

TOURISM KAMPUNG PATTERN BOOK



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1. PREFACE

1.1 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 to shape their happy life. By travel to different places with unique culture, activity, and hospitality, people able to enrich their inner wisdom and knowledge to be a better human. Growing demand for tourism is acknowledged as an opportunity for the business, supplying a particular commodity like accommodation, shopping center, or leisure programs become a core entrepreneurial function within the industry. It shapes the city; it forms the contemporary culture.

In responding to the growing demands, people around the world transform their city to comply with this industry, especially those with rich culture and natural landscape traits. This includes the traditional structure of Indonesian community, *kampung wisata* (tourism kampung) emerge all over the country by utilizing their living environment as resources. This trend is also acknowledged and promoted by the central government as the potential to help to improve the economy.

1.2 GOTONG ROYONG, A COLLECTIVE, PARTICIPATORY, AND SELF-DEFINING COMMUNITY 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 their kampung. This neighborly cooperation value that is 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.

2. A PARTICIPATORY INSTRUMENT FOR TOURISM KAMPUNG

2.1 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 action 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.

2.2 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.

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.

2.3 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 advocacy 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), the strategy for placemaking is delivered with three traditional legal rhetoric: *Magersari*, *Waqf*, and *Use Right* that would be elaborated in the thesis works.

3. THE IMPLEMENTATION OF THE PATTERNS; A LIST FOR KERJA BAKTI

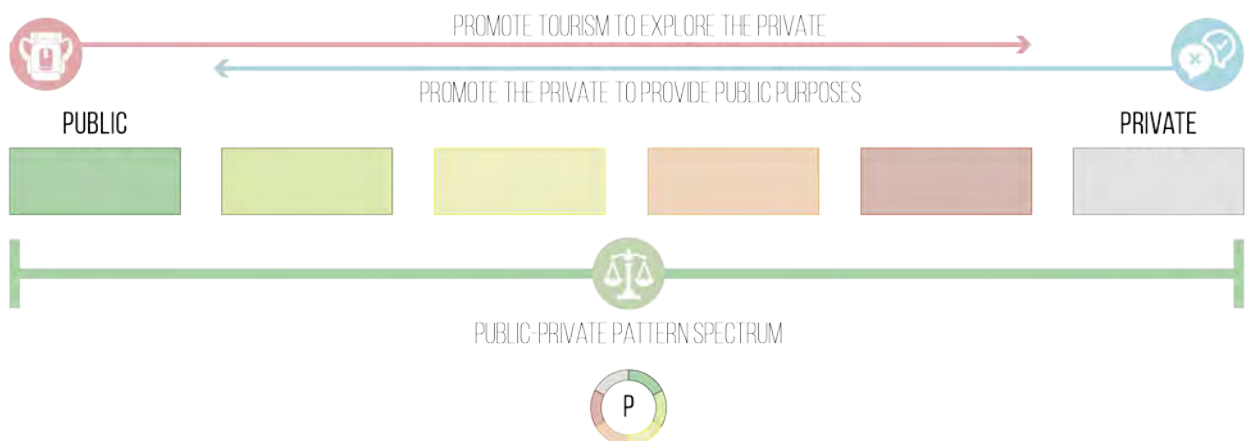
3.1 THE AUTHENTIC TOURISM KAMPUNG EXPERIENCE

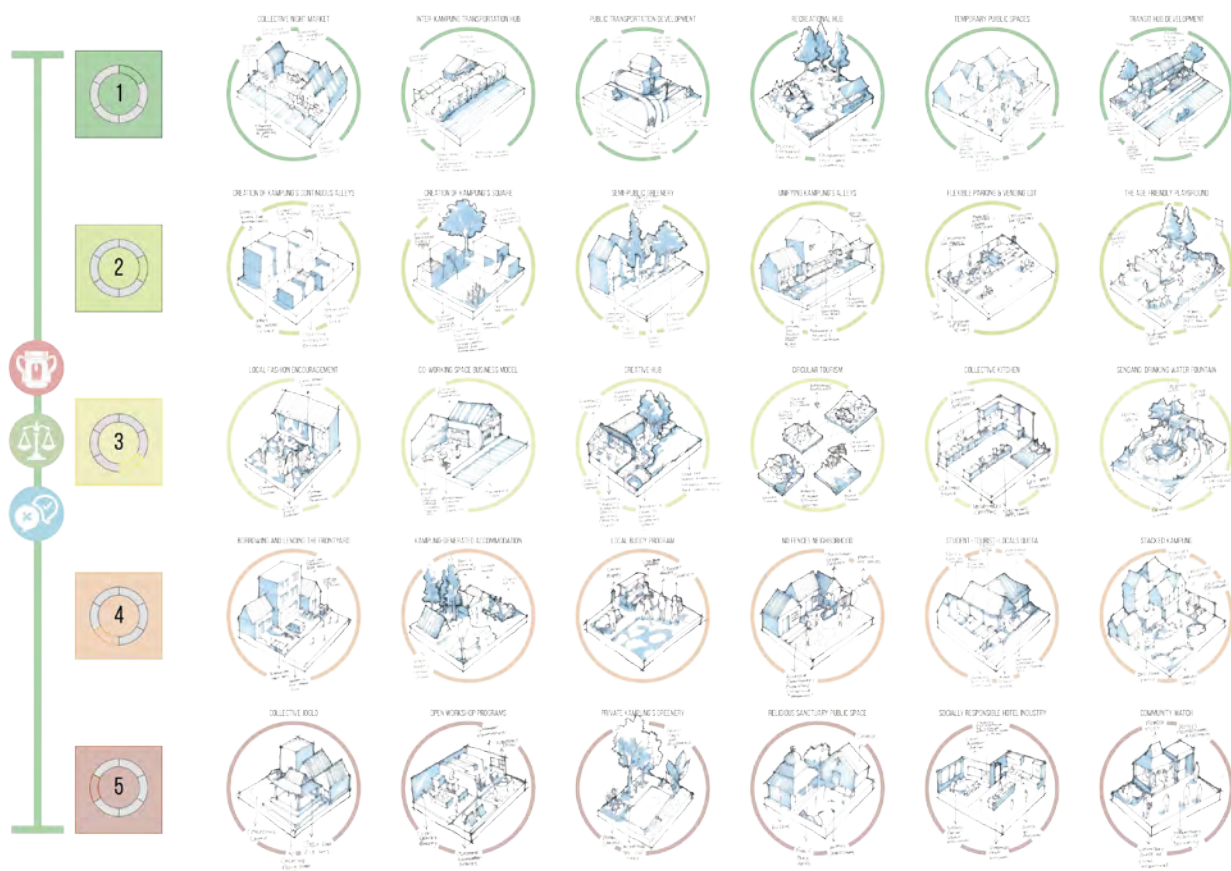
Collective works for experience co-creation requires an authentic interaction, not a mere transactional exchange between the customer of tourism and its supplier. This condition is the reason despite the extensive mass tourism that happening right now most tourist still yearn for authentic experiences 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 which the slogan for “live like a local” tourism triumph over the mass tourism industry.

MACCANNELL'S TOURISM STAGE OF AUTHENTICITY





3.2 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. 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.



3.3 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 can turn out 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.

ed 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.

The initiative for tourism kampung is stimulat-

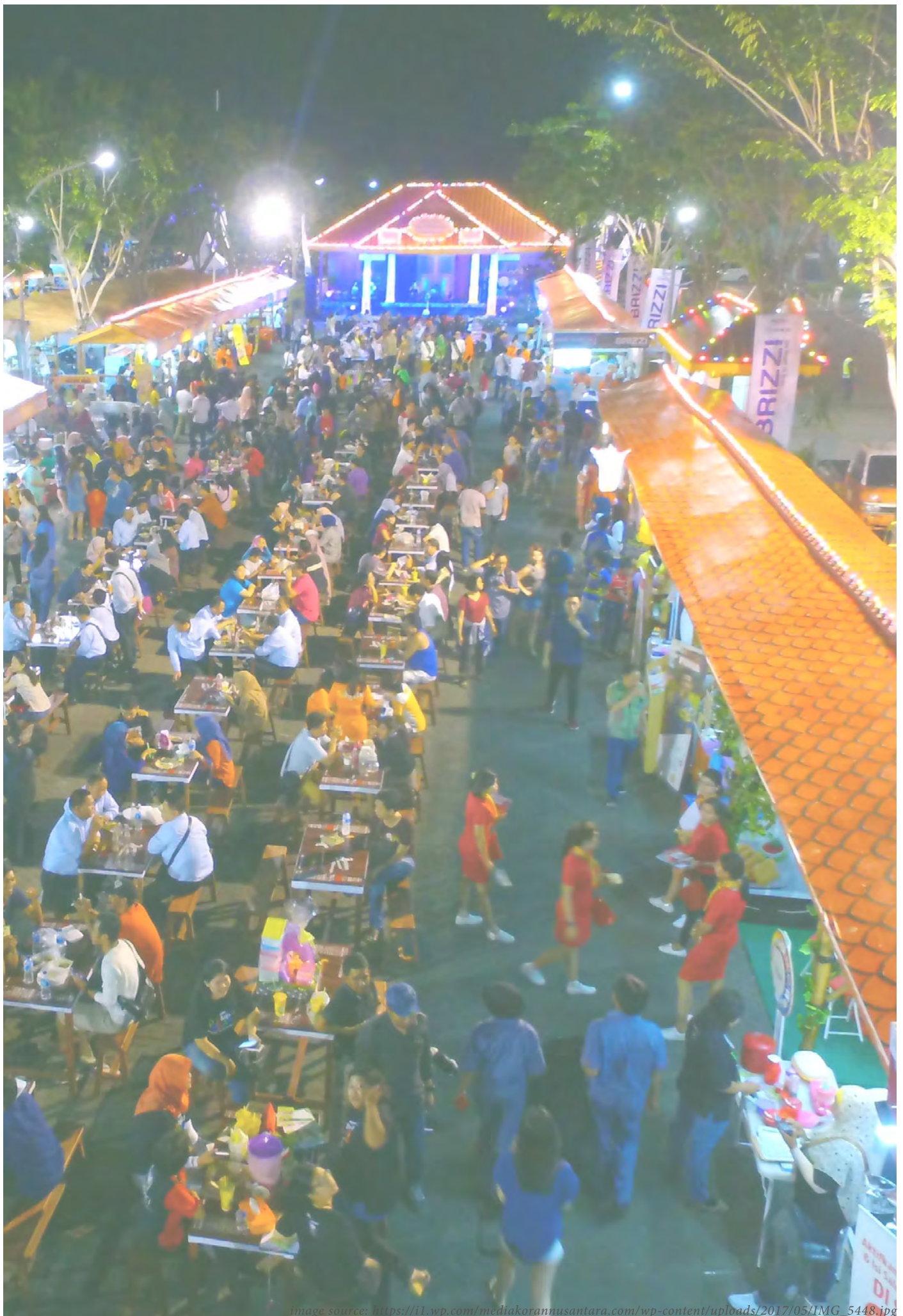
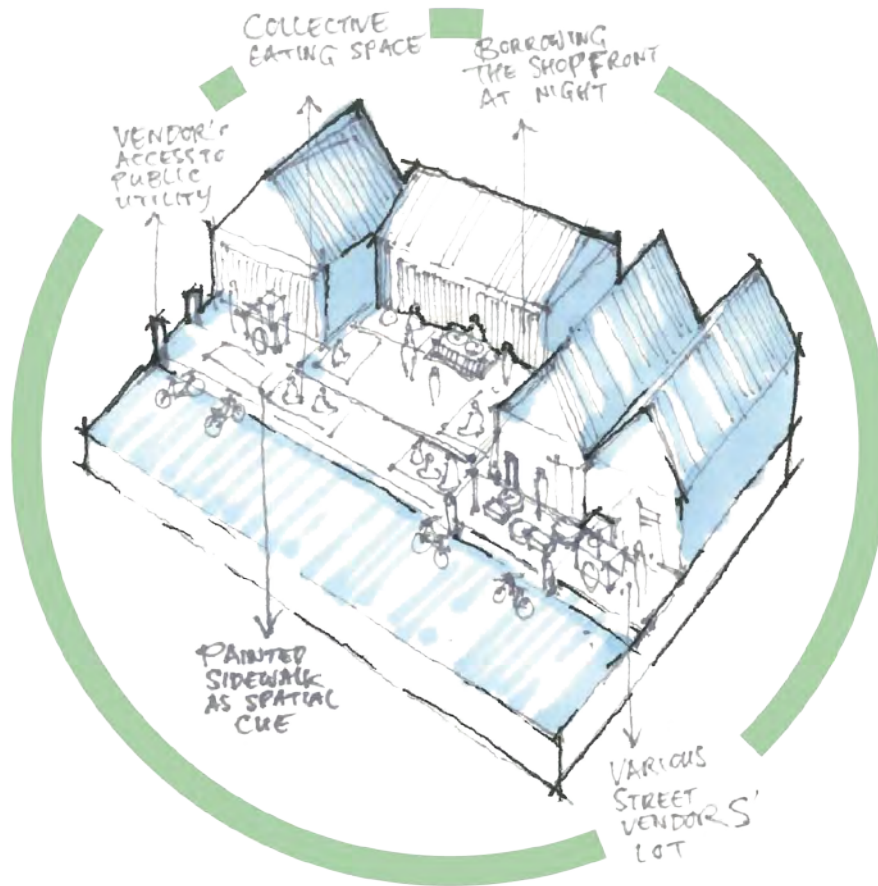


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COLLECTIVE NIGHT MARKET



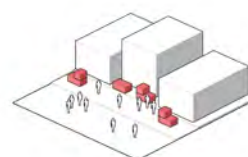
4.1 PATTERNS OF FRONT YARD REALM

4.1.A COLLECTIVE NIGHT MARKET

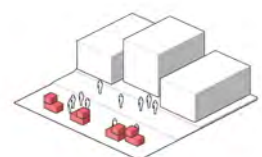
It would be a pity for a community that previously has a scheduled market for locally produced commodity exchange such as Pasar legi or Pasar Malam to be overwhelmed by the convenience store franchise that sells an imported commodity. As the local producer barely find an appropriate market for their 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.

SUBPATTERNS

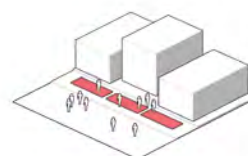
SHOPFRONT FOR FOOD VENDOR



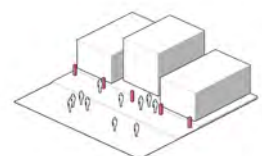
STREET FOR MOBILE VENDOR



SIDEWALK FOR SITTING



ICT SYSTEM FOR VENDORS



PROPERTIES

NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



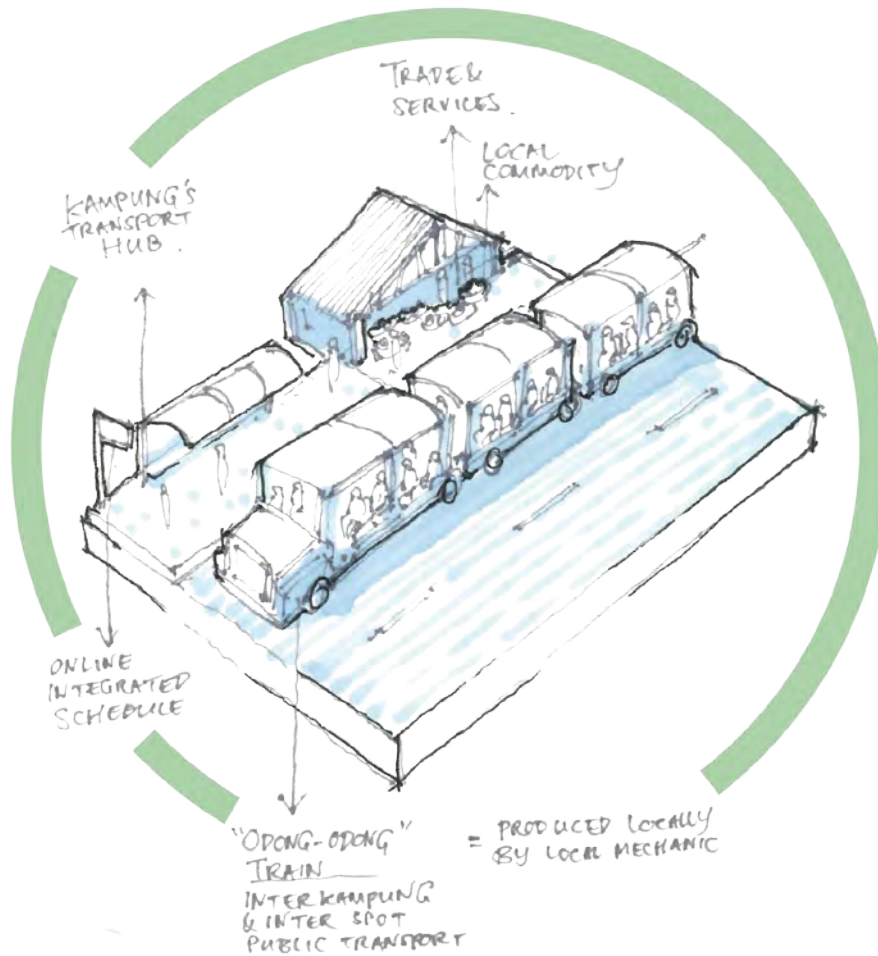
STAGE OF TOURISM





image source: <http://www.arumsilviani.com/wp-content/uploads/2017/10/Odong-Odong-Candi-Prambanan.jpg>

INTER-KAMPUNG TRANSPORTATION HUB

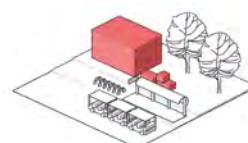


4.1.B INTER-KAMPUNG TRANSPORTATION HUB

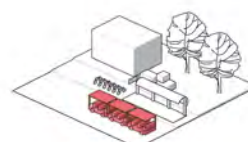
With the medium density kampung residential in the countryside, the amount of oil consumption is relatively high because each person depends on the private transportation for their mobility. It such irony as the countryside is usually considered as an environment friendly society. At the same time, there is odong-odong, a locally made train-like truck that serves as kid's entertainment ride that drives them strolling around kampungs. This pattern utilizes the odong-odong as the main inter-kampung public transportation with the locally made organization and schedule. With this kampung's public transportation, the economic distribution and transaction can easily accessible by promoting the traditional market around the hubs

SUBPATTERNS

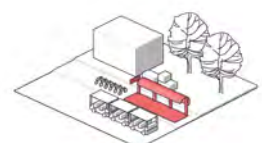
SHOPS AROUND THE HUB



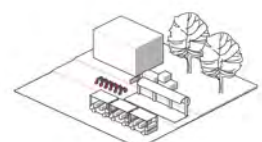
TRAIN-TRUCK TRANSPORTATION



ODONG-ODONG'S STOP



BIKE RENT AND RACK

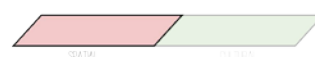


PROPERTIES

NUMBER OF ACTORS



TYPE OF INTERVENTION



SOURCE OF FINANCE



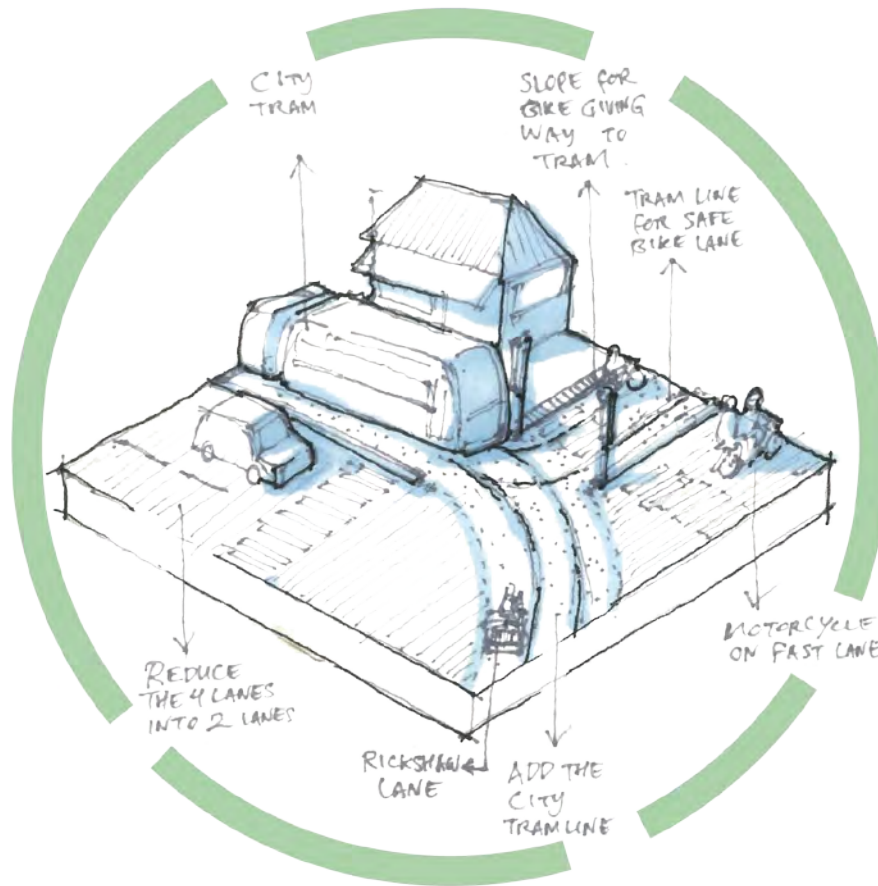
STAGE OF TOURISM





image source: <https://i.pining.com/originals/1d/56/05/1d5605b4a85753a88badb16cff0f1446.jpg>

PUBLIC TRANSPORTATION DEVELOPMENT

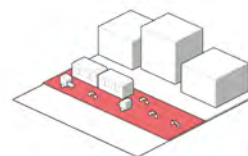


4.1.C PUBLIC TRANSPORTATION DEVELOPMENT

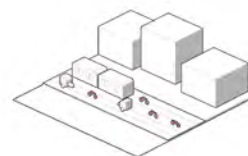
With the growing number of the private car, the city that previously made only for slow traffic transportation such as rickshaw and horse carriage is easily crowded by traffic congestion. The growing problem of a traffic jam is stimulated by the decrease of public transportation and the massive market 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 tram line, the 2 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.

SUBPATTERNS

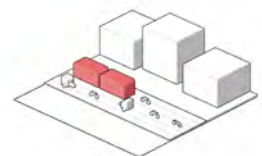
CAR-FREE LANE



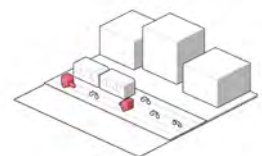
BIKE LANE



TRAM LINE



OTHER TYPE TRANSPORTATION



PROPERTIES

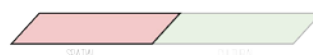
NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION

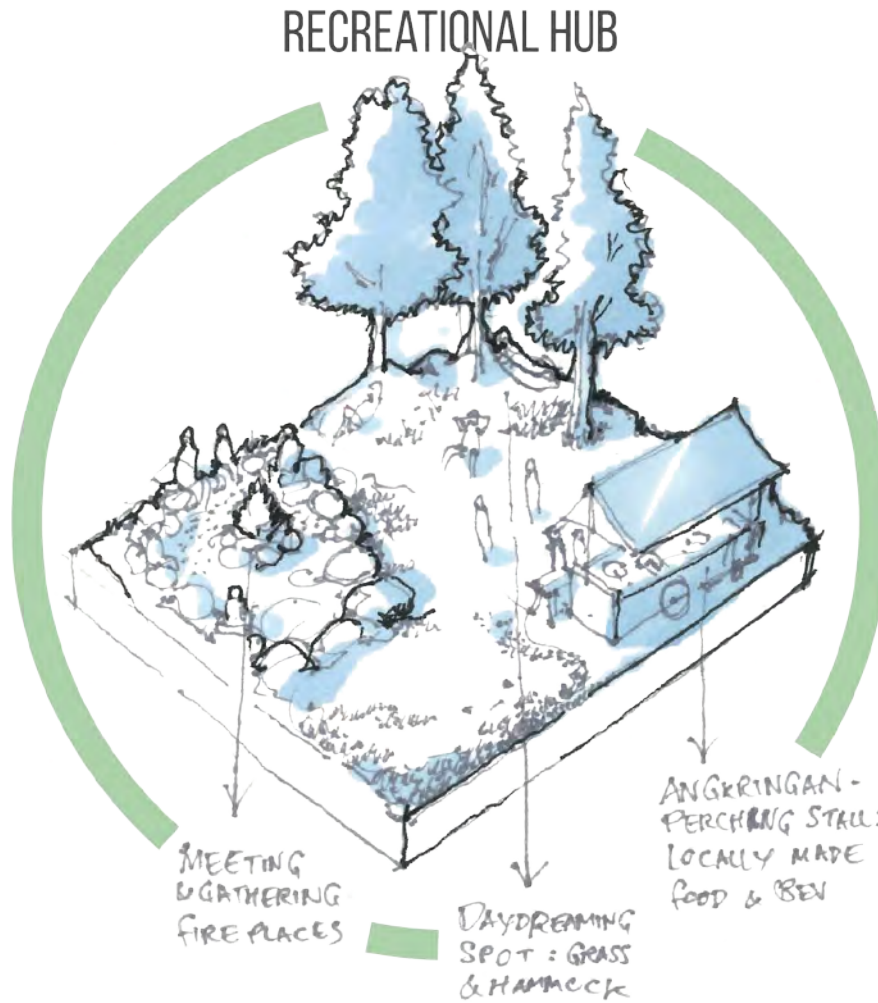


STAGE OF TOURISM





image source: http://authenticjogja.com/wp-content/uploads/2017/07/IMG_6353.jpg

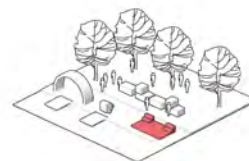


4.1.D RECREATIONAL HUB

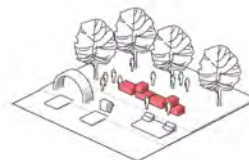
This pattern emphasis on the rural area public spaces. It is common for the city's people to spend their weekend and holiday like a local tourist in the rural area. some kampungs already successfully utilize this trend to boost their local economy, but without proper spatial planning and opportunity distribution, it increases the potential for conflicts and mismanagement. Some rural recreational spaces have to many vendors with the same commodity; thus instead of improves the quality of the rural area, it stimulates unnecessary competition in the rural community. With this recreational hub pattern, it aims for the formalization of recreation market and organizational. With a proper 5:1:1 proportion of rest and gathering space, local vendors, and recreational activity, this pattern helps the local to figure what kind of function that can be an economic potential. Recreational activity function can be improved by providing the traditional gathering activity such as a fireplace, rujakan (fruit salad making), or angkringan space (hanging out), and other outbound activity such zip line and rock climbing.

SUBPATTERNS

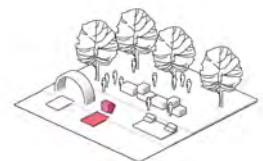
REST AND GATHER SPOT



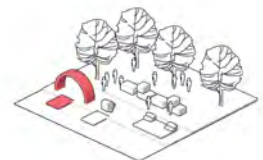
SMALL VENDOR



RECREATIONAL (E.G. FISHING SPOT)



PHOTOGENIC LANDMARK



PROPERTIES

NUMBER OF ACTORS



TYPE OF INTERVENTION



SOURCE OF FINANCE



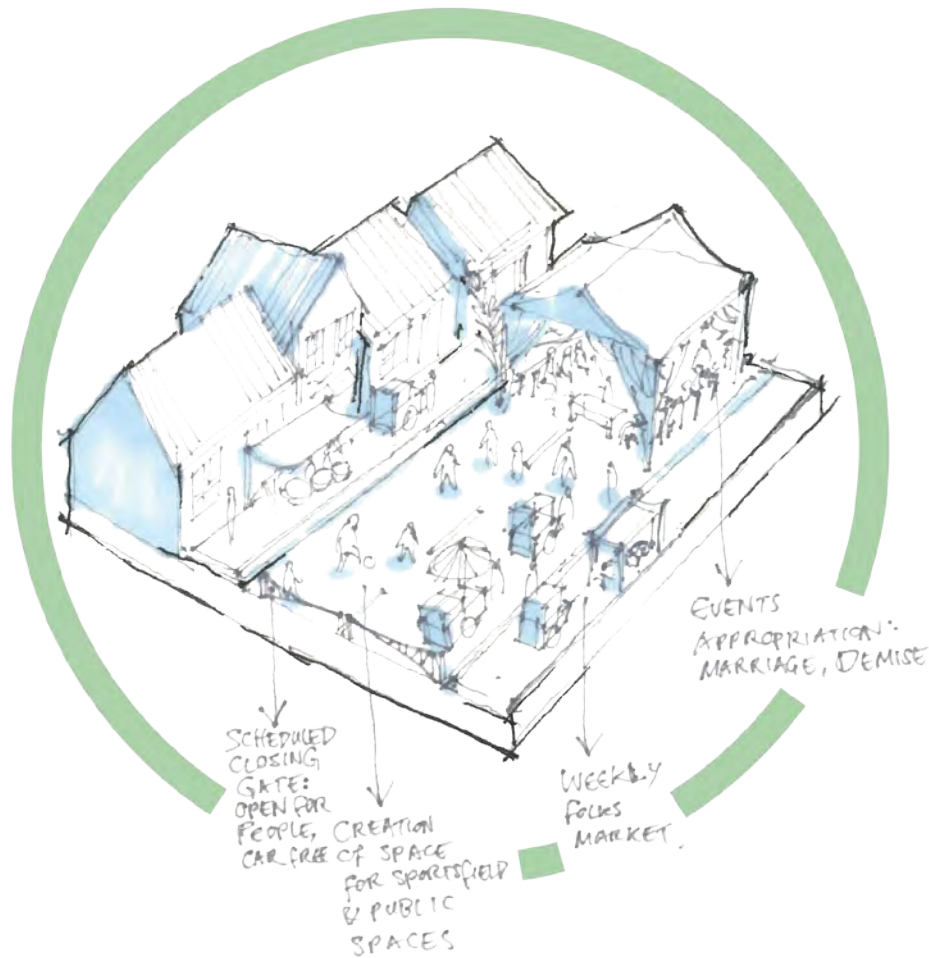
STAGE OF TOURISM





image source: <https://theprashanta.files.wordpress.com/2010/11/dscn7363.jpg>

TEMPORARY PUBLIC SPACES

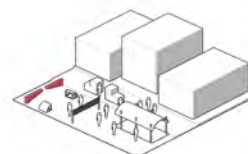


4.1.E TEMPORARY PUBLIC SPACE

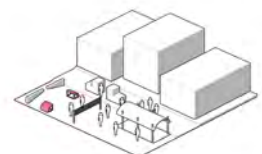
As the major structure that its purpose is mainly for public usage, it is a pity that a bigger portion of land in the city is only served car and motorcycle. The variety of function such as cultural appropriation of the street for local events like marriage tent and funeral or local market for street 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.

SUBPATTERNS

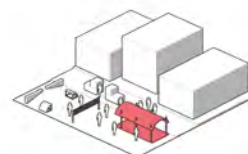
GATE - LIMITED FOR PEDESTRIAN



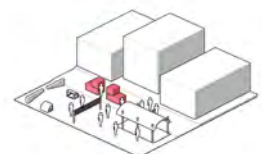
STREET SPORTS



EVENTS STAGE & TENT



LOCAL VENDOR



PROPERTIES

NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



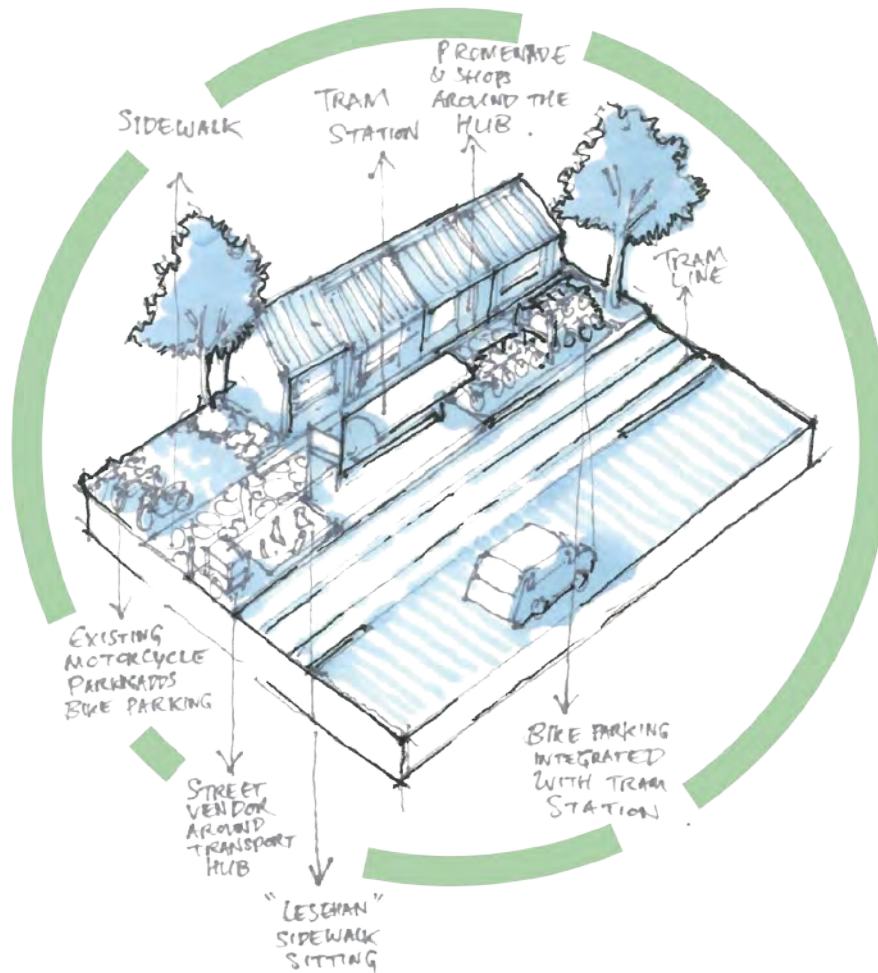
STAGE OF TOURISM





image source: <https://www.koranbernas.id/wp-content/uploads/2017/10/2010halte.jpg>

TRANSIT HUB DEVELOPMENT

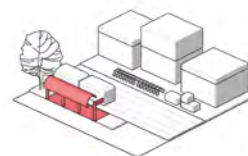


4.1.F TRANSIT HUB DEVELOPMENT

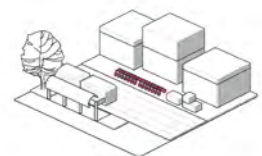
The application of transit-oriented development core idea is not only applicable for the long-distance intercity transportation such as train station and airport but also handy guidance for the city's slow traffic such as a tram or kampung's train-truck. With the various transportation mode available 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.

SUBPATTERNS

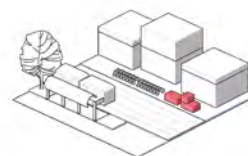
TRAIN STOP



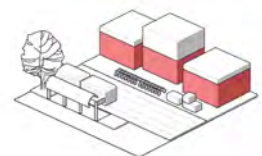
BIKE RENTAL AND RACKS



STREET VENDORS AROUND THE STOP



SHOPS NEAR THE HUB



PROPERTIES

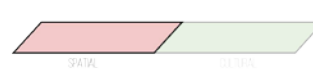
NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



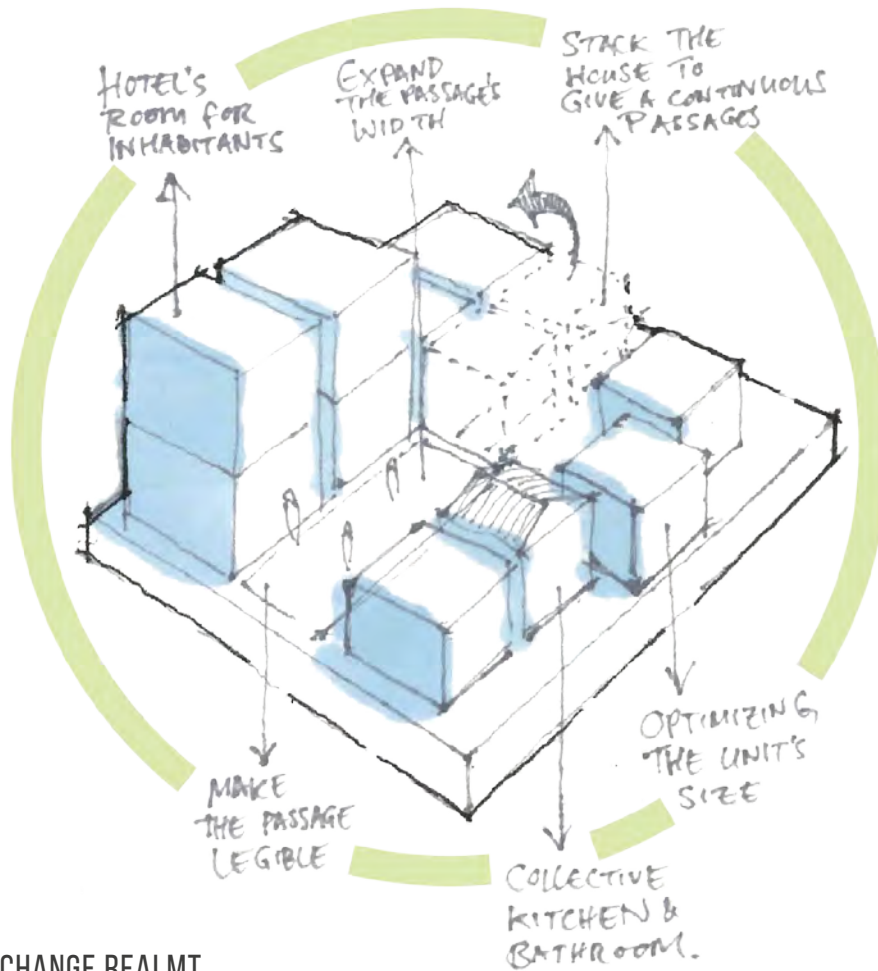
STAGE OF TOURISM





image source: https://petrichorium.files.wordpress.com/2014/10/dsc_3487.jpg

CREATION OF KAMPUNG'S CONTINUOUS ALLEYS



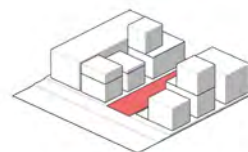
4.2 PATTERNS OF EXCHANGE REALMT

4.2.A CREATION OF KAMPUNG'S CONTINUOUS PASSAGES

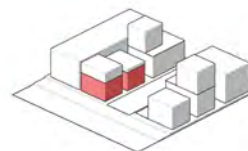
Blind alley is common in the kampung; it is due to the building block development of kampung takes place in the privately owned open area that does not require a clear access line such as agriculture forest or paddy field. When the building and its fence arise, the previously accessible open area is 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.

SUBPATTERNS

PERMEABLE PAVING



SHOPS ALONG THE ALLEYS

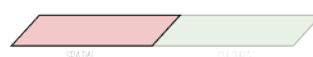


PROPERTIES

NUMBER OF ACTORS



TYPE OF INTERVENTION



STACKING HOUSE TO GIVE SPACE



ALLEYS-ORIENTED TERRACE



SOURCE OF FINANCE



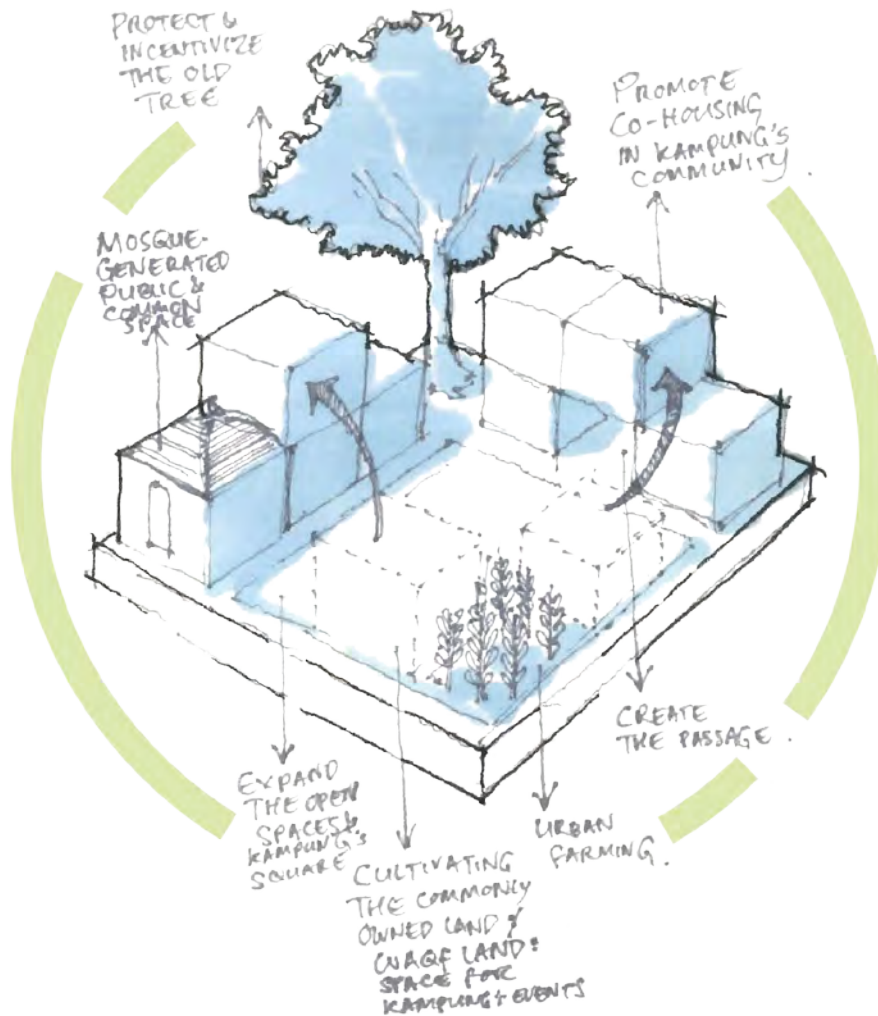
STAGE OF TOURISM





image source: <https://4.bp.blogspot.com/-D0ldhL4Gg8/VuEfyaxOnqI/AAAAAAAAACE/LSwoe5BSJrQ/s1600/DSCF0116.JPG>

CREATION OF KAMPUNG'S SQUARE

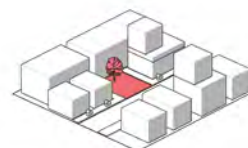


4.2.B CREATION OF KAMPUNG'S SQUARET

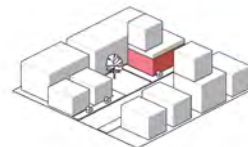
SUBPATTERNS

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



KAMPUNG AMENITIES



PROPERTIES

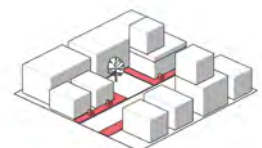
NUMBER OF ACTORS



TYPE OF INTERVENTION



COLLECTIVE FRONT YARD NEAR SQUARE



STACKING HOUSE TO GIVE SPACE



SOURCE OF FINANCE

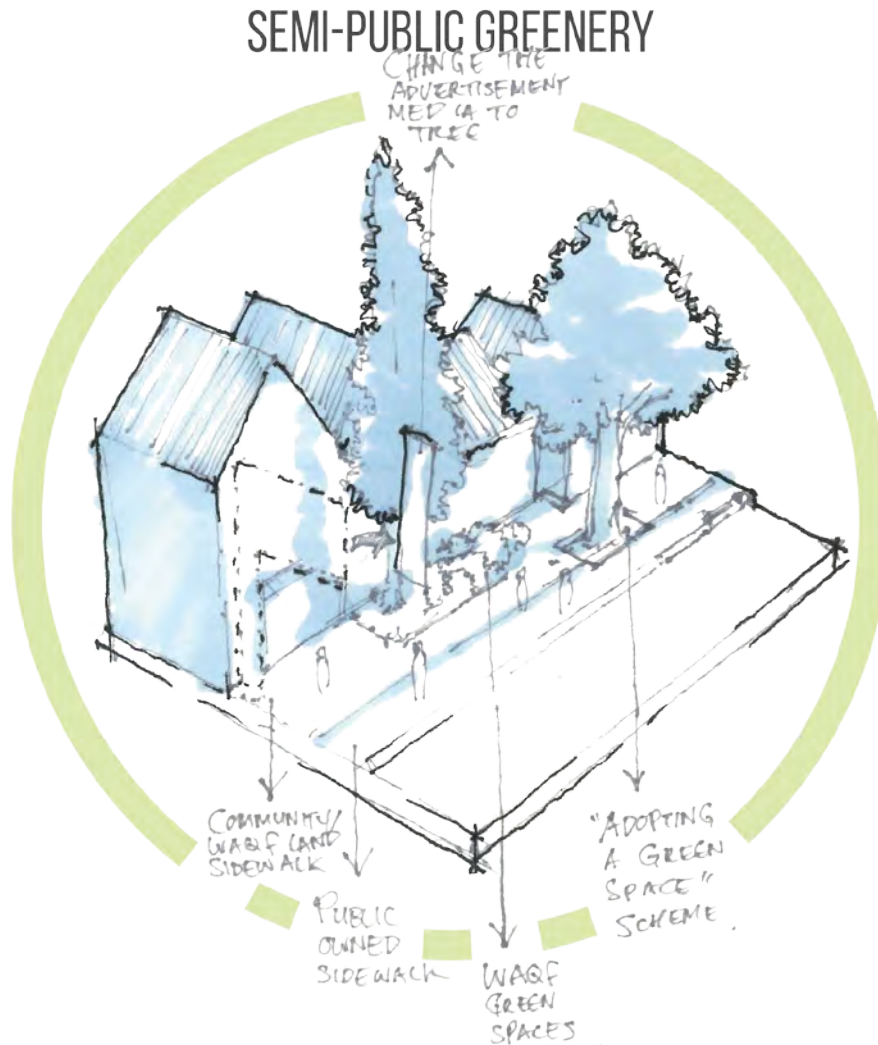


STAGE OF TOURISM





image source: https://shintakurniadasyuki.files.wordpress.com/2017/08/img_1631.jpg

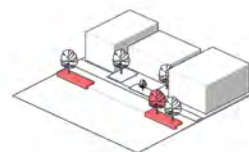


4.2.C SEMI-PUBLIC GREENERY

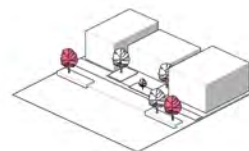
The dichotomy of public-private in the city creates a strict polarization of public management. With the low budget availability, city government is being reluctant to create a public garden and greenery as its maintenance consumes a lot of public funding. The post-agrarian kampung community at the same 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 provides the public function.

SUBPATTERNS

ADOPTING PUBLIC GREENERY



ADVERTISEMENT ON THE TREE



PROPERTIES

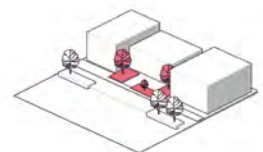
NUMBER OF ACTORS



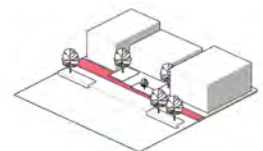
TYPE OF INTERVENTION



SEMI-PRIVATE GARDEN



DONATED LANDSCAPE



SOURCE OF FINANCE



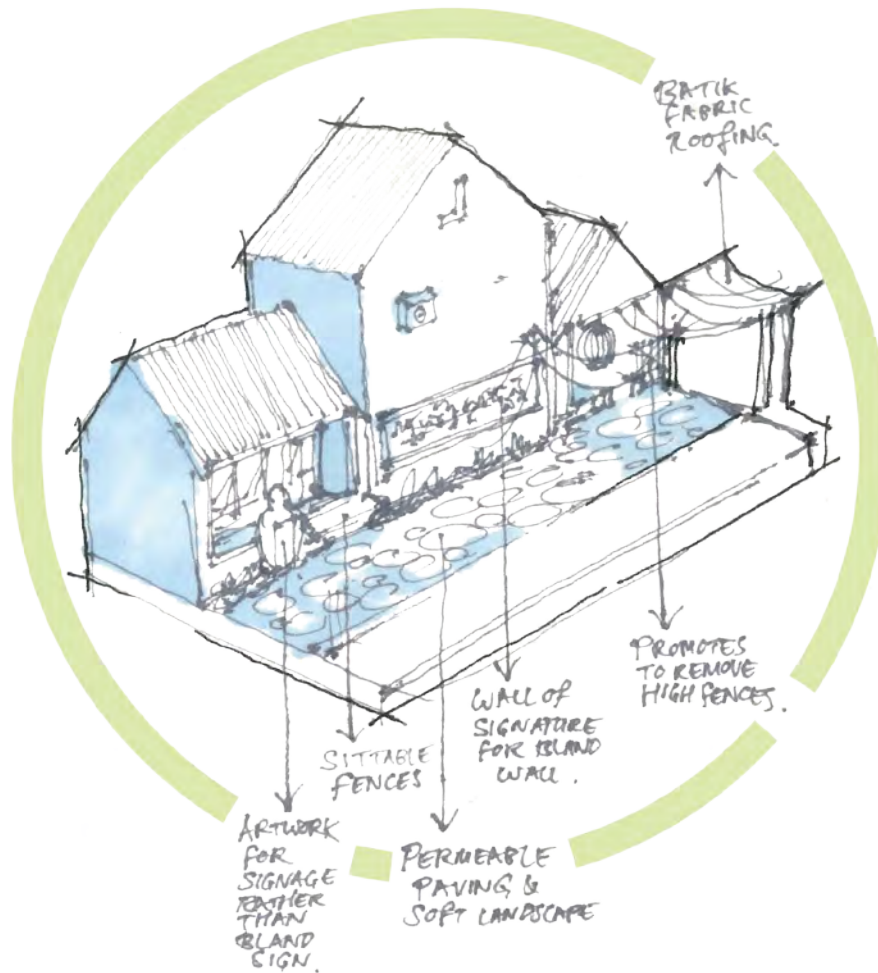
STAGE OF TOURISM





image source: https://igx.4sqi.net/img/general/1920x1440/86229325_JYL4VhC3OwqgULSI9qhFTqXv4ie2zugwFCq6Mjwc_WI.jpg

UNIFYING KAMPUNG'S ALLEYS



4.2.D UNIFYING KAMPUNG'S ALLEYS

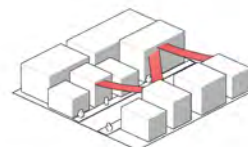
Kampung's alleys are irregular, the various space and land appropriation for garden and parking space alongside with various house façades create a dynamic form of alleys. Some alleys have a good spatial quality while the others only have a plain back wall. This pattern stimulates the unifying spatial 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.

SUBPATTERNS

SOFT LANDSCAPE PAVING



BATIK ROOFING

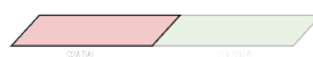


PROPERTIES

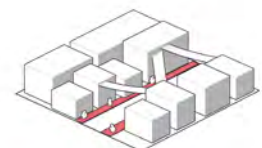
NUMBER OF ACTORS



TYPE OF INTERVENTION



UNIFYING ALLEYS SIDE



ARTWORK AND LANDMARK



SOURCE OF FINANCE



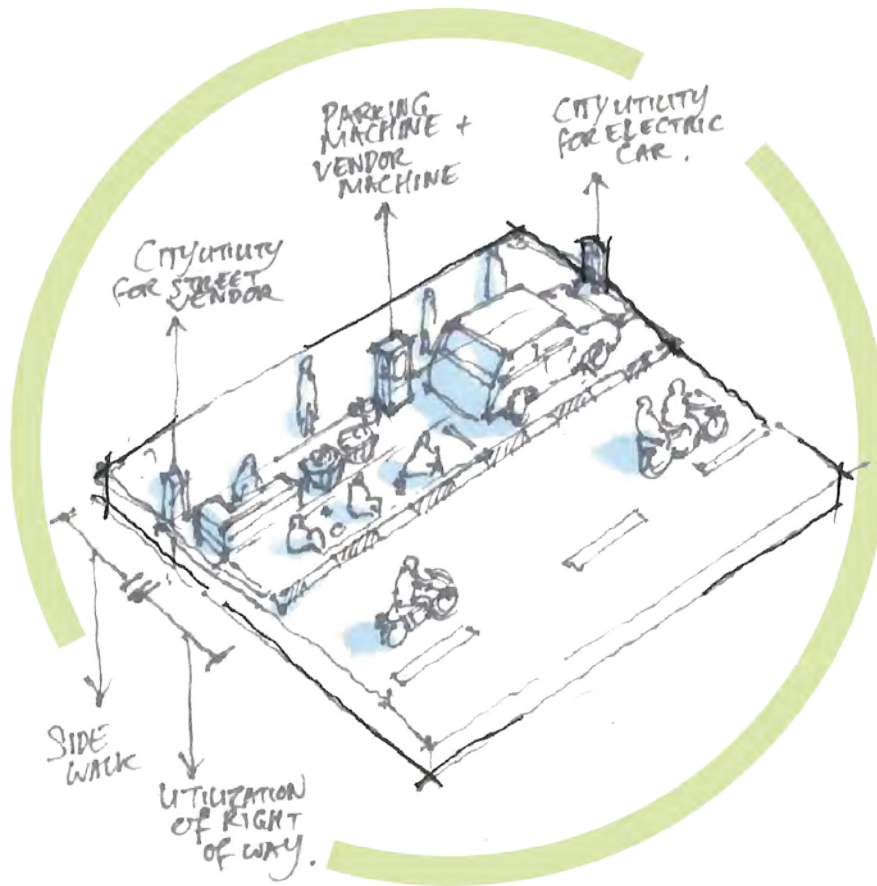
STAGE OF TOURISM





image source: https://upload.wikimedia.org/wikipedia/commons/thumb/e/e3/Kakilima_street_vendors_in_Jakarta.jpg/1200px-Kakilima_street_vendors_in_Jakarta.jpg

FLEXIBLE PARKING & VENDING LOT



4.2.E FLEXIBLE PARKING & VENDING LOT

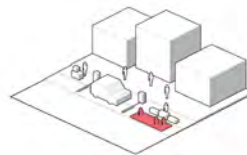
It is agitating for a street vendor to occupy the sidewalk for their own benefit, but it is also more agitating to see a car and motorcycle that occupying a greater space simply for parking space. While allowing the street hawker to establish their business helps the local economy, parking space is only 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.

SUBPATTERNS

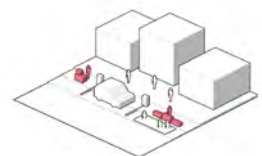
PARKING AND VENDING MACHINE



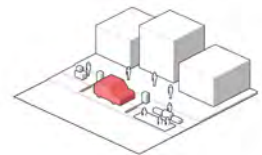
SIDEWALK SITTING



LOT FOR STREET VENDOR



CAR PARKING

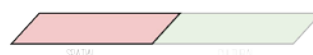


PROPERTIES

NUMBER OF ACTORS



TYPE OF INTERVENTION



SOURCE OF FINANCE



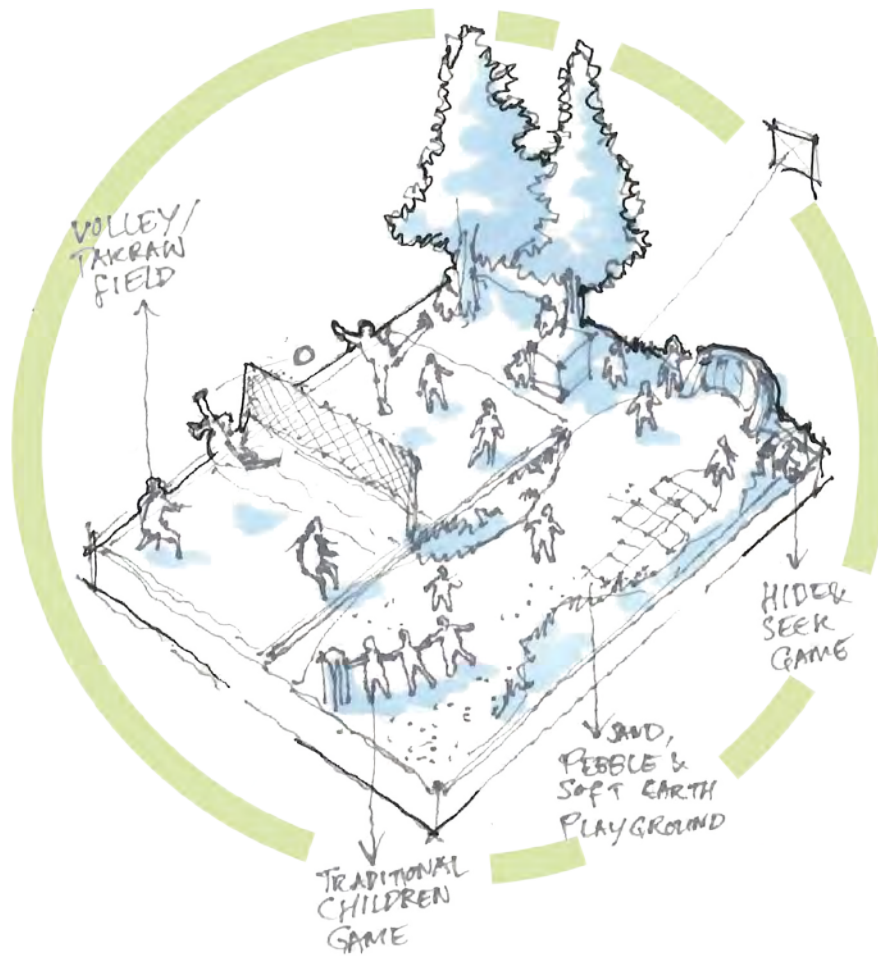
STAGE OF TOURISM





image source: <https://www.precisionvaccinations.com/sites/default/files/styles/article/public/football-1807520.jpg>

THE AGE FRIENDLY PLAYGROUND

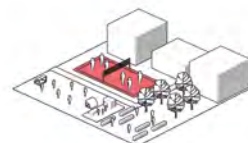


4.2.F THE AGE-FRIENDLY PLAYGROUND

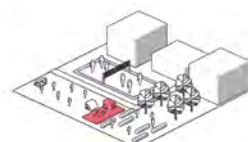
Playground in kampung usually appears informally, whether in the street or in front of someone's yard. The recent criticism that the city has lost its playground spaces due to the privatization as some people no longer allows other to play in their yard indicates the growing threat for the city to lose 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.

SUBPATTERNS

VOLLEYBALL AND TAKRAW FIELD



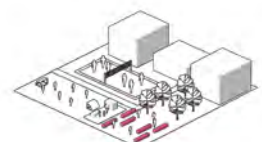
TODDLER PLAYGROUND



TRADITIONAL CHILDREN GAME



ELDER WORKOUT SPACES



PROPERTIES

NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



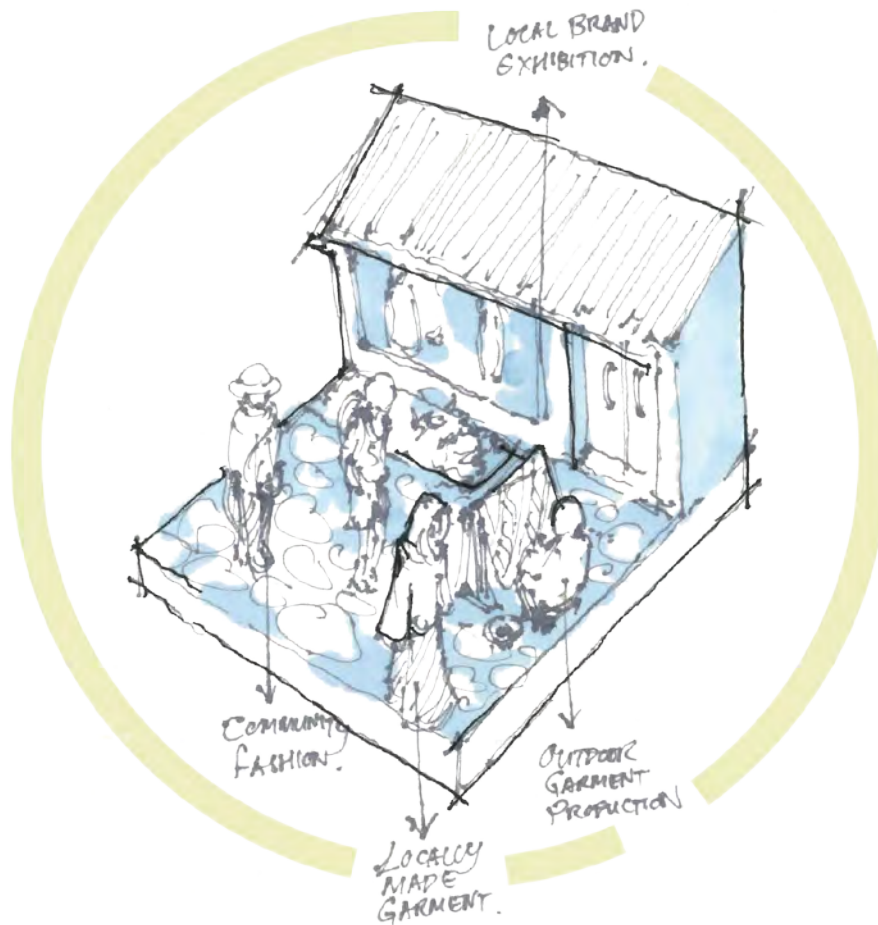
STAGE OF TOURISM





image source: <https://hidupgaya.files.wordpress.com/2017/10/batik-maos1.jpg>

LOCAL FASHION ENCOURAGEMENT



4.3 PATTERNS OF BASIC NEEDS REALM

4.3.A LOCAL FASHION ENCOURAGEMENT

It is now common for the society to be proud to wear an overpriced imported fashion product while exactly at the same time their neighbor makes a living as a tailor. With a little appreciation to the locally produced garment, the traditional industry slowly disappears or simply changed into a low paid mass production industry. there is Kamis pahing program that promotes the student to wear traditional clothing each Pahing Thursday (pahing is the name of the day in Javanese calendar). Similar to this, the pattern aims to establish cultural appreciation activity by promoting a locally produced clothing both the traditional garment and modern brand for the kampung's society. This integrates the cultural appreciation into a spatial experience inside the tourism kampung.

SUBPATTERNS

LOCALLY MADE FASHION COMMUNITY

GARMENT WORKSHOP

LOCAL FASHION ETALASE

PUBLIC SERVICE COSTUME

PROPERTIES

NUMBER OF ACTORS

SOURCE OF FINANCE



TYPE OF INTERVENTION

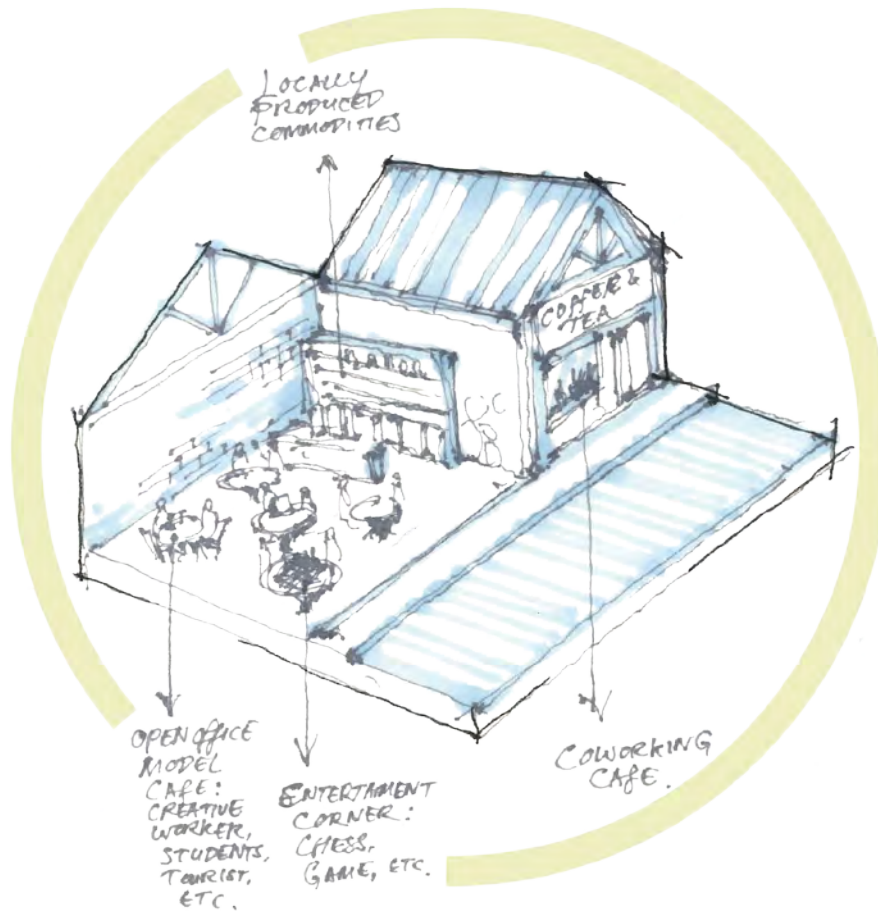
STAGE OF TOURISM





image source: <https://i0.wp.com/reezkypradata.com/wp-content/uploads/2017/07/Ekologi-3.jpg>

CO-WORKING SPACE BUSINESS MODEL



4.3.B CO-WORKING SPACE BUSINESS MODEL

At the moment when a temporary migration happens such as tourism, it is necessary to absorb the knowledge exchange from 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.

SUBPATTERNS

CO-WORKING SPACE



LOCAL LIBRARY



COFFEE AND TEA



SEMINARS AND WORKSHOPS



PROPERTIES

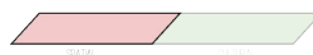
NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



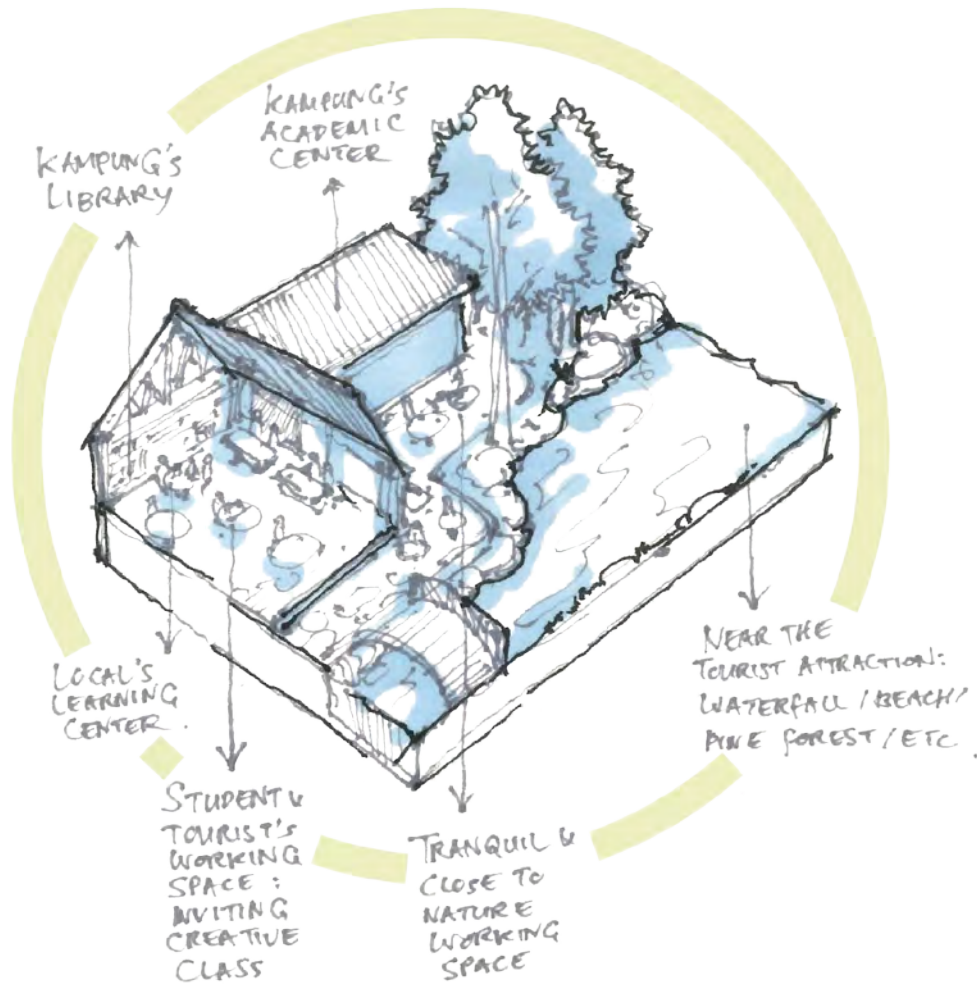
STAGE OF TOURISM





image source: <http://beritadaerah.co.id/wp-content/uploads/2015/04/antarafoto-belajar-di-alam-terbuka-040415-adb-5.jpg>

CREATIVE HUB

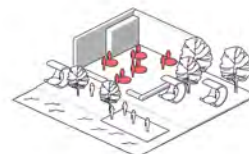


4.3.C CREATIVE HUB

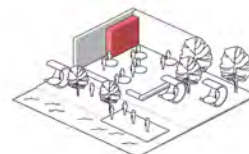
SUBPATTERNS

Alongside the growth of the creative economy and technological advancement, spatial proximity is no longer an issue for a working space. It now common that a programmer lives in the tropical beach for their working space, or a writer live-in in the jungle community to stimulate their creativity. This pattern aims to intensify the activity of creative class mobility to internalize the cultural exchange. Going further from conventional recreational activity, the creative hub with its local accommodation and working space within the kampung community attracts the creative worker to the beautiful landscape. This hub furthermore functions as a local academic center where kampung's kids can meet the creative tourist to gain their creative common. A core spatial intervention in this pattern is an attractive, comfortable, and yet unique live-in experience that can inspire the creativity.

CREATIVE WORKING SPACE



LOCAL LIBRARY

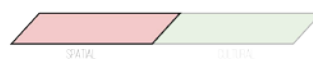


PROPERTIES

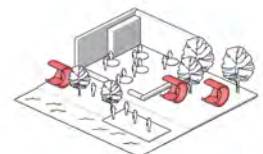
NUMBER OF ACTORS



TYPE OF INTERVENTION



OUTDOOR WORKING SPACE



OUTDOOR CLASS AND WORKSHOP



SOURCE OF FINANCE



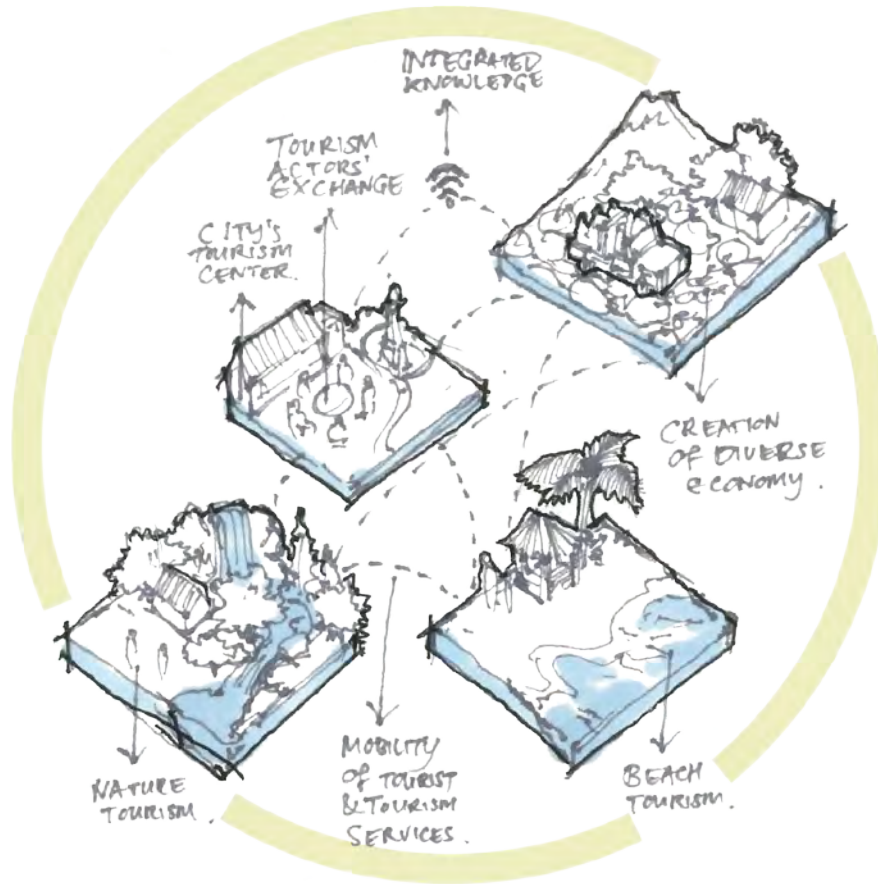
STAGE OF TOURISM





image source: http://victor-wisata.com/wp-content/uploads/2016/03/20160309_105125.jpg

CIRCULAR TOURISM

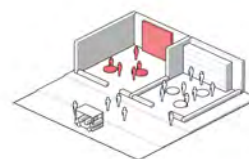


4.3.D CIRCULAR TOURISM

This pattern emphasizes the cultural exchange between the tourism kampung in the city with the one in the rural. this pattern promotes various community empowerment programs such as excursion, human resources exchange, internship, and academic discussion between tourism kampungs that stimulate the integration and circular economy of the tourism industry. Rather than leaving the tourism industry into the competitive market that would drastically damage the environment, an active exchange between the actors would stimulate a collective environmental awareness of the tourism industry. to avoid the connection programs into a massive industrial oligarch, the programs should be established with a careful organization.

SUBPATTERNS

TOURISM WORKER SEMINAR



KNOWLEDGE AND ADMINISTRATION



ACTORS EXCHANGE



MOBILITY AND LOGISTIC



PROPERTIES

NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



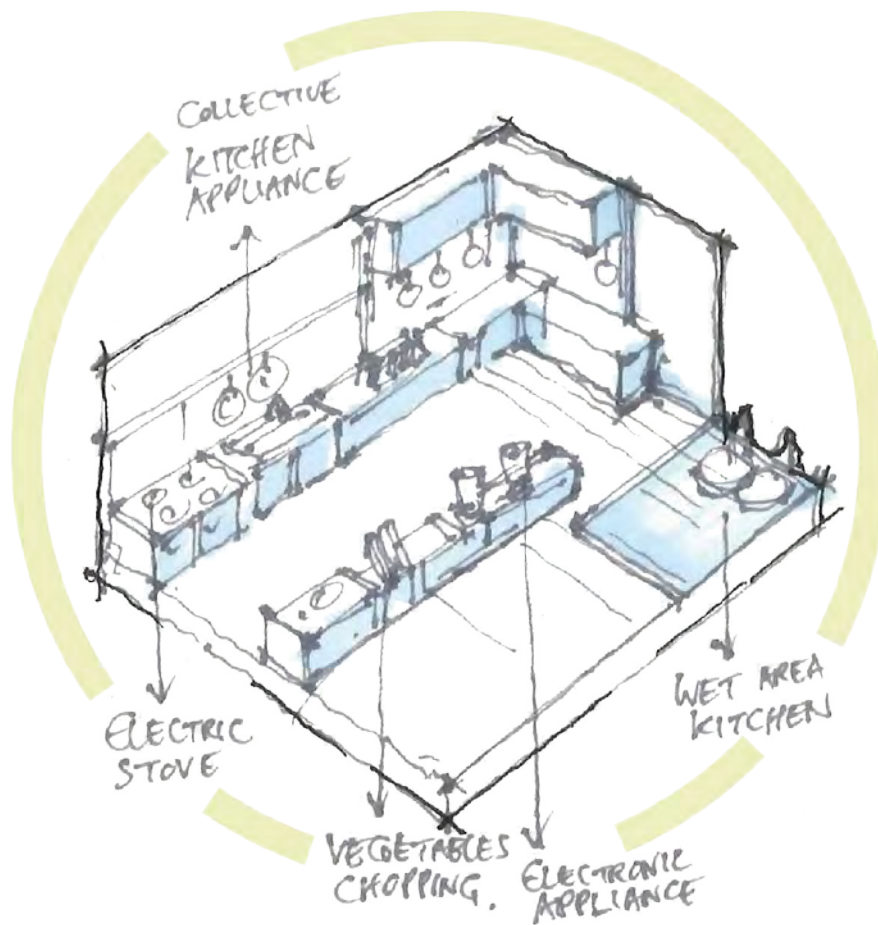
STAGE OF TOURISM





image source: http://3.bp.blogspot.com/-4iGF_onVtys/Ua9hIN0W8yI/AAAAAAAAABWM/bBhNt53teUg/s1600/Photo0081.jpg

COLLECTIVE KITCHEN

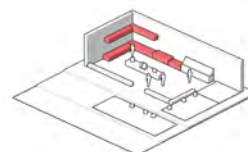


4.3.E COLLECTIVE KITCHEN

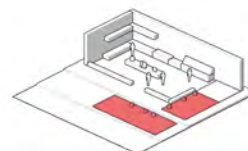
Sharing a kitchen was used to be a common culture in the kampung. In the time of a big event such as marriage, neighbor gathers around in one kitchen, and sometimes an informally made outdoor kitchen to provide foods and beverage for each other. During Islamic festival, even the community needs a bigger 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.

SUBPATTERNS

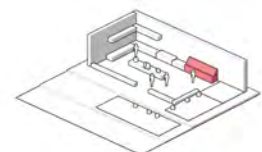
COLLECTIVE KITCHEN SPACES



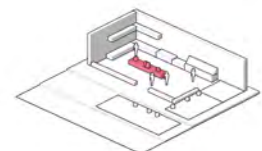
WET AREA KITCHEN



CHOPPING AND CLEANING MACHINE



ELECTRONIC APPLIANCES

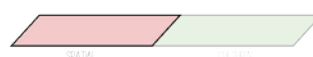


PROPERTIES

NUMBER OF ACTORS



TYPE OF INTERVENTION



SOURCE OF FINANCE



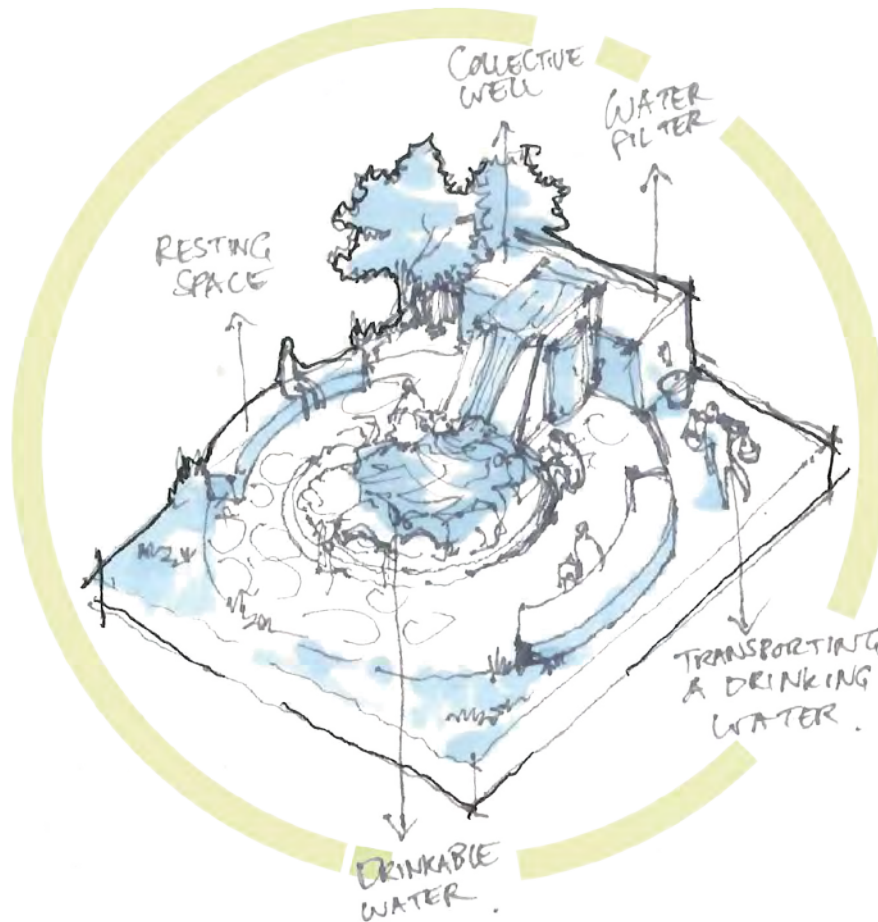
STAGE OF TOURISM





image source: http://4.bp.blogspot.com/-w2vhxaU8GPw/TVTK2Z_oQ0I/AAAAAAAAABFA/49Cb5C11oFE/s1600/05.jpg

SENDANG: DRINKING WATER FOUNTAIN

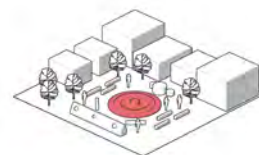


4.3.F SENDANG: DRINKING WATER FOUNTAIN

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.

SUBPATTERNS

DRINKING WATER FOUNTAIN



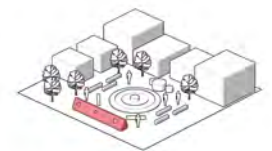
RESTING AREA



WELL AND WATER FILTRATION SYSTEM



DRINKING WATER FAUCET

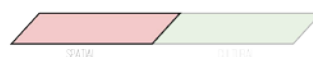


PROPERTIES

NUMBER OF ACTORS



TYPE OF INTERVENTION



SOURCE OF FINANCE



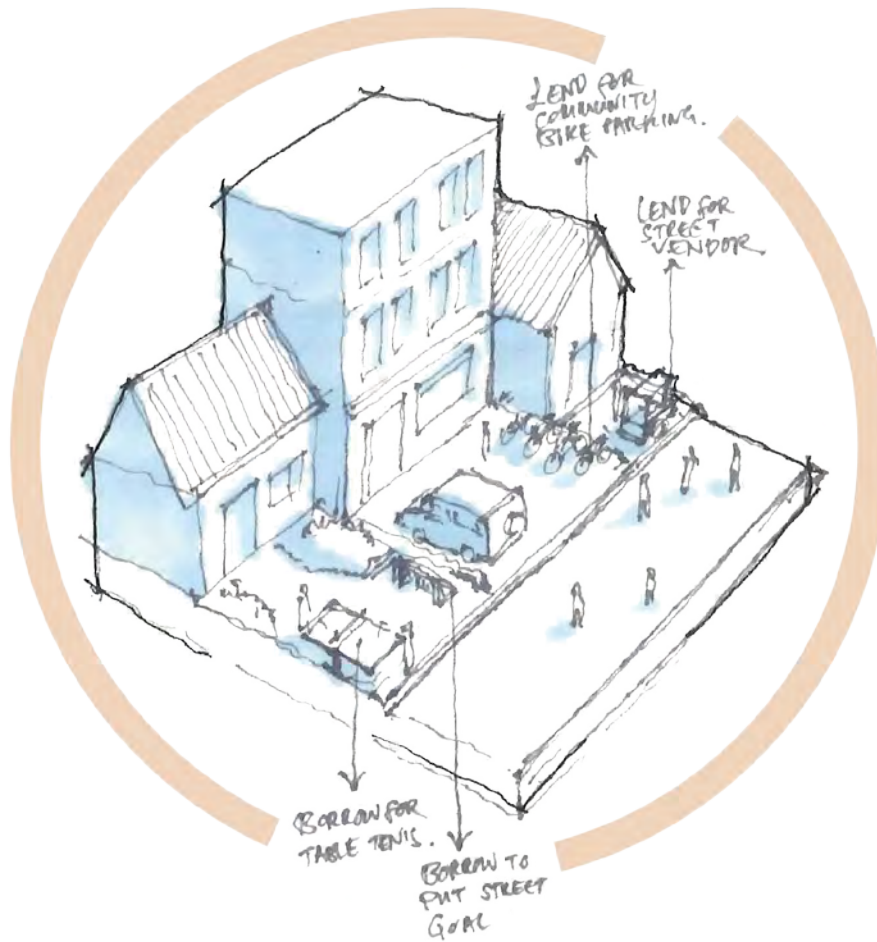
STAGE OF TOURISM





image source: <http://4.bp.blogspot.com/-9EBuRqUs62w/VbxKuJwmRAI/AAAAAAAAAHak/mNe4ax-3c0U/s1600/gudeg%2Bbu%2Bkasno.jpg>

BORROWING AND LENDING THE FRONTYARD



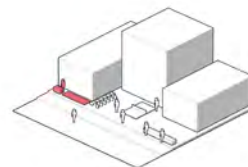
4.4 PATTERNS OF RELATIONSHIP REALM

4.4.A BORROWING AND LENDING THE FRONT YARD

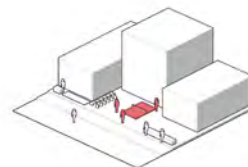
In the dense residential where the land is scarce such as kampung, it is such a pity that a lot of space is allocated only for car parking. As there lack a public parking lot along the growing number of automobile ownership, a big amount of front yard space in which before supports as greenery and local's 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 dally 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.

SUBPATTERNS

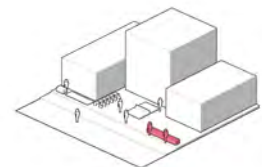
LENDING THE CLOSED SHOPFRONT



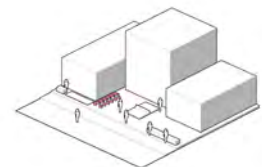
SPORTS ON THE FRONTYARD



PUBLIC FURNITURE ON PRIVATE LOT



BIKE RACK



PROPERTIES

NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



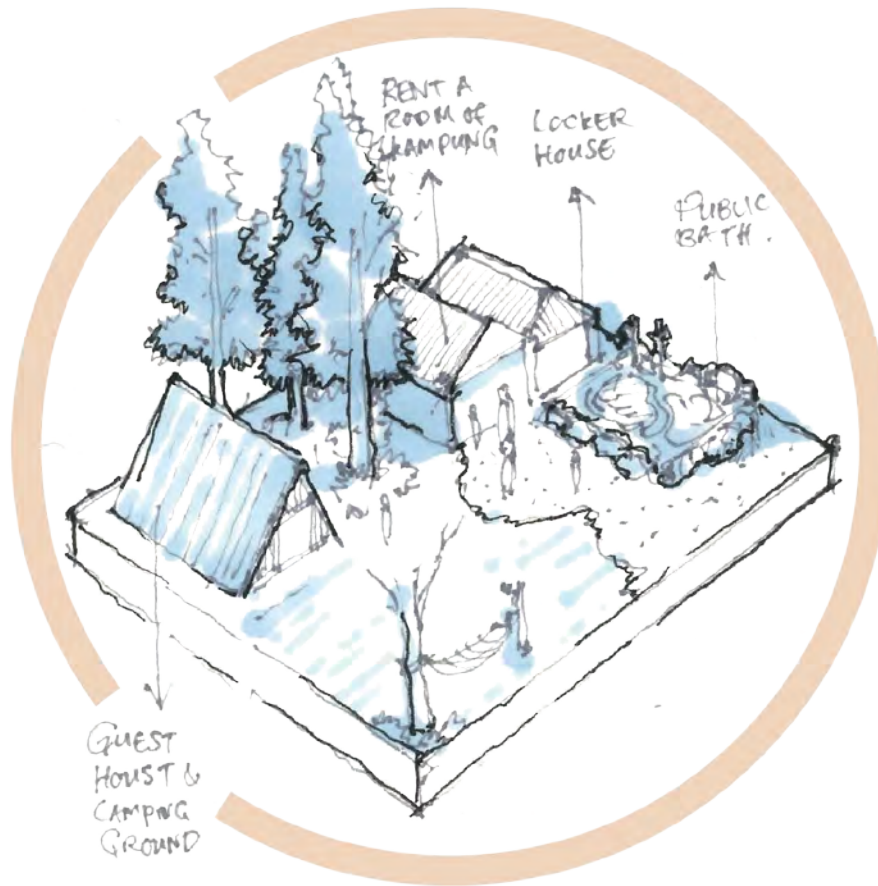
STAGE OF TOURISM





image source: https://3.bp.blogspot.com/-koJM26kfZ6Q/VqgsWggIAII/AAAAAAAAAQg/ZLc8EYOyhmw/s1600/IMG_2111.JPG

KAMPUNG-GENERATED ACCOMMODATION

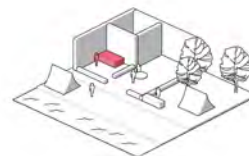


4.4.B KAMPUNG-GENERATED ACCOMMODATION

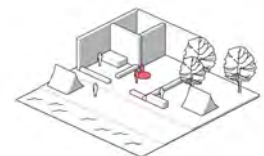
Accommodation making as a core product for the tourism industry is not only a privilege for a rich investor in the form of stars hotel, instead of a growing number of people nowadays prefer a more authentic experience such as community live-in or camping ground. This pattern emphasizes the potential for the kampung community to generate the accommodation in their own community. By treating the tourist as a guest, local people can invite the tourist to stay in the same house they live in. A various traditional guest house model that limited by marketing capability before can be obtainable with the recent internet-based accommodation such as Airbnb.com or couchsurfing.com. this pattern also promotes a semi-public function such as bathing place and collective kitchen to be explored in the process.

SUBPATTERNS

GUEST ROOM



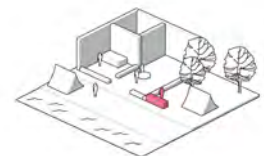
KAMPUNG'S GUEST ROOM



CAMPING GROUND



LOCAL VENDOR



PROPERTIES

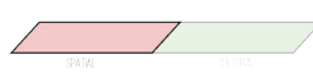
NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



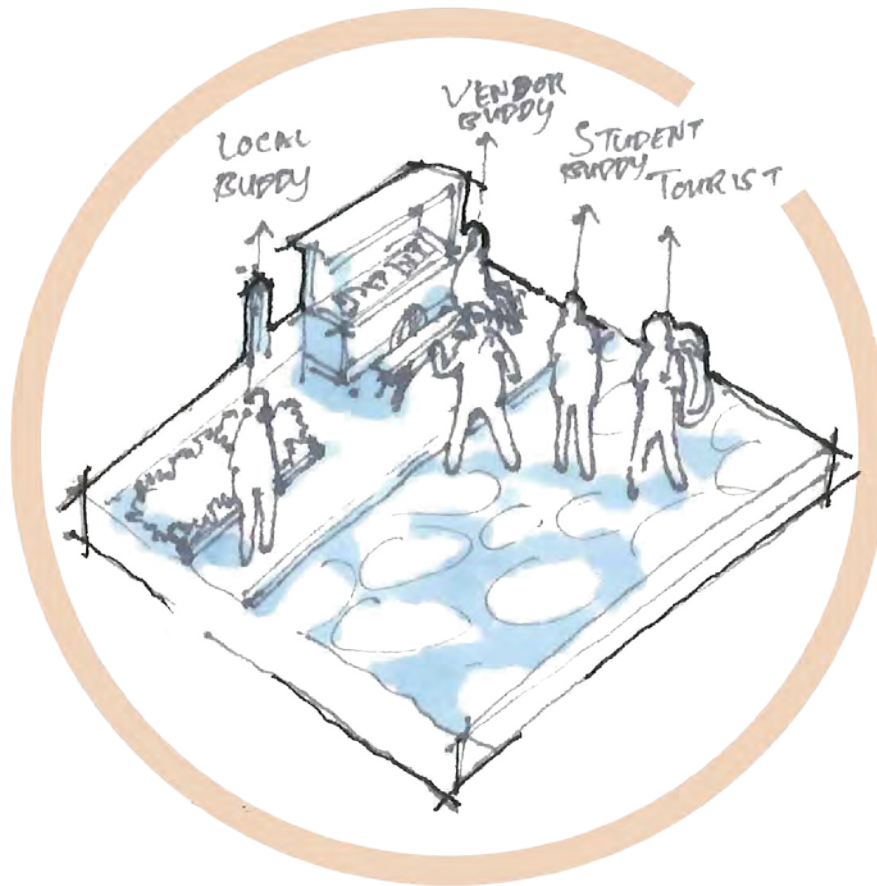
STAGE OF TOURISM





image source: <https://media.keepo.me/haha20161228120613.jpg>

LOCAL BUDDY PROGRAM



4.4.C 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.

SUBPATTERNS

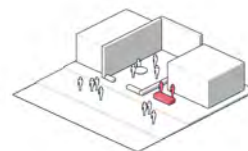
FOSTER FAMILY



LOCAL FRIENDS



VENDOR BUDDY



STUDENT AND TOURIST GROUP



PROPERTIES

NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



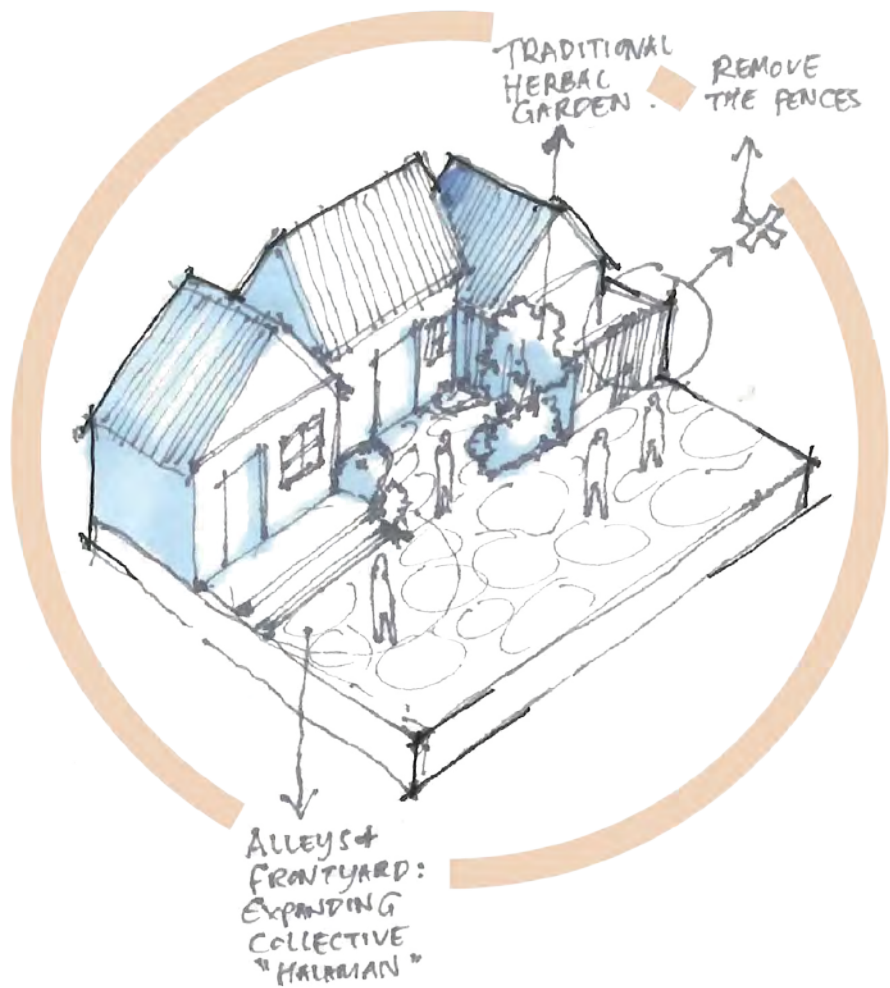
STAGE OF TOURISM





image source: <https://3.bp.blogspot.com/-anFSt96zwPM/VtkF99oyxwI/AAAAAAAAAeI/Ik2c1i3X7-Y/s1600/IMG-20130815-00146.jpg>

NO FENCES NEIGHBORHOOD

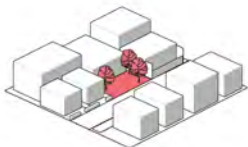


4.4.D NO FENCES NEIGHBORHOOD

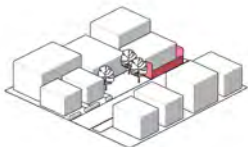
Parallel to the increase of social inequality, the rise in insecurity motivate people to fence off their front yard. The yard that once provides the semi-public activity for the neighborhood now become a no trespassing zone and segregate the community even further. If the tourism can bring welfare and 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.t

SUBPATTERNS

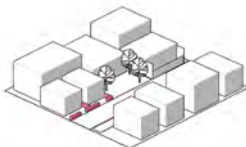
FULLY OPENED PRIVATE GARDEN



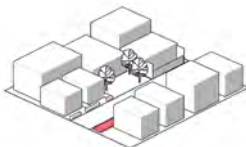
LOWERING THE FENCES



SITTABLE FENCES



COLLECTIVE FRONTYARD



PROPERTIES

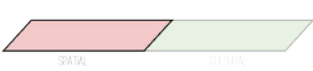
NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



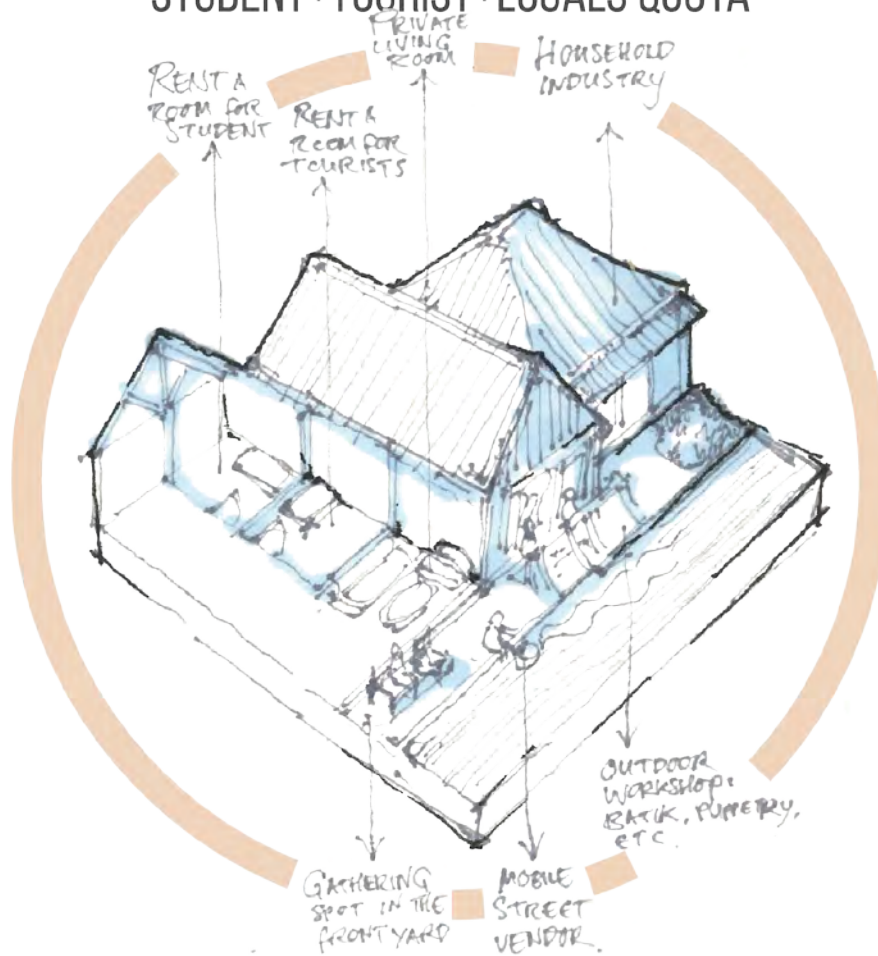
STAGE OF TOURISM





image source: <https://assets.kompasiana.com/items/album/2015/08/20/img-3813-55d575f31693739e1180c489.jpg?v=600&t=o?t=o&v=700>

STUDENT+TOURIST+LOCALS QUOTA



4.4.E STUDENT+TOURIST+KAMPUNG COMMUNITY UNDER THE

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 2 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.

SUBPATTERNS

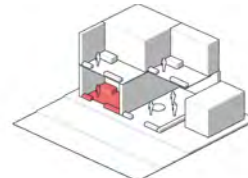
TOURIST DAILY RENTING



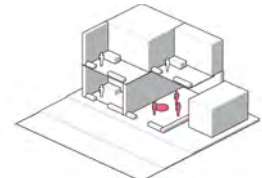
STUDENT MONTHLY RENTING



LOCAL INHABITANTS



COMMON ROOM



PROPERTIES

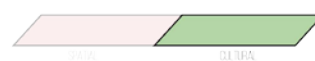
NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



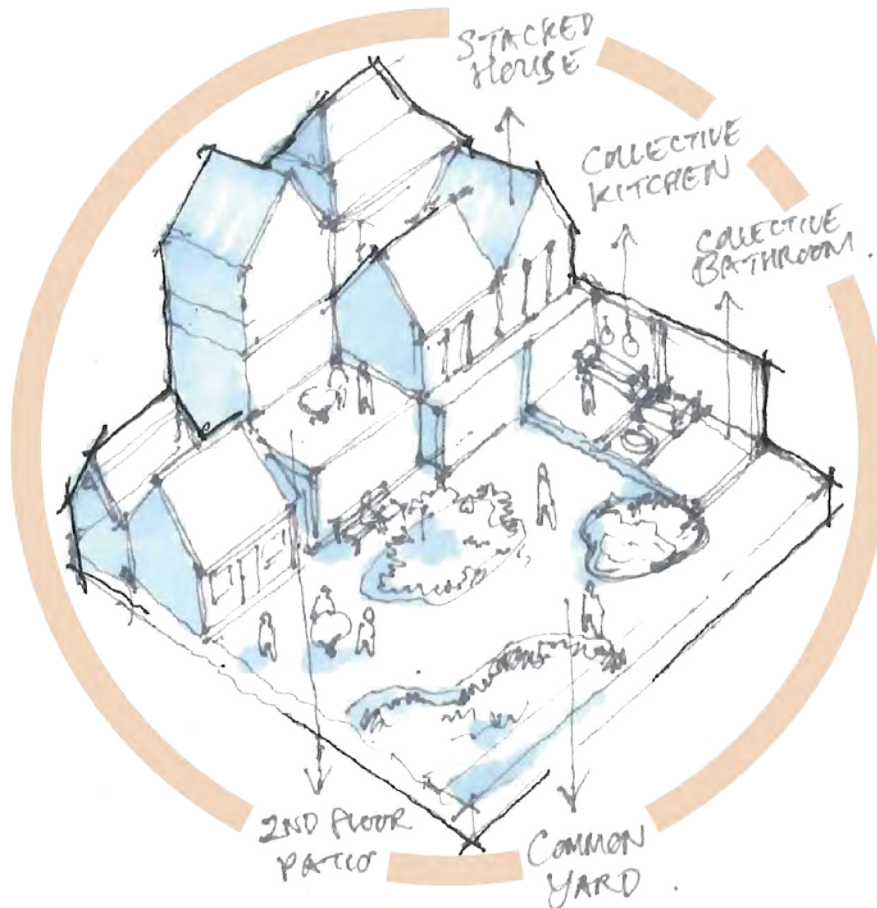
STAGE OF TOURISM





image source: <https://i.pinimg.com/originals/fb/77/b8/fb77b89e6c11ea88a84803778e62ae98.jpg>

STACKED KAMPUNG

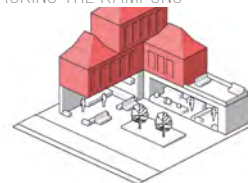


4.4.F STACKED KAMPUNG

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.

SUBPATTERNS

STACKING THE KAMPUNG



COMMON SPACES



COLLECTIVE KITCHEN AND BATHROOM



ECONOMIC ACTIVITY

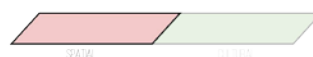


PROPERTIES

NUMBER OF ACTORS



TYPE OF INTERVENTION



SOURCE OF FINANCE



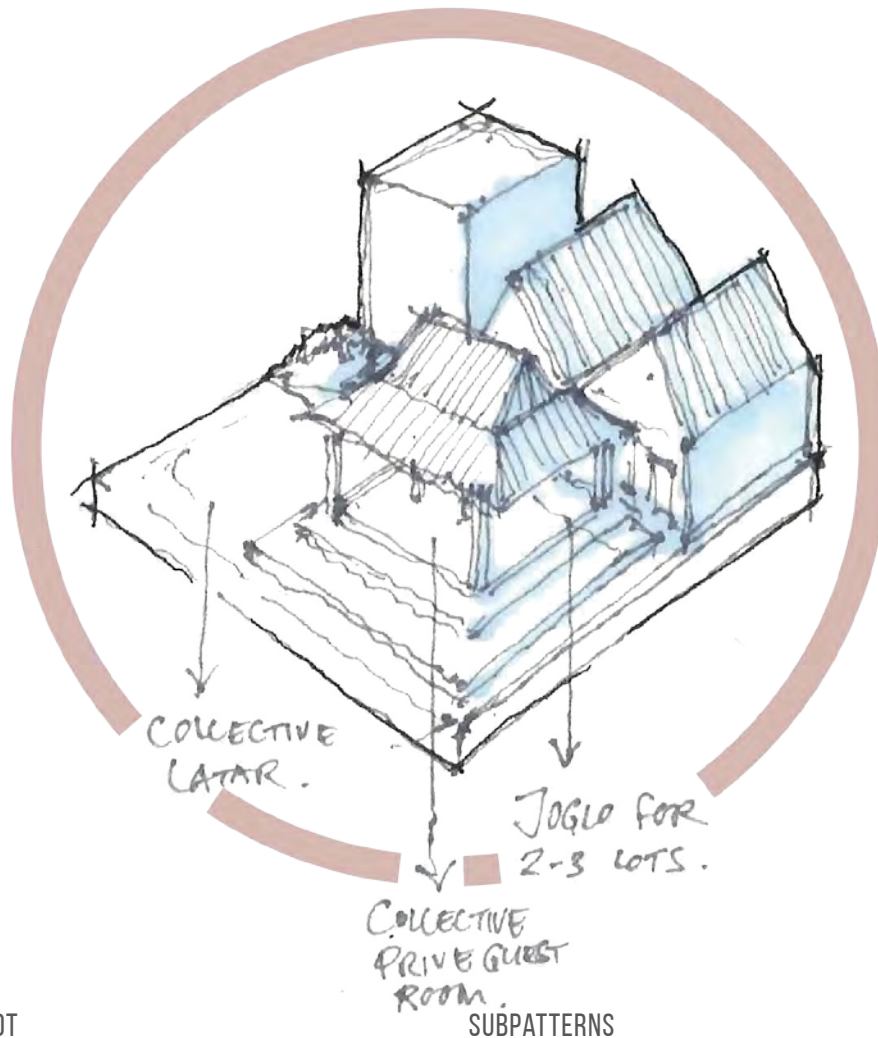
STAGE OF TOURISM





image source: <http://www.indonesia.travel/content/dam/indtravelrevamp/en/destinations/bali/56a39837878070g1mkf69ad/f0f349m5446d74pg>

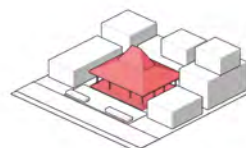
COLLECTIVE JOGLO



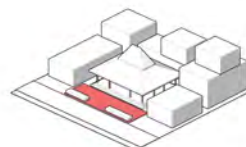
4.5.A COLLECTIVE JOGLOT

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



COLLECTIVE YARDS

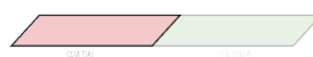


PROPERTIES

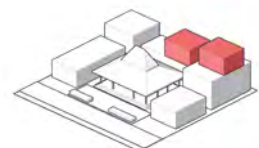
NUMBER OF ACTORS



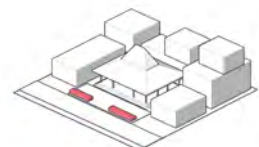
TYPE OF INTERVENTION



STACKING HOUSE FOR SPACE



OUTDOOR GYM/CHILDREN PARK



SOURCE OF FINANCE



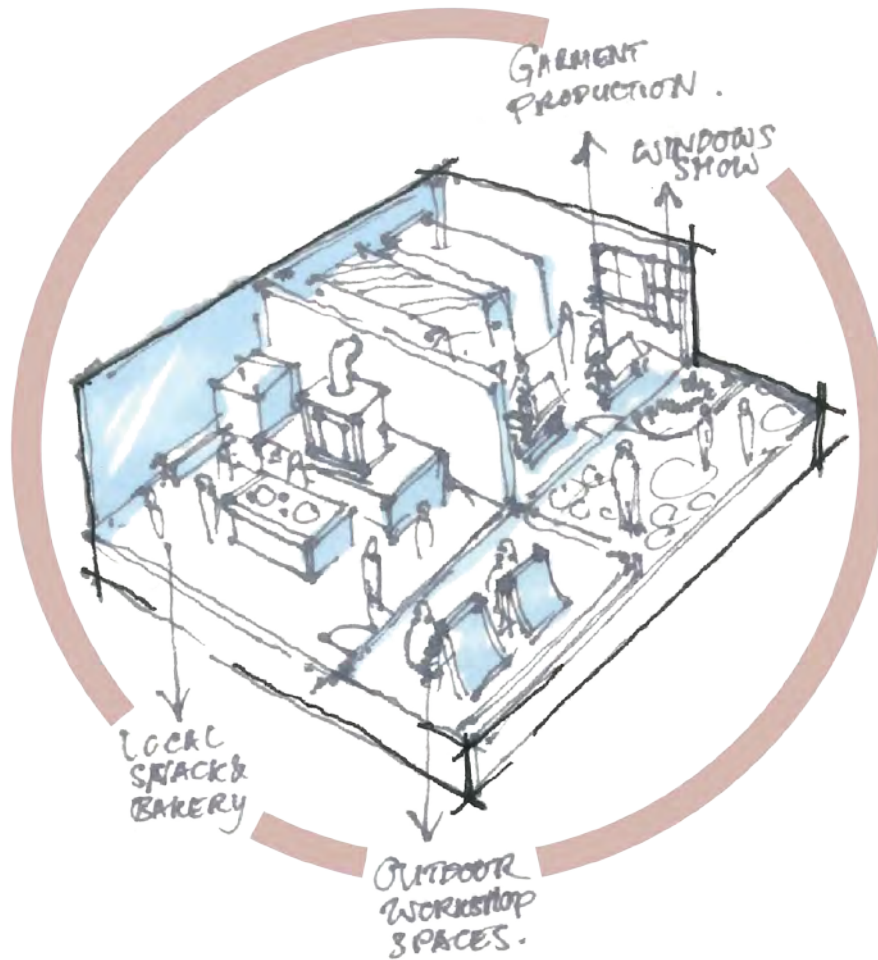
STAGE OF TOURISM





image source: <https://teysaja.files.wordpress.com/2014/08/dscf1727.jpg>

OPEN WORKSHOP PROGRAMS

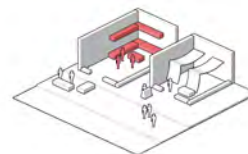


4.5.B OPEN WORKSHOP PROGRAMS

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.

SUBPATTERNS

OPEN KITCHEN



OUTDOOR WORKSHOP



OPEN WORKSHOP



STREET FOODS OPEN KITCHEN



PROPERTIES

NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



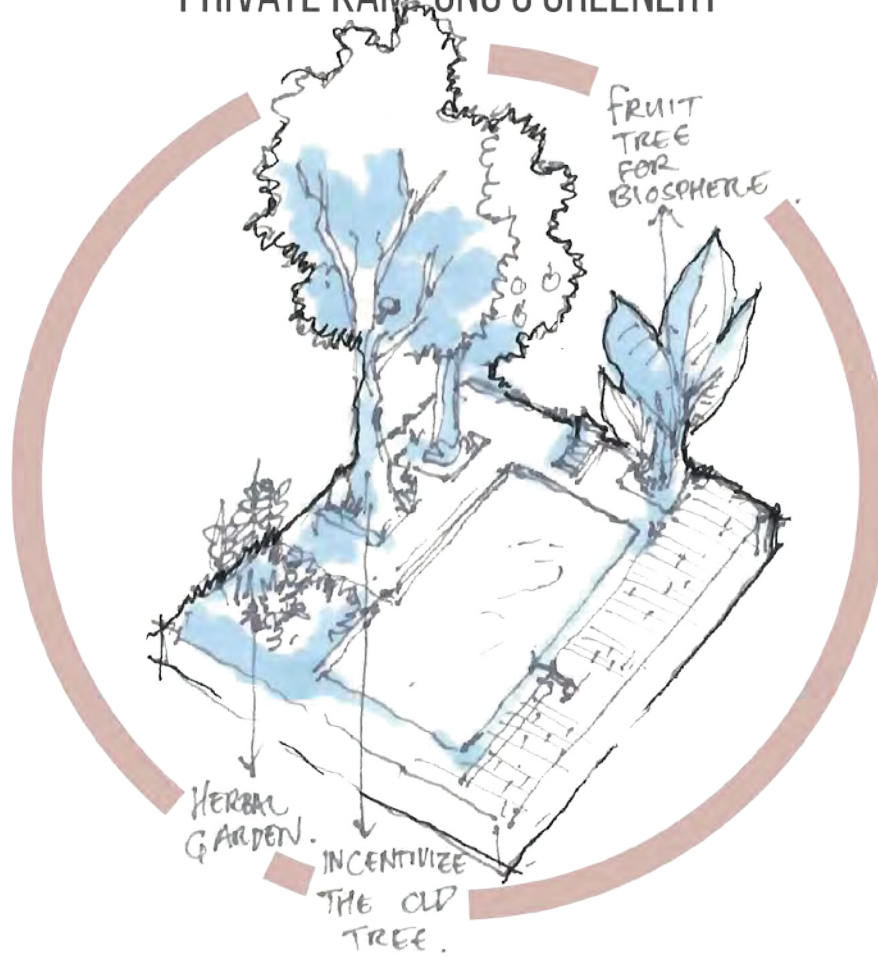
STAGE OF TOURISM





image source: <http://2.bp.blogspot.com/-spOLDL5rkJI/UjhZQRHFkNI/AAAAAAAAAIU/5JvD4zzc4NE/s1600/DSC04422.JPG>

PRIVATE KAMPUNG'S GREENERY

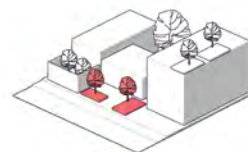


4.5.C PRIVATE KAMPUNG'S GREENERY

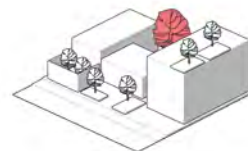
In a mezzo scale, all the private garden of each house become a collection of greenery that supports the kampung's environment. Whether a small herbal garden or the big fruit trees sustain the biosphere of the kampung, it attracts birds and insects to ensure the biological diversity of the area. as the 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.

SUBPATTERNS

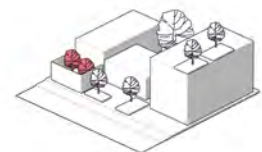
PUBLICLY OPENED GARDEN



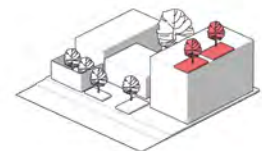
INCENTIVIZE OLD AND BIG TREE



PROMOTE GREENERY IN PRIVATE GARDEN



HOTEL'S ROOFTOP GREENERY

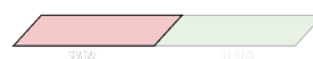


PROPERTIES

NUMBER OF ACTORS



TYPE OF INTERVENTION



SOURCE OF FINANCE



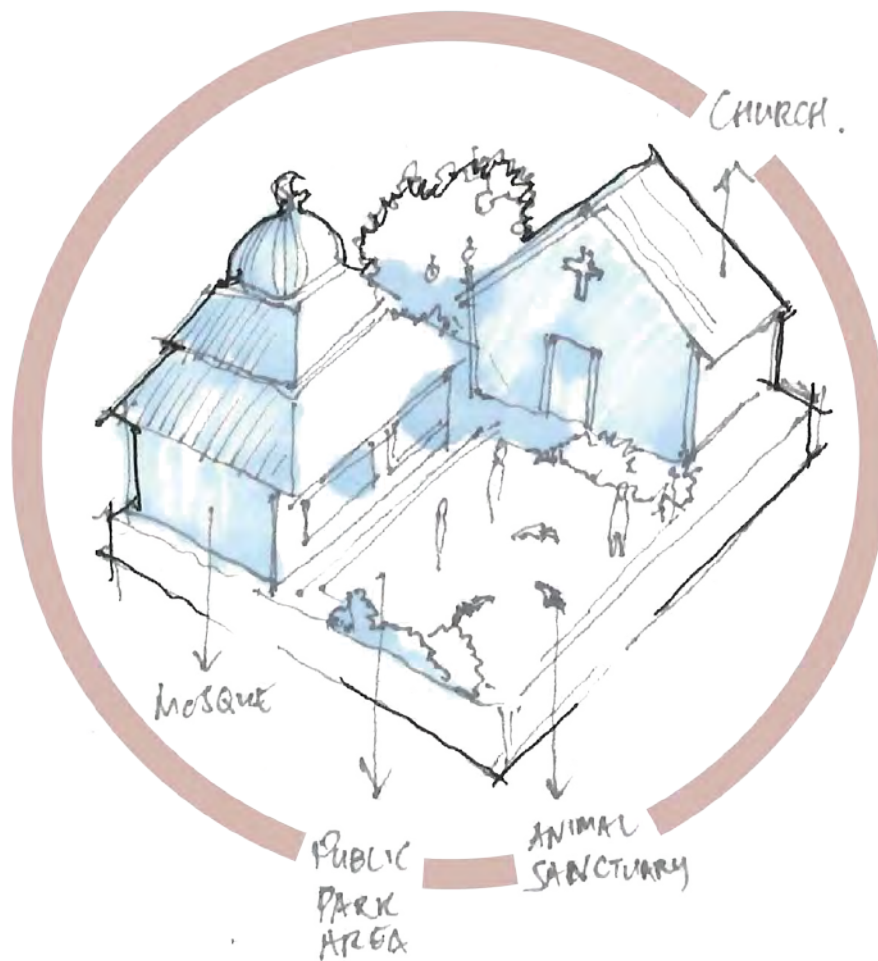
STAGE OF TOURISM





image source: <https://i.alif.id/2017/09/Masjid-Kotagede.jpg>

RELIGIOUS SANCTUARY PUBLIC SPACE

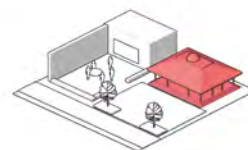


4.5.D RELIGIOUS SANCTUARY PUBLIC SPACE

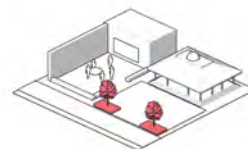
Religious public building such as mosque or church is common to be found in the kampung. it supports the collective religious activity for the inhabitants along its public gathering function. The availability of yard around the religious building is varying from a small space into a large scale that 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. t

SUBPATTERNS

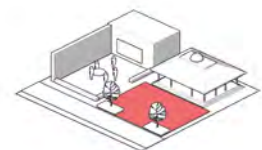
RELIGIOUS BUILDING



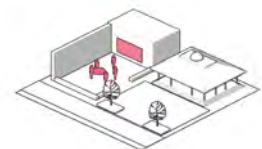
GREENERY



PUBLIC SPACE



MENTORING SPACE



PROPERTIES

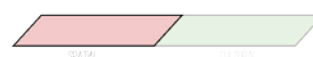
NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



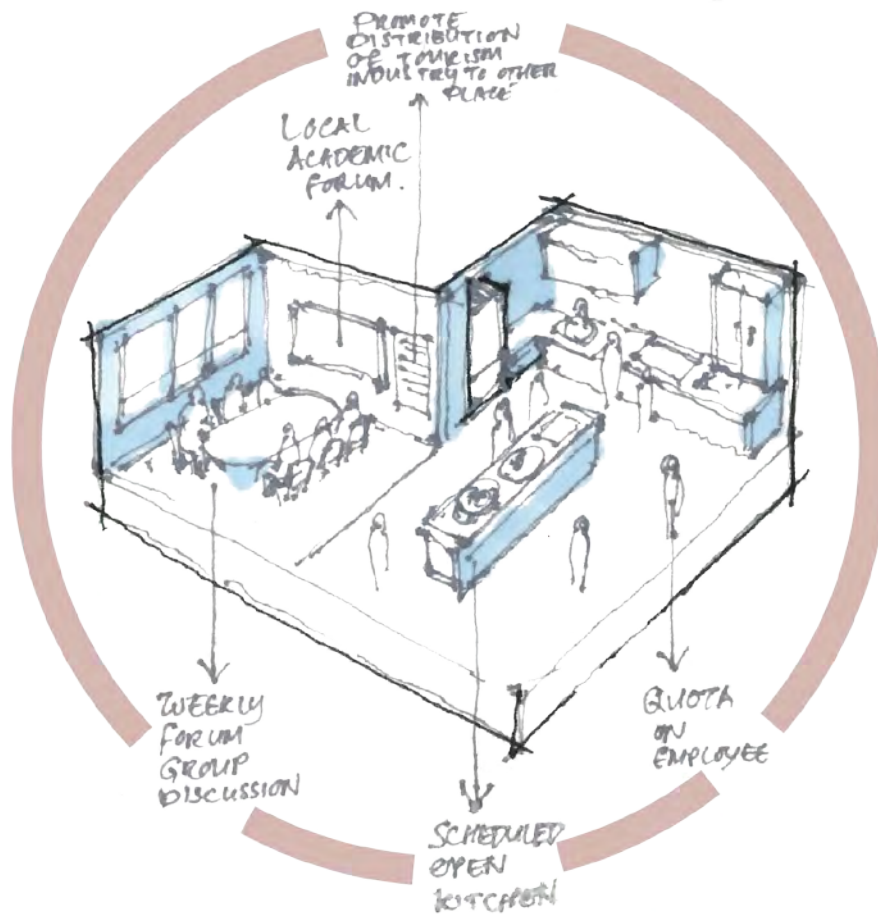
STAGE OF TOURISM





image source: <http://3.bp.blogspot.com/-WBLHDtCW8pI/UL35ZfXTnpI/AAAAAAAAAIY/QTqjohpPSwA/s1600/IMG1699.JPG>

SOCIALLY RESPONSIBLE HOTEL INDUSTRY

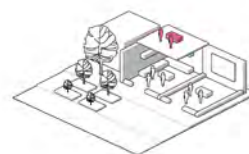


4.5.E SOCIALLY RESPONSIBLE HOTEL INDUSTRY

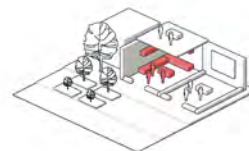
The sentiment towards the tourism industry is mainly appointed to the problem where the tourism industry did not fulfill their social responsibility. The regulation of the hotel to conserve and sustain both the environment and culture did not have practical guidance and suggestion from the government. 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.

SUBPATTERNS

LOCAL EMPLOYEE POLICY



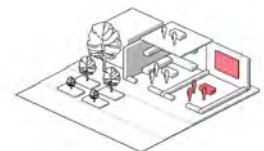
OPEN KITCHEN



GREEN AREA REQUIREMENT



LOCAL CONVENTION ROOM



PROPERTIES

NUMBER OF ACTORS



TYPE OF INTERVENTION



SOURCE OF FINANCE



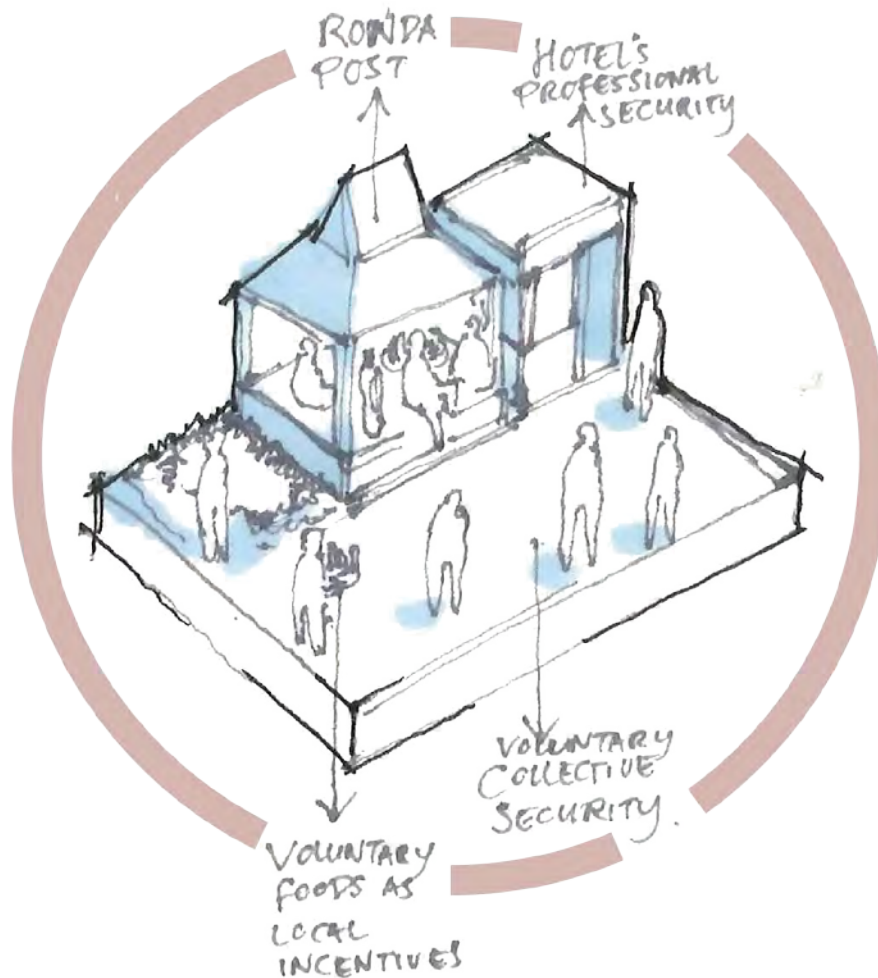
STAGE OF TOURISM





image source: <https://lh3.googleusercontent.com/-OgLDXVdYsU/WTgMhKxT2LI/AAAAAAAAAF0/iD0ODDfmxcmBX9jr23y600bnd4968453867681Jg>

COMMUNITY WATCH

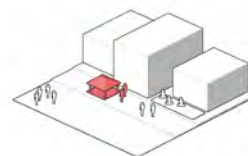


4.5.F COMMUNITY WATCH

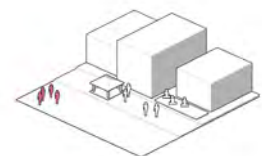
What is the purpose of hiring private security if your community has an active community watch? The reinforcement of a long-established culture of Ronda, where the adults of the community schedule their time voluntarily to keep track of kampung's security, is the core goal in this pattern. The rewarding 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 cooperation, the security of the area can be well-guaranteed.

SUBPATTERNS

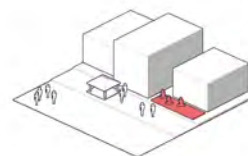
CAKRUK - LOCAL SECURITY POST



PATROLING ADULT



BORROW RESTING PLACE IN FRONTYARD FOODS AND DRINKS FROM COMMUNITY



PROPERTIES

NUMBER OF ACTORS



SOURCE OF FINANCE



TYPE OF INTERVENTION



STAGE OF TOURISM

