author

6.3.A.3 PUBLIC TRANSPORTATION DEVELOPMENT

With the growing number of the private car, the city that previously made only for slow traffic transportation such as rickshaw and horse carriage is easily crowded by traffic congestion. The growing problem of a traffic jam is stimulated by the decrease of public transportation and the massive market for private transportation. The city bus is operated as a taxi, without a fixed schedule, wage, and maintenance. The heritage train line that connects the urban-rural mobility was abandoned. This pattern emphasizes on the provision of public transportation within the city to reduce the private car dependency. By reducing the 4 lanes car street for tramline, the two tram lanes can support the stimulation of public transportation. The available lane can be mixed with other transportation such as bike lane, rickshaw, and horse carriage, enabling the cultural aspect for the city.

CAR-FREE LANE
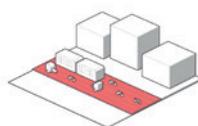
TRAM LINE
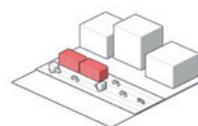
BIKE LANE
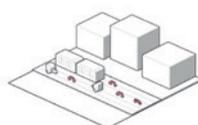
OTHER TYPE TRANSPORTATION
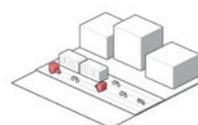
TEMPORARY PUBLIC SPACES
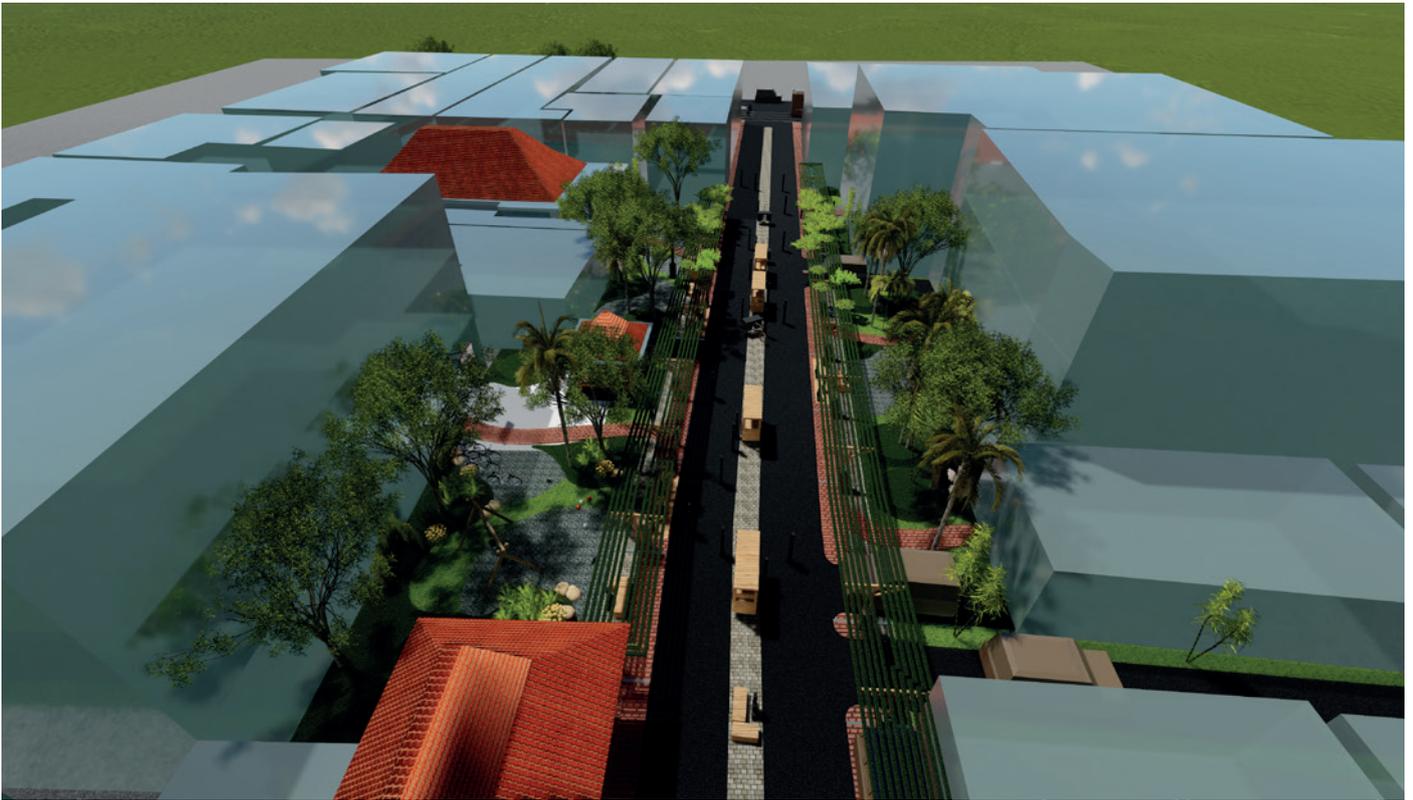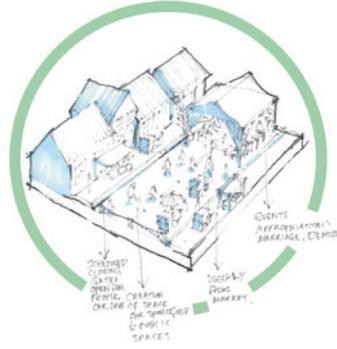
Illustration of temporary public space; source: Author

6.3.A.4 TEMPORARY PUBLIC SPACE

As the major structure that its purpose is mainly for public usage, it is a pity that a bigger portion of land in the city is only served car and motorcycle. The variety of function such as cultural appropriation of the street for local events like marriage tent and funeral or local market for street vendors now are being considered as violating the general-public utility as it happens informally without proper planning. Within this pattern, the idea for street appropriation is organized in the provisioning effort for a temporary public space. With a scheduled weekly or daily closing like a car-free day, it stimulates the potential for generating a public life in the street. Street football, street market, weekly entertainment events, and any community gathering can be encouraged with the various bottom-up idea in the temporarily provided space.

GATE - LIMITED FOR PEDESTRIAN
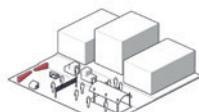
STREET SPORTS
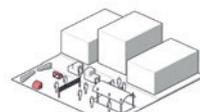
EVENTS STAGE & TENT

LOCAL VENDOR

159
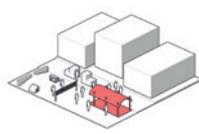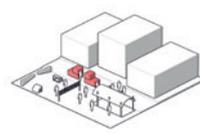
CO-WORKING SPACE BUSINESS MODEL
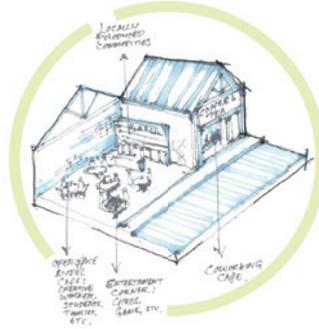
Illustration of Co-working space business model; source: Author

6.3.A.5 CO-WORKING SPACE BUSINESS MODEL

At the moment when a temporary migration happens such as tourism, it is necessary to absorb the knowledge exchange form the various culture. With a growing demand from a student for comfortable working space and the growing business trip, it is necessary to create a co-working space. Rather than following the conventional bar and café model, this pattern promotes the local actors to create a common space where both tourists and locals can share their working space. Space furthermore can perform a function similar to the public library with a tourism niche such as book exchange as a currency or hotspot space for a Wi-fi.

CO-WORKING SPACE
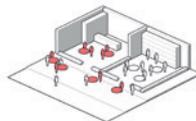
COFFEE AND TEA

LOCAL LIBRARY
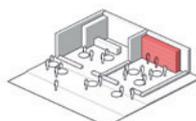
SEMINARS AND WORKSHOPS
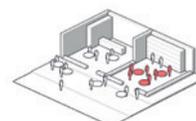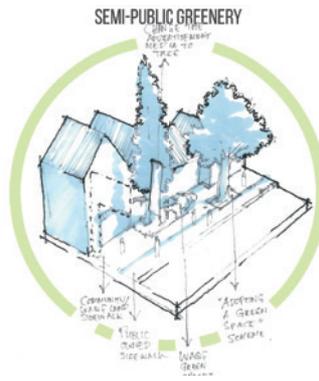
Illustration of semi-public greenery; source: Author

6.3.A.6 SEMI-PUBLIC GREENERY

The dichotomy of public-private in the city creates a strict polarization of public management. With the low budget availability, city government is being reluctant to create a public garden and greenery as its maintenance consumes a lot of public funding. The post-agrarian kampung community at the same time is an expert gardener; this pattern aims to integrate the gardening culture into a public garden. If the aesthetic bushes and trees are being treated as a pet, public garden and street greenery adoption by kampung's community reattach the sense of belonging of city inhabitants. The public-private greenery provides the space where people can transform the city into their expression media while at the same time provide the public function.

ADOPTING PUBLIC GREENERY
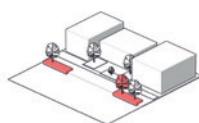
SEMI-PRIVATE GARDEN
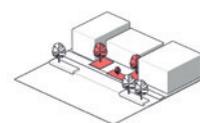
ADVERTISEMENT ON THE TREE
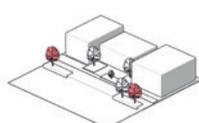
DONATED LANDSCAPE
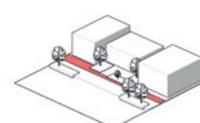
FLEXIBLE PARKING & VENDING LOT
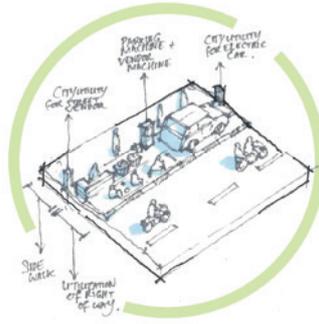
Illustration of flexible parking & vending lot; source: Author

6.3.A.7 FLEXIBLE PARKING & VENDING LOT

It is agitating for a street vendor to occupy the sidewalk for their own benefit, but it is also more agitating to see a car and motorcycle that occupying a greater space simply for parking space. While allowing the street hawker to establish their business helps the local economy, parking space is only reducing the common public ground. This pattern aims to digitalization of use right legal system in the occupation process of the public realm. With a one-stop machine, people can choose legally whether they want to use the public realm as a parking space or

for small economic activity. This machine also provides a basic utility for a street economy such as clean water, sewage system, and electricity.

PARKING AND VENDING MACHINE
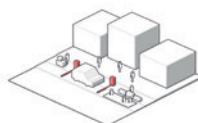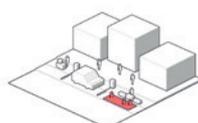
LOT FOR STREET VENDOR

SIDEWALK SITTING
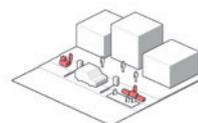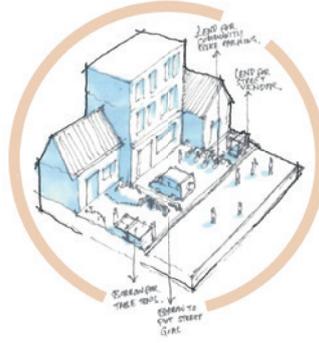
CAR PARKING

Illustration of borrowing and lending the front yard; source: Author

6.3.A.8 BORROWING AND LENDING THE FRONT YARD

In the dense residential where the land is scarce such as kampung, it is such a pity that a lot of space is allocated only for car parking. As there lack a public parking lot along the growing number of automobile ownership, a big amount of front yard space in which before supports as greenery and local's leisure activity is plundered by parking space. This pattern aims to establish a long-forgotten culture about borrowing and to lend the front yard for activity. it revives the liveliness of front yard where kids wander around playing outdoor games and adults dal-ly the time by gathering around, nongkrong, rolasan, or rujakan. This pattern promotes a landowner to establish an active relationship with their neighbor supported by semi-public facilities such as sports equipment and benches in their front yard.

LENDING THE CLOSED SHOPFRONT
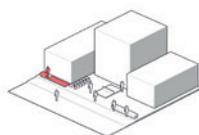
PUBLIC FURNITURE ON PRIVATE LOT
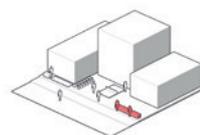
SPORTS ON THE FRONTYARD
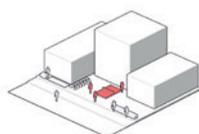
BIKE RACK
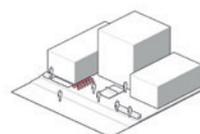
TEMPORARY PUIBLIC SPACES
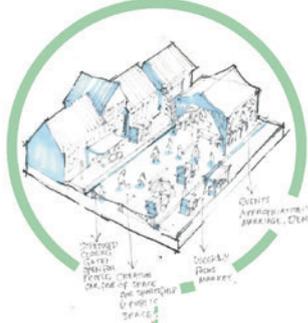
COLLECTIVE NIGHT MARKET
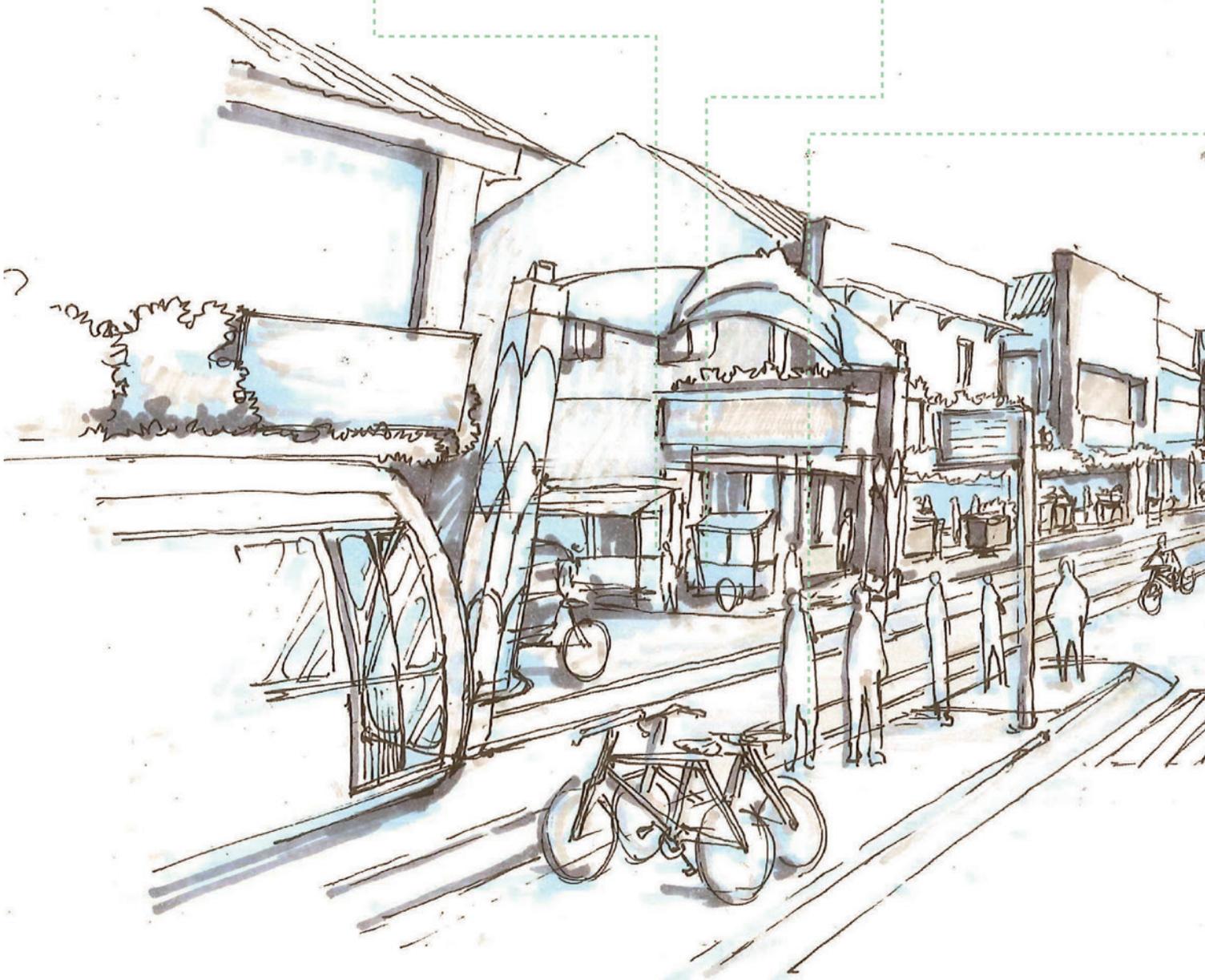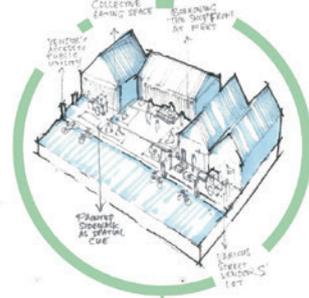
PUBLIC TRANSPORTATION DEVELOPMENT
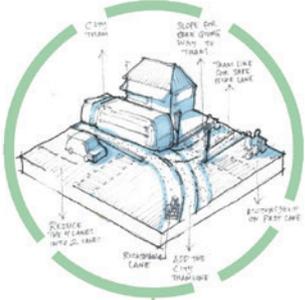
TRANSIT HUB DEVELOPMENT
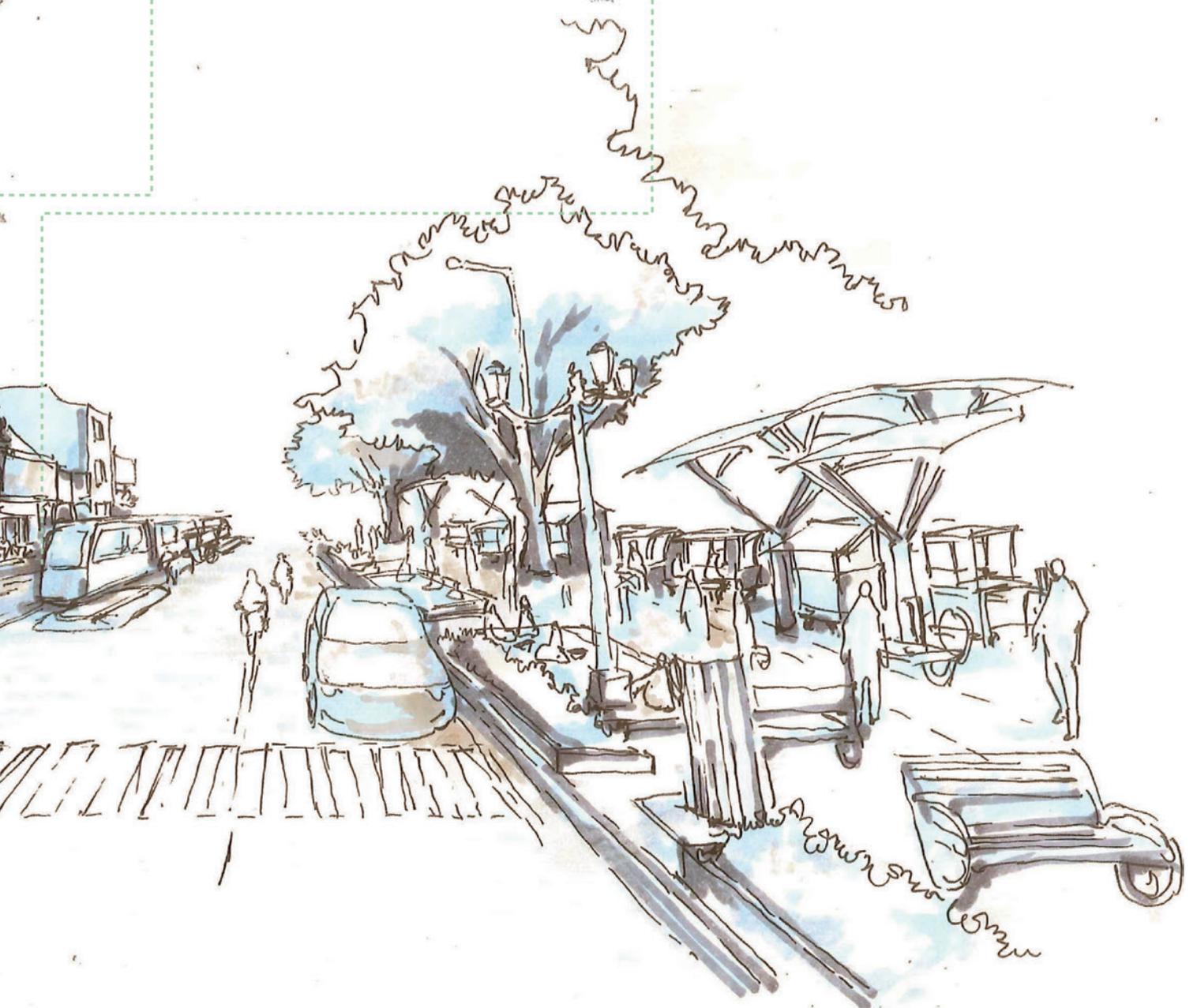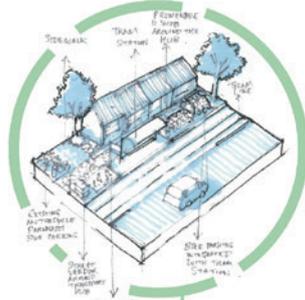
Impression sketch of the main city structure and the public transportation; source: Author

CO-WORKING SPACE BUSINESS MODEL
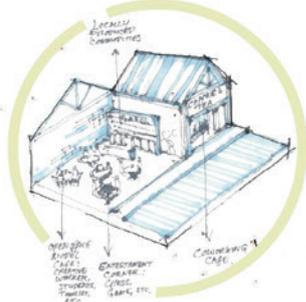
BORROWING AND LENDING THE FRONTYARD

SEMI-PUBLIC GREE

CAFÉ

NERY

FLEXIBLE PARKING & VENDING LOT

HOTEL
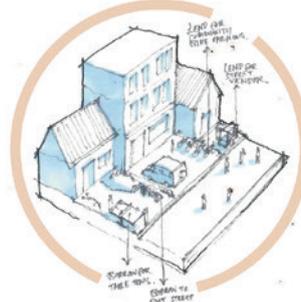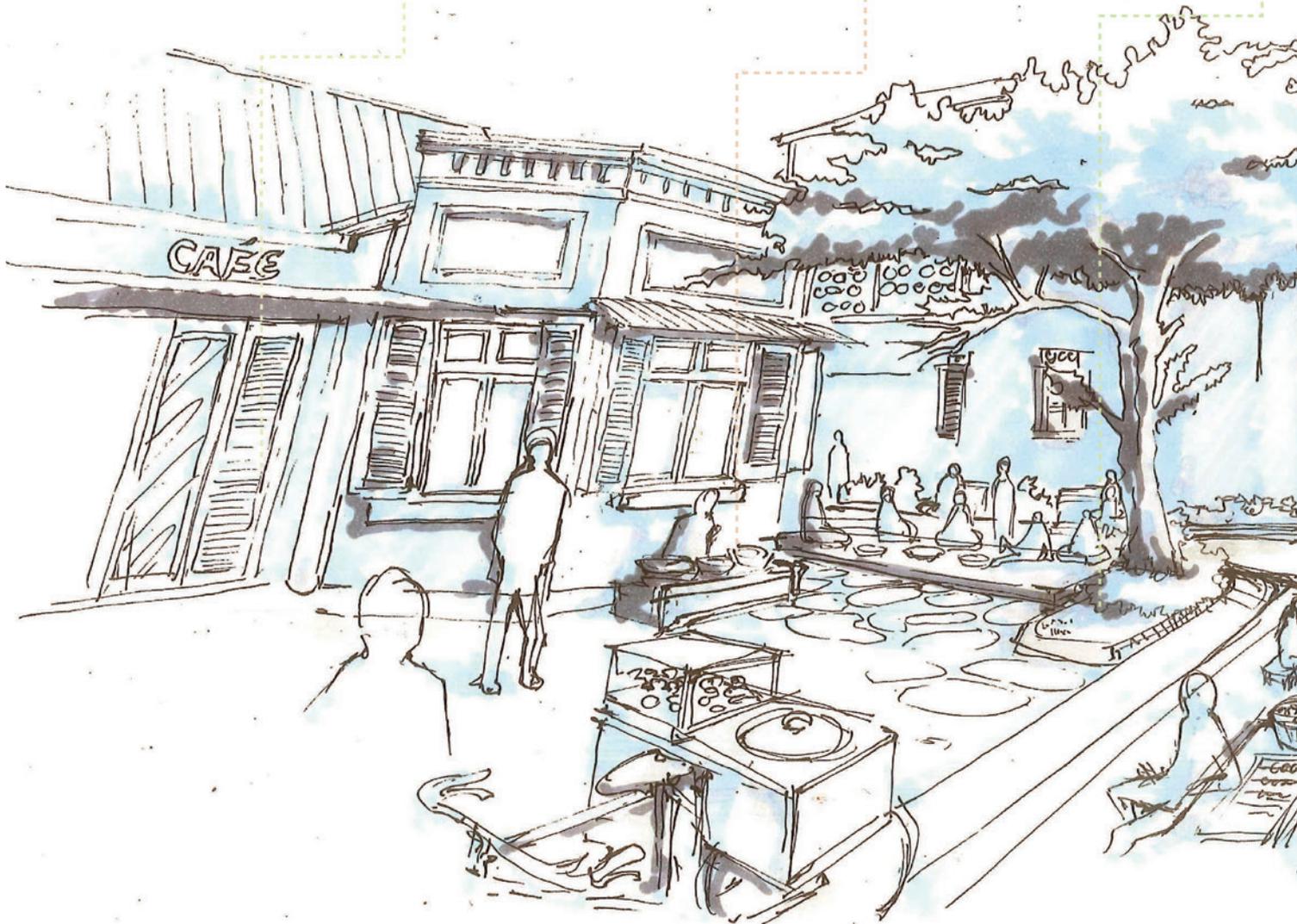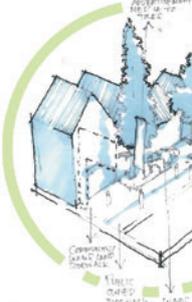
Impression sketch of the temporary space for collective folks market; source: Author

CREATION OF KAMPUNG'S CONTINUOUS ALLEYS

CREATION OF KAMPUNG'S SQUARE

UNIFYING KAMPUNG'S ALLEYS
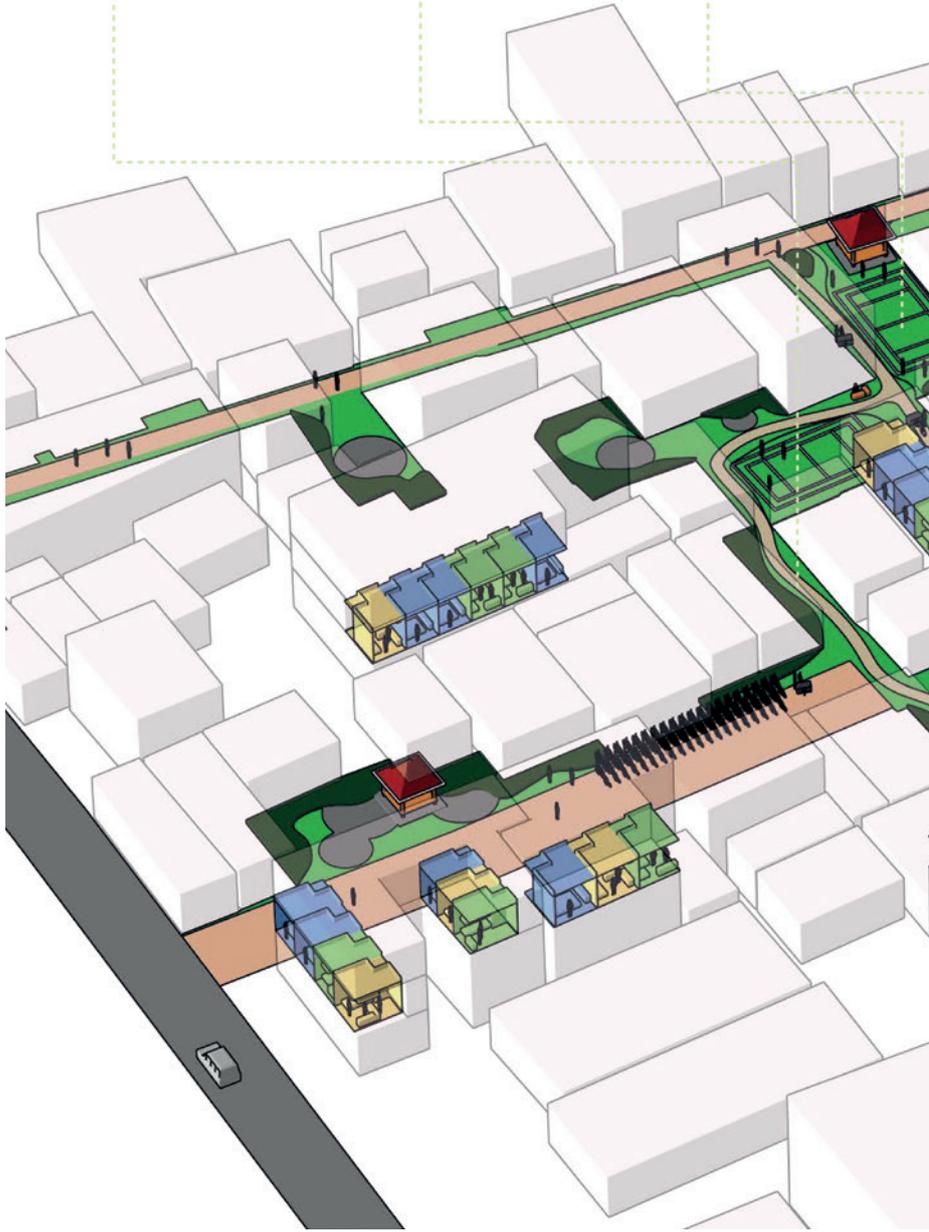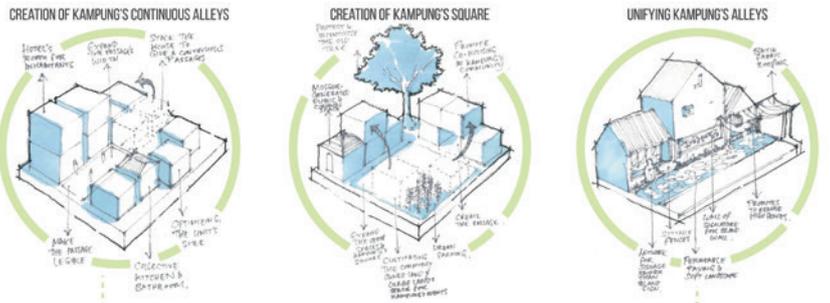
6.3.B SITE 2: STRENGTHENING THE PESANGGRAHAN (GUEST HOUSE)

Taken from the Javanese language, pesanggrahan means a guest room and resting area. The concept covers the intermediary realm between the tourism industries and the kampung's daily life. It promotes a healthy and non-exploit-

ative exchange for both tourist and the community with various patterns that balance the gentrification process by the hotel industry. From enabling a cultural identity such as local buddies program and tourist-local quota to collective daily needs to access such as drinking water fountain and communal kitchen, this concept takes a physical intervention that emphasizes the needs for tending the guest traditionally. Ranged from the exchange, daily needs, and relationship realms, the spatial intervention revitalize the 'bed and breakfast' part of the kampung with convivial patterns from each realm.
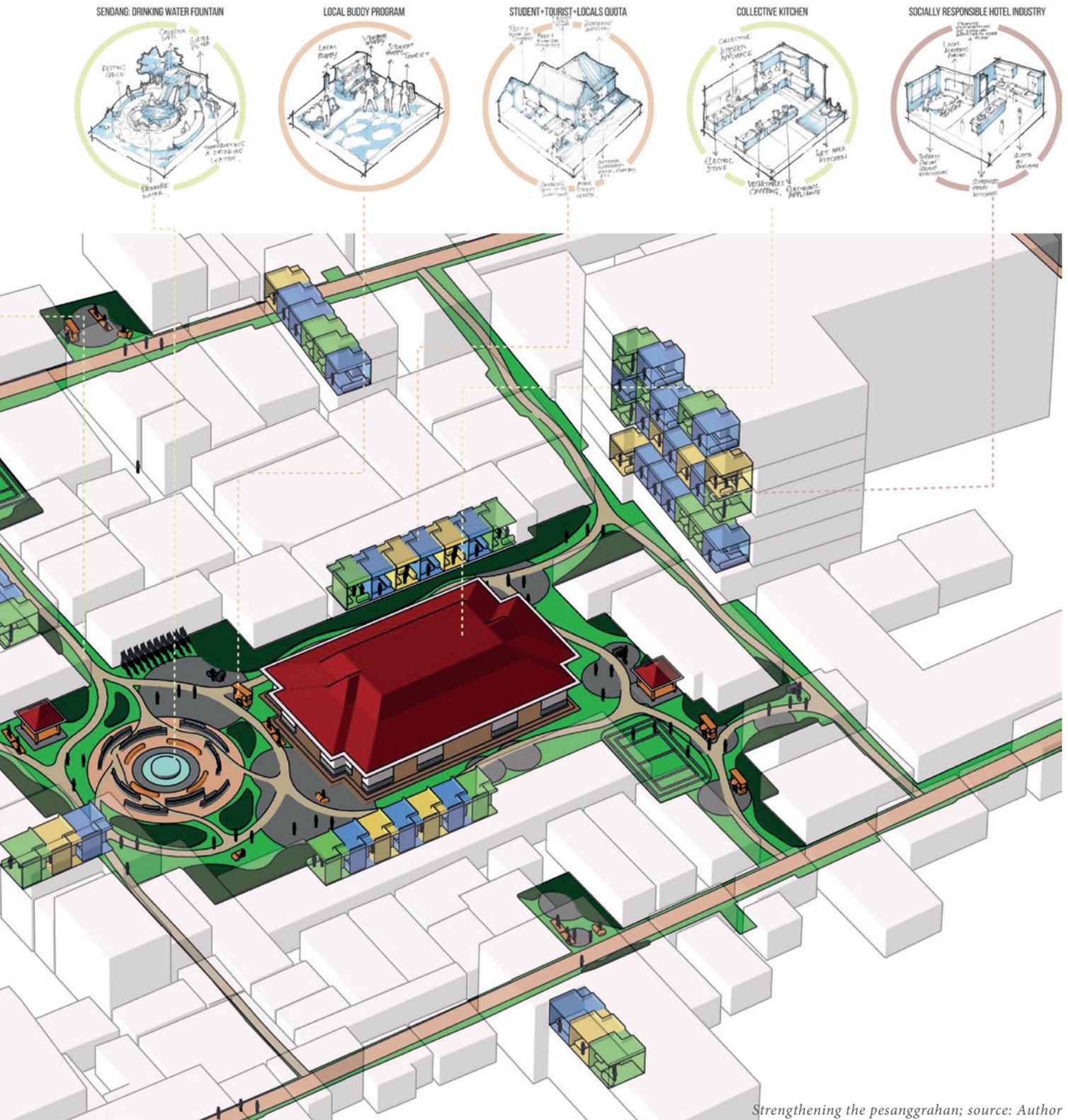
CREATION OF KAMPUNG'S CONTINUOUS ALLEYS
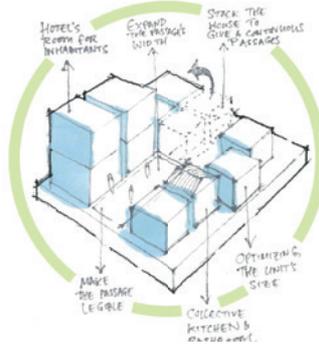
Illustration of kampung's continuous passages; source: Author

6.3.B.1 CREATION OF KAMPUNG'S CONTINUOUS PASSAGES

Blind alley is common in the kampung; it is due to the building block development of kampung takes place in the privately owned open area that does not require a clear access line such as agriculture forest or paddy field. When the building and its fence arise, the previously accessible open area is blocked. While the blind alley is common, the donation of land for kampung's alley is also common in the community. Some alley is owned or given by some people that such claim like "this is my grandfather's street" is ordinary. This pattern aims for the land donation culture of kampung's

community to create an open and legible network of alleys. By promoting the creation of 2 level townhouses to give space for public access within the kampung, the created mobility space at the same time improves the availability of public space that can be utilized for further economic and recreational function.

PERMEABLE PAVING

STACKING HOUSE TO GIVE SPACE

SHOPS ALONG THE ALLEYS

ALLEYS-ORIENTED TERRACE
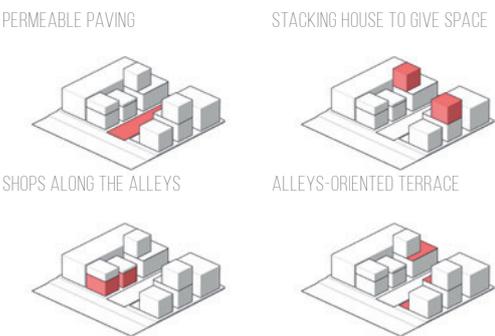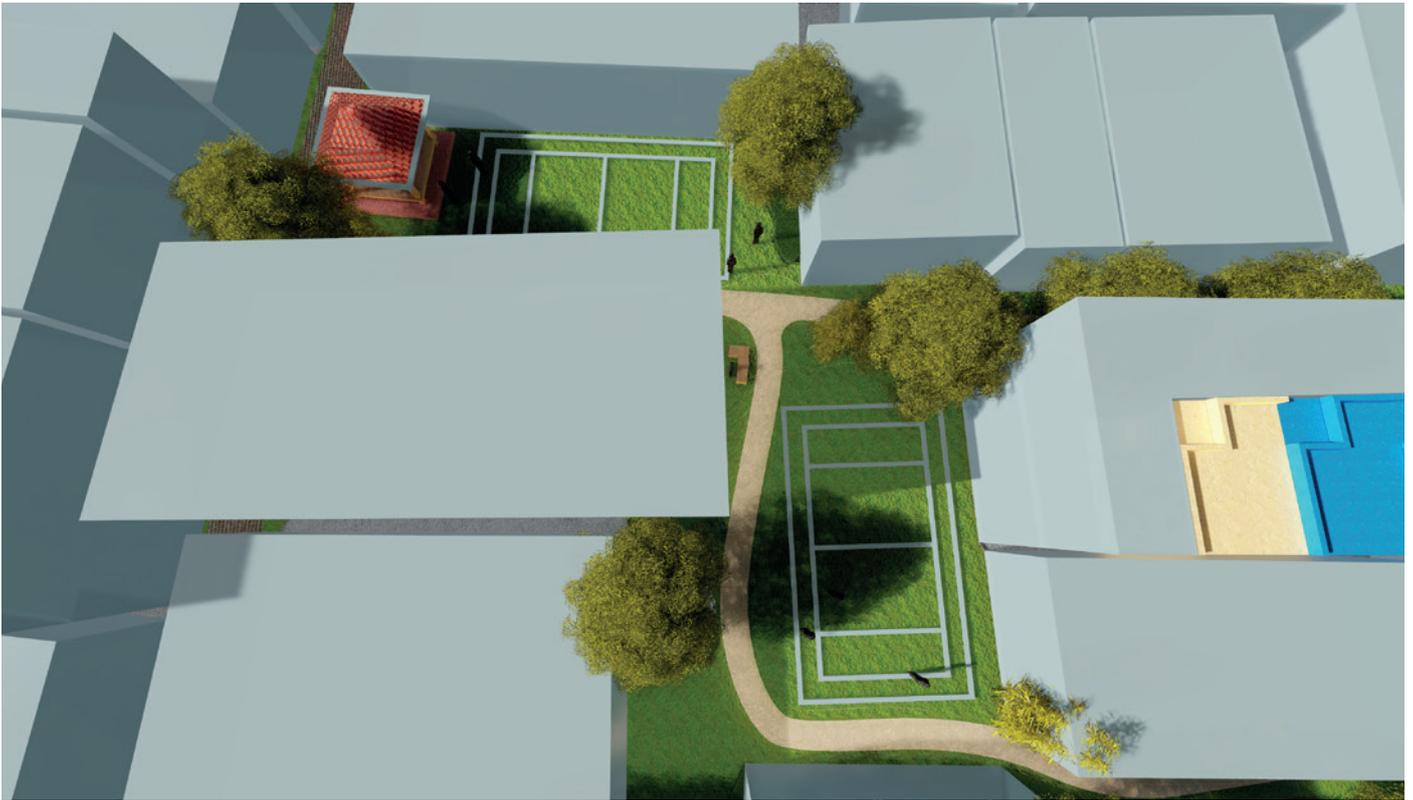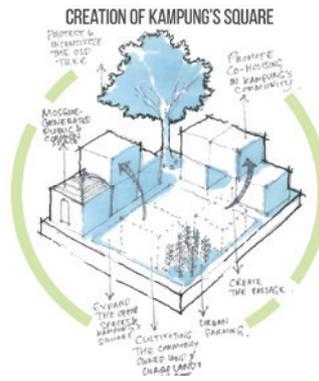
CREATION OF KAMPUNG'S SQUARE

6.3.B.2 CREATION OF KAMPUNG'S SQUARE

In the growing property industry, it is common now for kampung to be densified with a boarding house for urban workers. This trend stimulates new issue that kampung has lost its public space such as sports field and gathering spaces. This pattern diverts the horizontal proliferation of new lot into a vertical co-housing model to recreate the civic square within the kampungs. By improving and expanding the small square within the kampung to provide public activity can be complemented by adding several public functions such as badminton field, children park, outdoor gym, or collective herbal garden. Similar to the creation of kampung's alley, incentive and promotion for donating their land for public use are the core rhetoric in this pattern.

LITTLE SQUARE

COLLECTIVE FRONT YARD NEAR SQUARE

KAMPUNG AMENITIES

STACKING HOUSE TO GIVE SPACE
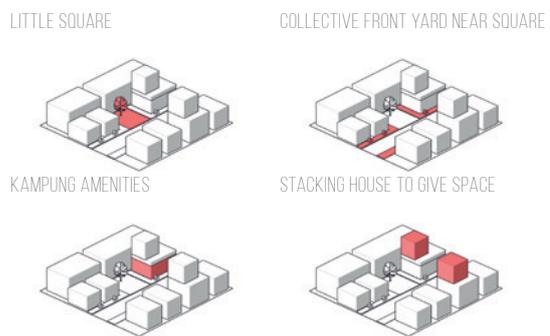
UNIFYING KAMPUNG'S ALLEYS
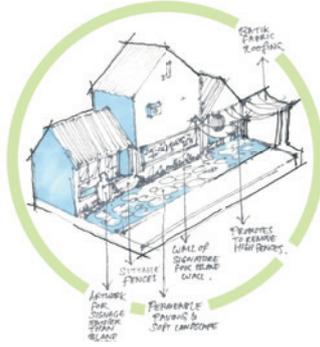
Illustration of unifying kampung's alleys; source: Author

6.3.B.3 UNIFYING KAMPUNG'S ALLEYS

Kampung's alleys are irregular, the various space and land appropriation for garden and parking space alongside with various house façades create a dynamic form of alleys. Some alleys have a good spatial quality while the others only have a plain back wall. This pattern stimulates the unifying spatial aesthetic and public function with both self-made interventions such as artworks, fabric roofing, plant garden, and sitting place, and the collective change such as waterways and the electric grid. By promoting the individual to co-create their alleys together, the improvement of kampung's alley allows each person to express their personal preferences in the collective structure.

SOFT LANDSCAPE PAVING   UNIFYING ALLEYS SIDE
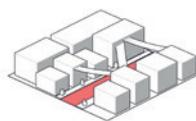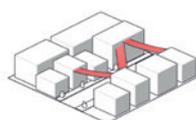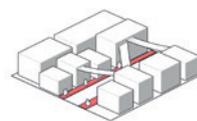
BATIK ROOFING   ARTWORK AND LANDMARK
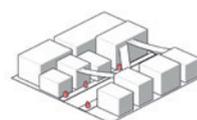
SENDANG: DRINKING WATER FOUNTAIN
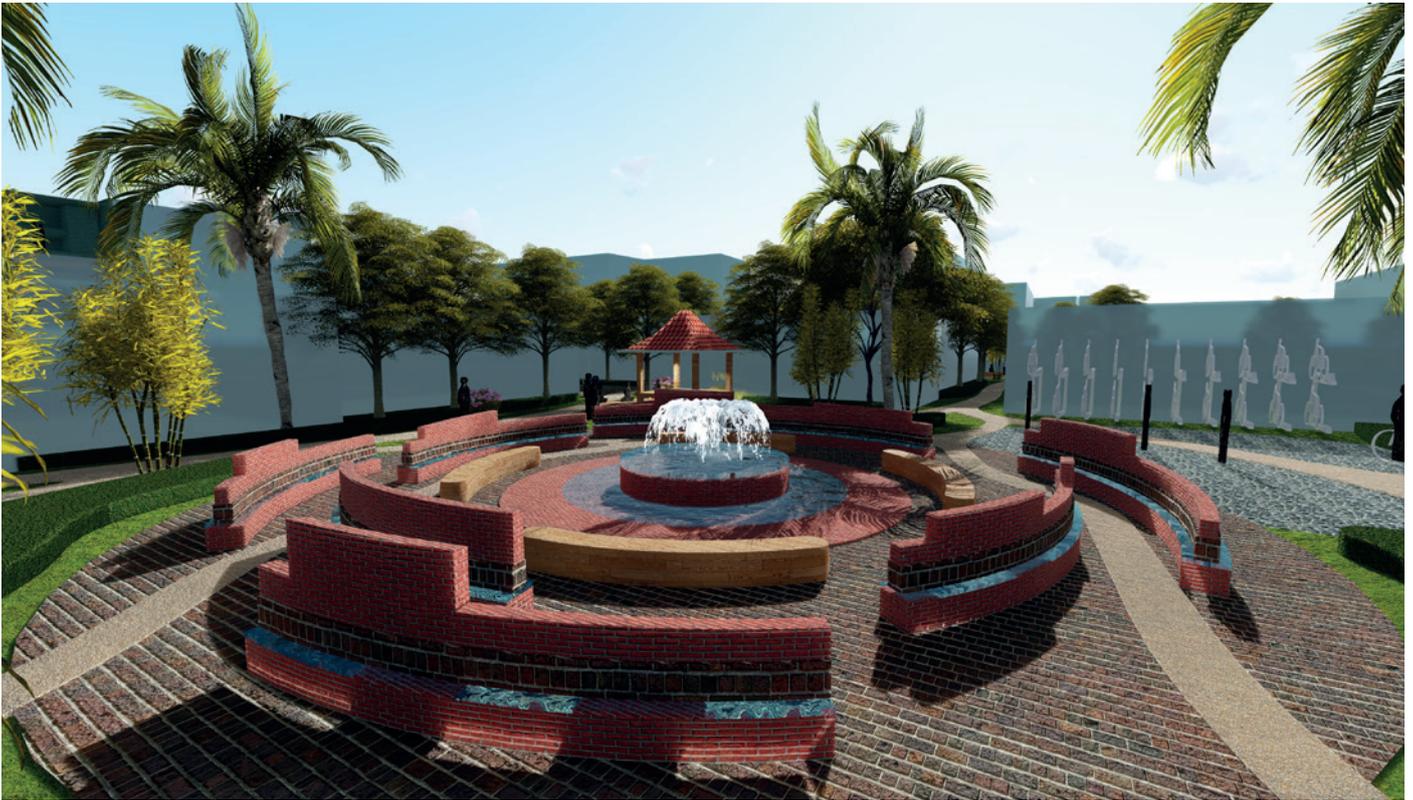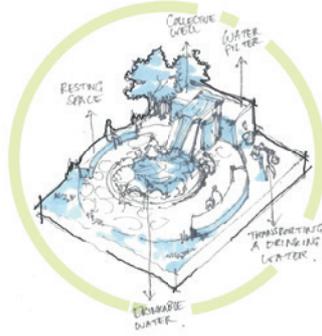
Illustration of drinking water fountain; source: Author

6.3.B.4 SENDANG: DRINKING WATER FOUNTAIN

Everyone needs drinking water, in fact, it is a basic human right. The provision of drinking water is a bit tricky, and since Indonesian government fails to provide it wide enough, various action fulfills the gap. Monetized water bottle and direct extraction from the land are the only sources for the people to access drinking water. Sendang is the structure for drinking water sources, constructed around the water spring, sendang and is also being utilized for agriculture irrigation and religious meditation place. This pattern aims for legible access to the clean water in the middle of the kampung with advanced technology for providing clean drinking water and its maintenance.

DRINKING WATER FOUNTAIN
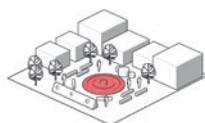
WELL AND WATER FILTRATION SYSTEM

RESTING AREA

DRINKING WATER FAUCET
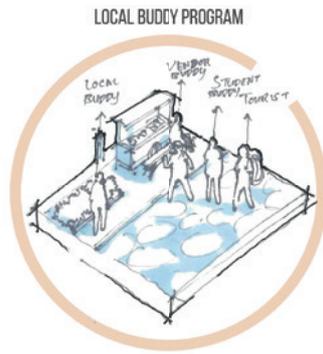
Illustration of local buddy programs; source: Author

6.3.B.5 LOCAL BUDDY PROGRAM

The differences between tourism in the kampung and in the theme park is that it is not a mere relation between consumer and producer. The inhabitant is not an employee that being obliged to cater the guest any available activity on the menu, instead, it is a grey area where moral economy plays a role. It is common for the Javanese culture to treat a guest like a family member rather than a customer, and this value should be elaborated in the tourism kampung. This pattern aims for the intimate connection between the tourist and the local. From finding a local buddy in internet platform to co-creating an experience together, this pattern promotes an active exchange between tourist and local far beyond the transaction-oriented activity. a lot of value can be interchanged besides the money, knowledge, friends, or warmth is the main currency for this pattern.

FOSTER FAMILY
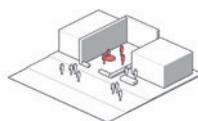
LOCAL FRIENDS

VENDOR BUDDY
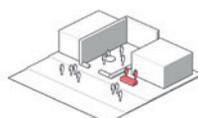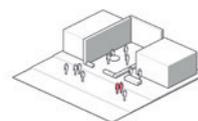
STUDENT AND TOURIST GROUP
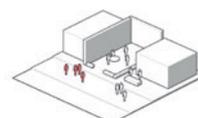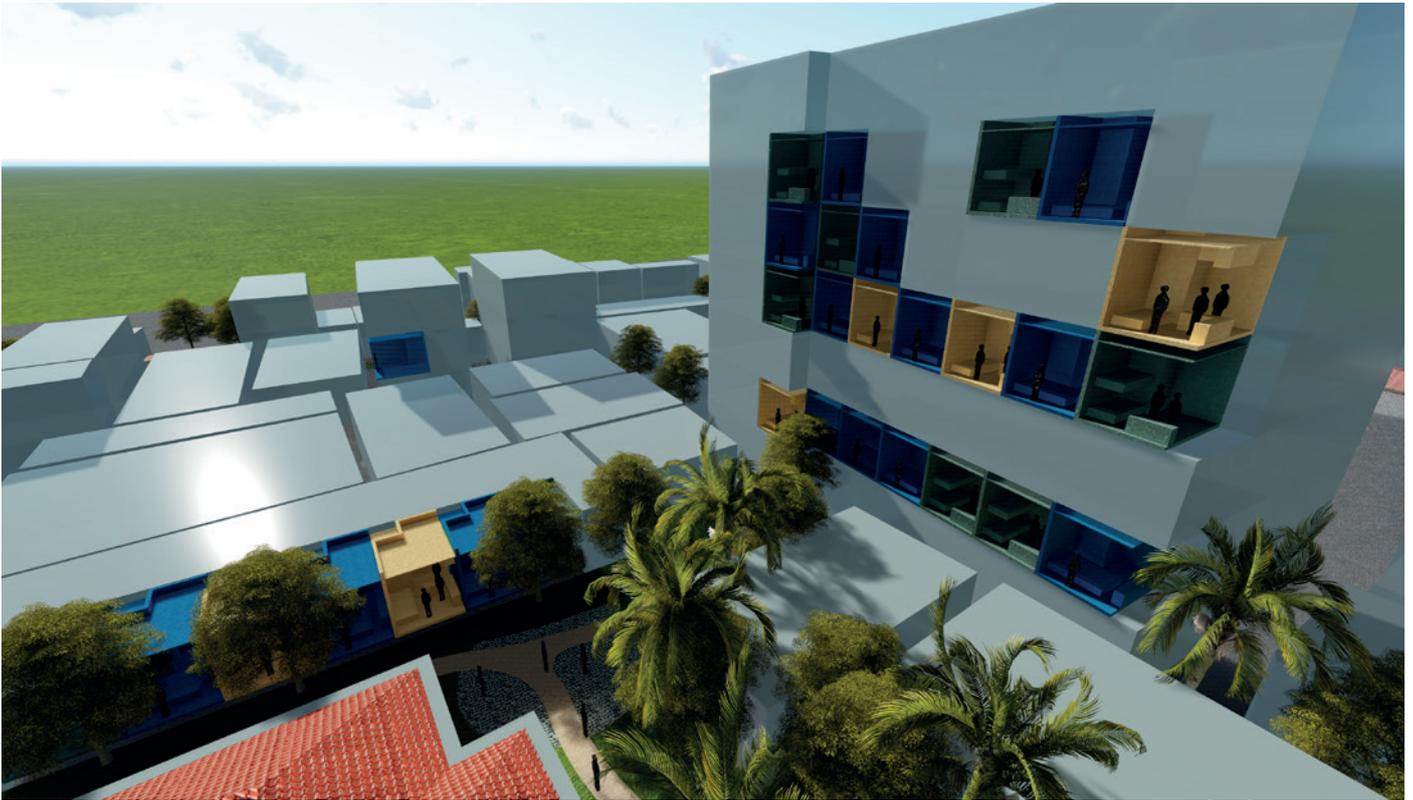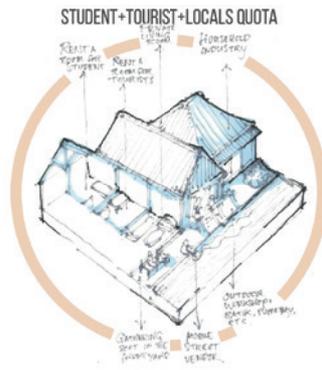
Illustration of regulation for diverse short and long term tenants in hotels; source: Author

6.3.B.6 STUDENT+TOURIST+KAMPUNG COMMUNITY UNDER THE ROOF

This pattern aims for the regulation of the accommodation industry in the tourism kampung. To avoid a tourist over-flooding and common gentrification in the touristic area, a certain proportion needs to be established. With a careful ingredient on how many types of people can live under the same roof, this pattern mitigates common negative externalities by sharing the private space rather than fully transform their kampung into bed and breakfast for tourists. With the high number of tourist and student in the city, a 4:1:2 proportion regulate a house to have two original kampung inhabitants, 1 renting student, and 4 tourists. With this pattern, it also helps to improve the low occupation level of the hotels while at the same time improve the availability of space for the local community.

TOURIST DAILY RENTING
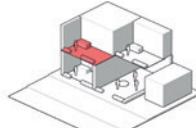
STUDENT MONTHLY RENTING
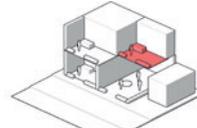
LOCAL INHABITANTS
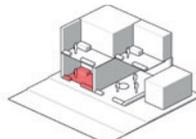
COMMON ROOM
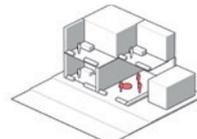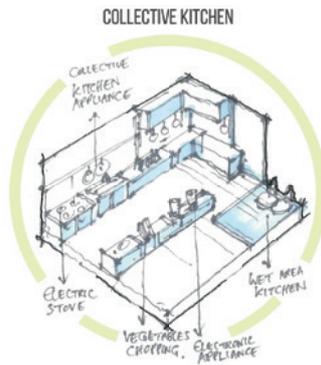
COLLECTIVE KITCHEN

6.3.B.7 COLLECTIVE KITCHEN

Sharing a kitchen was used to be a common culture in the kampung. In the time of a big event such as marriage, neighbor gathers around in one kitchen, and sometimes an informally made outdoor kitchen to provide foods and beverage for each other. During Islamic festival, even the community needs a bigger space to clean and distribute the meats. New home appliance emerges in the market can be collectively purchased for common use. This pattern advocates a formalized collective kitchen with a wet kitchen area, chopping and cleaning area, and shared kitchen appliance in the community building that can be utilized commonly by all the members of kampung inhabitants and tourist.

COLLECTIVE KITCHEN SPACES
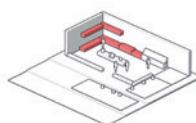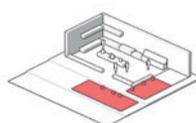
CHOPPING AND CLEANING MACHINE

WET AREA KITCHEN
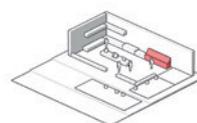
ELECTRONIC APPLIANCES
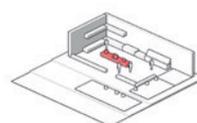
SOCIALLY RESPONSIBLE HOTEL INDUSTRY
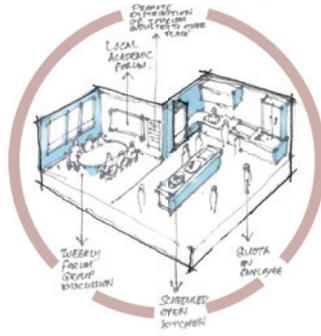
Illustration of socially responsible hotel industry; source: Author

6.3.B.8 SOCIALLY RESPONSIBLE HOTEL INDUSTRY

The sentiment towards the tourism industry is mainly appointed to the problem where the tourism industry did not fulfill their social responsibility. The regulation of the hotel to conserve and sustain both the environment and culture did not have practical guidance and suggestion from the government. This pattern aims to practically oblige the industry for complying with their social responsibility with various ideas such as hosting a local academic and convention activity, children playground, or local employee quota. The established forum for this pattern also invites the community to mediate their criticism and needs with the hotel industry actors in the democratic manners.

LOCAL EMPLOYEE POLICY
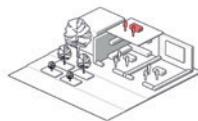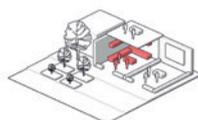
GREEN AREA REQUIREMENT

OPEN KITCHEN
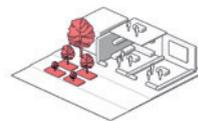
LOCAL CONVENTION ROOM
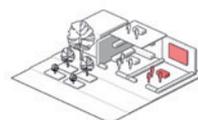
CREATION OF KAMPUNG'S SQUARE
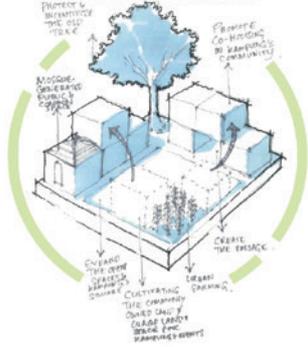
SENDANG: DRINKING WATER FOUNTAIN
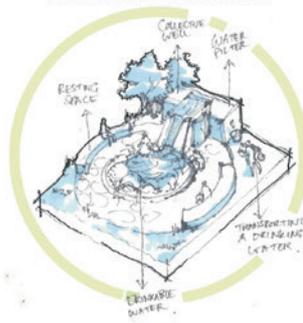
STUDENT+TOURIST+LOCALS QUOTA

COLLECTIVE KITCHEN

COLLECTIVE KITCHEN APPLIANCE

ELECTRIC STOVE

WET AREA KITCHEN

VEGETABLES CHOPPING, ELECTRONIC APPLIANCE
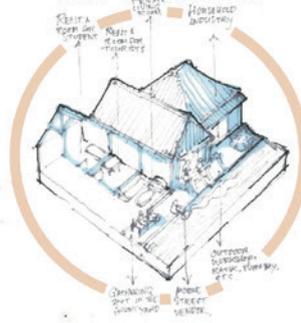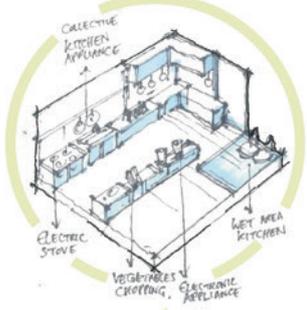
Impression sketch of the collective sendang and public space in Kampung's interior; source: Author

CREATION OF KAMPUNG'S CONTINUOUS ALLEYS
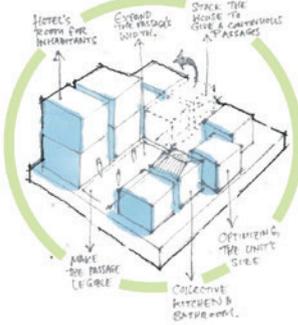
UNIFYING KAMPUNG'S ALLEYS
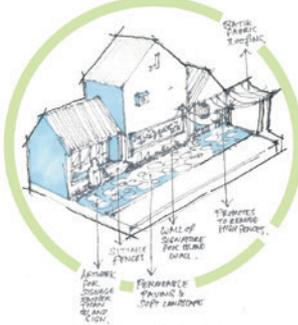
LOCAL BUDDY PROGRAM
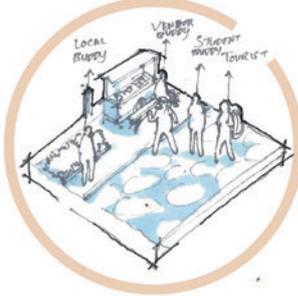
SOCIALLY RESPONSIBLE HOTEL INDUSTRY
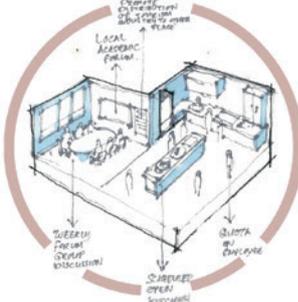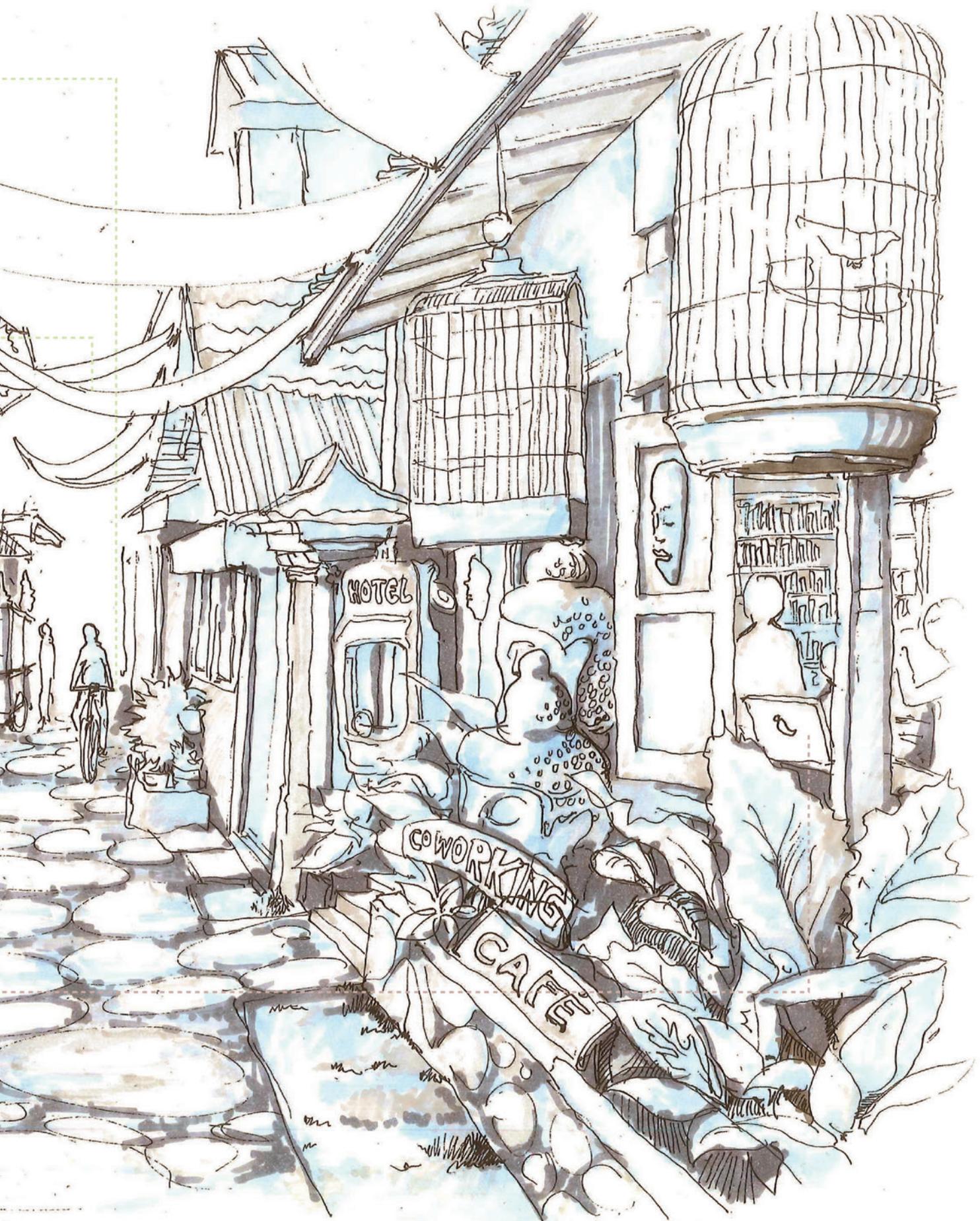
Impression sketch of the kampung's alleys livability; source: Author

THE AGE FRIENDLY PLAYGROUND

OPEN WORKSHOP PROGRAMS

NO FENCES NEIGHBORHOOD
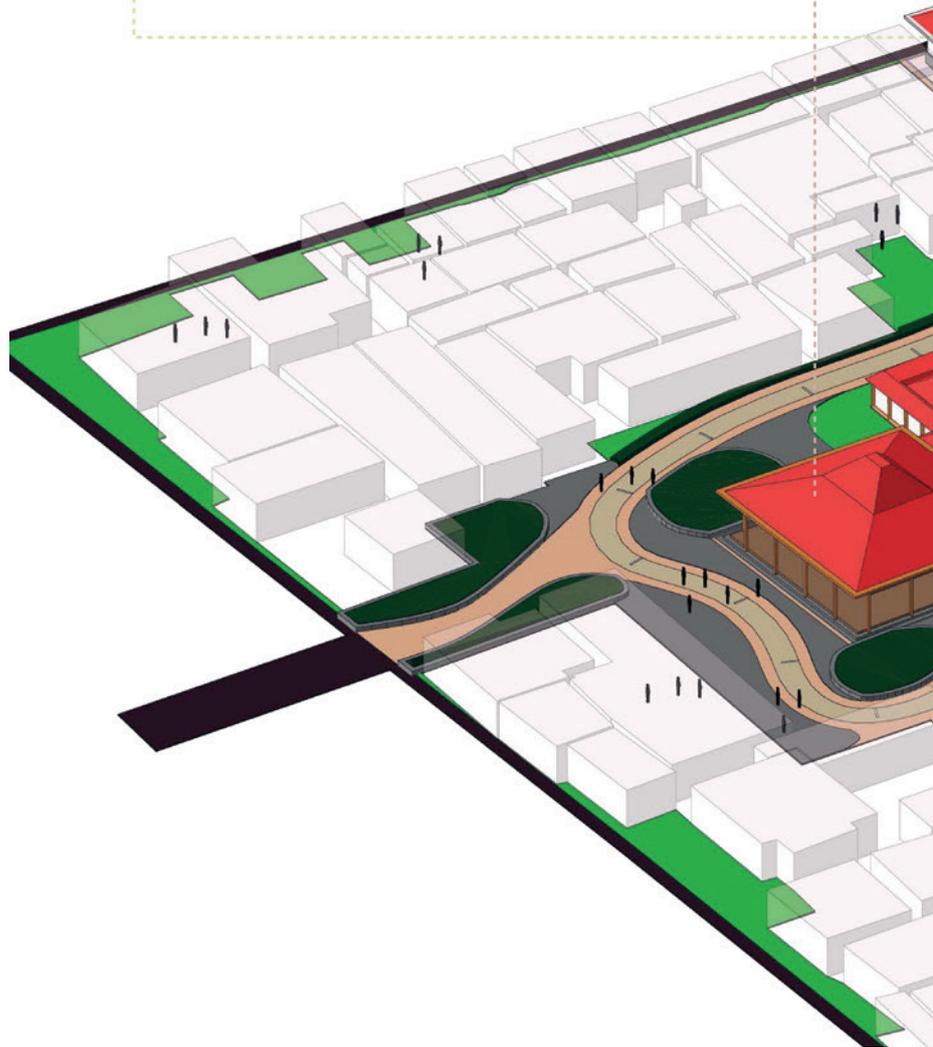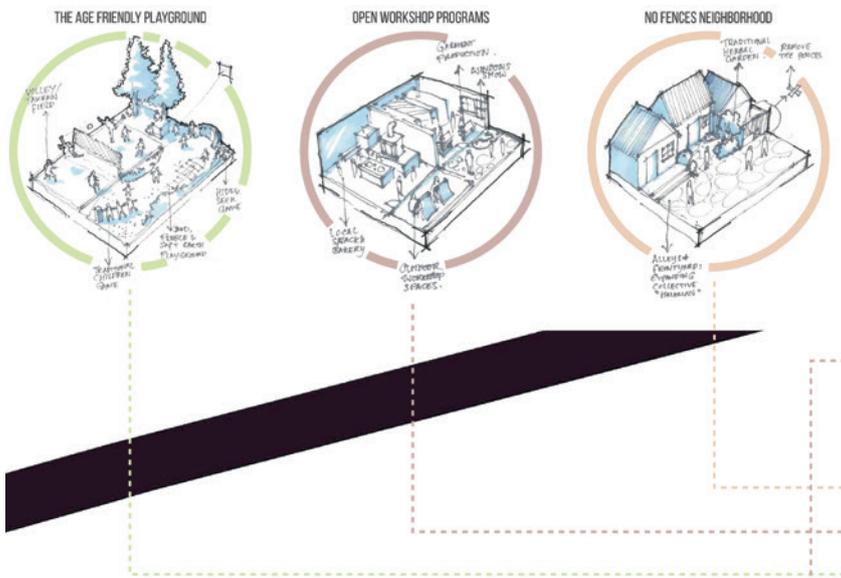
6.3.C SITE 3: NURTURE THE TRADITIONAL LIFESTYLE

This concept explores the realms of kampung's everyday life. It does not directly conform to the tourism activity, yet it nurtures the cultural and human resources of the kampung with the tradition. This concept re-establish the in-
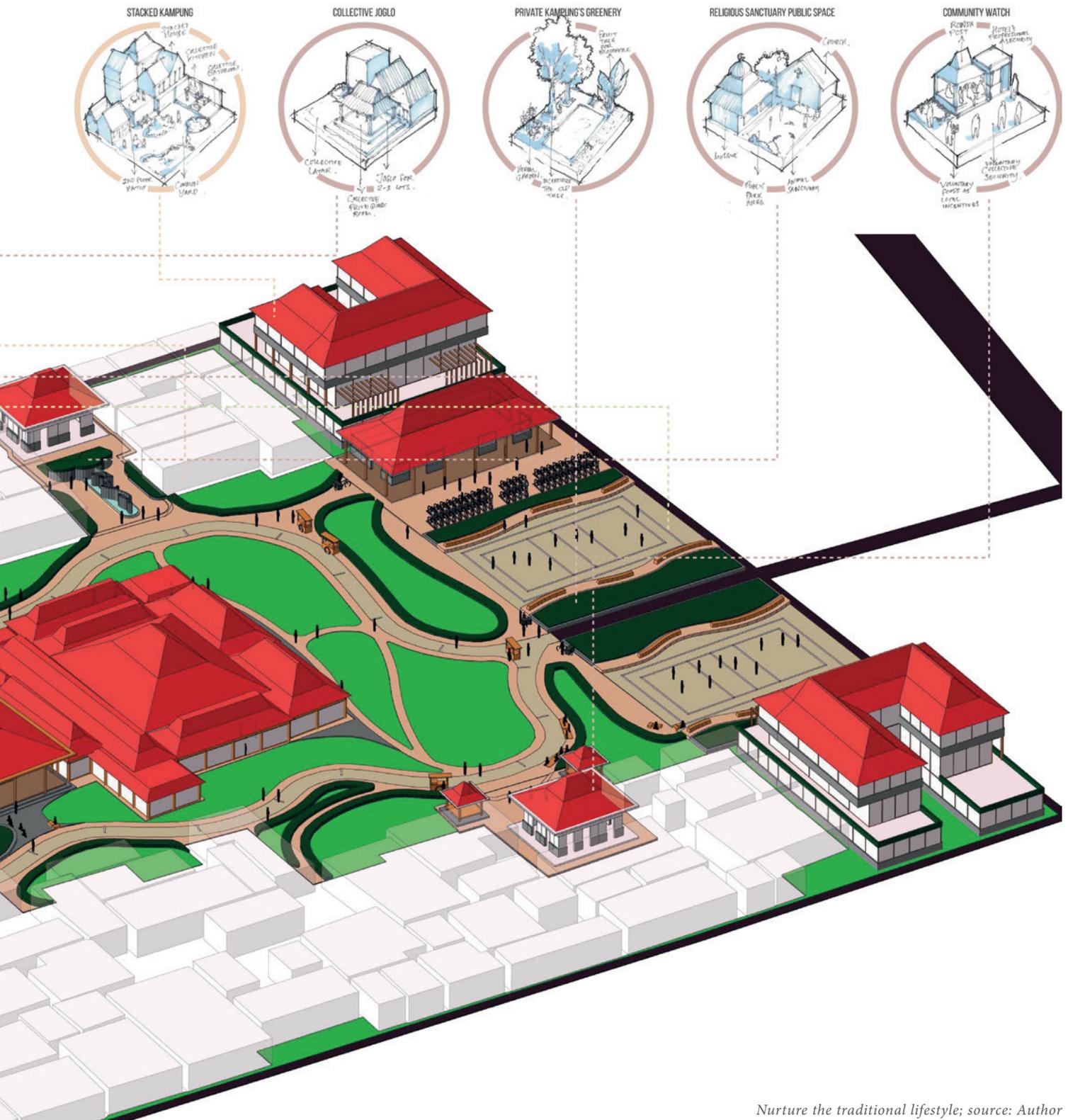
Nurture the traditional lifestyle; source: Author

timacy of the community with various traditional patterns such as the improvement of the religious building, kampung's greenery, co-housing, and the community gathering location. In this concept, the set of actions that is dispersed to the community member has a direct impact on the community's well-being and tradition thus becomes the authentic experience that the explorative tourist can experiences.

THE AGE FRIENDLY PLAYGROUND
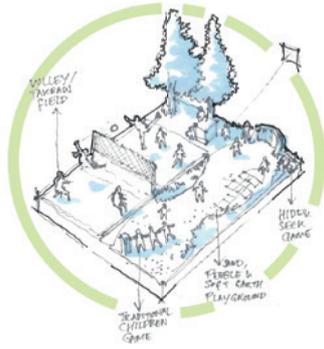
Illustration of traditional playground for all the citizen; source: Author

6.3.C.1 THE AGE-FRIENDLY PLAYGROUND

Playground in kampung usually appears informally, whether in the street or in front of someone's yard. The recent criticism that the city has lost its playground spaces due to the privatization as some people no longer allows other to play in their yard indicates the growing threat for the city to lose its livability structure. In result, park and sportsfield now are being monetized by the private business. This pattern aims for the reconstruction of such playground, where a group of children, adult, and elder can gather around reliving the traditional game and sports in the clear spatial playground. An adult can be accommodated by investing in a public volleyball or takraw field, elder group can be facilitated by outdoor exercises area, and a group of children can be supported by a various traditional arcade in the park.

VOLLEYBALL AND TAKRAW FIELD
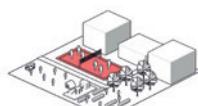
TRADITIONAL CHILDREN GAME
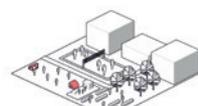
TODDLER PLAYGROUND
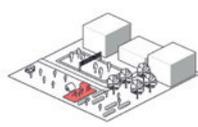
ELDER WORKOUT SPACES

OPEN WORKSHOP PROGRAMS
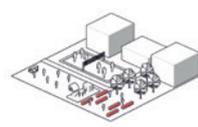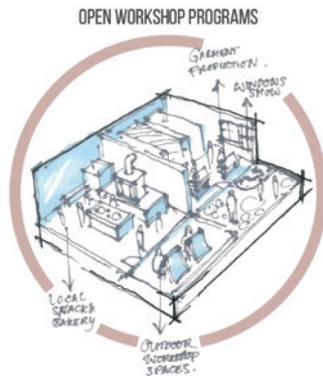
Illustration of collective kitchen and guest room for open workshop programs: Author

6.3.C.2 OPEN WORKSHOP PROGRAMS

It is necessary for kampung to preserve the existing economic activity and not let their area to be gentrified and overwhelmed by the hotel industry. This pattern gives an option for the existing household and small-scale industry to adapt to the tourism industry by opening their private workshop space for the tourism activity. A short course or simply kitchen visit can boost the local economy without fully remove their private life. When the local artisan makes friend with the tourist in the process, the pattern also helps to expand their social capital and expand their recent shrinking market. by preserving the existing socio-economic situation, the tourism industry stimulates the cultural capital accumulation with collective experience.

OPEN KITCHEN

OPEN WORKSHOP

OUTDOOR WORKSHOP
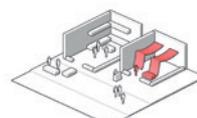
STREET FOODS OPEN KITCHEN

NO FENCES NEIGHBORHOOD
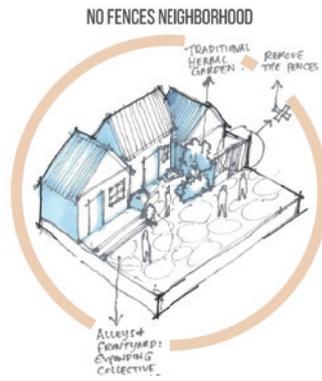
Illustration of collective greenery by the opening of fences; source: Author

6.3.C.3 NO FENCES NEIGHBORHOOD

Parallel to the increase of social inequality, the rise in insecurity motivate people to fence off their front yard. The yard that once provides the semi-public activity for the neighborhood now become a no trespassing zone and segregate the community even further. If the tourism can bring welfare and security to the community, it is spatially better to overcome this trend. The aim for this pattern is to encourage the community to reintroduce a semi-private space where the community shares their garden, yard, or foyer together. Without a high fence and

unnecessary concrete, the greenery can perform their retention function better to avoid flooding. It also increases the attractiveness and spatial aesthetic of the area; it helps to remove the stereotype that kampung is just another low spatial quality slum.

FULLY OPENED PRIVATE GARDEN   SITTABLE FENCES
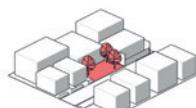
LOWERING THE FENCES   COLLECTIVE FRONTYARD
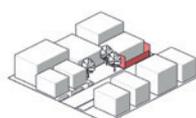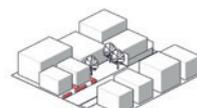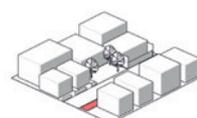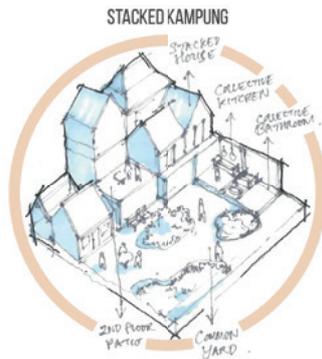
STACKED KAMPUNG

Illustration of stacking the kampung to give room for public space; source: Author

6.3.C.4 STACKED KAMPUNG

Kampung's member sometimes informally create a two storey house due to the expansion of their family or simply the increases in the kampung's population. It is a good method for the people to densify their environment by themselves and contribute to the urbanization process. This pattern aims to guide the stacking process with a promotion to invest in the collective facilities such as bathroom, kitchen, yards, and household economic workshops. Instead only increases the population and decrease the spatial quality of the kampung, the process of stacking a kampung can contribute to the spatial improvement and the livability of the kampung.

STACKING THE KAMPUNG
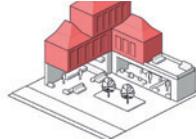
COLLECTIVE KITCHEN AND BATHROOM

COMMON SPACES
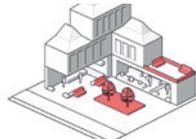
ECONOMIC ACTIVITY
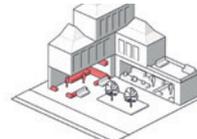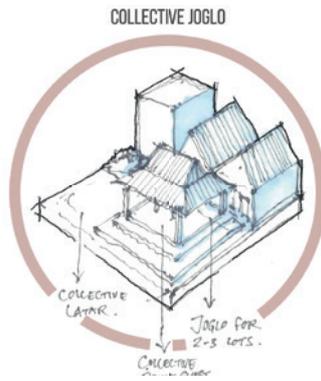
COLLECTIVE JOGLO

Illustration of collective traditional joglo and its yard for public life of kampung; source: Author

6.3.C.5 COLLECTIVE JOGLO

Joglo is the traditional Javanese building that assigned as the terrace of the house. It is used as a place for attending the guest, hosting an event, or simply for the inhabitant to spend their leisure time. With the lack of space, joglo now seen as an unaffordable luxury for the kampung's community despite its importance role. This pattern aims to reinvest the structure and function into the kampung as collective common for the society. Supported by collective funding, government incentive, and land donation, it is possible to reintroduce the core function for various kampung's semi-private activity. This pattern will improve the traditional heritage value and alongside significate the area's identity.

COMMON JOGLO
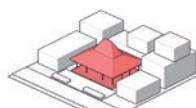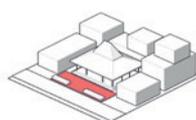
STACKING HOUSE FOR SPACE

COLLECTIVE YARDS
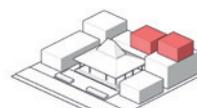
OUTDOOR GYM/CHILDREN PARK

PRIVATE KAMPUNG'S GREENERY
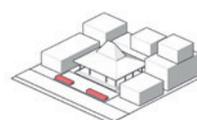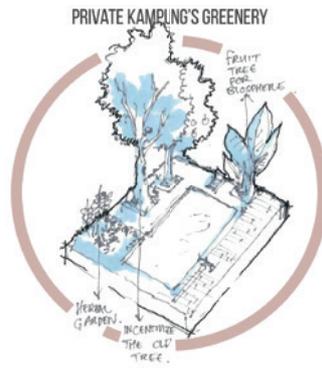
Illustration of common garden and its cultivation; source: Author

6.3.C.6 PRIVATE KAMPUNG'S GREENERY

In a mezzo scale, all the private garden of each house become a collection of greenery that supports the kampung's environment. Whether a small herbal garden or the big fruit trees sustain the biosphere of the kampung, it attracts birds and insects to ensure the biological diversity of the area. As the gardening itself is a popular hobby for the community, it is better to incentivize the lifestyle to expand the availability of green space. This pattern promotes the community's penchant for gardening with a various method such as the incentive to make a garden, to preserve the old trees, or stimulating the wildlife existence with birds and other pets.


PUBLICLY OPENED GARDEN

PROMOTE GREENERY IN PRIVATE GARDEN

INCENTIVIZE OLD AND BIG TREE
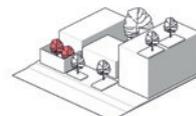
HOTEL'S ROOFTOP GREENERY
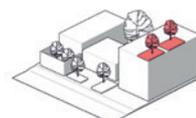
RELIGIOUS SANCTUARY PUBLIC SPACE
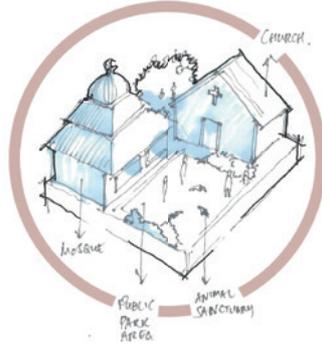
Illustration of religious building as sanctuary; source: Author

6.3.C.7 RELIGIOUS SANCTUARY PUBLIC SPACE

Religious public building such as mosque or church is common to be found in the kampung. It supports the collective religious activity for the inhabitants along its public gathering function. The availability of yard around the religious building is varying from a small space into a large scale that sometimes being used as parking lot. In this pattern, the spatiality of these spaces can be promoted to provide various semi-public activity such as children park, collective temporary kitchen, or simply mentoring space. As it provides the religious function of the community, these sanctuaries spatial quality improvement is the core aim of this pattern.

RELIGIOUS BUILDING   PUBLIC SPACE
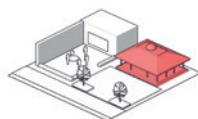
GREENERY   MENTORING SPACE
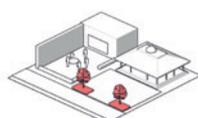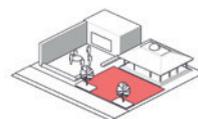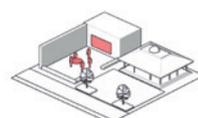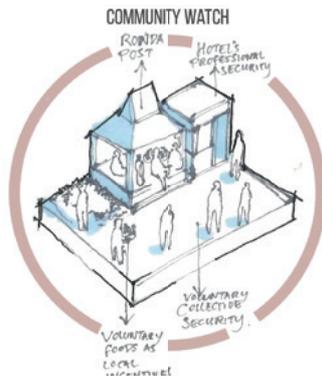
COMMUNITY WATCH

Illustration of community hall and space for ronda; source: Author

6.3.C.8 COMMUNITY WATCH

What is the purpose of hiring private security if your community has an active community watch? The reinforcement of a long-established culture of Ronda, where the adults of the community schedule their time voluntarily to keep track of kampung's security, is the core goal in this pattern. The rewarding incentive in the form of food and appropriate watching post that collectively donated by the community can outperform the professional complex for security. It may be necessary to elaborate a kampung-managed CCTV and chat-based report as an advanced security instrument. With the self-organized security by inhabitant co-operation, the security of the area can be well-guaranteed.

CAKRUK - LOCAL SECURITY POST   PATROLING ADULT
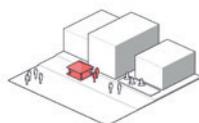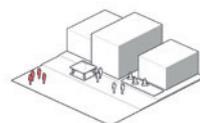
BORROW RESTING PLACE IN FRONTYARD   FOODS AND DRINKS FROM COMMUNITY
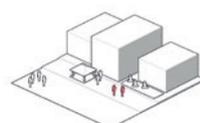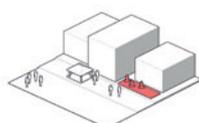
THE AGE FRIENDLY PLAYGROUND
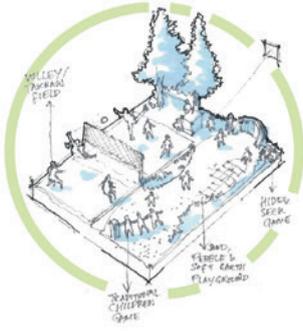
COMMUNITY WATCH
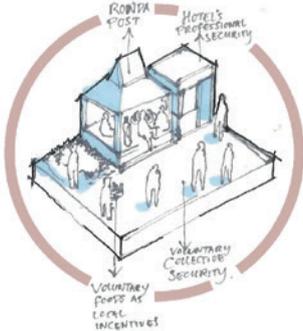
PRIVATE KAMPUNG'S GREENERY
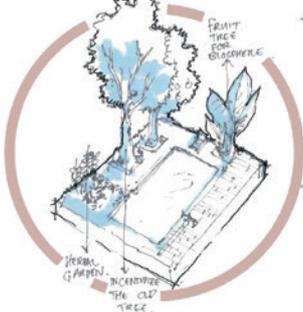
STACKED KAMPUNG
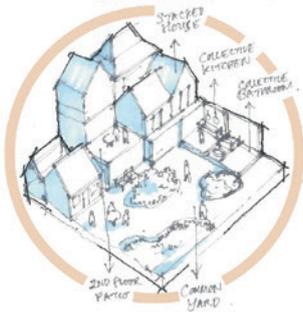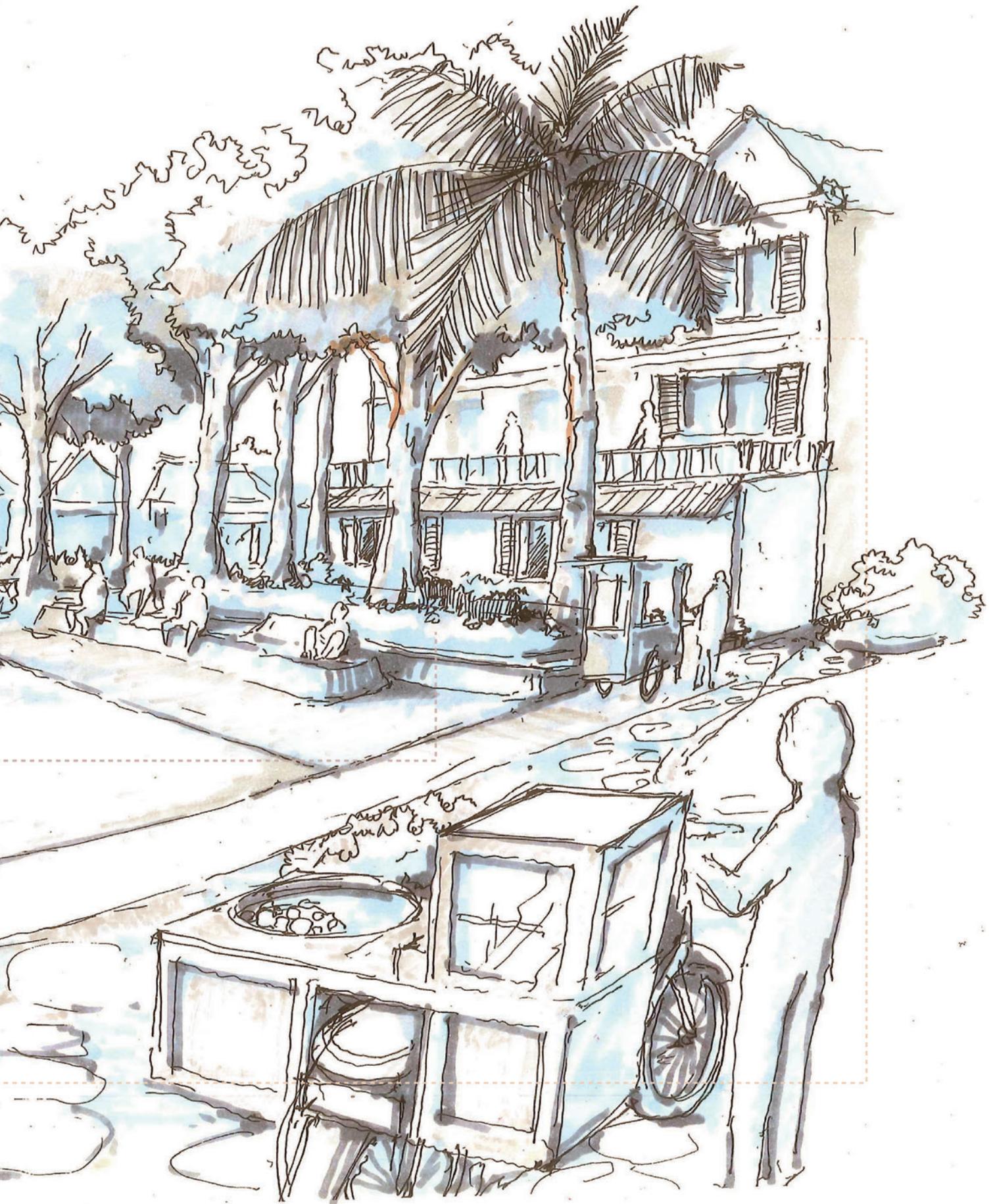
Impression sketch of the kampung's interior and its traditional livability; source: Author

07. REFLECTION

7. REFLECTION

7.1 THE DISPERSION OF CONVIVIAL KAM-PUNG

All the strategic tools to achieve a convivial kampung can inspire another kampung in the Yogyakarta's region. The set of action, placemaking arguments, and the online deliberation platform can guide the inhabitants of the urban and rural kampung to exercise their right to the city while the design framework help to distribute the shaping power in the spatial manifesto. By promoting self-defined environments and participative initiatives, the cultivated socio-spatial culture embedded in the contemporary lifestyle will strengthen the local capability in controlling the globalization forces. As when the local people have control and right to their immediate environment, along with the autonomous yet collective action to co-shape their lifestyle, the convivial relationship between inhabitants becomes more important than the monetary status of the powerful actor. As it continues to proliferate the shaping power, the more the city relies on the conviviality rather than the power of money.

8KM

7.2 THE RELATIONSHIP BETWEEN THE CONVIVIALITY PROJECT AND THE URBANISM DISCOURSE

A friendly neighborhood is an environment that everyone desires; it provides a tranquil community that fit for nurturing a family and exercising personal significance in the process of urbanization. Although various objectives in the city planning discourse are already extensively discussed such as sustainability, resilient, or even smart cities, the goals for a friendly city is barely discussed and treated as a by-product rather than the primary goal. It is true that some commonly discussed in the discourse might have greater importance in the city structure, but as the one that easily recognizable by the ordinary people, a convivial character of the city might need to be elaborated even further in the discourse.

In this graduation project, the idea of conviviality is closely related with some urbanism discourse that exercises the right to the city. As it aims for the proliferation of the shaping power in the course of urbanization, the project greatly accommodates the concept of participative development and social inclusion. The collective action from the community and the space-specific strategies for placemaking, referendum, and participative action enable the experimentation of the right to the city discourse. As it is described in the analysis part, a society that has a power

disregarding their capital capacity, and relies more on the exercise of their personal expression in the collective interests, induce the cordiality nature of the community.

This might be hard to incorporate an anthropological dynamic in the technical issue of city shaping, as the concept might not generate the same result if it applied to a different culture. Why the conviviality idea has a great significance in the project's location is based on the cultural tradition of the community itself. Friendliness and collective action long become the social norm in the area, thus elaborating it in the urbanism discourse for the city will not diverge a lot from the hypothesis. From the author's perspective on the importance of conviviality in the urbanism discourse stands still, the application of the concept cannot simply be disseminated in other location. However, this indicates the importance of further research in the conviviality idea.

7.2.A THE RESEARCH FINDING AND ITS RELATION TO THE STRATEGIC AND DESIGN FRAMEWORK

Despite a tremendous resistance from the society and the sentiments that the city is no longer friendly, the existing government policy in fact still holds a normative belief that favor the participation and social inclusion. The research finds various actors that responsible for the livability of the city from both the kampung society and

tourism industry, yet the conflictual phenomenon might be the result of the non-existence of effective governance between those actors. It is due to the lack of instruments to apply the normative values stated in the policy, as those actors are driven to their own benefit without a unifying agenda and vision.

Therefore, the lack of such collective tools signifies the importance of the strategic and design framework that synthesized in this research. Rather than synthesizing a top-down master plan that obliged all the stakeholders to conform the plan, the tools that generated in the research give an integrating factor for the sporadic actors to exercise the common goals. With its "do-it-yourself" characteristic, the tools enable the less powerful actors to participate in the process as it consists of various self-made patterns and the advocation for collectively owned land for its implementation spaces. This answers the sentiments for the partiality of the city.

7.2.B THE RELATIONSHIP BETWEEN THE SUBJECT WITH THE GRADUATION LAB

This project relies heavily on the various social dynamic of the city. Despite an attempt at reconstructing the urban fabric, the emphasized aspects of the research are more about the strategical framework in exercising the urban planning and design. As it goes beyond the technical implementation, the pro-

ject explores more on the complexity of the city. By reviewing various factors such as news, government policy, and the community dynamic, the project requires an appropriate medium for the graduation lab to explore in the academic discourse.

The products that revealed in this research specifically mention various elements that contribute to the complexity of discourse. It brought up to the table a cultural method that hardly seen in the western-centric discourse. Take for example the waqf land, the land management system that originated in the Islamic culture of the middle east has come a long way for it to be legally acknowledged in the tropical region of Indonesia. While commonly, people attach the idea of public space into a state-owned land thus the management systems require centralization of power into the government, the waqf land system exposes the possibility for neighbor or community self-maintenance system. This also applies to the Javanese magersari system and the customary land of Indonesia. All of the location-specific treatment of the urbanization broaden the academic perspective of the urbanism discourse, thus signifying the importance of the complexity discussion in the graduation lab.

7.2.C THE IMPORTANCE OF THE SPATIAL PLANNING AND DESIGN IN THE SOCIAL CONTEXT

This research, in fact, is not a breakthrough nor revolutionary revelation in the social context. All the normative objectives and goals that motivate the continuation of the research evidently already elaborated in the city policy. The value for participative action, democratic decision-making, collective interest, and even the conviviality of the inhabitants are clearly stated in the government policy, and yet continuously being refined by the policymaker. However, the spatial implementation of such aims is somewhat dubious, proven by the massive protest of the society on how the city becomes less desirable.

The reason on how such aims is not well implemented in the city is that the exploration resigns only in the normative abstraction rather than spatial intervention. The city planning is synthesized only in the form of zoning, and the spatial transformation is submitted to the market. Thus it is only rational that any intervention made is specifically made for personal gain of the power holder. The community has its own limitation concerning the academic and professional supports as the resource is limited, not to mention the costly spatial construction itself. The core of this research focused on the empowerment of the powerless actor within the community. The analysis of the stakeholder, the strategy for the partic-

ipative spatial action in the form of patterns, the discussion platform, and the list of placemaking arguments, therefore, are the research products that synthesized to overcome such limitation.

If the proliferation and the utilization of such tools are successful, at least the requirement to exercise the shaping power would require fewer resources from the community. With the online discussion platform, they no longer have to establish a professional and costly meeting session every time a social consensus has to be made. With the list of actions in the pattern book, people can start to figure out what kind of action they want to make and how they manipulate it according to their preferences. Moreover, with the ethical calls for the placemaking, the construction of public space relies more on the social courtesy rather than the expensive transaction of land. The results of the research might stimulate the informal action even further as it reduces the dependency to the professional, though informality does not necessarily mean a bad thing, the spatial intervention that continuously exercised and discussed in the deliberation and action process mitigates the externalities of the self-made action that might appears informally.

7.3 PROJECT LIMITATION

The discussion on the socio-cultural of the research is limited only to the urbanism discourse. The author consciously aware that the research still needs a considerable input from the sociology, anthropology, history, and even public policy discourse to refine the understanding and complement the city planning perspective. The research also takes a position on the commonly accepted belief in the society. For instance, the "gotong-royong" strategy, as it is commonly practiced in the society and believed as the long-standing Javanese expression, the political study suggests that it is likely only an invested political construction for the national identity (Bowen, 1986, p. 546). Though nothing might change the author's position for collectivist urban tools, a sharper analysis from the socio-political discourse still needs to be elaborated in the further research.

This also applies to the elaborated strategy such as magersari and waqf land legal system that might stimulate another social critic. Although such strategy may produce an undesirable result such as the increasing monopoly and domination of Yogyakarta's kingdom or Islamic group respectively, it is necessary to perceive the research as the instruments that aim for the feasible dispersion of shaping power in the existing social structure to induce the ethical awareness for an inclusive city.

Another limitation is the online platform. As the mockup website is still banned in Indonesia due to prospective pornographic contents, the use of Reddit as the discussion platform model that exercised in this research is focused on the website structure that enables an appropriate and healthy online discussion. The created platform in fact still use the English language for the research purpose; this ironically might not be applicable directly to the kampung society that uses the traditional language. In the future work, the need to create a separated dedicated platform with the localized language and actors might be necessary by following the mock up structure.

Above all, the exploration of conviviality as the concept for the city is still limited to the Yogyakarta city as it depends on the socio-cultural of the inhabitants. There still needs further research and discussion on how such concept can be exercised as an appropriate urbanization goal in another city with its own cultural situation. Based on the ordinary people's perspective on how they aspire a friendly city, the limited product of this research brought conviviality as the topic and discussion to broaden the urbanism discourse.

08. APPENDIX

8. APPENDIX
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